Development of Scheduled Castes
and Scheduled Tribes in India
Development of Scheduled Castes and Scheduled Tribes in India

Edited by

Jagan Karade

Cambridge Scholars Publishing
Dedicated to

Dr. Babasaheb Ambedkar
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At the outset I want to quote the speech delivered by Dr. Babasaheb Ambedkar on the third reading of the draft of Indian Constitution. He mentioned:

“On the 26th January, 1950 we are going to enter into life of contradictions. In politics we will have equality and in social & economic life we will have inequality. In politics we will be recognizing the principal of one man, one vote, one value. In our social & economic life we shall by reason of our social and economic structure, continue to deny the principal of one man, one value, how long shall we continue to deny it for long we will do so, only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment”

At the first time the suffering of these people agonized by the great soul of Lord Gautam Buddha. He introduced the concept of ‘equality’ to the society. This was the first opportunity imparted to these people to prosper and live in dignity. His ‘sainted’ path was later adopted by the world saints like Kabir, Eknath, Tukaram and so on. They actively participated to eradicate ‘untouchability’ which was a blot on humanity. In the 19th century the social reformers especially Mahatma Jyotiba Phule, Chhatrapati Shahu Maharaj and Dr. Babasaheb Ambedkar started many movements to impart them human rights.

After independence, the Constitution of India piloted by Dr. Babasaheb Ambedkar prescribed certain protection and safeguards for the SCs and STs with the objective of promoting their educational, economic and political interests. The Government has yet so far provided various plans and programmers offering them opportunities to develop. It provided general infrastructure and resource development-like providing educational facilities, health services and building communication networks etc.
It is observed that the Government programmes - especially those pertaining to SC and ST welfare are never taken seriously, and there are no effective monitoring system to pinpoint the failures of the plan objectives. There are diversion of resources and lack of utility of the schemes. Therefore, the condition of these communities is still remained very miserable. Therefore, remedial measures and effective course corrections should have to be implemented.

Most of the SC and ST communities are still striving to fulfill their basic needs of food, clothing and shelter. Besides these, today they require better opportunities to live in dignity and self-respect. Hence, ample opportunities should be made available to them, which would ensure them a secured and dignified life in this 21st century.

I am sure this volume, painstakingly put together by Dr. Jagan Karade, Department of Sociology, Tilak Maharashtra University, Pune, will help to disseminate new ideas discussed at the Interdisciplinary National Seminar, understanding the development problems of SC and ST communities in India.

I think the book compiled by Dr. Jagan Karade under the titled “Development of Scheduled Castes & Scheduled Tribes in India” will be useful to all who are involved in the field of upliftment of SC/ST movement, who are research scholars and also who are interested in the subject. I am sure this volume will be used in future as a reference book.

14th April 2008
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DR. JAGAN KARADE

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I would like to express my sincere gratitude towards Honorable Governor of Bihar State (India) Mr. R.S. Gavai who kindly accepted my request to write foreword for this book.

I am especially grateful to Hon. Dr. Deepak Tilak (Vice-Chancellor, Tilak Maharashtra University Pune) and Dr. Umesh Keskar (Registrar), who supported me in this activity. I thank my staff members for their co-operation. I thank all co-authours, who have taken efforts to complete their articles.

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CHAPTER ONE

RELATIVE DISPARITY IN THE IMPLEMENTATION OF RESERVATION POLICY IN INDIA
(WITH RESPECT TO SCHEDULED CASTES)

PRAVEEN JADHAV

1. Introduction

In the ancient period of India, the backward castes had been denied all kinds of social and economic endowments. Hence, they had been lagging behind in the process of development. The social and economic deprivation among Scheduled Castes had been most common during pre and post-Independence. Therefore, there was a need of number of special safeguard policies. One of that is, ‘Reservation Policy’ in the Government Recruitment. The objective of the reservation policy is to eradicate the social and economic disparities which existed in the society.

Article 15 (4) and 16 (4) of the Indian constitution has made provision of reservation for backward classes in educational institutions and public employment. The reservation policy has to be followed by both, Central and State government. “When the first Backward Classes Commission was constituted on 29th January, 1953 under the chairmanship of Kakasaheb Kalelkar, he wanted economic backwardness to be the criterion and not caste in deciding backwardness. But he had to field to the majority of the members who wanted caste to be the criterion, to decide the backwardness”.

Finally, the government accepted the reservation policy. The social and economic up-liftment of SCs/STs could be made through the reservation policy. Social inequality is a product of Hindu-Caste System. Hence, protective discrimination policy like ‘reservation policy’ must be adopted. The Government of India has been following this policy in the recruitment. The reservation policy is being followed in recruitment and
also in education. The author has analyzed here, the position of reservation in the Central recruitment and has tried to find out the rate of disparity in the implementation of reservation policy for Scheduled Castes. The disparity has been calculated in accordance with the reservation rate prescribed by the Government of India compared with the reservation position in the Central Government.

2. An Overview of Scheduled Castes: Past and Present

The ‘Sudras’ were classified as inferior and the last varna to other three varnas, in ancient social system in India. Along with this several social, economic and political restrictions were imposed on them. This classified ‘Sudras’ includes various caste groups, which have suffered social and economic inequity since ages. They had to stay outside the village. The concept of pollution was attached to them and they were treated as untouchable castes. These untouchables or castes were officially defined as depressed castes in 1932 and they were systematically listed in the 1931-Census of India. Gandhi named the untouchables as Harijans. ‘Hari’ means ‘God’ and ‘Jan’ means ‘People’, i.e. ‘People of God’. The meaning of this word in Hindi, Marathi and other languages is, ‘a child, whose father’s identity is unknown’. Therefore the name Harijan was opposed and hated by the untouchables.

The Simon Commission in 1935 first coined the term ‘Scheduled Castes’. All the untouchable castes, which were listed in 1931-Census of India, came to be known as the ‘Scheduled Castes’ (SCs) through the Government of India Act of 1935. In the mean time, the Government published a list of Scheduled Castes under the Government of India (Scheduled Castes) Order, 1936. The Government of India in post-independence period carried the same idea. According to the Constitution of India, under article 341(1), the President of India, after consultation with the Governor, may specify, “the castes, races, tribes or parts of groups within castes or races, which shall be deemed to be Scheduled Castes”. Accordingly the President has notified the Scheduled Castes in the order called ‘Constitution (Scheduled Castes) Order-1950’ and the ‘Scheduled Castes and Scheduled Tribes List (Modification) Order-1956’.

However, under article 341(2), the Parliament of India by law can include or exclude the above-mentioned groups from the list of the Scheduled Castes. In a simple way, in contemporary period, the Scheduled Castes are defined under article 366 (244) of the Constitution of India as, “the
Scheduled Castes means such Castes, Races, Tribes or parts of or groups within such Castes, races or tribes, deemed under article 341 to be Scheduled Castes for the purpose of this Constitution. Thus the Scheduled Castes are those castes which are listed as Scheduled Castes in the Constitution of India.

The Scheduled Castes constitute a significant demographic strength in India. In the year 1935, the Scheduled Castes were estimated as about 5 Crores., in the year 1981, estimated as 10.475 crores and in the year 1991, population was estimated as 13.822 crores, which constitutes 16.48 per cent of the total population. The decadal growth of Scheduled Castes in India over 1991 was 30 per cent, which is more than decadal growth of general population. 81 per cent of Scheduled Castes are living in rural area. Nearly 84 per cent of the SCs. population live in ten states. In the states of ‘Himachal Pradesh’, ‘West-Bengal’ and ‘Uttar Pradesh’, 25.34 per cent of its total, 23.62 per cent of its total and 21.04 per cent of its total population, respectively, belongs to Scheduled Castes. In ‘Maharashtra’, 11.10 per cent of its population is SCs, interestingly, 28 per cent of the total population of ‘Punjab’ belong to ‘Scheduled Castes’. Other states like ‘Bihar’ (14.56 per cent of its total), ‘Haryana’ (19.75 per cent of its total), ‘Karnataka’ (16.38 per cent of its total), ‘Madhya Pradesh’ (14.54 per cent of its total), ‘Orissa’ (16.20 per cent of its total) ‘Andhra Pradesh’ (15.93 per cent of its total) and ‘Tamil Nadu’ (19.18 per cent of its total) have significant strength of Scheduled Castes population.

According to the 2001 Census, the Scheduled Caste population in India is 166,635,700 persons, constituting 16.2 per cent of the country’s total population. Being rural people, four fifth (79.8 per cent) of them live in rural areas and rest one-fifth (20.2 per cent) live in urban areas. The sex ratio of 936 females per thousand males is slightly higher than national average of 933 sex ratio. The highest percentage of Scheduled Caste population to the total Scheduled Caste population of the country live in Uttar Pradesh (21.1 per cent) followed by West Bengal (11.1 per cent) and Bihar (7.8 per cent), Andhra Pradesh (7.4 percent) and Tamil Nadu (7.1 percent). In fact, more than 57 per cent of total Scheduled Castes population inhibit in these five States. Proportionately, the largest proportion of population of the Scheduled Castes to total population of the State is in Punjab (28.9 per cent), followed by Himachal Pradesh (24.7 per cent) and West Bengal (23 percent). In Andhra Pradesh, Karnataka and Pondicherry proportion of SC population is exactly equal to the National average of 16.2 per cent. The smallest concentration of the Scheduled
Caste population is in the North-Eastern tribal States such as Mizoram (with negligible or only 272 persons) followed by Meghalaya (0.5 per cent) and Arunachal Pradesh (0.6 per cent).9

3. Implementation of Reservation Policy in India

The Central Government recruitment has been an important and largest area, where the reservation policy can be implemented effectively. But over the years, the status of reservation in this area has been weak. (See Table No.1) Immediately, after the independence, since, the educational status of Scheduled Castes (SCs) was poor, this factor must be considered. The class of the post can be classified into four, namely, ‘Class I’, ‘Class II’, ‘Class III’ and ‘Class IV’. The Class I posts are very important, which are involved in the decision making process. Whereas, Class II posts are also equally important. But Class III and Class IV posts are classified as inferior posts. It includes, ‘peons’, ‘sweeper’ etc. Over the years, the representation of SCs in class I posts, has been increasing at a steady rate. It was just 0.35 per cent to the total number of posts in 1953, which reached to 10.13 per cent in 1995. The prescribed quota of reservation for SCs is 15 per cent of the total posts. Yet there remains a backlog of about 4.87 per cent of the total. At national level, this figure may include hundreds of posts. It means, the SCs have been kept away from the decision making process. This could be stated as, one important reason, for huge backlog of SCs in the recruitment. Similar trend could be found in Class II posts, where the representation of SCs was 1.29 per cent in 1953, which reached 13.13 per cent in 1995. Here also backlog could be estimated at about 1.87 per cent of its total posts. Altogether, Class I and Class II backlog in the reservation has been in significant size. The growth of reservation in the recruitment has been slow.

The reservation status of SCs in class III posts in 1953 was 4.52, which increased to 15.46 per cent in 1995. The representation in the present era is satisfactory. More interestingly, In Class IV, the representation of SCs has been higher from the beginning, i.e. in the year 1953, it was 20.52 per cent and in the year 1995, it was 20.46 per cent. The reservation status in Class IV has more than the requirement. This is because, except SCs/STs and other backward castes, no one from upper castes, applies for the post like ‘sweeper’. It means, in the government recruitment also, there could be found a ‘Varna’ System. The caste system has been percolated in the government services. The main part of the reservation policy is that, the Class I and II backlog must be filled as soon as possible. But the problem
is that, in the contemporary period, the government is adopting ‘Zero Recruitment Policy’. In this situation, the SCs. may be losing its posts or the rights of reservation. This could be stated as an injustice to the SCs.

**Table No.1**

Reservation Status of Scheduled Castes in Central Government Recruitment

<table>
<thead>
<tr>
<th>Year</th>
<th>Class I</th>
<th>Class II</th>
<th>Class III</th>
<th>Class IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>1953</td>
<td>00.35</td>
<td>01.29</td>
<td>04.52</td>
<td>20.52</td>
</tr>
<tr>
<td>1965</td>
<td>01.64</td>
<td>02.82</td>
<td>08.88</td>
<td>17.73</td>
</tr>
<tr>
<td>1970</td>
<td>02.36</td>
<td>03.84</td>
<td>09.27</td>
<td>18.09</td>
</tr>
<tr>
<td>1975</td>
<td>03.43</td>
<td>04.98</td>
<td>10.27</td>
<td>18.64</td>
</tr>
<tr>
<td>1979</td>
<td>04.83</td>
<td>08.07</td>
<td>11.54</td>
<td>19.16</td>
</tr>
<tr>
<td>1992</td>
<td>09.70</td>
<td>11.60</td>
<td>15.80</td>
<td>20.70</td>
</tr>
<tr>
<td>1995</td>
<td>10.13</td>
<td>13.13</td>
<td>15.46</td>
<td>20.46</td>
</tr>
</tbody>
</table>


4. **Relative Disparity in the Implementation of Reservation Policy in India**

The reservation policy for Scheduled Castes is most important, since it is linked with their social and economic identity. Reservation is the right of the Scheduled Castes, however, there have been high rate of disparity in the implementation of reservation policy in India. The rate of disparity can be calculated after 1979-80, since before, the educational level of Scheduled Castes was not satisfactory. But in the present context, the Scheduled Castes have achieved a satisfactory level of education all over India. Therefore, the author has calculated the rate of disparity after 1979-80 in relation to the rate of reservation determined by the Government of India. As per the Government of India, the reservation quota for Scheduled Castes is 15 per cent. The rate of disparity over the years has been declining. In Class I posts, the disparity was higher (67.8 per cent) in 1979, which declined to 35.3 per cent in 1992 and further declined to 31.3 per cent in 1995. However, there still exists a significant level of disparity in the implementation reservation policy. In case of Class II posts, the disparity was 46.2 per cent in 1979, which declined to 22.66 per cent in 1992 and then to 12.6 per cent in 1995. In these two categories of the
posts, there exists significant level of disparity in the implementation of reservation. These posts are important, which are part of decision-making process. Chart No. 1 explains the trend in the rate of disparity over the years in comparison to other categories of posts. In case of Class III & IV posts, the implemented reservation is more than the prescribed. This indicates negative disparity. These posts are inferior level posts, hence, except the SCs, hardly any one is ready to work. This is a result of ‘Hindu Caste System’. And once, in the government sector, the caste structure has been strictly established through the occupations.

### Table No.2
Disparity in the Implementation of Reservation Policy in India for SCs.
(All Figures in Per cent)

<table>
<thead>
<tr>
<th>Year</th>
<th>Class I</th>
<th>Class II</th>
<th>Class III</th>
<th>Class IV</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>AIR Disp.</td>
<td>AIR. Disp.</td>
<td>AIR. Disp.</td>
<td>AIR. Disp.</td>
</tr>
<tr>
<td>1979</td>
<td>04.83</td>
<td>67.8</td>
<td>08.07</td>
<td>46.2</td>
</tr>
<tr>
<td>1992</td>
<td>09.70</td>
<td>35.3</td>
<td>11.60</td>
<td>22.66</td>
</tr>
<tr>
<td>1995</td>
<td>10.3</td>
<td>31.3</td>
<td>13.13</td>
<td>12.6</td>
</tr>
</tbody>
</table>

Note: 1. Rate of disparity in the reservation has been Calculated on the basis of above data.
2. A.R.=Actual Implemented Reservation, Disp. = The Rate of Disparity

5. Economic Consequences

The disparity in the implementation of reservation policy for SCs has resulted into serious economic consequences, which are closely connected to their life. When one person from SCs family gets a job, the whole family remains dependent on him. The dependency ratio in SCs family is higher. Therefore, the disparity has resulted into huge economic losses to the SCs, as a whole. Although the government is trying to reduce the disparity, in the phase of globalisation, large number of posts have been wiped by the government itself. Therefore, The disparity has affected adversely, the social, economic and cultural life of the Scheduled Castes. According to the report of the Working Group on the Empowering of Scheduled Castes, over 1,13,450 job opportunities were lost by the scheduled castes in the Central Government during the period 1992-97.10 Eradication of reservation posts on large scale could be seen in all state Government. The reasons for such step are given as ‘Excess Recruitment’,
‘Globalisation’, ‘Efficiency’ etc. During the last few years, several lakhs of reservation posts have been wiped out. Majority of these posts were high-class posts, which can play important role in the determination of the economic position of the society. This is social injustice; above all, this is an violation of Indian constitution. In the light of economics, the Scheduled Castes lost huge number of sources of livelihood. This policy may create once again, the economic slavery, in the economic system.

6. Conclusion

Over the years, all the branches of Government Sectors have been neglecting the reservation policy. Even after fifty-nine years of Independence, the reservation status of SCs in all Government branches has been unsatisfactory. The reservation policy has been underutilised. The rate of disparity in the implementation has been high. In the phase of globalisation, the government policy is discouraging the reservation policy. This situation has created various social and economic problems in the contemporary period. In a way, the social justice for the SCs has been denied even in the contemporary period. An Inspite of Constitutional provision, the reservation policy has been neglected. This must be taken as violation of Constitution. There must be significant representation of SCs in the decision-making posts, which could help further, for the development of SCs, as a whole. Similar kind of trend could be found among Scheduled Tribes (STs).
Chapter One

Chart No. 1 Rate of Disparity in the implementation of Reservation policy for SCs.
(in Class I, II, III and IV Posts) (%)

<table>
<thead>
<tr>
<th>Year</th>
<th>Disparity (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1979</td>
<td>10.17</td>
</tr>
<tr>
<td>1982</td>
<td>6.93</td>
</tr>
<tr>
<td>1985</td>
<td>3.46</td>
</tr>
<tr>
<td>1992</td>
<td>1.87</td>
</tr>
<tr>
<td>1995</td>
<td>-0.46</td>
</tr>
<tr>
<td>1996</td>
<td>-5.7</td>
</tr>
<tr>
<td>1997</td>
<td>-5.46</td>
</tr>
</tbody>
</table>

Disparity Line:
- Disp. Line for Class I
- Disp. Line for Class II
- Disp. Line for Class III
- Disp. Line for Class IV
Notes

3. Ibid p.40
4. Ibid.
5. Tenth Five Year Plan (2002-2007), Sectoral Policies and Programmes, Vol. II, Planning Commission (Govt. of India) publication, New Delhi, p.405
6. Ibid. p.419
7. Ibid 405
8. Ibid.:405-419
The international capitalist economy is undergoing a process of fundamental transformation in the organizations of production accompanied by institutional arrangements necessary for such transformation.

Neo-liberalism, the structural adjustment policy of the World Bank and the International Monetary Fund and the WTO followed by the new GATT agreement constitute the institutional framework for transnational capitalism. This transformation since last two decades is known as a process of Globalisation. Two more processes, namely, Privatisation and liberalization accompany it. In fact the phenomenon of globalization is not new to the world. Because the historical processes of wealth and poverty creation are interconnected. From ancient days trade and transport have brought the world together. Earlier there were attempts like Napoleonic wars, industrial revolution, Russian revolution etc. However their impact remained limited. The present process of globalization is qualitatively and radically different from the earlier ones. Since 1970’s it has brought a radical restructuring of the world economy. Now there is a new political economy in the making and it is information driven. Capitalism and IT are the driving forces. It is holistic, multidimensional and therefore truly global in nature.

Impact of globalization

Globalisation is making a considerable impact on all the aspects of human life in all the countries in the world. It is imperative to understand this process and study the nature of the impact on various communities. It is making its impact even on developed countries. The impact is social, economic, political, cultural and even moral in nature. Since the globalization is truly universal in nature, it naturally involves competition
and quality. No individual would escape from these. And there is no point in avoiding these. Quality and competition are the watchwords in the age of globalization. Fortunately Indian society has all the potentialities of these two. Moreover unlike the United Nations, the WTO expects the members to accept at present any one service to be thrown open to all the members in the world. Therefore, there is no alternative to competition. And without quality, competition would have no meaning. Here the other processes of liberalization and Privatisation are going to play an important role. Therefore, what is necessary?

India is a plural society having many sections based on religion, caste, class etc. These sections have different types of impact at different levels. It will be academically unfair to think about the impact of globalization unilaterally. Different sections or groups in a heterogeneous society have different problems. Even after sixty years of independence various social groups are not empowered to face the challenge of competing equality. Even now they need the positive support of the welfare State. In view of this what is necessary is to have a rational balance between empowerment of weaker sections and the achievement of quality to face the competition.

Scheduled Castes

Few societies have condemned one of their sections to physical segregation as the Hindu society has done in the case of the former untouchables. The mere physical touch of an untouchable was a sin, an abomination. The segregation of a section of the Hindus as untouchables, precluded from such elementary rights as entry to public temples or the use of public wells and tanks, and whose physical touch contaminated a member of higher castes, constituted a most inhuman form of social oppression. The untouchables were the outcastes of Hindu society. Hallowed with tradition and sanctified by religion, the unsociability continued to exist in all its barbarous vigor for centuries.

After independence, in 1950, the Constitution of India abolished untouchability (Article 17) and in 1955, the Parliament passed the Untouchability Offences Act. The national movement had created an atmosphere sympathetic towards the untouchables. It made it possible for the Government to provide protective discrimination in an attempt to pull out the untouchables from traditional segregation. Among the multitude of difficult tasks facing the new nation of India in 1947, none was more challenging than the integration of the most deprived 15 percent of its
population-the untouchables-into unequal partnership in the emerging modern republic.  

Since the Govt.of India Act 1935, the untouchables became known as the Scheduled Castes. But even though untouchability and discrimination on the basis of caste are constitutionally outlawed, despite the constitutional legal support and also efforts by various voluntary agencies, it is commonly observed that they continue to be deprived of their rightful place in society. And upper castes have generally denied equal treatment to the Schedules Castes.

The backwardness of the Scheduled castes will be evident from their unemployment, dependence on agriculture, illiteracy and social segregation. In terms of residence, housing and health conditions, the condition of the Scheduled Castes is precarious. Even now in many villages they have to suffer residential segregation and direct and indirect social boycott. There are many among them who are too poor to build their houses. On account of their poverty and unhygienic living conditions, they, in large numbers, suffer from malnutrition, physical disabilities and diseases such as tuberculosis, leprosy, malaria, and general diseases.

This is not to say that post-independence period has not brought any socio-economic and political change in the life of the Scheduled Castes. Constitutional provisions, political process since independence and the impact of leadership of Dr. B.R.Ambedkar have created a wave of rising expectations in the life of Scheduled Castes in general and in the life of the neo-Buddhists in particular. Gradually, since then, the Scheduled Castes are slowly becoming aware of their rightful place in society and are asserting for the reordering of society for their betterment and advancement. This has created a number of pressures and pulls resulting in socio-political tensions in Indian society. Renaming Marathwada University agitation after Dr. Ambedkar was one such occasion.

Present Scenario

There are a good number of studies on the neo-Buddhists, the dominant Scheduled Caste in Maharashtra. However there are very few studies on other Scheduled Castes like Mang, Chamar, Dhor, Mochi Bhangi, etc. Moreover most of the studies are based on single or two variables like caste or/and class. It is to be remembered that in a complex society like India. Single factor analysis gives one-sided picture, which is far away
from reality. It is therefore necessary to study the nature and impact of Scheduled Castes movement, impact of government policies, also the impact of the efforts of the voluntary agencies and most importantly the impact of the political process during last sixty years. Owing to the democratic process since independence, increasing means of communication and the spread of education, there is increasing awareness among all the sections of society and the Scheduled Castes are not exceptions to it. The Constitution has released the forces of liberalism. Because of these forces, an era of politicization has started in all walks of life and traditional gap between politics and society has come to an end. Now politics has become a new instrument for achieving socio-economic development. Socio-economic development of the Scheduled Castes would be the precondition for their integration in the mainstream of society, which the constitution has visualized. Much has been done by way of constitutional provisions, administrative efforts and proper response from a larger section of the upper castes. However, whatever is done is not enough to match the rising expectations of the weaker sections including then Scheduled Castes. Still they are unorganized and constitute the larger chunk of the population. On the other hand, the organized sections even in Scheduled Castes have grabbed the benefits of socio-economic development. If we want to analyze this reality, the study should be interdisciplinary and based on variables – caste, class, religion, region, ideology, gender, identity etc. Because the problem of the Scheduled Castes is interdisciplinary, having many dimensions, and complex, It is also dynamic in nature.

Following points may be considered for the development of Scheduled Castes in an era of globalization.

1. Need of Political Education

We have accepted a democratic form of government in an un-democratic society. It is, therefore, necessary to give political education to the people about the need and genesis of welfare policies for the weaker sections. Political education means education about nature, working and the functions of a political system in which you live. This was the duty of the elites and the leaders in the political process. Unfortunately both have miserably failed in their tasks. As a result of it, there is a lack of understanding about the problems of weaker sections which results in social tensions...
2. Lack of political will

There is a lack of political will regarding the development of Scheduled Castes. There is increasing populism to fetch the votes of Scheduled Castes and very few sincere efforts for their development. Many times the political process has divided the Scheduled Castes. It is observed that the welfare schemes remain on paper but because of the policies there is a backlash among the upper castes.

3. Failure of administrative machinery

A news item in Hindu (9 APR 2007) regarding the failure of administrative machinery in implementing the policies for the Scheduled Castes would throw light on its apathy and indifference. The news is about the Karnataka State and other states are not much different in the experience.

“While the State Government celebrated the birth centenary of the former Deputy Prime Minister Babu Jagajivan Ram in a grand way unveiling his statue, what has been its own performance in respect of fulfilling the promises made to Dalits? Not satisfactory, says Karnataka Legislature’s SC/ST welfare committee chairman M.P. Venkatesh.

Budgetary allocation and expenditure for Dalit welfare had fallen, and dedicated funds had been diverted to other departments, he said.

The Finance Department had failed to implement the directive of the Planning Commission to reserve 22 percent of the funds for the development programmes of Dalits. It has instead earmarked only 12 percent in 2006-07. Thus, out of Rs 16,166 crore, it allocated only Rs. 1,940 crore, and actually spent Rs. 1,026 crore, he said.

Unfortunately, some departments diverted funds for other purposes arguing that they were helping the Dalits by doing so.

Mr. Venkatesh pointed out that Water resource, Food, Civil supplies and Consumer Affairs, Forests, Public Works, Rural Development and Panchayat Raj and Fisheries Departments did not have any specific programmes for Dalit welfare.

The committee, he said, was aghast that the Public Works Department did not have any scheme for the Dalits and diverted more that Rs. 200 core for roads, arguing that it would improve the living condition of Dalits as they also use the roads.
He said the Finance Department should periodically review the implementation of the SC/ST programmes in each department to ensure that the funds were spent fully and that they did not lapse or got diverted.

On the unspent funds of Rs. 900 crores last year, including 182 crore in the Public Works Department, he said that it should be carried forward and spent by the same department.

He said that Rs. 182 crore should be utilized for construction of hostels, Ambedkar bhavan, Harijan colonies and community halls in Dalit areas.

The committee has recommended release of Rs. 180 crore for electrification of borewells, raising the unit cost for constructing houses to Rs. 40,000 from Rs. 20,000 starting training programmes for migrant Dalits in urban centers, giving seed money as working capital for petty business, increasing wages to municipal cleaners and wardens in Dalit hostels from Rs. 75 and Rs. 125 to Rs. 350 and Rs. 600 respectively.

Mr. Venkatesh stressed the need to replace 30 lakh-thatched huts in villages by one-lakh pucca houses every year.

All educational institutions, including unaided ones, should be directed to recruit Dalits and the backlog post in private, aided and government schools should be filled.

Mr. Venkatesh was unhappy that the crop loan/interest waiver scheme of the Government has not helped the Dalits and urged that the loans taken by them from various boards and corporations should be waived.

The news item speaks for itself. It clearly shows how there is a lack of political will on the part of the government and also on the part of the administrators in particular about the welfare schemes for the Scheduled Castes.

In Maharashtra also it is experienced that twenty percent budgetary provision in Panchayati Raj bodies is not spent and the amount is transferred to the main budget to other items. There are five development corporations for the welfare of the Scheduled Castes and the Other Backward Classes. But for a long time their evaluation has not been made. The amounts declared, amount sanctioned and the actual amount spent is different. The last one being very meager.

Three points emerge from such a situation. Number one, the policy provisions by the political process create unrest among the upper castes, as
there is no adequate political education. Secondly, despite constitutional and legal provisions the Schedules Castes still remain deprived of their adequate due in nation’s development. And lastly, the injustice on the part of the Scheduled Castes still continues in different forms, which leads to increasing social tensions and social disintegration.

4. Challenge of Globalisation

Infact it is a high time that the leaders in the political process and academicians give a serious thought to the consequences of Liberalisation, Privatisation and particularly Globalisation.

On the lines of the Scheduled Castes. In globalization the old concepts like nationalism, sovereignty are gradually waning and the there is an erosion of a nation-state. Samuel Huntington argues that now the culture would be an important variable in international politics and not the concepts like nationalism or sovereignty. There is increasing international interdependence on the one hand giving rise to internationalism. On the other hand, the narrow and parochial loyalties are playing significant role. How to reconcile this contradiction? Here we need long term as well as short-term policies and avoid adhocism, opportunism and populism.

As we have seen above globalization needs quality and the quality assumes acquiring various skills necessary for individual and social development. Because of changing nature of economy and social conditions now there are new needs, which have arisen in society, now new sections have come up in society and they have non-traditional needs. They include the needs of senior citizens, the employed married couples in metropolitan cities, and the demand for crèche is on increase. Multiplexes, food malls, shopping malls, etc have changes the life style of the middle class. In this way new needs can be found out and an attempt can be made to give response to these demands by way of providing service to them. The 21st century is a century of multi-skills and a person having more than one skill will have definitely a bright future.

5. Demand for change in the Education System

Dr. Ambedkar gave a message—“educates, agitates and organizes.” But what kind of education? Present education is fast becoming irrelevant to the changing needs. It is to be understood that the present education system is the product of the colonial rule and the post-independence period
governments have done very little to change the same. In addition to increasing educational opportunities, our demand should be to make the education system more meaningful and more relevant to the changing needs in society. It may be remembered in a way, that present unemployment is mostly false one. It is unemployment of the unskilled people. Therefore an attempt is to be made to improve the quality of the people. It can be achieved by way of acquiring knowledge, skills and attitudes in the changing context.

6. Model of neo-Buddhists for development

Neo-Buddhists can be a good model for other Scheduled Castes for their development. During last sixty years the neo-Buddhists have done a remarkable progress. In all walks of life. It was found in 1971 census that their literacy has become equal to that of the Brahmins and all other castes and Scheduled Castes lag behind them. The neo-Buddhists have modernized themselves, removed superstitions among themselves and entered into various professions and occupations. They speak on behalf of all weaker sections. They assert for removal of injustice, equal opportunity, organize them and have a clear perception of development. Now there are many more doctors, engineers, pleaders, professors, technicians, artists in films and on the stage, administrative officers. They have surpassed the dominant Maratha caste in many respects. They have ably utilized the policy of reservation in particular and policy of protective discrimination in general. They have made use of the Constitution and the political process in an efficient manner. There would be surprise if any other community has made such a remarkable development in such short period in the history of the world. Progress made by the neo-Buddhists is more because of the strong will for development created by their leader Dr Ambedkar. The spirit among the neo-Buddhists consists of removal of inferiority complex, willingness for hard work, sense of responsibility etc. This spirit is lacking in other Scheduled Castes. They may not follow the neo-Buddhists in totality. But the inspiration from them would be very useful for their development. The other Scheduled Castes should follow this model.

7. Reservation policy

The policy of reservation should be viewed as a part of the total policy for the development. Efforts should be made to observe that it is being implemented sincerely and honestly. However it would be well to remind
us that the reservation would not be enough for the development. Many-sided development, as described above, would be required.

8. Help from liberal Hindus

An effort should be made to seek the help from the liberal Hindus. Contrary to general belief, there is a strong element of liberalism among the Hindus. Dr. Ambedkar made its use wisely in the fight against untouchability. There should be fight against the conservative elements and not all the Hindus. It should not be treated as a cold war between Scheduled Castes and the Hindus.

9. Castes and Class

In post-independence period, every caste is now roughly divided in to three classes. The elites, middle class and the masses. They have different attitudes. What are necessary are the efforts for the development of the masses in Scheduled Castes. They badly need it.  

Globalisation has posed a challenge to all and more to the Scheduled Castes. Unless such efforts are done the values in the constitution would not be materialized.

Notes