

**EDUCATION AND SOCIAL INCLUSION: A STUDY ON THE CROSS-SECTIONAL
ANALYSIS OF SCHEDULED CASTES IN TELANGANA**

*A Thesis Submitted to the University of Hyderabad in partial fulfillment of the requirements
for the Award of a Degree of*

DOCTOR OF PHILOSOPHY

in

CENTRE FOR THE STUDY OF SOCIAL EXCLUSION AND INCLUSIVE POLICY

by

NALLABOLU RAJEEV REDDY

Under the Supervision of

PROFESSOR K. RAJA MOHAN RAO



Centre for the Study of Social Exclusion and Inclusive Policy (CSSEIP)

School of Social Sciences

University of Hyderabad

India

June 2023



Centre for Study of Social Exclusion and Inclusive Policy
School of Social Sciences
University of Hyderabad

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I, **Nallabolu Rajeev Reddy** hereby declare that this thesis entitled "**Education and Social Inclusion: A Study on the Cross-sectional Analysis of Scheduled Castes in Telangana**" Submitted by me under the guidance and Supervision of Professor K. Raja Mohan Rao is a bonafide research work which is also free from plagiarism. I also declare that it has not been submitted previously in part or in full to this University or any other University or Institution for the award of a degree or diploma.

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School of Social Sciences
University of Hyderabad

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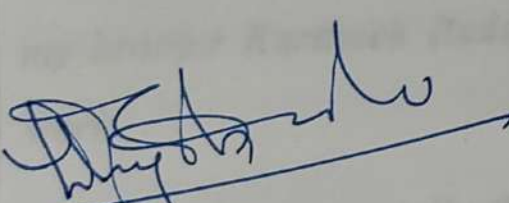
1. A Study on the Implementation of the Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989 in the State of Telangana in the Mukta Shabd Journal UGC CARE LIST GROUP – I JOURNAL Volume IX, Issue IV, APRIL/2020, Page No: 4128-4130 ISSN NO: 2347-3150.

B. The research scholar has made presentations in the following Workshops/Conferences

2. Presented a paper titled "Government and its hypocrisy: Manual scavenging in religious mega events of India" at the National Seminar on "Social and Occupational Mobility of Manual Scavengers in India: A Policy Analysis from Social Exclusion Perspective" held during 27-29 March 2018 organized by the Centre for the study of social exclusion and inclusive policy, School of Social sciences. University of Hyderabad.

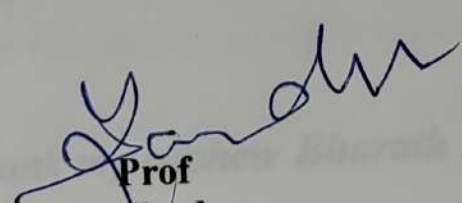
The student has also completed the following courses towards the fulfillment of the coursework required for a Ph.D. in the Centre for the Study of Social Exclusion and Inclusive Policy.

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1.	801	Process of Social Exclusion and Social Groups	4	Pass
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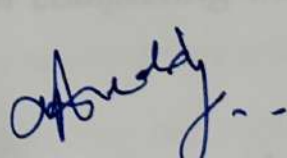

Prof K. Raja Mohan Rao
Supervisor

Supervisor
CSSEIP

School of Social Sciences
University of Hyderabad


Prof Head CSSEIP
School of Social Sciences

HEAD CSSEIP / SSS
University of Hyderabad
HYDERABAD-500046


Prof Dean
School of Social Sciences

अध्यक्ष / DEAN
समाज विज्ञान संकाय
School of Social Sciences
हैदराबाद विश्वविद्यालय
University of Hyderabad
हैदराबाद-500 046., भारत
Hyderabad-500 046. INDIA.

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CHAPTER I

1.1 INTRODUCTION

In Hindu society, a person's status and dignity are determined by caste. There is nothing a person can do to change their caste preference. He or she is born into a caste, and as a result, their social rank is predetermined and irreversible. The only road to salvation is to carry out the responsibilities that come with being born into a particular caste. Indian society, since ancient times, had witnessed horrifying social evils, superstitions, inequalities, and discrimination because of the institution of caste. The occupation of the people was based on caste hierarchy. The existence of the caste system in India had given rise to many stereotypes and prejudices against the lower castes. Because of this, they have been kept out of mainstream society for ages.

The Hindu society, in common with other societies, was composed of classes and the earliest known are the (1) Brahmins or the priestly class; (2) the Kshatriya, or the military class; (3) the Vaishya, or the merchant class and (4) the Shudra, or the artisan and menial class. One needs to understand that this was basically a class system wherein the people could change their class when they attain eligibility and so classes did change their personnel. Through a closed-door policy and social isolation from the general populace, the priestly class established themselves as a distinct caste. The other classes, which were governed by the social division of labor law, experienced differentiation, some forming extremely big groups and others very small ones. The Vaishya and Shudra groups were considered the primordial classes from which the different castes of today's world were derived. The Kshatriya class could have been divided into soldiers and administrators, but the military occupation does not easily lend itself to extremely minute sub-division”¹.

According to Ambedkar, the term "caste" in India refers to the artificial division of the people into distinct groups that are kept apart from one another through the practice of endogamy². The institution of caste was also responsible for the most unfathomable and inhumane practice of ‘Untouchability’. The quiddity of the conception and practice of untouchability is the

¹ Dr. Babasaheb Ambedkar Writing and Speeches, Vol. 1 (1979), ‘Castes in India their Mechanism, Genesis and Development, Education Department, Government of Maharashtra, Bombay, p. 17-18.

² Dr. Babasaheb Ambedkar Writing and Speeches, Vol. 1 (1979), ‘Castes in India their Mechanism, Genesis and Development, Education Department, Government of Maharashtra, Bombay, p. 9.

thoughts or ideas of purity and pollution (Ghurye, 1969). This social stigma has been in existence for the past two thousand years in the Hindu religion where an individual's identity is determined by caste rather than religion. The most remarkable characteristic of the lowest castes in Indian society is their common understanding of the culture with those higher in the system through proper consensus. The rural untouchables, despite the acknowledgment of their specific status in the system, hardly ever question the whole system and uphold and preserve, among themselves, a set of hierarchical notions and institutions almost like those of the dominant social order (Michael Moffatt, 1979). He also mentioned the concept of purity and pollution while conducting his research on an untouchable community in a village in south India. Many sociologists like M.N. Srinivas, Louis Dumont, Abbe Dubois, Andre Beteille, and others wrote extensively on the issue of the caste system in India and its impact on society. But the outstanding personality, philosopher, thinker, and social reformer of the nineteenth century who himself was a victim of caste discrimination in his childhood and wrote extensively on the history of the caste system and also advocated for the annihilation of caste was Dr. B.R. Ambedkar. He fought for the complete eradication of the caste system in India under British rule through various mechanisms and methods. He was responsible for the introduction of separate electorates, the concept of reservation, and constitutional safeguards for the depressed sections of society in India.

The various castes in the Hindu religion which have been placed outside the Varna system and were discriminated against in the past based on their caste were grouped together and placed under the scheduled list of the constitution to provide benefits and protections through affirmative action policies. The reservations provided by the government were intended to uplift the marginalized and disadvantaged communities by providing equal opportunities in education, employment, and legislative bodies for achieving social justice. But in practice these benefits were enjoyed by the dominant or influential castes among the scheduled castes and still today there are many sub-castes among the SCs who are kept out of society and are denied equal opportunities in all the fields.

The concept of social justice has been a point of contention in many countries. Especially in a democratic country like India, the concept of social justice draws much attention and significance considering the existing social and economic inequalities due to the caste system. Social justice is justice where all the sections of society irrespective of their caste, creed, gender, and religion get equal opportunities, distribution of wealth, resources, and enjoy equal rights without getting discriminated against or excluded. The demand for social justice mainly

comes from the people who have been denied opportunities in the past unlike their fellow beings who enjoy all kinds of opportunities and rights. There have been many uprisings and social movements in the past demanding social justice all over the world. One such solution which emerged out of many debates and discussions in the constituent assembly to address the issue of social justice while framing the constitution of India has been the policy of caste-based reservations. While some social injustices are persistent throughout time and space, caste-based injustices are a unique aspect of Indian civilization. The idea of providing reservations based on caste became a policy in some parts of British India and princely states only in the 1920s and 1930s. The Constitution of India created a complex system of positive discrimination that was intended to help society's underprivileged groups.

The way caste reservations are implemented in India differs from the affirmative action policies that are used in some countries, particularly in the United States of America. In India, statutory quotas in employment and education as well as in legislative bodies are determined by caste-based reservations. While there appears to be general agreement that caste-based reservations are necessary for India, there have been arguments and debates regarding who should get the benefits among the reserved categories of people. There are many sub-castes among the SCs who are in dire need of reservations since they have been denied rights and opportunities for ages.

1.2 Significance of the Study

The study on SC sub-castes in Telangana is significant because, though they are placed under SC category they are not known much to the outside world. These sub-castes are very less in population compared to the influential castes among the SCs. The cultural poverty and nomadic nature are, primarily, responsible for the backwardness of the sub-castes and are never considered stakeholders in the process of development. Even the political parties have never considered them as potential vote banks since their population is very low. Even after seventy-five years of independence these groups still face discrimination and exclusion. Time and again the issue of sub-categorization is being raised by these communities due to the injustice meted out to them over the years. The researcher wanted to explore the reasons for the demand of sub-categorization through empirical study in the study area by analyzing the socio-economic and educational status of the sub-castes. The present study brings to light the current plight of SC sub-castes in Telangana which might help in formulating policies for the betterment of their lives.

1.3 Social Exclusion: Conceptual Framework

The phrase ‘social exclusion’, originated in France in the 1970s was used to refer to the destitute, homeless, orphans, and others who have been excluded from society. It gained significance throughout the world and became a talking point while formulating policies for the excluded sections of society. It has been widely used to address the issues of isolated and marginalized communities of society who are deprived of social and economic development. Social exclusion, in a real sense, is the systematic denial of opportunities to individuals or communities by certain groups and inhibiting their participation in social, political, and economic aspects of society. The solidarity paradigm, one of the three paradigms of Hilary Silver’s work on exclusion, which was dominant in France showed that exclusion is the rupture of social bonds between the individual and society in cultural and moral terms rather than in economic terms (Silver, 1995). The two significant factors which are associated with the process of social exclusion in India are poverty and deprivation (Sen,1997). He argues that the actual significance of the notion of social exclusion lies in highlighting the role of relational issues that are involved in the deprivation of capability and thus in the experience of poverty. He talked about the multiple forms of deprivation which ultimately leads to social exclusion.

With relational deprivations that are not constitutively significant, it is necessary to see whether any process that can be helpfully called “exclusion” is playing a significant part in causally generating other deprivations that may be ultimately important. This leads to a typology of causation that can be sensibly and fruitfully used to supplement the analysis of traditionally recognized deprivations. (Sen, 2000)

Social exclusion is both fundamentally and practically related to capability deprivation. In another sense, social exclusion epitomizes a significant loss of capability as well as being a cause of other deprivations that further keeps away the individual or group from access to the quality life or the means to acquire it (Sen 2000: 6). It is a process where individuals, social groups, or certain communities may experience political, economic, and social discrimination in their day-to-day life. They feel they don’t belong to society since they lack confidence, respect, and power which ultimately leads to social alienation. The systemic denial of opportunities to individuals, groups, or certain sections of society and not allowing them to

participate in the basic political, economic, and social functions of society (Byrne, 1999). The terms social exclusion and discrimination are interrelated and are used interchangeably despite their different connotations. In India, the exclusion of communities such as SCs, STs, and minorities does not allow them to participate in the process of development and ultimately leads to impoverishment. The exclusion which has been caused to these groups must be seen from a subaltern perspective where the hegemonic forces try to suppress the weak objects deliberately by obstructing their lawful exercise of basic rights provided by the constitution (Thorat, 2007).

Ambedkar's scholarly efforts in formulating inclusive policies for the development of excluded sections had focused mainly on two attributes firstly, the institution of caste and secondly, untouchability. The emphasis was laid on understanding the caste system and untouchability, their exclusionary nature, and the consequences for the excluded and discriminated groups that result in lack of access to resources, education, employment, and civil rights. (Thorat and Kumar, 2008) He identifies that the untouchables who have been excluded in enjoying certain things in the village try to replicate in their own community nearly every institution, role, and ranked relation from which they have been excluded. They respect the hierarchical system by accepting their lower status and playing their assigned roles when they feel that they are not excluded by the higher castes. That is the reason why they, despite being oppressed, are often considered as the trustworthy people in the system.

1.4 Exclusion of SC Sub-Castes

There are 59 sub-castes among the scheduled castes which have been included in the scheduled list of the Indian constitution. These sub-castes are associated with either Mala or Madiga castes and practice different professions. The British policy of bestowing special care to depressed people invigorated the rise of a whole array of new castes. Small sub-groups among the SC's thought that they would get drowned in dominant castes such as Mala and Madiga castes if they didn't come out and claim their separate identity and were also worried about the allocation of benefits only to the large castes among SC's (Uma Ramaswamy, 1986). The available literature on sub-castes suggests that different heterogeneous castes who faced discrimination and exclusion were brought under one umbrella through legal action and named them as SC category for administrative convenience which was not known to these heterogeneous castes. Since then, the name SC category has been used by successive

governments for providing reservations in education, employment, and legislature and also for implementation of various welfare schemes. The reality is that only few influential and dominant castes got benefitted through SC category within the Dalits where they could get education and employment with the help of reservations (Chandraiah, 2020).

The SC sub-castes experience multiple forms of exclusion, deprivation, and poverty. They also face hierarchy within the SCs and get excluded due to economic deprivation. There has been a misconception among the people that because they are placed under the SC category they live about Mala and Madiga caste people and practice the same traditions and occupations that the Mala and Madiga castes practice. This is not true, and they form a completely heterogeneous group who follow different customs, beliefs, and traditions. It has been observed that some of the sub-castes were skeptical about the name of their sub-caste and faced many difficulties in claiming their identity.

1.5 Theoretical framework of the study

The five important factors which led to their exclusion were (i) social hierarchy (ii) cultural poverty (iii) economic deprivation (iv) lack of social capital (v) non-recognition of the state.

(i) Social Hierarchy

Social hierarchy is defined as the division of people, groups, or communities based on their position or status in society. The superior or inferior status comes with wealth, power, race, ethnicity, profession, and other factors (Magee & Galinsky, 2008). The Individuals in a Group-based social hierarchy, by virtue of his or her accredited membership in a specific socially constructed group, enjoy social capital, status, power, prestige, and privilege in the society when compared with the Individual-based social hierarchies where individuals might enjoy all privileges by virtue of their own talent, skills, intelligence, capabilities, leadership, or their achievements (Sidanius & Pratto, 1999). Out of the three classified human Group-based social hierarchies, the arbitrary-set system is the most oppressive and brutal system with the greatest degree of violence (Pierre van den Berghe, 1981). He observed that this system can be seen mostly in dominant and socially influential ethnocentric groups who consider themselves superior based on their characteristics such as caste, race, religion, ethnicity, status, nation, social class, and other factors. The social hierarchy in the majority of societies is religious in nature whereas the social hierarchy in Indian society is based on caste and its significant features such as, purity and impurity (Louis Dumont, 1988).

The ‘Scheduled Castes’ who were considered ‘untouchables’ in the past had faced many kinds of discrimination by the upper castes who branded them as impure people by propagating that their touch, shadow, appearance, and even their presence is also a kind of pollution. They have been excluded from mainstream society and forced to stay outside the village even today despite many developments and discoveries. The sub-castes among the SCs also face a similar situation in the present times as the untouchables in the past. The caste hierarchy that exists in society also exists within the SCs despite their inferior status. They have been discriminated against not only by the upper castes but also by people of their own caste. These sub-caste people are considered ‘untouchables of the untouchables’ because of their inferior status to their chief patrons. One of the important reasons, arguably, for the existing social hierarchy among the Scheduled Castes is the heterogeneous nature of the castes within the SCs. The false impression that all the SCs are homogeneous in nature, possess similar characteristics, and practice the same occupation was created by the then British government and clubbed them under the SC category for their administrative convenience.

(ii) Culture of Poverty

Oscar Lewis was the one who first used the word culture of poverty. The culture of poverty is a social theory that explains the vicious cycle of poverty. According to this theory, people believe in certain values, customs, and traditions that are unique to them. The culture of poverty theory advocates that perpetual poverty among the people is due to their aversion to changes in society. They feel that the present position they are enduring is the wish of God and cannot change their lifestyle because something new has come into the world. The reluctant behavior of these communities to adapt to change has severely impacted not only their lives but also the lives of their children (Lewis, 1975).

The culture of poverty is both an adaptation and a reaction of the poor to their marginal position in a class-stratified, highly individualized, capitalist society. It represents an effort to cope with feelings of hopelessness and despair which develop from the realization of the improbability of achieving success in terms of the values and goals of a larger society. (Lewis, 1966)

The sub-castes among the SCs in India also experience cultural poverty due to their caste professions where the profession differs from caste to caste. The nomadic nature of these sub-castes did not allow them to settle in a particular place permanently and participate in the day-

to-day activities of the village. The theory of culture of poverty of Lewis can be applied to these sub-castes among the SCs considering their adamancy in changing their beliefs, customs, traditions, and professions.

The phrase "culture of poverty" refers to the poor's adaptive style, which exposes their helplessness in taciturnly enduring a situation of deprivation that is out of their control and contending with whatever resources they have to survive. They themselves get submitted to the hostile forces when they become intolerable. But the culture of poverty tends to be transmitted, as is poverty, from one generation to the next. Thus, the culture of poverty is self-perpetuating and those who live by it are pictured by Lewis as removed and alienated, ignorant and uninterested and uninvolved and apathetic. All of this suggests that the poor have accepted their lot in life and feel helpless to do anything to improve it. The impoverished are forced to the walls because they lack the resources to change the unfair conditions society has cruelly put upon them.

(iii) Economic Deprivation

Economic deprivation is a situation where people cannot meet their necessities for a living. It occurs due to the denial of access to resources, breakdown of social patterns, lack of ownership of land, and other factors. The land is considered an important asset and a source of livelihood for the people in the village. One of the important factors for their economic deprivation is the dispossession of land. The difference between the poor and the non-poor in rural areas is determined by the ownership of the land whereas, in urban areas, the type of wage employment and level of wages describes the rate of poverty. The degree to which different groups have control over and access to resources influences their potential to not just follow a specific lifestyle but also to improve their chances in life and provide their children with a better start. It has been argued that injustice done in the allocation of resources not only affects their quality of life but also reduces the chances of acquiring power (J.E. Meade, 1964).

A man with much property has great bargaining strength and a great sense of security, independence, and freedom; and he enjoys those things not only vis-a-vis his property fewer fellow citizens but also vis-a vis the public authorities. An unequal distribution of property means

an unequal distribution of power, even if it is prevented from causing too unequal a distribution of income (Meade, 1964)

It is true that in a democratic society like India, everyone gets an equal chance to compete with one another for control of and access to societal resources. The structural elements linked to unequal resource distribution have a substantial impact on how many resources the poor have and how they use those resources, primarily for sustaining rather than improving their quality of life. As a result, the limitations that come with being poor self-replicate, creating a vicious cycle that is so entrenched that no amount of self-effort on the side of the poor can assist them to escape the culture of poverty. In the present case, the sub-castes are deprived of many things due to their socio-economic position in society. They face multiple forms of exclusion every day due to their ascribed identity within their community and outside their community.

(iv) Lack of Social capital

Social capital has been defined in recent times as the norms, relationships, and understandings that allow individuals to form cooperative relations for mutual benefit. They were excluded due to lack of social capital

(v) Non-recognition of the state

Due to their nomadic nature, the state has completely failed to recognize the sub-castes as its subjects and never considered them as potential vote banks. They move from one place to another place in search of livelihood by practicing their caste professions. Since they do not have a permanent address in the villages, they do not have any kind of benefit from the state. The new rules of the election commission mandate the presiding officer of the polling station to remove the names of candidates who have not resided in the village for the last six months from the voter's list. Since these people stay away from the village for more than six months a year their names do not get enrolled in the voters list of the village. No political party tries to come and ask for votes during the election campaign knowing that they do not have the right to vote. The political parties consider only the influential SCs as their potential vote banks and try to lure them by making false promises before the elections and do not even talk about them once they assume power.

Most of the sub-castes among scheduled castes, having seen the developments and new trends in the world due to globalization, feel that they wanted to be a part of the political process and acquire the power to emancipate their community. They request government officials to include

them in the voters list to cast their vote and demand for providing reservations to these sub-castes in education, employment, and the legislature which has been a long pending issue and is never getting materialized due to various reasons. The main objective of caste-based reservations is to empower the socially excluded communities who have been discriminated against in the past by the dominant castes and to uphold the values of justice, liberty, equality, fraternity, freedom, and equality of opportunity as enshrined in the constitution of India. These ideals were considered important weapons for promoting social justice by the successive governments in India.

A few states in India, having recognized the plight of some of the most marginalized sub-castes among the SCs, took the initiative of providing separate reservations in education and employment despite the ambivalent judgements of the supreme court on the issue of reservations within the SCs. The Supreme Court, while dealing with the E.V. Chinnaiah vs State of Andhra Pradesh case in 2004 on the issue of sub-categorization of SCs, denied that the state governments had no power to provide internal reservations within SCs. Again in 2020, the same supreme court upheld the 3 percent internal reservation within the SCs provided to Arunthathiyars by the Tamil Nadu government.

1.6 Education policies and programs since independence

The enactment of the constitution of India was an outcome of the freedom movement that fought against British rule in India. The establishment of a new political order made the Indian Republic more rigid and stable. The Republic Indian state has embarked upon the task of accommodating the hitherto neglected people by not only guaranteeing them equality before the law but also undertaking the responsibility of providing equal opportunities to all the citizens in all aspects of life. The Indian constitution drew its inspiration from the ideals of the French revolution namely Liberty, equality - social and economic, and fraternity. There have been multiple reasons for the enactment of these constitutional commitments. The anti-caste movements Since the mid-19th century, the constant increasing Dalit (SC) and Adivasi (ST) assertions for dignity and rights, liberal outlook and approach of some of the Constituent Assembly's leading members, the global influence of the idea of modernity and welfare state, and concern of the western liberal educated middle class of the time for social transformation coupled with a changing political economy have all played a role in shaping the vision for building an egalitarian society.

When formal education was introduced in the early nineteenth century, it sparked a surge in demand for its benefits from many segments of society. The upper castes, who were closer to the governing classes and in charge of administration, business, and traditional education, were the system's first beneficiaries. They invested their social and political capital in providing educational opportunities to underprivileged sections among their castes. Peasant castes, having been inspired by the upper castes, from the middle and lower classes in several regions of the country began to seek government-funded schools in their communities. For example, in Ahmednagar district, Maharashtra, some residents of 'low caste' ghettos raised funds from the community to construct a temporary building and pay for teacher's salaries as early as 1855. Then they requested the government, through various forms, to establish a school for the education of low castes (Moon, 1982: 409). Until then, social groups known as *Harijans*, presently known as the Scheduled Castes (SCs), who were classified as "depressed castes" by the colonial government, were not allowed to attend formal education despite several representations and petitions. They were considered 'untouchables' by caste Hindus. They had been humiliated by the caste Hindus in such a way that their presence, and in some instances, even their shadow, was considered impure and harmful where they had to live on the outskirts of the village.

Despite relentless efforts by the depressed classes, the British government had, ultimately, acceded to the requests from the lower classes and made it essential, through legislation, for government-aided schools in all the provinces to admit students of all castes, with immediate effect, including the 'untouchable' castes. Some provincial governments and a few princely states who maintained amicable relations with the British government like Baroda, Travancore-Cochin, and Kolhapur took serious measures to guarantee that SC children got admission to government schools. Jyotiba Phule, one of the earliest social reformers during the colonial rule and anti-caste crusader, believed that only modern education with liberal progressive ideas and values could emancipate the hitherto deprived sections of society and demanded the government provide special facilities for the depressed classes and lower sections of the society in educational institutions. The first generation of educated Untouchables in British India who got enlightened through English education, especially in a state like Andhra Pradesh, championed the Dalit cause and started to educate and emancipate the Dalit masses believing in education as the most instrumental weapon to break the barriers of the deeply rooted caste system in the society (Yagati, 2002: 108).

Dr. B. R. Ambedkar, who encountered many challenges and struggles during his childhood, could overcome caste discrimination only after gaining knowledge through formal education. He, having acquired many degrees, never looked back from then and went on to become the chairman of the constitution drafting committee.

We may forego material benefits, we may forego material benefits of civilization, but we cannot forego our right and opportunity to fully reap the benefit of the highest education. That is the importance of this question from the point of view of the backward classes who have just realized that without education their existence is not safe. It is for this reason that the fight for an increase in seats is being held.
(VASANT MOON, 2014)

He believed from his experiences that only education could liberate the downtrodden and started preaching the significance of education for the emancipation of the oppressed castes and demanded the government for universalization of education in the Bombay province (Moon, 1982: 38–55). He requested the government to treat backward communities differently by introducing affirmative action policies in education and demanded more allocation of funds for primary education.

The greater objective of education is to impart life skills that enable the student to think innovatively and develop critical thinking to understand the multifaceted social and physical environment. These skills would be imparted to the students through the formal education system of a country that consists of institutions of learning and follows a specific curriculum designed by policy experts of the state. The student should be able to think rationally and logically after acquiring the knowledge through the processes of socialization, be it in the classroom, with family, with friends, or from society. Especially, in the era of globalization, it has become very difficult to find a job without any skills. Keeping in mind the importance of employment, education imparted with proper skills is expected to help the student to achieve his/her future goals to earn a livelihood.

The colonial rulers believed that the introduction of the formal education system in India would bring many changes in the society which was hitherto suffering from ignorance and superstitions. The British took the task of civilizing Indians on the lines of European civilization. By imparting formal education to the young Indians, they thought that they could make future administrators run the government smoothly. Lastly, they wanted to impart English education which contains liberal values and scientific temper to the youth of the country on the lines of European enlightenment. The institutions of formal education in colonial India were very less in number and were accessible only to the dominant castes,

especially to the landlords, merchants and government officials (Nurullah and Naik, 1946). When the 'lower' castes were denied entry into the schools funded by the state, the liberal nature of the law made sure that the administration did not prohibit them from joining the school.

In 1893, the Madras provincial government started many awareness programs and encouraged the untouchable communities to pursue education by giving many incentives (Satyanarayana, 2002; Yagati, 2002). Nambissan (1996) has been very critical of the British policy for education of 'untouchables'. She has brought to light the dual nature of the British, liberalism on the one hand and acting according to the tunes of the dominant castes on the other. During the 1920s Bombay and other provincial governments also worked out the idea of universalization of education through local governments. One of the prominent personalities who vigorously campaigned for it was Dr. Ambedkar along with some of the architects of Indian Constitution who were not only vocal about the universalization of education but also championed the cause of bringing reforms in the education system. There were many efforts to formulate a robust education policy for the country before independence but due to the peak nature of the Indian independence movement it could not happen and once India achieved Independence, it mainly stressed on the educational sector besides the agricultural and industrial sectors. The framing of educational policy, eventually, materialized after more than a decade of Independence through the first Education Commission which was constituted in 1964, headed by D.S. Kothari.

The commission believed that education has the power to transform the lives of the people economically, socially, and politically. It was strongly believed that the change in the existing educational system would fuel the socio-economic and political revolution that society needed very badly to build an egalitarian society. It emphasized the immediate need for introduction of universal elementary education in India. Considering the hierarchical nature and inequalities in society it emphasized that the school system should concentrate more on the children from the socially excluded groups through the provision of extra classes and boarding houses. The commission also emphasized the need for special measures to reduce gender and social disparities between the forward classes and the backward classes, mainly the SCs and the STs.

The report was accepted by the government and felt that the recommendations of the commission should be given utmost importance in order to achieve the desired objectives for building an egalitarian society on the ideals of socialism (Kothari, 1966: XII). The

parliamentary committee, after thoroughly going through the recommendations of the commission, had advised the government for its immediate implementation without any further delay which subsequently got formulated in 1968 as National Educational Policy (NEP) (Naik, 1982). The main objective of this policy was to provide ‘free and compulsory education’ to all children but did not focus much on the common schooling system and universalization of education.

The first NEP did not meet the expectations and had to be revisited in 1986 which again reiterated the principle of universalization of education. Education was not taken seriously by any political party due to the political turmoil in the 90s and after the post-Mandal period, the demand for providing opportunities in education and employment for backward castes has increased and government, subsequently, started focusing on educational sector where it has modified the NEP again in 1992 and recommended for expansion in educational facilities and infrastructure citing that the present system of education could no longer meet the needs of the present generation. The committee also suggested bringing private entities into the educational sector directly or through the public-private partnership (PPP) model which allows the private actors to establish and run the educational institutions under the framework of government (Tilak, 2009).

There was a change in the educational system but there had not been any change in the educational status of the marginalized communities. Since there were no inclusion policies for the deprived sections of the society, there was a demand for ‘equalization of educational opportunities’ keeping in mind the vulnerable social groups such as women, SCs, STs, religious minorities, other backward classes (OBCs) and physically handicapped. The modified education policy mainly emphasized the compulsory education of children till 14 years of age, enrolment and quality of education. All these initiatives were only on paper and nothing great happened in practice. To further strengthen the educational sector many programs like District Primary Education Program (DPEP), Sarva Shiksha Abhiyan (SSA), Rashtriya Madhyamik Shiksha Abhiyan (RMSA) and other programs were started to remove gender and socio-economic barriers. The centre has also started different incentive schemes to support SC students like pre-and post-matric scholarships, doctoral and post-doctoral fellowships. To promote the enrollment and retention of SC students, many state governments have implemented various programs at various educational levels, from primary to higher education. In addition to the existing schools, Jawahar Navodaya Vidyalayas, government model schools were established in the rural areas providing reservation for SCs. To reduce the gender

disparities in education in rural areas the central government in 2004 started Kasturba Gandhi Balika Vidyalaya residential schools for girls from SC, ST, OBCs and Muslim communities. The central government, realizing the importance of higher education, had also enacted the Central Educational Institutions (Reservation in Admission) Act, providing 15% reservation to SC (7.5% for ST and 27% for OBCs) in IITs, IIMs, central universities, etc.

There have been consistent efforts by the civil society organizations and the pressure groups for the universalization of education. The supreme court in *Mohini Jain vs. State of Karnataka* (1992) said that the citizens should not be deprived of the right to education which is implicit under right to life of Article 21 of the constitution and also reprimanded the state governments to ensure that the provisions "Justice, social, economic and political" and "Liberty of thought, expression, belief, faith, and worship" as mentioned in the preamble be secured to all the citizens. The Constitutional Amendment Bill for the inclusion of education as a fundamental right, for the first time after Independence, was introduced in Parliament and was passed in 2002 by the 86th Constitutional Amendment Act. Due to the ambiguity in some of the provisions of the bill, the bill was again placed before Parliament in 2005 by making some corrections. Finally, the Right of Children to Free and Compulsory Education Act (RTE) was passed by the Parliament in 2009 and became an act in 2010.

There have been many social reformist movements, especially against the Brahmins due to the enlightenment brought by the English education in India. These social movements had awakened the youth and gave the courage to fight against the evils in society and establish a rational society. The reformist movements had also advocated for complete abolition of the caste system and building an egalitarian society. Due to the pressure exerted by these social movements the then provincial governments had agreed to provide some safeguards in education and employment to the socially excluded communities to lead a respectable life like other sections of the society. From then each state, keeping in mind the indigenous social movements, started providing reservations to the marginalized communities in education and employment.

1.7 Introduction about the sub-castes

Dakkali

Dakkali/Dakkalwar is one of the sub-castes of Madiga Caste among the Scheduled castes. Appallingly, they are considered as “untouchables of the untouchables” even now. They are concentrated in almost all the districts of Telangana except a few. They are nomadic in nature and plan itineraries in such a way that they, after selecting a village, camp near the settlements of Madigas where they are given food, cash, and some presents by the head of the Madiga caste. They try to impress and entertain them by telling their genealogies through folktales and folk songs till they visit another village. Since they are considered mendicants, the Madigas and other sub-castes do not accept anything from Dakkali caste people. The Dakkalis are not allowed to sleep on cots, use blankets, wear slippers and sit in front of the Madigas. They are not supposed to draw drinking water or use water for other purposes directly from the well. They earn money by transporting goods of merchants on their domesticated donkeys and sell donkey milk to supplement their income. They are non-vegetarians and sell pork meat in the market by rearing pigs. Since they are nomads, their literacy rate is very low when compared to other SC sub-castes. The Dakkalis have been trying to bid adieu to their nomadic life and lead a settled life, which they have been leading for many years, considering the fact that the Madigas no longer wanted to patronize them because of their deteriorating economic situation.

They practice Hinduism and worship gods like Narasimhaswamy, Lord Venkateswara, and village deities like Mutyallamma, Yellamma, and Maisamma. They celebrate festivals like Ugadi and Durga Puja. The settled Dakkali caste people are leading a horrible life after giving up their nomadic life. Most of them are working as agricultural laborers and daily wage laborers in construction activities. They, sometimes, do not get work owing to their caste identity and return home without working. They are not paid equally on par with other caste laborers despite the laborious work carried out by them. Besides these activities, they make combs out of cattle horns and sell them in the weekly ‘Santhas’. They discontinue their studies after primary education to take up work and support the family. They did not possess any land to cultivate and had to survive on daily wages. They have huge respect for education and encourage their children to pursue higher studies despite their poverty. They love music and play the ‘Kinnera’ instrument while entertaining the Madigas. The famous Kinnera artist and Padmashree awardee Darshanam Mogulaiah from Telangana belongs to the Dakkali community.

Chindu

The meaning of Chindu in Telugu is Jump. The artists leap and jump when they perform this art. This stage play in Telangana is popularly called ‘Chindata’ or ‘Chindu Bhagavatham’ which is also the caste profession of Chindus/Sindhus. They are called by different names in different areas like Sindhollu, Chindollu, Bhogam Madiga, and Chindu Madiga. They feel they are superior to Dakkali caste people. They move from place-to-place performing scenes from ‘Jambava Puranam, Sri Krishnarjuna Yuddam and Rukmini Kalyanam of Mahabharata, ‘Sita Vanavasam’ of Ramayana, and ‘Allirani’ Burra Katha. ‘Chindu Yellamma’ who brought international recognition to Chindu Yakshaganam art belongs to the Chindu caste. They camp in the outskirts of the village near Madiga houses, and they make a deal with the Madigas, which is called ‘Kattadi’ or ‘Tyagam’ in their local dialect, for performing the play. Every year after giving the performances for eight months in a year in different places, they return to their ‘Mirasi’ villages to perform the art and collect ‘Kattadi’ in the form of paddy or money. Even the other castes in the village who are interested in seeing their play may ask them to perform in their streets by giving them money or grains. The Chindu artists at the end of the day, after completion of all the performances, play ‘Yellamma Kolupu’ where they glorify the greatness of goddess Yellamma by narrating her story from Bhagavatham.

Most of the characters in the play are performed by male artists except the character of goddess Yellamma where a Chindu caste female plays the role of the deity. The woman who plays the role of goddess Yellamma in the play is treated as the real goddess and is worshipped by presenting ‘Bonam’ and doing animal sacrifices. The play includes prose, poems, and songs. They use maddela (horizontal wooden drum), harmonium, thaalalu (two small metallic dips) while performing the play. The most important story out of all the stories they narrate is ‘Jambava Puranam’. The story starts by praising the ‘Jambava’ and criticizing Brahmanism and its texts for portraying Madigas as the inferiors and untouchables since ancient times without recognizing the services and contributions of Madigas towards society. They feel that ‘Jambava’ is the creator of this universe and ‘Jambava Puranam’ is the root of all Puranas. They consider it as the mark of self-respect for their community. This art form is on the brink of extinction and the sustenance of Chindu artists has become very difficult, especially in the times of COVID. The literacy rate is very low when compared with other SC sub-castes.

The Chindu Bhagavatam, also called Chindu Yakshaganam, a traditional age-old theatre art form that dates to the second century and is mainly performed in the Karnataka state and north

Telangana region, is on the brink of extinction because of the influence of digital media in the present times. The ever-increasing demand for entertainment content in the era of the internet has opened doors for various online entertainment platforms besides existing television channels. The chindu artists who have been performing this art form for years together belong to Chindu Madiga, a sub-caste of Madiga among SCs. Since the Chindu artists lead a nomadic life, they move from place-to-place performing plays. The literacy rate is very low because of this reason. They are leading a pathetic and miserable life as they do not have any kind of support from the government. Most of them are working as agricultural laborers in the villages or construction workers in the cities to earn their livelihood. They do not even own a pucca house, and those who own pucca houses given by the government long ago are unhappy because of the dilapidated condition of the houses. Because of the active involvement of the chindu artists during the Telangana movement, the ruling TRS party had promised to provide financial support and promote the art form but has utterly failed to fulfill its promise and betrayed them very badly. There are various troops that perform Chindu Bhagavatham and certain villages are reserved for them where other troops should not enter these villages. When they enter a particular reserved village, first they approach the head of the Madiga community seeking food and shelter and then perform the play to the audience.

Gosangi

The Gosangi caste people are primarily folk artists who earn their livelihood by narrating the stories from Ramayana, Mahabharat, Bobbili Yuddham, and other mythological texts in the form of 'Burra Kathas'. They are mainly distributed in northern Telangana, especially in the Nizamabad and Warangal Districts. They are leading a Pseudo life because of their inferior status in society. Because of the lack of support and encouragement for folk artists, most of them have left their artistic profession and have taken up other professions like farming, toddy tapping, carpentry, etc. by hiding their caste. Some of them work as village servants by assisting revenue officials on a temporary basis. They are asked to look after the ponds and water tanks in the village. They inform everything of the day-to-day activities in the village to the government officials. Despite their commitment and hard work to the village, they are given only an honorarium instead of a salary. The common thing observed among the Gosangi caste people is that whatever profession they take up they do not shy away from asking for alms from other caste people. Even the government, initially, could not include them in the Scheduled list owing to the ambiguousness of their caste identity. Since they are engaged in different professions, it has become difficult for them to claim their original caste. They are 'the

servants' of the village. They mostly assist revenue officials on a temporary basis. They are locally called "Shake Sindulu" by the village people

Bindla

The name of this community varies from place to place. They are called 'Pambala', 'Devati', 'Kolupula', 'Aasadi', and 'Potharaju' in northern Telangana and Bindla in southern Telangana. Since they are identified with too many names, their recognition has become a big problem. They are a landless community and act as priests for village deities like Yellamma, Pochamma, Poleramma, Uppalamma, and Maisamma, and for Madiga caste. People believe that they are protectors of the village. In ancient days the outbreak of epidemics like the plague, cholera, measles, and smallpox wreaked havoc and killed lakhs of people because of no proper medical facilities. When the diseased people were isolated or abandoned by their own family members, the Bindla caste people, considered as the first doctors in the village, risked their lives to protect the lives of the people from epidemics. In ancient days the Bindla priest, after worshipping the village deity, used to draw a line around the village (*Polimera*) by sprinkling water mixed with turmeric and vermilion believing that this holy act would exorcise ghosts in the village and protect people from epidemics. The Bindla priest performs the puja at the installation ceremony of 'Bodrai' in the village where it is believed that installing it would bring all good and drive away all bad by protecting the village. The custom of performing puja and installation of Bodrai by Bindla priest is no longer seen in the village and has been taken over by Brahmin priests where the brahmin priest just performs a puja and leaves the place by asking the village people to call the Bindla priest for installation of Bodrai. This behavior of Brahmin priests clearly indicates that they still treat village deities as goddesses of lower caste people and that they have no role to play in these types of ceremonies. They invoke the deity with the help of a musical instrument called 'Jamidika'. They perform the Renuka Yellamma Bindla Katha during festivals and fairs across the state. Besides the village goddess, they also worship Lord Mallanna and Lord Beerappa. The tradition of inviting the Bindla caste people to start the proceedings of any Hindu festival with their musical instrument 'Jamidika' in the villages is no longer seen. They are still looked at as inferior caste and untouchables in the Hindu society despite their close religious' affiliation to the village deities.

Mashti

This is another sub-caste of the Madiga caste where they are primarily called Madiga Mashti by the people in the villages. They feel they are superior to the Dakkali caste of the Madiga

community. They are also a landless community and depend on daily wages for their livelihood. Their main profession is carpentry. They make windows, doors, and other infrastructural items for Madiga caste and other lower caste untouchables. The Mashti people who do not possess any skills in carpentry take up other works like agricultural labor, masonry, stone cutting, comb-making with horns, and other menial jobs. The literacy rate is very low, and the drop-out rate is very high among males because of abject poverty. The females get married at a very young age. They worship the Hindu Goddess and God Mathamma and Lord Venkateswara respectively. The interesting thing observed among the Mashti women is that they accompany their husbands, when they visit the Madiga settlements, to help her family members to make and sell combs. Despite their low status in society, the customs and traditions practiced by the Mashti caste people are like those of upper caste Hindus. They actively participate and celebrate, confronting many challenges of untouchability and discrimination from other castes, the festival of their community deity, the Goddess Mathamma festival and Gangamma Jatara in the month of Chaitra and Tiruvali respectively.

Relli

The name of this caste comes from a variety of grass called 'Relli'. They used to live in hilly terrains by selling the Relli grass to the people living in the plains which over a period became their main profession. Besides this, they also take up other jobs like selling fruits, vegetables, seeds, and sanitation work. They have been engaged, over the years, in one of the most inhumane and unhealthy professions on the earth called manual scavenging. Because of this profession, they have completely lost their respect in society and people do not even dare to see, touch, and talk to them. They are paid very meagre wages despite the precarious nature of the work. The structural and occupational discrimination of this community is considered double discrimination and still haunts them and makes them feel guilty about their life. The death cases of Relli caste people are reported every year for working in hazardous conditions. Despite the repeated appeals and several representations to the government in various forms about the status of these people, their plight remains the same and still lives in oblivion. The marriage for Relli males has become very difficult these days considering their engagement with manual scavenging. The habitations of this community in cities and towns, generally, are found in the outskirts where no other castes live in their surroundings. This is the only caste that still practices manual scavenging and carrying night soil because of which they are looked down upon by their own Scheduled castes community

Budaga Jangam

They are the third most populated sub-caste among the Scheduled Castes in Telangana. They are also a landless community whose main occupation was soothsaying and seeking alms. Despite no formal education, they are well versed in singing folk songs and narrating stories in the form of 'Burra Katha'. The present situation has completely changed, and they do not have any profession and are engaged in different activities such as mat weaving from date palm trees, plucking cotton from the cotton fields, construction activity, and selling old clothes in villages and towns. In ancient days, they used to make people happy by singing songs in the village during the birth, marriage, and death ceremony. This tradition was known to very few individuals in the village and would be, if efforts were not taken, on the brink of extinction. They are Hindus and followers of Shaivism. Some of them from their caste attend funerals as a priest and perform rituals as part of the Hindu tradition. Most of them have migrated to cities in search of livelihood and are engaged in menial jobs.

Muchi

This caste has a close affinity with the Chamar caste. They trace their origin to the Rohidas, a famous religious reformer of the fourteenth century and a crusader against the caste system. They are called Chamar, Samagara, Muchi, and Chambar in some parts of Telangana. The traditional occupation of the Muchi caste people is shoemaking and making leather articles. They get tanned leather and other raw materials only, despite their availability in the market, from the Madiga community for making shoes and leather bags. The emergence of new manufacturing shoe making companies has become a bane for this community where they are no longer involved in any kind of leather-related activities. They practice Hinduism and worship Lord Shiva. They also worship village deities, besides the main gods and goddesses, like Korlamma, Dhana Sathi Amma, and Adisathi Amma. Most of them are, now, settled as agricultural laborers, bamboo product makers, and sanitation workers

Byagari

They are one of the sub-castes of the Mala caste. The word Begari indicates service. They are concentrated in almost all the regions of Telangana. They practice Hinduism and their community deity is 'Pochamma'. The traditional occupation of this caste is grave digging for dead bodies in a cemetery. They are sub-divided into five groups such as Byagara, Talari, Kati Kapari, Katipapadu, and Yettodu. There are many customs or traditions followed by the family members of the deceased right from preparing a bier with bamboo to burying the dead in the

cemetery. These five groups assist the family members of the deceased in the process of conducting funeral by dividing the work among themselves and performing the rituals. Since they are adept at performing the last rites of the dead, they are famously called ‘Kati Kaparulu’ in Telugu. They dig the grave and bury the dead or burn the dead-on death pyre by taking meagre amount. They deal with dead bodies throughout the year irrespective of caste, religion, and race. They are not provided with basic facilities in the cemetery like drinking water, restrooms, and washrooms. The plight of this community has become bad to worse in recent times. They lack recognition in society owing to the nature of their work. They do not get any kind of salary from the government for working in cemeteries. They do not even have their own houses to live in. They mainly render their services for almost nine hundred and fifty cemeteries in and around Greater Hyderabad Municipal Corporation and in other parts of Telangana.

Mala Nethakani

They are one of the sub-castes of the Mala caste whose population is largely concentrated in the North Telangana region. The habitations of these caste people can be, predominantly, seen along the Catchment Area of the River Godavari. The traditional occupation of this caste is weaving clothes. They weave clothes for lower caste communities and backward caste people. Since weaving requires a lot of skill and hard work their family members also assist them in weaving the clothes. That is the reason why their literacy rate is very low. The emergence of modern textile industries led to the giving up of the handloom weaving profession which has adversely affected the livelihood of this community and they, over a period, had to take up agriculture and allied activities for living. They practice Hinduism and worship, besides the gods like Mallanna Swamy and Rajeswara Swamy and village deities like Durgamma, Bhulaxmi, Chinnayya, and Peddayya. They actively participate in local political activities and at present, they have an MLA from their community in Telangana Legislative Assembly.

Mala Dasari

They are also called Mala Dasulu in Telangana and Andhra Pradesh. They follow Vaishnavism and act as priests to the Malas who practice Vaishnavism. The involvement and dedication to the service of God brought them the name Dasari and Dasu in society. They sing songs at funerals by venerating, praising, and admiring the departed souls. They also perform street plays during the festivals like Mugguru Marateelu, Bobbili Katha, and Desinagaraju. Besides these street plays they also recite stories from Ramayana, Mahabharata, and stories of

Bathukamma and Satya Harish Chandra. They also get engaged in other activities like agriculture, weaving baskets and mats, and business besides their traditional occupation. They play a musical instrument called 'Burra Veena' which is indigenous to Telangana. The last recognized Burra Veena player in Telangana is Dasari Kondappa from Narayanpet District.

1.8 Statement of the Problem

The people of Telangana thought that separate statehood would bring changes in their lives, especially for the excluded and marginalized sections of society. There has hardly been any change in their lives, and they still today continue to struggle for basic amenities. The plight of the sub-castes among the scheduled castes has become bad to worse due to their lower caste status. Besides their existing vows, the sudden outbreak of COVID has ruined the livelihood of these sub-castes. Since this study primarily focuses on education, the literacy rate of SCs is considered the important variable to develop a method for drawing the sample of respondents-students and households. As their socio-economic status also impacts the literacy rate, a sincere effort has been made to know the social status of the sub-castes in the present context.

1.9 Research Gap

Most of the literature on exclusion and discrimination focused only on the SCs and there have been hardly any studies that focused on the educational and socio-economic status of the sub-castes among the Scheduled Castes in India in general and Telangana in particular. After thoroughly reviewing the literature on SCs, one might conclude that they are unique groups that follow similar customs and traditions. But originally, they are heterogeneous groups who have been brought under one category for administrative convenience. The non-recognition of the state over the years has made them strangers to the outside world. There were studies on the issue of sub-categorization of SCs but there are very less studies on the political representation of SC sub-castes at the grassroots level.

1.10 Objectives

- 1) To study the socio-economic status of scheduled castes in the study area
- 2) To explore the issues and challenges faced by sample households in availing various welfare schemes of the government
- 3) To study the extent of participation of various sub-castes of SCs at different levels of education

- 4) To find out various motivating factors responsible for pursuing their education vis-a-vis factors incapacitating them for dropping out.
- 5) To suggest suitable policy measures for equitable sharing of benefits by all sub-castes under the banner of scheduled castes

1.11 METHODOLOGY

Method

Before conducting the survey in the study area, a pilot study was conducted, since their population is not uniformly distributed, to know the presence of the sub-caste population in the state through a snowball sampling method. The study is primarily based on the survey research design where the research scholars request the sample population to take part in the survey to know the attitudes, opinions, behavior and characteristics of the sample population. The major instrument for collecting data pertaining to measurable factors like socio-economic, demographic, infrastructure, facilities, and perception or opinion has been the structured schedules with a few open-ended questions. The interview schedules were designed for two types of respondents: (a) students and (b) heads of households. The questionnaire schedules for upper primary, secondary, and college students were prepared in their mother tongue.

1.12 Sample

The Telangana state has been taken as the unit of the study for drawing the sample. Snowball sampling has been used to find the respondents in the study area. A purposive sampling method was preferred for the collection of the sample. Samples have been collected from the districts of Warangal, Karimnagar, Mahbubnagar, and Khammam. Since the sub-castes among the Scheduled castes are not uniformly distributed in the state, the districts were selected according to the presence of more sub-castes and the density of the Scheduled caste population in the state.

1.13 Selection of Mandals

Two Mandals were selected in each district. The same criterion was followed in the selection of Mandals in all four sample districts. The Mandals were selected according to the presence of the sub-caste's population. The Mandals with SC population of 5000 to 10,000 with large presence of sub-castes population and mandals with SC population of above 10,000 were

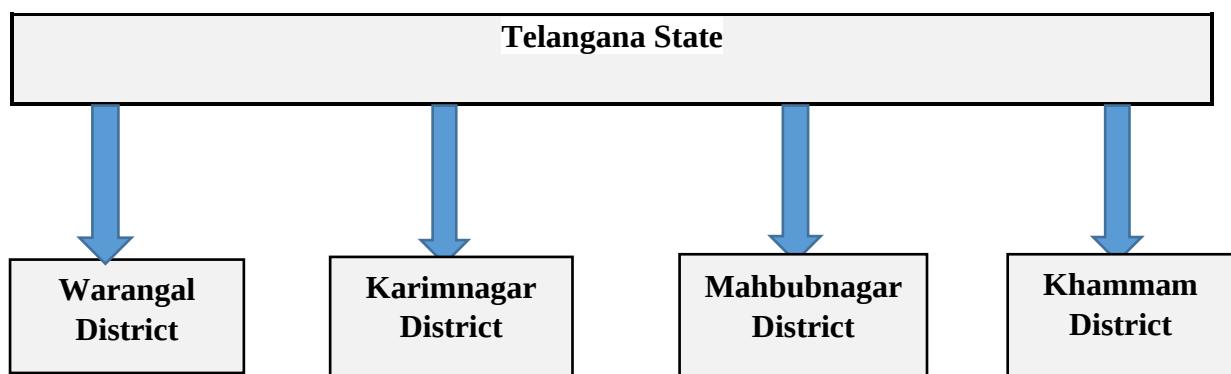
chosen to draw the sample. From these two kinds of mandals, two mandals were randomly selected.

1.14 Selection of Villages

In selecting the villages, the same method was adopted for selecting two villages within the sample Mandal. Of the two, the village/town/city of the Mandal/Taluk headquarters was taken as mandatory. Out of the remaining villages in the Mandal, the villages having less than 30 SC householdss/less than 200 SC populations were not considered to draw the sample. From the remaining villages, two villages were taken randomly.

Figure 1.1

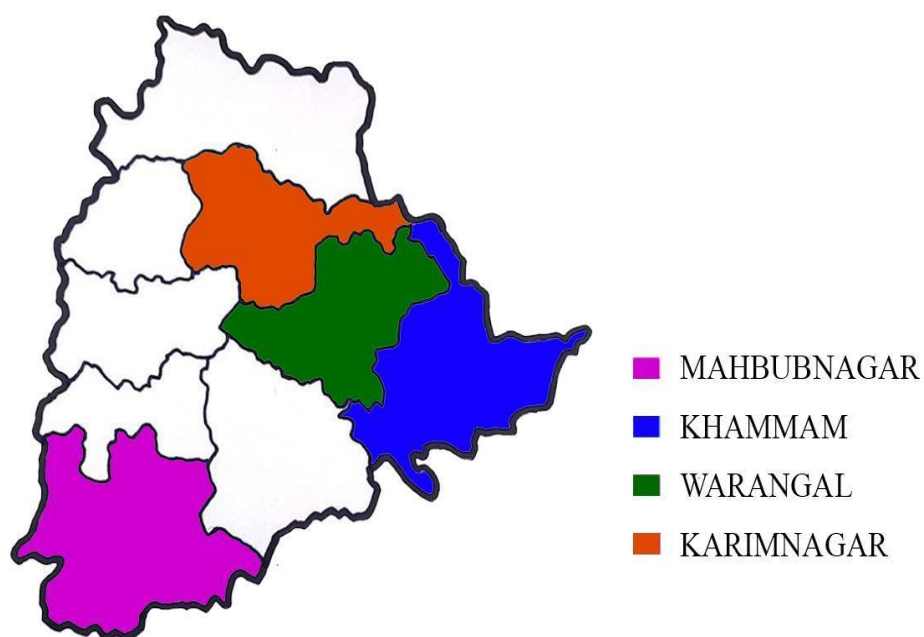
Selection of Districts, Mandals and Villages



The erstwhile districts of Telangana state were considered to draw the sample keeping in view the 2011 population census. Since the population of sub-castes among the Scheduled castes is not uniformly distributed in the state the researcher had to conduct a pilot study to know the whereabouts of the sub-castes through snow-balling method. It was found from the pilot study that these sub-castes were largely present in the Warangal district followed by Karimnagar, Mahbubnagar, and Khammam districts.

The reason for leaving out the remaining districts was mainly due to their presence of less population. The researcher had travelled to all these four districts to collect the sample and conducted an empirical study to understand the behavioral patterns, characteristics, and attitudes of the respondents before assigning them the questionnaire.

Fig 1.2
TELANGANA STATE



Telangana, the youngest state of Independent India is the 12th largest State in terms of both area and population. The four districts of erstwhile Telangana state such as Warangal, Karimnagar, Mahbubnagar, and Khammam were chosen for carrying out the research work based on the presence of sub-castes population.

Figure 1.3

Sample of Warangal District

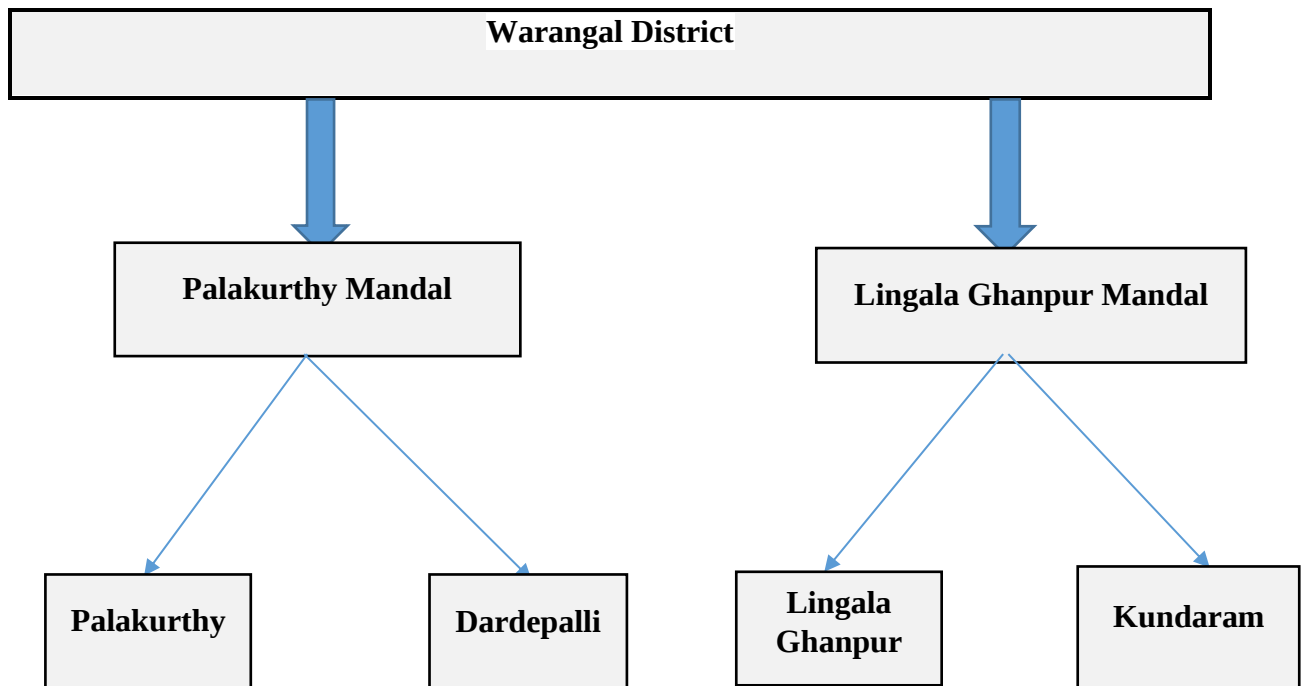


Fig 1.4

Map of Warangal District



Figure 1.5

Sample of Karimnagar District

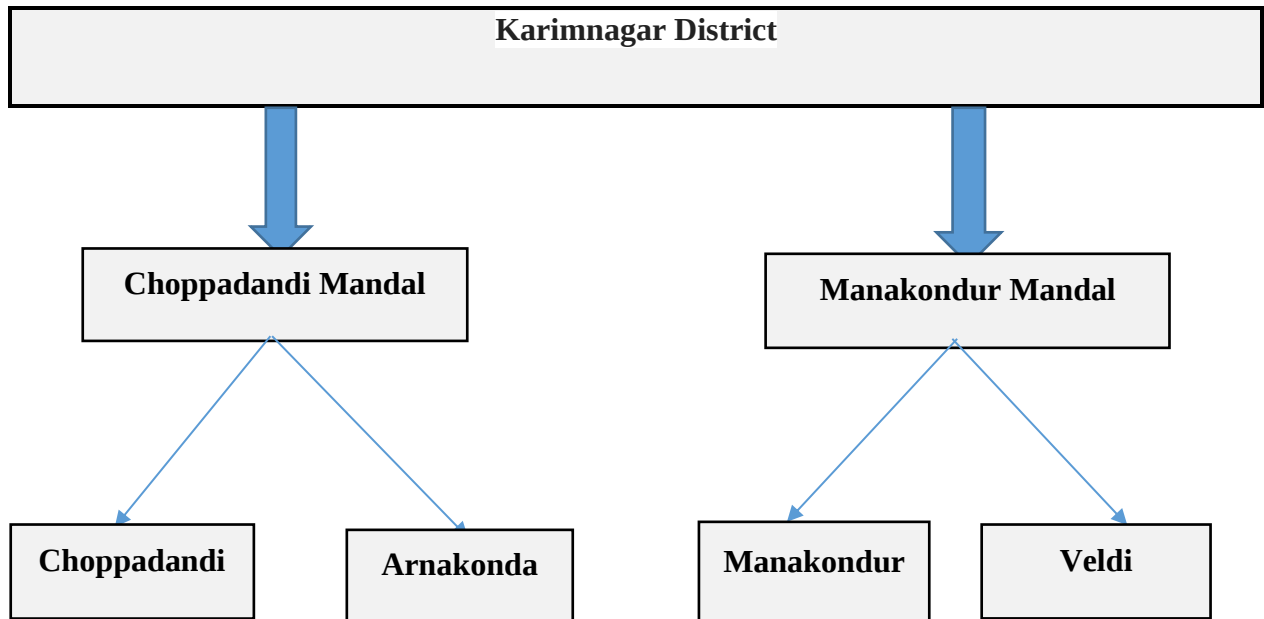


Fig 1.6

Map of Karimnagar District

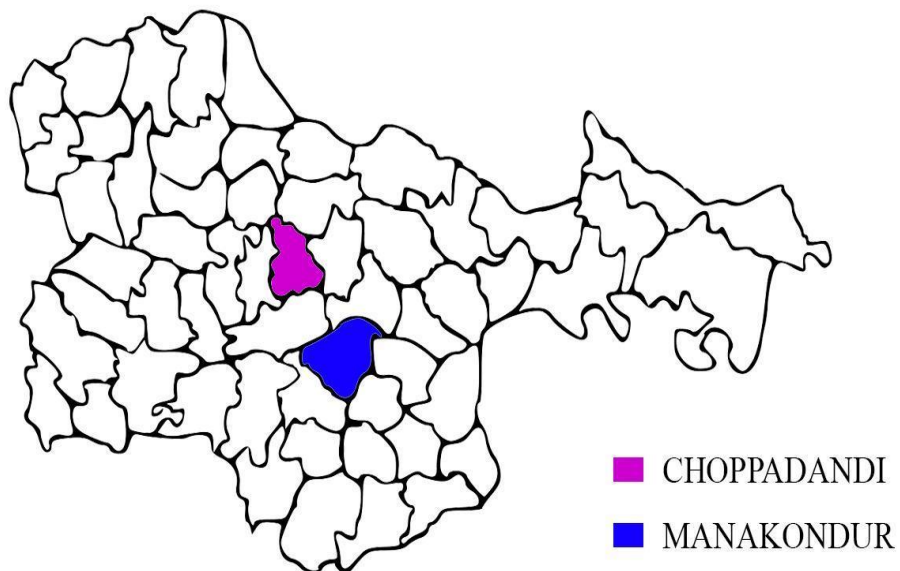


Figure 1.7

Sample of Mahbubnagar District

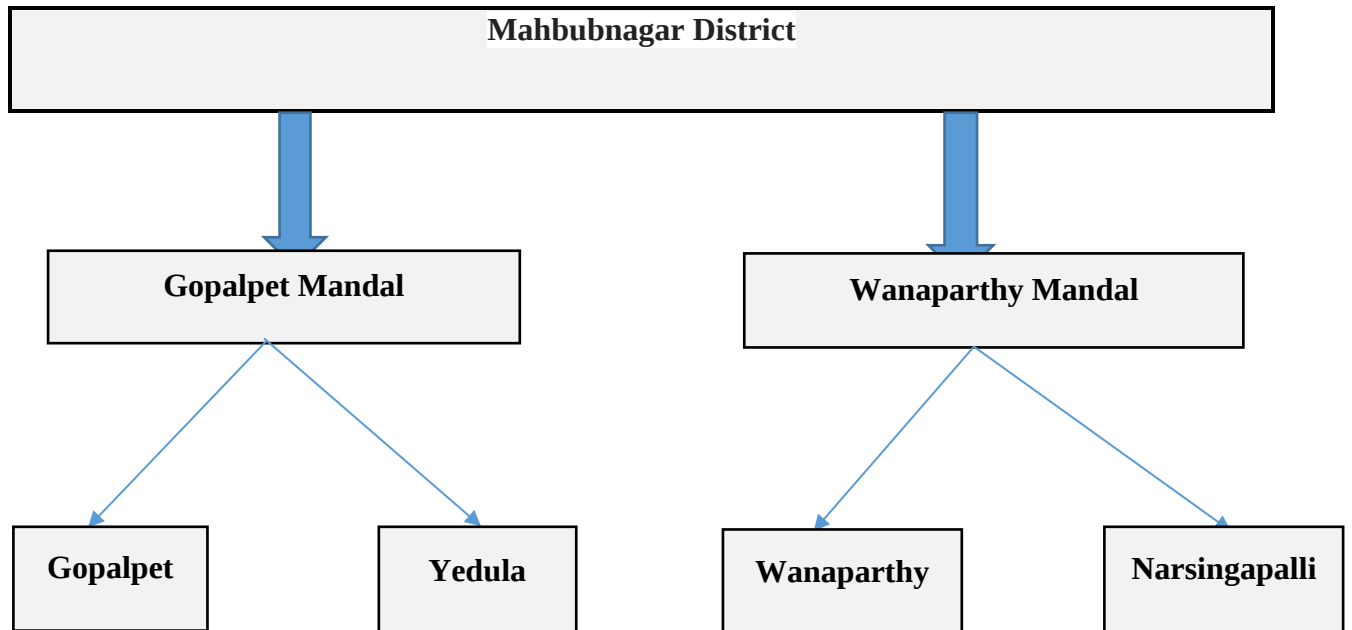


Fig 1.8

Map of Mahbubnagar District

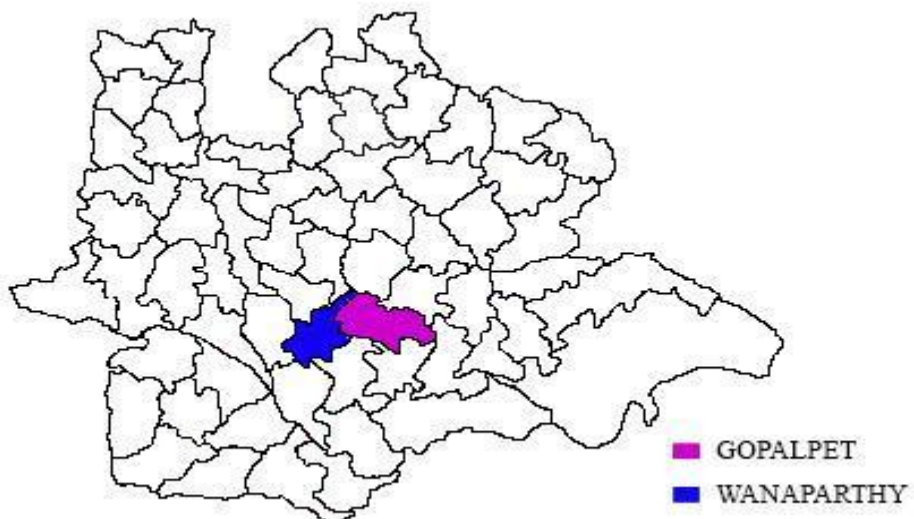


Figure 1.9

Sample of Khammam District

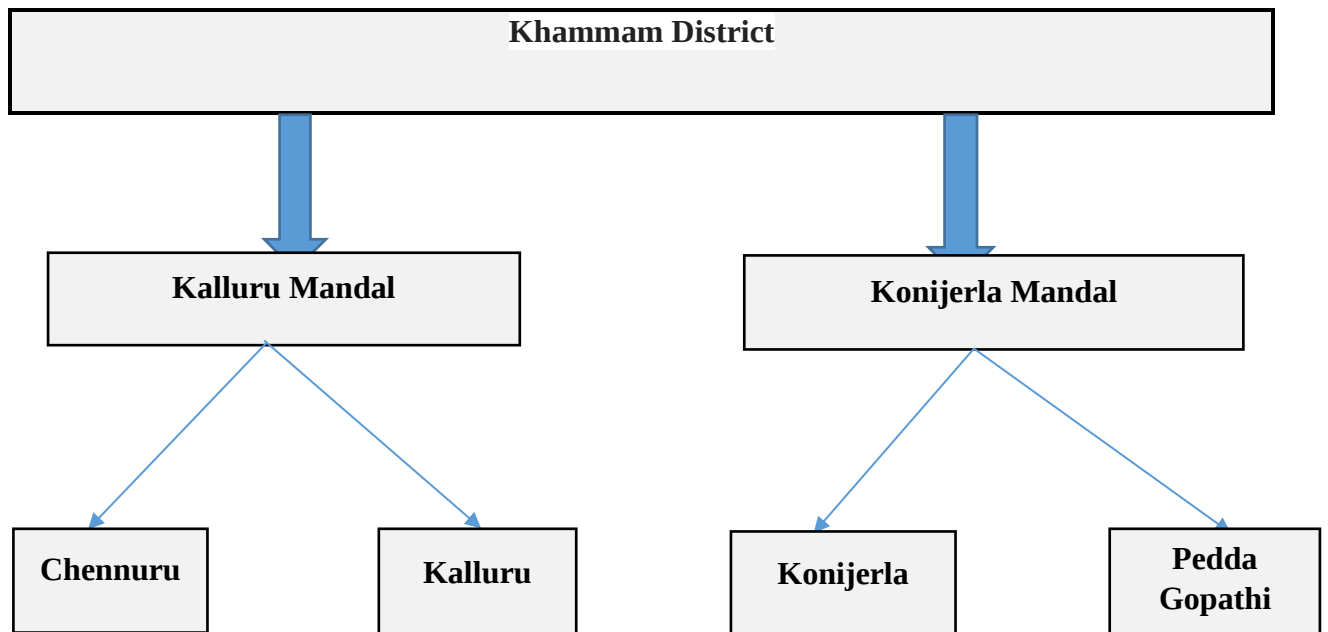
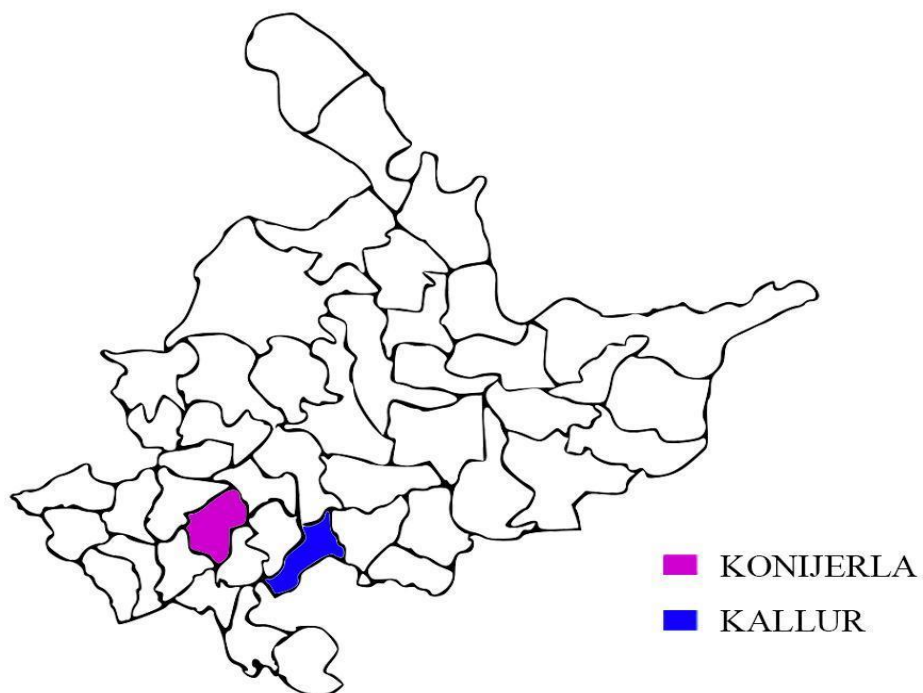


Fig 1.10

Map of Khammam District



1.15 Profile of the study area

The present study on SC sub-castes has been conducted in four districts of Telangana namely Warangal, Mahbubnagar, Karimnagar, and Khammam. The main reason for selecting the mentioned four districts was the presence of sub-caste populations since they are not uniformly distributed in Telangana state.

1.16 Constraints and Limitations

The current study on SC sub-castes also faced some constraints like any other social sciences research. Since the study also involved research on the educational background of the SC sub-castes, the researcher had tried to obtain the higher educational statistics of the SC sub-castes enrolled in different higher educational institutions of Telangana through RTI from the state council of higher education. The SCHE of Telangana had rejected the sought information and asked the researcher to directly seek the information from the concerned universities.

When the researcher again applied for RTI seeking information from the concerned institutions to the surprise of the researcher even the information sought through RTI also was rejected under Section 8(1) (j) of the RTI Act, 2005 by some of the institutions and some of them have not even replied for RTI till today. When the researcher tried to know the sub-caste of the SC children studying in schools by taking permission from the concerned headmasters of the schools, there were no proper details regarding the sub-caste of the children, and only the acronym 'SC' was mentioned in the admission form. The headmaster of one of the schools, initially, was a bit hesitant to provide the information to the researcher when he came to know that the sought information was regarding the SC children.

Keeping the above-mentioned things in mind the researcher had to go to the field to collect the data directly from the sub-caste's population. The researcher had to take the help of residents to get into some of the schools in villages for the required information. Most of the private schools had outrightly rejected providing the information saying that their time would get wasted because of these unnecessary surveys.

Table 1.1
Total Population of Sample Villages

District	Mandal	Village	Total Population	Male	%	Female	%
Warangal	Palakurthi	Dardepalle	5149	2605	50.6	2544	49.4
		Palakurthi	7819	3792	48.5	4027	51.5
	Lingala ghanpur	Kundaram	4412	2201	49.9	2211	50.1
		Lingala ghanpur	4237	2118	50.0	2119	50.0
Karimnagar	Manakondur	Veldi	6360	3172	49.9	3188	50.1
		Manakondur	12687	6413	50.5	6274	49.5
	Choppadandi	Arnakonda	5367	2641	49.2	2726	50.8
		Choppadandi	16459	8269	50.2	8190	49.8
Mahabubnagar	Gopalpeta	Yedutla	5048	2508	49.7	2540	50.3
		Gopalpeta	7230	3486	48.2	3744	51.8
	Wanaparthy	Narsaipalle	745	362	48.6	383	51.4
		Wanaparthy	60949	31501	51.7	29448	48.3
Khammam	Kallur	Chennuru	3416	1693	49.6	1723	50.4
		Kallur	15807	7947	50.3	7860	49.7
	Konijerla	Gopathi	6170	3120	50.6	3050	49.4
		Konijerla	6106	3023	49.5	3083	50.5

Source: Census 2011

The above table gives the demographic details of the sample mandals and villages of four districts of Telangana in the study area according to the 2011 census. Out of the eight selected mandals two of them are municipalities with a population of more than ten thousand.

Table 1.2**Total Population of Scheduled Castes in Sample Villages**

District	Mandal	Village	Total SC population	Male	%	Female	%
Warangal	Palakurthi	Dardepalle	822	419	51.0	403	49.0
		Palakurthi	1390	532	38.3	858	61.7
	Lingala ghanpur	Kundaram	1197	578	48.3	619	51.7
		Lingala ghanpur	979	491	50.2	488	49.8
Karimnagar	Manakondur	Veldi	1862	928	49.8	934	50.2
		Manakondur	3284	1628	49.6	1656	50.4
	Choppadandi	Arnakonda	1795	862	48.0	933	52.0
		Choppadandi	3062	1586	51.8	1476	48.2
Mahabubnagar	Gopalpeta	Yedutla	1313	658	50.1	655	49.9
		Gopalpeta	1812	858	47.4	954	52.6
	Wanaparthi	Narsaipalle	188	84	44.7	104	55.3
		Wanaparthi	6000	3066	51.1	2934	48.9
Khammam	Kallur	Chennuru	1274	643	50.5	631	49.5
		Kallur	4156	2080	50.0	2076	50.0
	Konijerla	Gopathi	1984	1023	51.6	961	48.4
		Konijerla	1234	587	47.6	647	52.4

Source: Census 2011

The above table gives the demographic details of the Scheduled Castes in the sample mandals and villages of four districts of Telangana in the study area according to the 2011 census.

CHAPTER II

REVIEW OF LITERATURE

John Dewey (1930) emphasized the significance of education in transmuting the life of humans and he distinguishes the living and non-living by emphasizing the role of education. He opines that democracy thrives and flourishes only when the subjects are given proper education. He argues that education not only makes a person rational but also can bring him out of poverty. It acts as a panacea for human beings.

Antonio Gramsci (1971) always wanted culture and education to take the front seat to counter the hegemonic forces in society and suggested some methods to achieve the desired outcomes. His theory of hegemony is very much relevant to Indian society where the hegemony can be attributed to the so-called upper caste Brahmins who were responsible for the imposition of their culture, traditions, and beliefs on the vast sections of the society.

The existing modern education system in India was introduced by the British to and westernize Indians by eradicating social evils like untouchability, superstitions, and other age-old traditions during their colonial rule in India. Dalits were severely affected by the double whammy of the pervasiveness of the caste system in the society and the impact of British colonial policy on education (Nambissan, 1996; Nancharaiah, 2002). To give doses of education in the past (Satyanarayana, 2002) studied extensively on the British educational system and opined that the education in vernacular languages was discouraged and western education was encouraged by the British in almost all the provinces of India. This neglect of indigenous education severely affected the lower strata of the society, especially Dalits.

Srinivasa Rao (2002) through his research brought to light the underrepresentation of Dalits in higher educational institutions and the workforce despite several protections in the constitution. He advised the State that besides the implementation of welfare programs and policies the state also must make sure that these disadvantaged people are treated with dignity and respect in all fields. He advocated for a complete reformation of the educational provisions for Scheduled castes to bring diversity in the admission process in the educational institutions throughout the country, be it public or private.

Jayati Ghosh (2006) argues that one of the problems of the existing system of reservation in the public sector is that there are no effective measures to take necessary action for not filling up the vacancies in educational institutions and government offices to ensure effective affirmative action despite proper legal procedures. But there are no harsh punishments for

public institutions that do not fill them or rewards for those who fill them successfully. Every year the public service commissions of the states notify the backlog vacancies for recruiting personnel in various departments. This shows the frivolity of the state towards the concept of reservations.

Suma Chitnis (1972) study found that the initiatives started for the advancement of the Scheduled Castes by most of the states in India have focused primarily on their education. The enactment of Laws to prohibit untouchability, caste discrimination, and affirmative action measures in educational institutions and employment did not pave the way for Scheduled Castes equality. The vital point that emanates from the observation of the status of the Scheduled Castes in higher education is that the various initiatives and measures are taken by the successive governments at the center and the states over the years for their educational betterment seem to be more of an electoral gimmick than the constitutional obligation and responsibility of the state. Sensitivity of this kind has its value, but it is now high time that both policy and administration in the matter of the education of the Scheduled Castes are more disparagingly and consciously directed to the requirements for their equality

Uma Ramaswamy (1974) through her study brought out many appalling facts about the situation of the Scheduled Castes in Andhra Pradesh. She examined the extent to which the SC's got ameliorated from various initiatives and schemes. Some of the appalling facts of her study were that many Scheduled Castes population are still engaged in low-ranked sordid jobs like leather tanning and scavenging in rural areas. Even in the urban areas, the percentage of reserved vacancies filled in the administration is very low. Also, the literacy rate among the SC population is abysmally low when compared to the non-SC population. The percentage of Scheduled castes people who finished secondary education is negligible.

Sharma (1974), in his study, found that SC students in Rajasthan faced many hardships in availing various benefits and in accessing resources. According to him, the level of education is inversely proportional to the enrolment of SCs. Sharma's investigation reveals that the alarmingly backward situation of SCs is linked to deprivation and differential treatment they receive from power elites in comparison to higher-status groups. He also asserted that Dalits' education is hindered by their poor economic condition, as well as society's stringent and prejudiced socio-cultural rules and behavior patterns toward them.

According to Saroj Khaparde (1992), the causes for the backwardness of the Indian people, particularly the lower strata of society, were material negligence and indifference to education.

B.R. Amedkar believed knowledge acquisition to be a "Sine qua non" (a necessary condition or prerequisite) for democratic success. According to his study, three-quarters of the population was steeped in ignorance and had no idea what their rights and obligations were. The analysis confirmed Ambedkar's assertion that there could be no chance for self-government, our representative system would be a disgrace, and there would be a rule of wealth against the poor, force against weakness.

Reservations' impact on Scheduled Caste (SC) and Scheduled Tribe (ST) students enrolled in Indian institutes of Technology was researched by Vinay Kirpal and Meenakshi Gupta (1999). They discovered that the majority of IIT students have experienced discrimination because of their low caste status and that as a result, general students try to avoid friendships with SCs/STs. They highlighted a quote from an IIT student who received the highest Credit Point Index (CPI) at the IIT in the Computer Science and Engineering division. "The student encourages his junior SC students not to be in a group with reserved category students," He says that being around them will not have any effect on your performance. Even when general students (from upper castes) lose confidence or become discouraged, they do not abandon hope. However, try to socialize with other good students, even though they despise you. Your tenacity and experience will help you succeed.

Bagwan Das (2000) gives comprehensive historical background on reservation politics. The study examines some of the famous historical movements in the evolution of affirmative action through reservation policy in India. Here he discusses how the history of the reservations in Indian princely states had been started, how those reservations were introduced during the last decades of the 19th century at a time when the subcontinent could be divided according to two main forms of governance, British India and the 600 Princely States. Some of these princely states were progressive and eager to modernize people through the promotion of education and industry.

Surinder S. Jodhka (2000) researched Scheduled Castes. He noticed that the region's economic progress during the post-independence period has resulted in significant changes in the way caste operates in Punjab today. The traditional patronage and loyalty structures were disintegrated because of the new farming technologies. The economic development over the past five decades has generated caste-free employment opportunities in urban, semi-urban, and rural areas. The Scheduled Castes of Punjab have experienced significant occupational

diversification, at least in some sections of the state. However, most people continue to live in poverty.

Higher education systems in many developing and developed countries, including Asia and the Pacific, are also characterized by a crisis, rather a continuing crisis, with overcrowding, insufficient staffing, deteriorating standards, and quality, poor physical facilities, insufficient equipment, and declining public budgets, according to Jandhyala B.G Tilak (2003). More importantly, higher education is neglected and even discriminated against in government policies. "The crisis reflects in part the economic hardship that many developing countries faced in the 1980s, but it is also a policy crisis, or, more often, a lack of policies." Asia's higher education systems are rapidly changing. Some have adopted some of the British welfare state's policies; others place a larger priority on individual economic gain (and so on the country's economic growth) and expect the market to respond to the economic incentives that higher education provides, and a few others are indeed following ad hoc or no clear policies. Long-term programs for the development of higher education are required for nation-building. The vital role of higher education in development must be recognized by public policy.

Wisskopf, Thomas E. (2004) Positive discrimination policies have been a contentious topic in India and other nations where they are used, such as the United States. The author believes that a thorough empirical examination of the effects of positive discrimination policies can lead to a more rational assessment of their overall usefulness. Reservation rules in higher education at all levels both redistribute SC and ST students upward in the university quality hierarchy and attract considerable numbers of SC and ST students to universities who would not otherwise seek higher education. According to the author, reservation policies enabled roughly half of the seven lakhs SC and ST students studying in Indian universities in the late 1990s to either gain access to a relatively desirable institution or program, rather than settling for a relatively sub-standard one or to enroll in a university at all, rather than abandoning any hope of pursuing higher education. The great majority of SC and ST reservation policy beneficiaries enter university programs with less preparation and academic qualifications than their peers, therefore it's no surprise that they don't do as well.

There is evidence, however, that the entry-test-score gap between SC and ST and other students has been narrowing over the past few decades. The fact that the author tries to explain that reservation policies in admissions to higher educational institutions tend to benefit a creamy layer of SC and ST students is often taken by critics as prima facie evidence that these policies

are failing to achieve their objective. Positive discrimination policies in admissions to higher educational institutions should instead be understood as an effort to promote the integration of the upper strata of society – by increasing the access of members of highly disadvantaged and under-represented communities to elite occupations and decision-making positions. Such integration of a society's elite promises a variety of benefits, including greater legitimacy of the political system, better performance of jobs involving familiarity with and understanding of disadvantaged communities; more equal opportunity for ordinary members of SC and ST communities to resources and jobs; greater motivation of SC and ST youth to work to better their prospects. From this perspective, what matters most in judging the success of reservation policies in higher education admissions is whether the beneficiaries in relatively elite institutions succeed in completing their degree programs and advancing into successful careers. The very limited evidence available on this question suggests that most SC and ST students enrolled in elite higher educational institutions in India do indeed go on to successful careers – certainly much more so than they would have in the absence of reservation policies.

Sukhadeo Thorat (2006) who analyzed keenly the writings of Ambedkar opined that Ambedkar proposed the Affirmative action policy or the concept of reservation as a compensatory measure for denial in the past. He has read the recommendations of the Radhakrishnan and Kothari Commissions, which emphasized the value of higher education in providing it to the poor and enabling them to escape from a variety of issues and ill-fated situations. Higher education, he believes, is the most effective weapon against all issues. As it can be seen, he constrained his discussion to only three goals; however, the other two goals are very important to be studied about higher education; in getting higher education these days, the relevance of education is very important to understand social values; this can only be accomplished by the presence of all social groups in higher learning institutions; only then will their distinct values be encountered with each other and respected recognized. It is critical to create possibilities for all participants in the attempt, as well as to provide information for comprehension purposes to know those who are kept away from the opportunity in caste, region, and gender-wise, etc.

In this article, Kancha Ilaiah (2006) raises concerns about the concept of merit in education and its dangers. He claims that merit is a fallacy established by dominant groups to keep a large segment of society out of higher education. He claims that neither Kamandal nor the upper castes' anti-reservationist attitude could stop the Mandalisation of the state and civil society. He claims that rural SC/ST/OBC students have a close relationship with nature. As a result, they are not mathematically challenged. Several of these individuals, who were given the

opportunity to study in reasonably good schools, have proven their worth beyond a shadow of a doubt. So-called premier universities, such as the Indian Institutes of Technology (IITs), the Indian Institutes of Management (IIMs), and medical schools whose students are protesting reservation, have not worked to better technology, management, or the public healthcare system in rural India.

R.K. Kale (2006) examines whether the introduction of reservations for SC/ST in Central Universities is a failure of will or effort in his study. The SCs were put at the bottom of the social ladder due to the rigid segmented social order. They were forced to work as social slaves, providing services with no hope of remuneration. They were classified as subhuman species, with only chores and no rights. It was made to think and accept that caste-based inequities have divine sanction, and that one's spatial location in the social hierarchy is established by one's previous karma. Denial of access to material, cultural, and spiritual resources, as well as denial of dignity, selfhood, and rights, culminated in their dehumanization and humiliation, which lasted for centuries and well into the modern age. The STs were completely isolated, neglected and to some degree of variation in mode and magnitude, both SC/ST are continuing to suffer from social disabilities even today.

The author identifies that the continuation of the suffering of SC/ST from social disabilities for centuries moved the nation to take conscious decisions to undo the social and historical wrongs. However, the universities have failed to implement the reservations in recruitments and admissions. The non-availability and availability of SC/ST candidates were artificially created to avoid their appointments, particularly in teaching posts. The UGC also did not make enough efforts to guide the central universities on the implementation of reservation policy. The legal hurdles discussed which delayed the implementation of reservation are also discussed in the study. He mentioned that the poor representation of SC/ST in the central universities is like very little milk in a large container.

Chalam K.S. (2008) expresses his belief in modernizing India how and why knowledge is imparted in the minds of Dalits. Though Dalits and artisan castes have traditional and indigenous knowledge and can survive with that knowledge, it is found that it is not sufficient to survive in a competitive global world. Chalam says that we should understand the importance of higher education as a permanent solution to tackle all kinds of the problems presently prevailing in the world because the world economy and its knowledge-based industries are growing but educational opportunities are not provided equally, then how can

these people be included in the global economy and knowledge society. For including these people in making part of modernity education is the only weapon, so we, as a democratic nation should understand the significance of education for the people in making India modernized and fulfill the objectives of the Constitution of India.

Jandhyala B.G Tilak (2008) describes that higher education is regarded as a public good, producing a huge set of externalities, benefiting not only the individuals but also the whole society. The role of higher education is reinterpreted and redefined. Traditionally higher education has been viewed as a process that creates and diffuses knowledge. Expansion of frontiers of knowledge was regarded as the most important function of education. Secondly, higher education was viewed as an instrument of personal development of individuals, expanding intellectual horizons of the individuals, their interests and potential, and empowering them to have a better quality of life – a view widely supported by contemporary sociologists and psychologists. Thirdly, higher education was viewed as a desirable and effective instrument of social engineering, socializing individuals to the values of the society – social, ethical, cultural, and political, so that societies become more virtuous as they accumulate increased numbers of more and more highly educated people. Lastly, human capital theorists emphasized the role of education in the transformation of human beings into human capital, an instrument of production and economic growth and thereby the resulting economic well-being of the people and societies.

Balagopal K. (2009) gives information, how the Supreme Court dealt with several cases with regard to the layer issue of Other Backward Classes in India. He says that the Court performed the strange feat of deducing a fact from an abstract principle and declared that there exists a creamy layer in each OBC community, and it must be removed from the benefit of reservation given to that community so that the backward among may not be deprived of special provisions. The reasoning proceeds thus: unequal must not be treated as equals; hence the well-endowed among an OBC community cannot be counted with the less-endowed ones; hence they must be disentitled to the reservation provision made for that community in the interests of justice; hence it is necessary to identify the creamy layer in each community and declare it ineligible for the reservation given to that community

Jandhyala B.G Tilak (2015) describes that Inclusive growth is the modern day's mantra of development. Inclusive growth is defined as a concept that advances equitable opportunities to every section of society. The concept is becoming increasingly important against a background

of widening inequalities in society which are associated with globalization and related economic reform policies. In this article, the author is primarily concerned with inequalities in higher education by gender, by social groups—caste and religion, by region—rural and urban, and by economic groups of the population classified by monthly per capita household expenditure. Considering two important indicators on higher education, namely, gross enrolment ratio and higher education attainment—the percentage of the adult population having completed higher education, the article examines whether inequalities in higher education have increased or decreased over time. It also throws light on the groups that have improved most over the years in their higher education status and on the decline or increase of inequalities between groups quite interestingly, the eligible enrolment ratios—which are around 50 per percent every social group and regional group—suggest that once the students graduate from secondary education, all have more or less equal chances of getting into higher education institutions.

Sthabir Khora (2016) talks of discrimination in universities. He says laws come into action only after a crime takes place. He talks of pre-emptive strategies to overcome such incidents of discrimination on university campuses. He argues that the academic experts advise the government and corporates to go for social audits while undertaking developmental projects, but they themselves run away from such audits when it comes to their own institution. He strongly feels that the process of discrimination audit in universities should be there just like the social audit.

Ramratan V Dhumal (2018) in his study says that Caste discrimination in education is a curse to the constitutional essence of fraternity. It debauches fair opportunity of learning, the constitutional spirit of inquiry, and an opportunity to accomplish dignity and decent life as enshrined in the Constitution. From the Phulean interpretation, deprivation of education meant the deprivation of conscience, morals, progress, and wealth (Omvedt 2004).

Wankhede (2016) found that the parents of Scheduled caste students wanted their children to get educated in quality institutions despite their poor economic conditions. They do not want their children to suffer and face difficulties. But getting admission to a standard school/college for a scheduled caste student is very difficult considering the kind of discrimination they face regularly. So, they continue to opt for general stream courses which are less expensive, less competitive, and easy to access compared to the professional courses.

Borooah and Iyer, (2005) in their study brought to light gender discrimination of Dalit women in rural areas. Dalit women face double discrimination, firstly by their own community and secondly by other communities. These kinds of humiliations, which are very common to the lower caste women, further discourage and make life difficult for Dalit women to pursue education. As a result, the enrolment of Dalit girls is lesser compared to the Dalit boys. The stereotypes and the pre-conceived notions which have already been established in society on gender roles made accessibility of education to scheduled castes a distant dream.

N Ajith Kumar, K K George (2009) argues that Kerala's model of education, over the years, is considered the best educational model in India. It has been a role model to all the states despite the adoption of different curriculums and pedagogies. The robust public educational system of Kerala has significant features like Gender equality, high enrolment ratio, and inclusivity of all castes. The Impact of globalization in India, through private entities, led to the commercialization of education by allowing foreign direct investments made various governments adapt to the new technologies. Besides these developments, politicization and communalization of education are trying to ruin even the robust educational system of Kerala.

Sachidanand Sinha and Ravi S. Srivastava (2008) studied the accessibility and inclusivity of higher education among different social groups and concluded that the disparities in enrolment levels among various social groups are not new and could be linked to social and economic factors. They both opined that the regional or spatial differences that existed over the years need to be empirically examined and should make the governments initiate immediate policy measures to lessen these inequalities.

Paul Attewell and Sukhadeo Thorat (2007) through their comprehensive study on job applications brought to light the widespread presence of discrimination in employment even in private enterprises. They found that caste and religion played a significant role in getting selected for some top companies. They have keenly analyzed Max Weber's theory of 'status groups' where the status groups enjoy all kinds of privileges and honors and concluded that the private entities in India also show nepotism towards some communities despite lack of talent. The pre-conceived and prejudiced notions on certain marginalized sections do not allow the employers to recruit them despite abundant talent and skills. The monopolization of opportunities in education, employment, and politics by a particular group is a perpetual threat to the effective functioning of a democracy and would ultimately lead to chaos and unrest, if not properly addressed, in society.

Dhaneswar Bhoi (2013) wrote extensively on the privatization of education and its impact on scheduled castes and says that Privatization of higher education has been encouraged predominantly under laissez-faire philosophy and the driving forces of globalization. The marginalized sections in India have been deprived and denied access to the resources and opportunities for ages in the Hindu hierarchical society. The reality of providing equity and justice through the Constitution was a result of the great endeavor and struggle of the marginalized communities and the end of humiliations over the years by other sections of society. The efforts of these people would become null and void if they were discriminated against for the increasing promotion of the private higher education system.

Rakesh Basant, and Gitanjali Sen (2010) had analyzed the National Sample Survey Organization's (NSSO) 61st round data and confirmed that the affirmative action policies did not have much impact in increasing the participation levels of marginalized communities. Predominantly, three issues arise from their analysis. Firstly, one needs to understand the liaison between affirmative action, an important measure considered to improve the status of marginalized people in education and employment, as practiced through reservation policies of the state and the participation rate of students in higher education. Secondly, it is to be understood how best the reservation policy has been implemented over the years. Thirdly, they analyzed various factors which influence the participation of students in higher education such as socio-religious background, economic background, and locality of the students.

Jenkins and Barr, (2006) believed educational institutions resort to any extent for their name and fame. They, very meticulously, choose their students from a distinct socioeconomic or cultural group by excluding students from lower castes. They both opined that these students from well-off communities perform relatively well and acquire good skills and knowledge which help in further studies and for their all-round development.

Pulla Rao (2016) through his research study brought to light the kind of discrimination faced by scheduled caste students while accessing various facilities in the school. There have been many studies on the enrolment and dropout rate of SC students over the years, especially at the primary and upper primary levels. These studies, when compared with non-SC students, found that the prevalence of poverty among SC students is very high where they cannot even afford two square meals a day. They also found that the non-educational background of the parents of scheduled caste students, assigning household activities and taking their daughters or sons along with them for daily wage works demotivates the Dalit students to continue their studies.

Jenkins and Barr (2006) studied the practice of caste discrimination in schools. Most of the marginalized students in rural areas attend government schools because of their poor economic situation. Ever since the introduction of the mid-day meal program in government schools, students, irrespective of caste, enjoy food on the school premises, which in a way helps in improving the attendance percentage of the students. The environment in which the upper-caste students were raised in the village do not allow them to move freely with the Dalit students and they take it for granted that they should not sit and eat food with the Dalit students. The upper caste faculty who bring into classroom prejudices and stereotypes practiced in the villages, even more, treat them as inferiors and untouchables. These humiliations and hardships show an impact on the quality and performance of the education of the Dalit students which, subsequently, further pushes them into poverty.

Rout (2015) Studied extensively on the determinants of the education of SC students and his study has brought out that a relatively higher proportion of SC students drop out from education compared to non-SC students. The dropout rate of SC girls is higher compared to the SC boys because of various reasons such as social stigma attached to girls in the society, engaging girls for domestic purposes, and taking care of the elderly and siblings at home. These studies primarily lay emphasis on the socio-economic and family background of the students.

Jeffery and Jeffery (2008) observed that Dalits consider education as a weapon to fight against discrimination and an instrument to empower and emancipate themselves. But the society in which they live does not allow them to move with freedom and face many hardships in getting employment and in establishing their own enterprise. They identified three types of Dalit youth. They are educated and successful, educated but unemployed, uneducated and unemployed. It is to be understood that Dalits who do not have any kind of formal education would automatically look for other alternatives for their livelihood and in the process end up achieving downward social mobility instead of achieving upward social mobility.

Miley Roy Anand and Mona Yadav (2006) have studied the educational status of Scheduled Caste girls in north India. The sex ratio in India is not constant and varies from state to state due to various stigmas attached to women in society. The birth of a girl child has been considered inauspicious and female infanticide, even now, is very common in some parts of India. They have identified various reasons for the dropout of adolescent girls from schools in rural areas. Most of the government schools in India do not have proper sanitation facilities and parents, in rural areas, are very reluctant to send their daughters to school.

Drèze, J. and Goyal, A. (2003) analyzed the performance of mid-day meal schemes in primary schools and identified two types of caste discrimination: one, discrimination based on their caste or religion, and two, discrimination against the cooks. The objection of Dalit cooks in schools from upper caste parents once again highlights the prejudices which are deep-rooted in the minds of other communities on Dalits. The very purpose of the introduction of the mid-day meal scheme program in government schools has been defeated.

Sukhdev Thorat and Lee (2005) in their study on the accessibility of MDMS and discrimination of Dalit students have observed that the food was served in upper-caste dominant areas and their continuous involvement in the day-to-day activities of the school despite the presence of teachers shows their authoritative and feudal nature. There are also instances of food served to Dalit students on different plates and in some schools, the food was served firstly to the upper caste students and lastly, to the Dalit students. The MDMS in primary schools which was initiated to address solutions for various problems created new problems in rural areas.

Sobin George (2010) studied the implementation of various hostel schemes for Dalit students in India and brought to light the complete failure of these schemes across the states. Hostel schemes for Dalit students were to be seen as a great inducement since a substantial number of students from this community drop out of school every year due to various reasons. In some states, the newly constructed buildings which were meant to be used as hostels for Dalits were used as government offices, staff residences, shelter homes for the destitute, and for other purposes. The negligence on the part of government officials at the grassroots level clearly shows the inferior attitude towards the Scheduled castes. The exclusion of this sort can be conceived as state-induced exclusion because of the negligence of the state.

Naorem, T. and Ramachandran, V.A. (2013) had observed the plight of SC students in primary and upper primary schools in six states through a qualitative study and identified several unexplored things. They have studied the behavioral patterns and attitudes of other caste students towards the scheduled caste students in various states and observed that the prejudices and stereotypes on lower castes people exist till today despite the advancement of technology in the era of globalization. One of the important sites where the SC students face exclusion is the mid-day meal scheme in schools. Caste played a key role in the appointment of the cooks in most of the states. Children from upper-caste families did not eat food in the school and had gone home to have lunch to avoid food prepared by Dalit cooks and eating food along with the

Dalit students. In some of the schools, sexual harassment of girl students by male upper-caste teachers was noticed.

Elizabeth Hill, Meera Samson, and Shyamasree Dasgupta (2011) studied and analyzed the rapid growth and expansion of the school market in India, because of globalization, in the form of foreign direct investment in the education sector. They opined that the proliferation of establishment of many private schools led to the production of inequalities among the social groups in society. The dysfunctional government schools in some states of India made parents opt for private schools in search of quality education. The exorbitant fee charged by the private school management made quality education a distant dream for the marginalized sections who cannot afford to send their children to private schools. The investment of capital in education alone does not guarantee the disappearance of social inequalities and poverty. It is the duty of the state to improve the conditions of the government schools for providing quality education and for the sustainable development of the poor.

One of the most important factors, besides the existing factors, which hinder the participation of Scheduled Caste students in education is the socio-economic profile of the parents. It has been found from the NSS data that, despite monetary help from the government through various schemes, the economic background turns out to be the primary reason for the failure of the marginalized communities in pursuing higher education (Mehta & Rana, 2006). Another crucial factor that affects the participation of students pursuing higher education is the location and quality of the institutions, especially for those living in rural areas. According to the NSSO data, it is very much evident that Scheduled Caste students in rural areas perform reasonably low when compared with the Scheduled Tribes (Ghosh, 2006)

CHAPTER III

Educational Status of Sub-Castes of Scheduled castes in Telangana

This chapter explores the socio-economic situation of different sub-castes of the scheduled castes in the selected area. Telangana is the youngest state of the Indian Union with a population of approximately 3.9 crores accounting for 3% of India's population. The population consists of 50.31% males and 49.69% females. The total number of districts in Telangana at the time of state formation was only ten. The current TRS-led government increased the number to 33 by creating 23 new districts for administrative convenience. Among all the districts in the state, Hyderabad, Rangareddy, and Medchal-Malkajgiri are the most populated districts where each district has approximately 3 million people (about the population of Arkansas) which accounts for nearly one-third population of the state.

The state's population has grown by 13.58 % during the last decade, while its population density has increased from 307 in 2001 to 312 in 2011. The sex ratio of the state stands at 988. The land-locked state is rich in quality coal reserves and other mineral resources. Agriculture, the main activity of the rural people is the predominant source of livelihood in the state where 55.49% of the state's population in Telangana is dependent on agriculture & allied sectors for their livelihoods. As per the 2021 socio-economic outlook of Telanagana, the per capita income of the state in 2020-21 at current prices was estimated at Rs. 2.27 lakh as against Rs 2.26 lakh in 2019-20 with an increase of 0.6% (Socio-economic outlook, 2021).

The Scheduled Castes in Telanagana constitute 15% of the total population. The current SC population of Telangana stands at 54.09 lakhs out of which 26.93 lakh are male and 27.16 lakh are female. More than 75% of the SC population lives in rural areas according to the 2011 population census. As notified by the government of India, there are 59 sub-castes among SCs in Telangana where Madigas and Malas together constitute 87.82% of the SC population of the state.

Madigas in Telangana are numerically the largest SC with a population of 32,33,642 (about the population of Arkansas), constituting 59.7% of the state's SC population. They are followed by Mala (28.1%), Mala Sale (2.46%), Budaga Jangam (2%), Mahar (0.57%), Manne (0.53%), Gosangi (0.42%). The SC population by sub-castes is not evenly distributed across the state. Some castes are concentrated in a few districts only, while others are sparse in others. The three sub-castes namely, Madigas, Malas, and Budaga Jangam are evenly distributed throughout the state.

Literacy is considered as an important prerequisite for holistic development of the individual which enables them to perspicuously understand their social, political, and cultural environment in their daily life and take decisions accordingly appropriately. The literacy rate of Telangana as per the 2011 population census is 66.54%. Of that, male literacy stands at 75.04% while female literacy is at 57.99%. The literacy rate of SCs has been consistently lower than that of the general population over the years. The literacy rate of SCs in Telangana according to the 2011 census was 58.90% which is almost eight percent lower than the overall literacy rate of the state. The male literacy of Scheduled castes in Telangana stands at 68.04% and that of females stands at 49.9%. The Madigas and Malas comparatively have a higher literacy rate than the other sub-castes in Telangana.

Table 3.1

The Educational system and representation of SC students in schools in Telangana

SL.NO	Category	Schools	Students Enrolment
1.	Primary Schools (1-V)	20,725	9,79,573
2.	Upper Primary Schools (1-VII/VIII)	7,638	8,89,464
3.	High Schools (I-X & VI-X)	12,029	39,46,999
4.	Higher Secondary Schools (I-XII & VI-XII)	828	4,65,345
5.	Total	41,220	62,81,381

Source: Directorate of Economics and statistics, Telangana

The above table gives the statistics of total number of schools (Public & Private) and student's enrolment at the primary, upper primary, secondary, and higher secondary levels of education in the separate state of Telangana.

Table 3.2**Management wise Number of Schools and Enrolment, 2015-16**

Sl.no	Management	Schools	Enrolment
1.	Central Government	72	43,942
2.	State Government (Incl MPP/ZPP)	26,143	20,00,911
3.	KGBV	475	1,05,359
4.	Private Aided	670	1,43,586
5.	Private Unaided	10,819	34,65,513
6.	Social Welfare	238	1,31,416
7.	Other Schools	447	1,40,167

Source: Directorate of Economics and statistics, Telangana

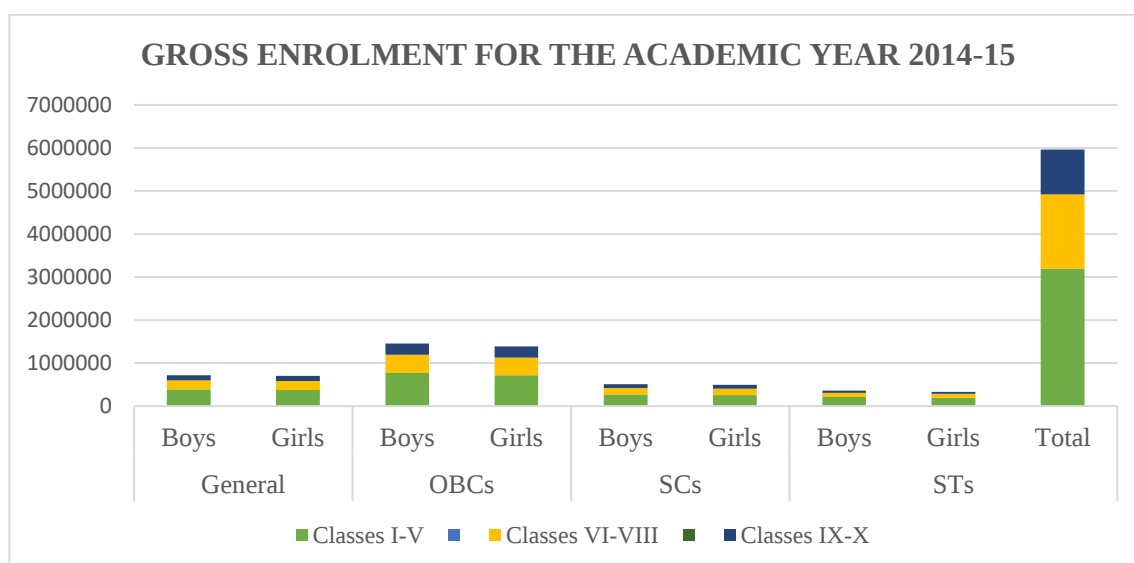
The above table gives the detailed information about the management wise number of schools and enrolment in the separate state of Telangana.

Table 3.3**GROSS ENROLMENT FOR THE ACADEMIC YEAR 2014-15**

Sl. no	Gross Enrolment	Category								Total
		General		OBCs		SCs		STs		
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	
1.	Classes I-V	392638	376442	771319	717870	271819	259208	211559	193496	3194351
2.	Classes VI-VIII	206974	204694	424214	407664	149807	145716	99233	90151	1728453
3.	Classes IX-X	119768	117994	261019	258106	89982	91443	52551	47704	1038567

Source: Directorate of Economics and statistics, Telangana

The above table shows the gross enrolment of students belonging to various categories from class I to class X in all schools of Telangana for the academic year 2014 –15

Fig 3.1

The above figure shows the graphical representation of gross enrolment of students from class I to class X for the academic year 2014-2015 in the Telangana state.

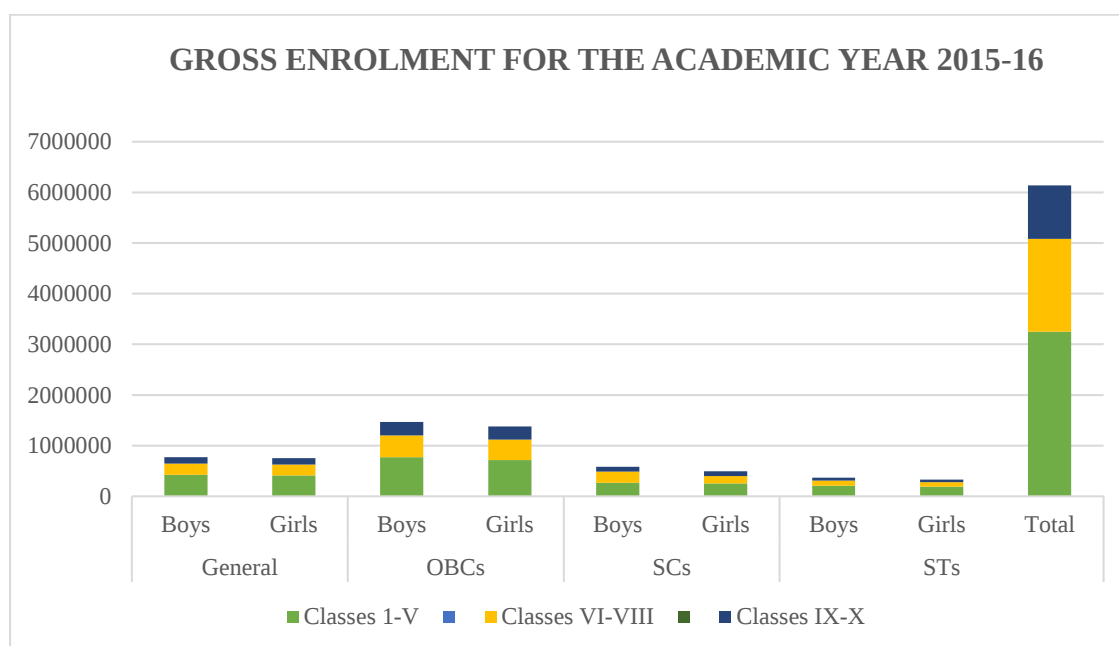
Table 3.4**GROSS ENROLMENT FOR THE ACADEMIC YEAR 2015-16**

Sl. no	Gross Enrolment	Category								Total
		General		OBCs		SCs		STs		
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	
1.	Classes I-V	427583	408824	773184	712763	269278	256433	208859	190079	3247003
2.	Classes VI-VIII	220931	216438	427285	407765	220931	145347	103174	90699	1832570
3.	Classes IX-X	125850	124835	264325	257887	90405	91286	53530	50010	1058128

Source: Directorate of Economics and statistics, Telangana

The above table gives a clear idea of the gross enrolment of students according to category wise from class I to class X in all schools of Telangana for the academic year 2015 –16.

Fig 3.2



The gross enrolment of students from class I to class X for the academic year 2015-2016 in the Telangana state can be understood through the above bar diagram.

Table 3.5

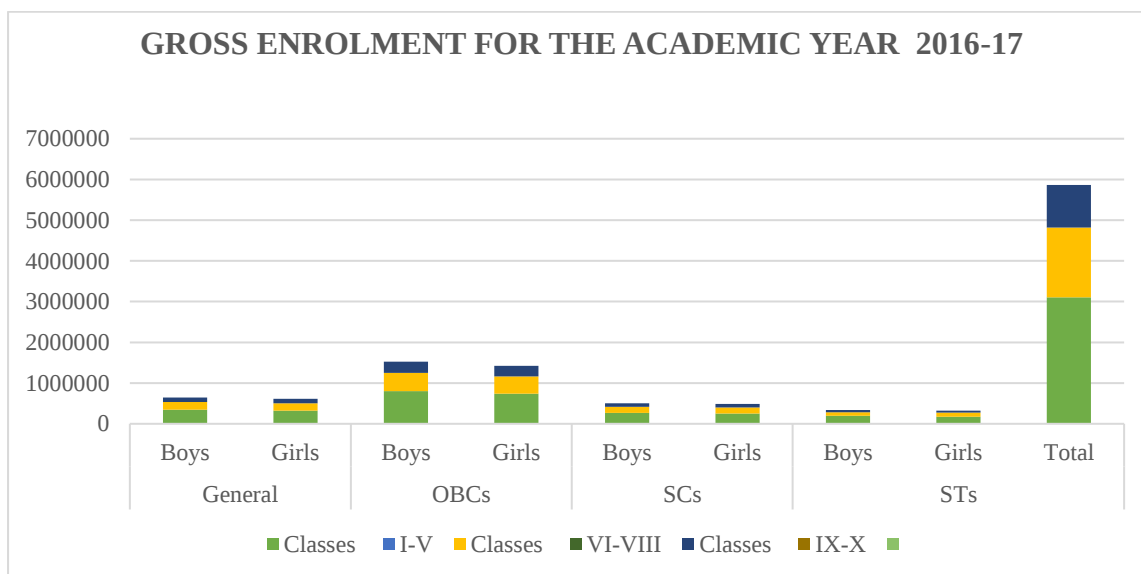
GROSS ENROLMENT FOR THE ACADEMIC YEAR 2016-17

Sl. no	Gross Enrolment	Category								Total
		General		OBCs		SCs		STs		
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	
1.	Classes I-V	347991	324125	804580	740785	265585	253194	195998	176735	3108993
2.	Classes VI-VIII	184332	177865	445889	419365	149028	144733	89756	98011	1708979
3.	Classes IX-X	111153	108738	276730	266132	90172	91010	54339	50540	1048814

Source: Directorate of Economics and statistics, Telangana

The above table elucidates the gross enrolment of students belonging to different categories from class I to class X in all schools of Telangana for the academic year 2016 –17.

Fig 3.3



The above bar diagram shows the graphical representation of gross enrolment of students from class I to class X for the academic year 2016-2017 in the Telangana state.

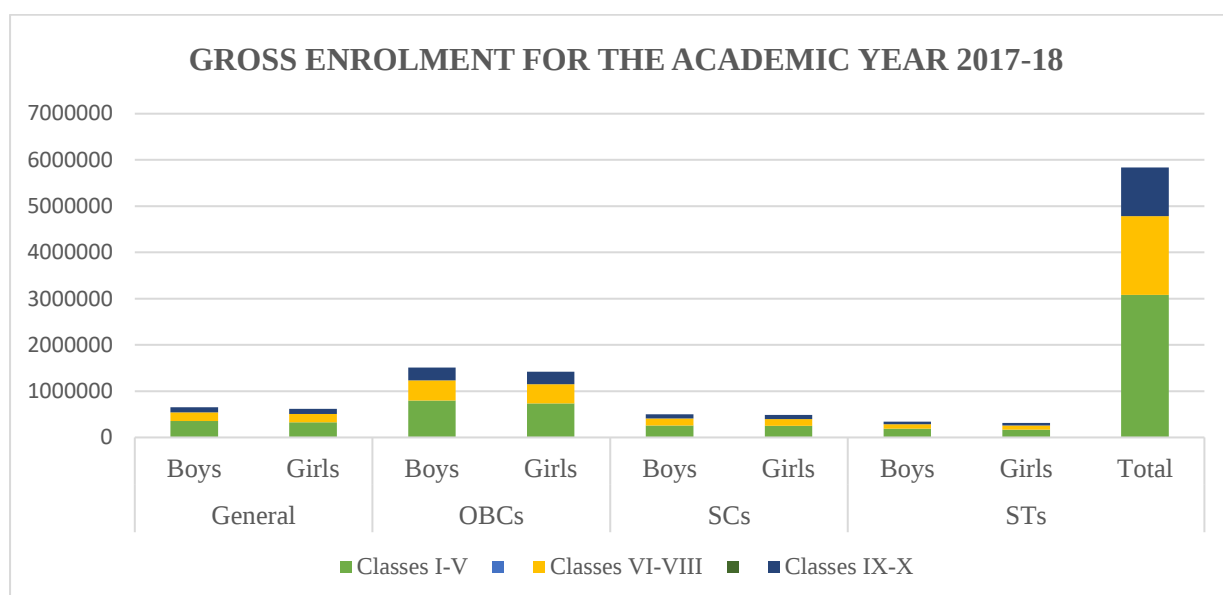
Table 3.6

GROSS ENROLMENT FOR THE ACADEMIC YEAR 2017-18

Sl. no	Gross Enrolment	Category								Total
		General		OBCs		SCs		STs		
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	
1.	Classes I-V	353058	327678	795608	735923	261441	249664	189162	168747	3081281
2.	Classes VI-VIII	185970	179307	442262	415765	147742	144093	97977	90650	1703766
3.	Classes IX-X	113557	110118	275557	266705	89840	90897	55765	51919	1054358

Source: Directorate of Economics and statistics, Telangana

The above table clearly explains the gross enrolment of students belonging to various categories from class I to class X in all schools of Telangana for the academic year 2016 –17.

Fig 3.4

The above chart shows the graphical representation of gross enrolment of students from class I to class X for the academic year 2017-2018 in the Telangana state.

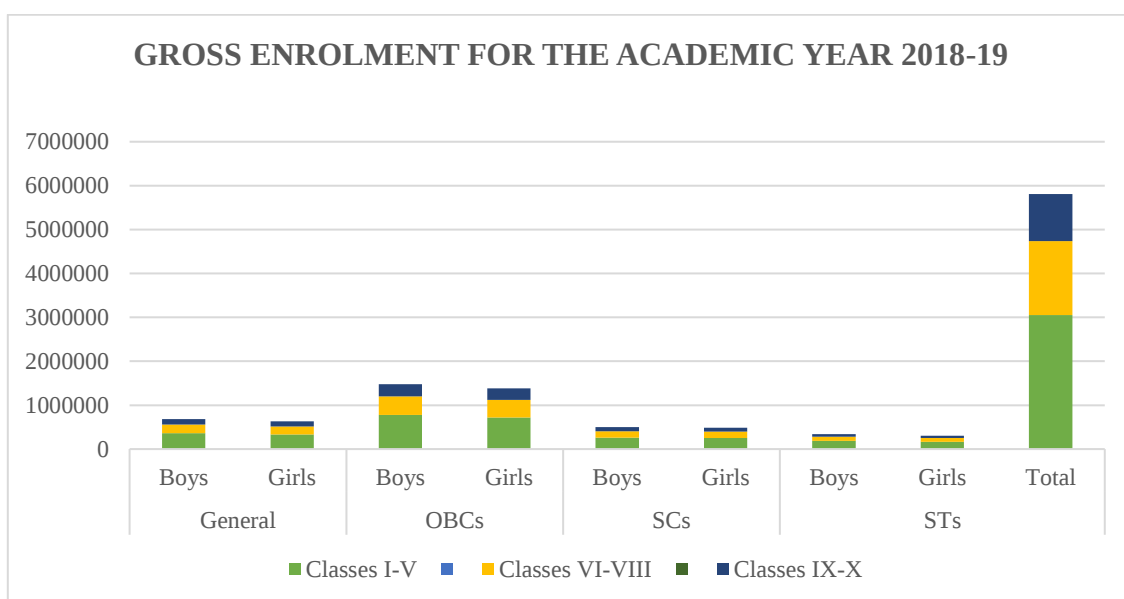
Table 3.7**GROSS ENROLMENT FOR THE ACADEMIC YEAR 2018-19**

Sl. no	Gross Enrolment	Category								
		General		OBCs		SCs		STs		
		Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Total
1.	I - V	365396	333270	775872	715947	262994	253180	183737	161719	3052115
2.	VI-VIII	196248	185232	426916	402281	145918	143056	95954	88436	1684041
3.	IX- X	121068	115582	275803	265864	92301	92848	57106	53762	1074334

Source: Directorate of Economics and statistics, Telangana

The above table clearly explains the gross enrolment of students belonging to various categories from class I to class X in all schools of Telangana for the academic year 2018 –19

Fig 3.5



The above chart is the graphical representation of gross enrolment of students from class I to class X for the academic year 2018-2019 in the Telangana state.

Table 3.8**Distribution of Sample population of Scheduled Caste Sub-Castes**

Sub-Caste	District				
	Warangal	Mahbubnagar	Karimnagar	Khammam	Total
Dakkali	05	07	04	05	21
Muchi	10	07	05	07	29
Budagajangam	13	15	12	12	52
Bindla	08	07	05	05	25
Mashti	10	05	03	04	22
Gosangi	11	00	10	00	21
Chindollu	13	02	06	00	21
Relli	10	00	05	08	23
Mala Dasari	06	10	04	10	30
Mala Netakani	05	03	12	12	32
Byagari	10	08	00	00	18
Mala	15	17	16	15	63
Madiga	22	20	18	23	83
Total	138	101	100	101	440

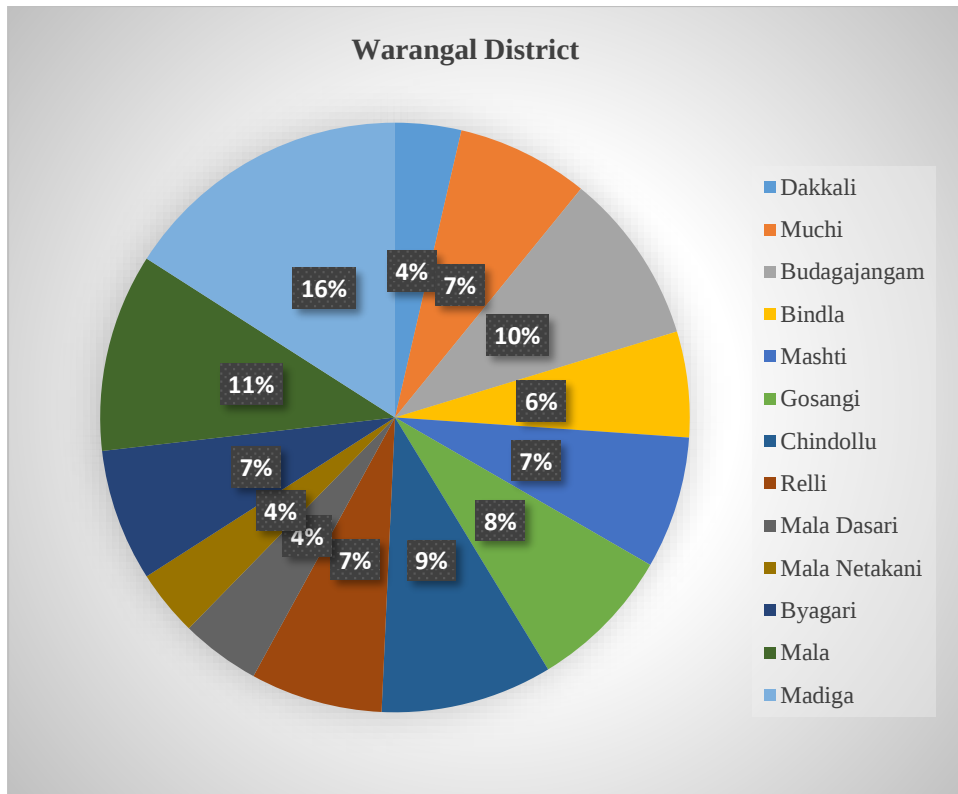
Source: Collected from field work

Out of the 59 existing sub-castes, thirteen sub-castes have considerable presence of population in Telangana state. The districts were chosen according to the presence of sub-castes population. These castes are either associated with madigas or malas and practice different caste professions

Table 3.9

Madiga associated castes	Mala associated castes
Dakkali	Muchi
Budagajangam	Relli
Bindla	Mala Dasari
Mashti	Mala Netakani
Gosangi	Byagari
Chindollu	

Figure 3.6
Distribution of Sample Population of Warangal District

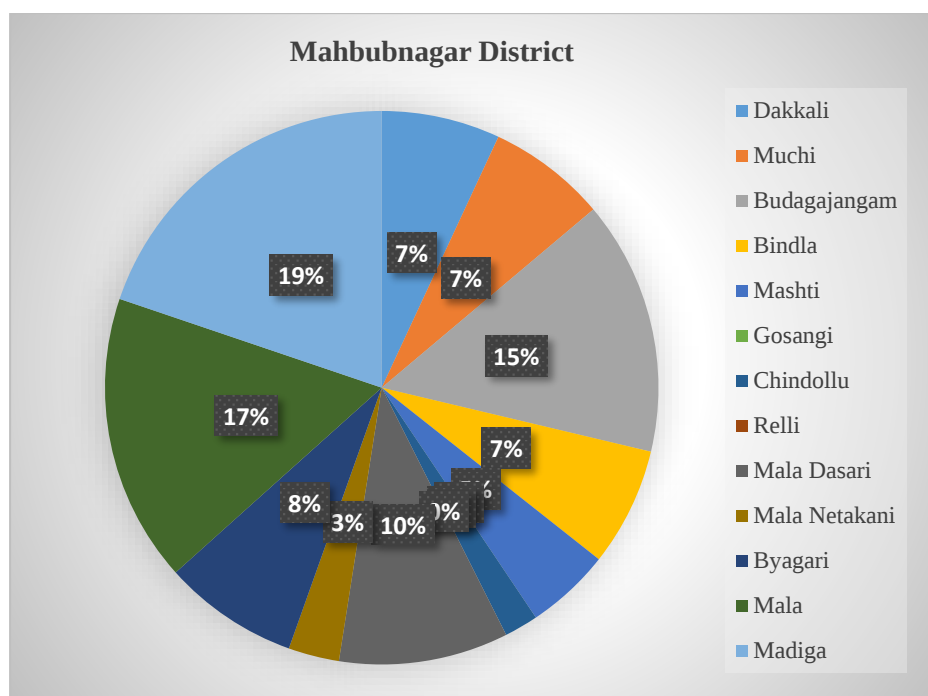


The population of Warangal district as per the 2011 census is 3,512,576 out of which 1,759,281 are males while 1,753,295 are females. The population of Scheduled Castes in Warangal district as per the 2011 census was 616,102 out of which 307,709 are males and 308,393 are females. The percentage of SC population in the total population is 17.5%. (Census, 2011)

The above pie chart shows the distribution of sub-castes population among the Scheduled Castes in the Warangal district. The largest sector in the above pie chart with 16% represents the sample population of the Madiga caste followed by the Mala caste at 11% and the Budagajangam caste at 10%. The smallest sectors in the pie chart with 4% each represents the Mashti, Mala Dasari, and Mala Netakani sub-castes. The availability of the majority of the sub-castes among the Scheduled Castes made Warangal district an automatic selection in drawing the sample.

Fig 3.7

Distribution of Sample Population of Mahbubnagar District

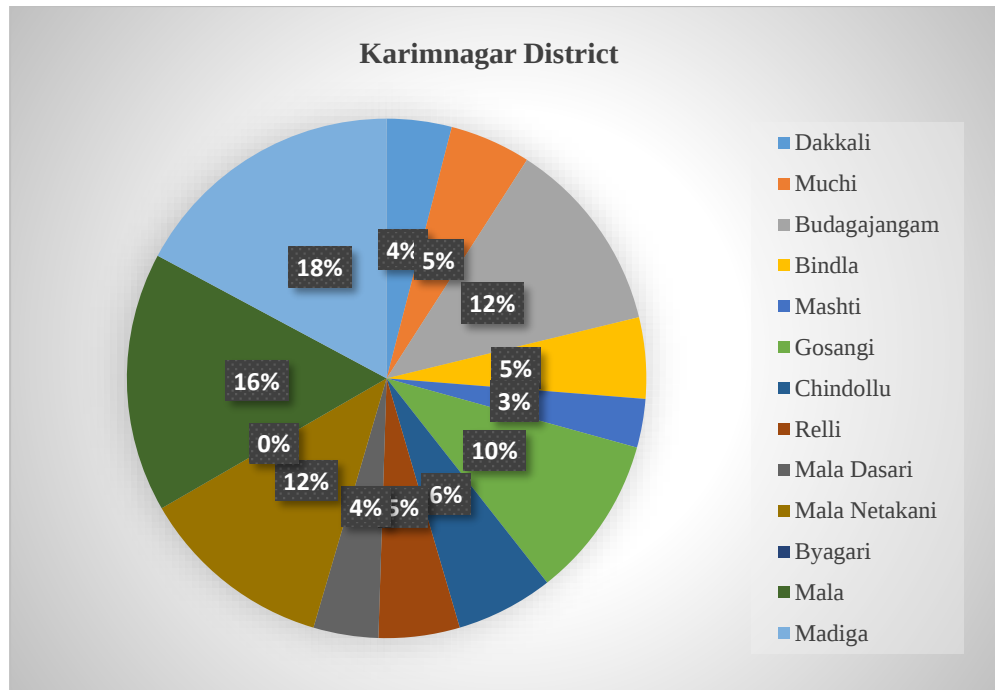


The population of Mahbubnagar district as per the 2011 census is 40,53,028 out of which 20,50,386 are males while 2,002,642 are females. The population of Scheduled Castes in Mahbubnagar district as per the 2011 census was 70,89,54 out of which 356,099 are males and 352,855 are females. The percentage of the SC population in the total population is 17.5%. (Census, 2011)

The above pie chart shows the distribution of sub-castes population among the Scheduled Castes in the Warangal district. The largest sector in the above pie chart with 19% represents the sample population of the Madiga caste followed by the Mala caste at 17% and the Budagajangam caste at 15%. There are only eleven sectors in the above pie chart because the two sub-castes castes such as Gosangi and Relli did not fall under the sample because of their low population. The availability of most of the sub-castes among the Scheduled Castes after Warangal district made Mahbubnagar an automatic selection in drawing the sample

Fig 3.8

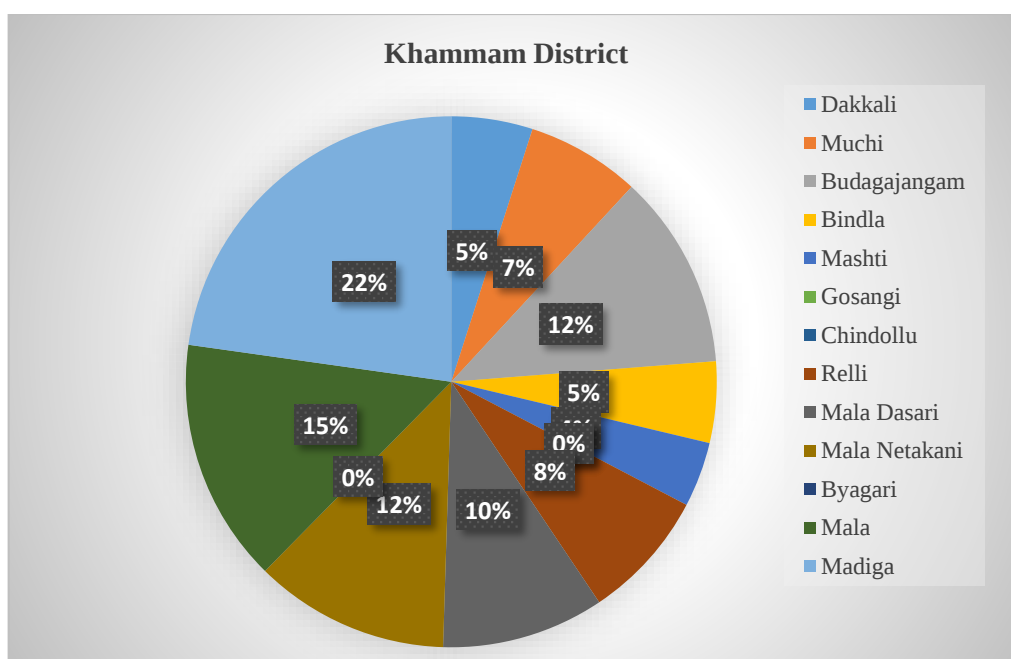
Distribution of Sample Population of Karimnagar District



The population of Karimnagar district as per the 2011 census is 3,776,269 out of which 1,880,800 are males while 1,895,469 are females. The population of Scheduled Castes in Karimnagar district as per the 2011 census was 709,757 out of which 352,481 are males and 357,276 are females. The percentage of the SC population in the total population is 18.8%. (Census, 2011)

The above pie chart shows the distribution of sub-castes population among the Scheduled Castes in the Karimnagar district. The largest sector in the above pie chart with 18% represents the sample population of the Madiga caste followed by the Mala caste at 16% and the Budagajangam caste and the Mala Netakani caste each at 12%. Out of thirteen castes only one caste i.e., Byagari caste did not fall under the sample because of its very low population. Besides the two influential castes among the SCs Mala Netakani caste spread throughout the district especially along the banks of River Godavari. The availability of most of the sub-castes also made Karimnagar district an automatic selection in drawing the sample

Fig 3.9
Distribution of Sample Population of Khammam District



The population of Khammam district as per the 2011 census is 27,97,370 out of which 1,390,988 are males while 1,406,382 are females. The population of Scheduled Castes in Khammam district as per the 2011 census was 462,896 out of which 229,905 are males and 232,991 are females. The percentage of the SC population in the total population is 16.5%. (Census, 2011)

The above pie chart shows the distribution of sub-castes population among the Scheduled Castes in the Khammam district. The largest sector in the above pie chart with 22% represents the sample population of the Madiga caste followed by the Mala caste at 15% and the Budagajangam caste at 12%. The main reason for selecting Khammam district is that the percentage of Scheduled Tribes population is high compared to the Scheduled Castes. In this regard, it can be well understood the actual educational and socio-economic status of the sub-castes in the present times.

Table 3.10

Age of Respondents in Warangal district

	Age	Student Respondents		Total
		Male	Female	
1.	10-15	47	26	73
2.	16-21	35	17	52
3.	22-27	11	02	13
4.	Total	93	45	138

Total Respondents in the Warangal District are 138 out of which 93 are Male and 45 are Female. The students between the age group 10-15 are 73 out of which 47 are male and 26 are female. The students between the age group 16-21 are 52 out of which 35 are Male and 17 are Female. The students between the age group 22-27 are 13 out of which 11 are Male and 02 are Female.

Fig 3.10

Age of the Respondents

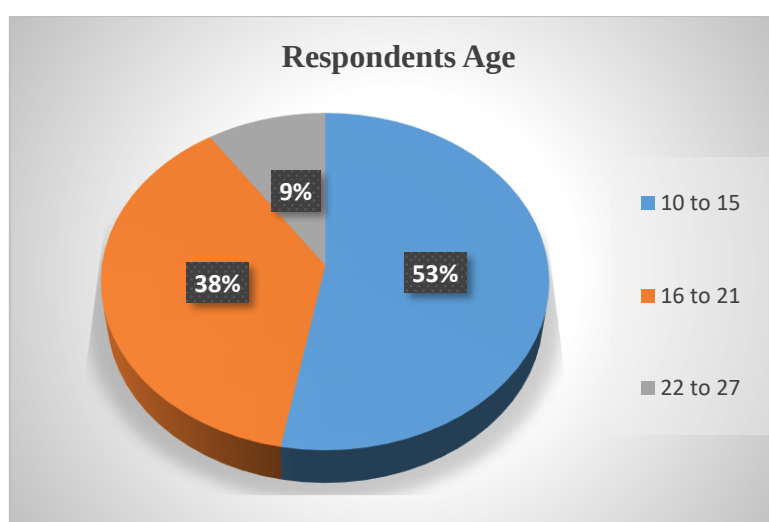


Fig 3.11

Sex of the Respondents

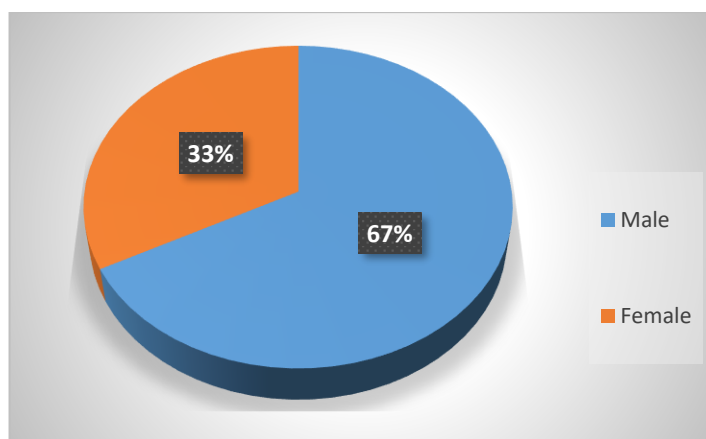


Table 3.11

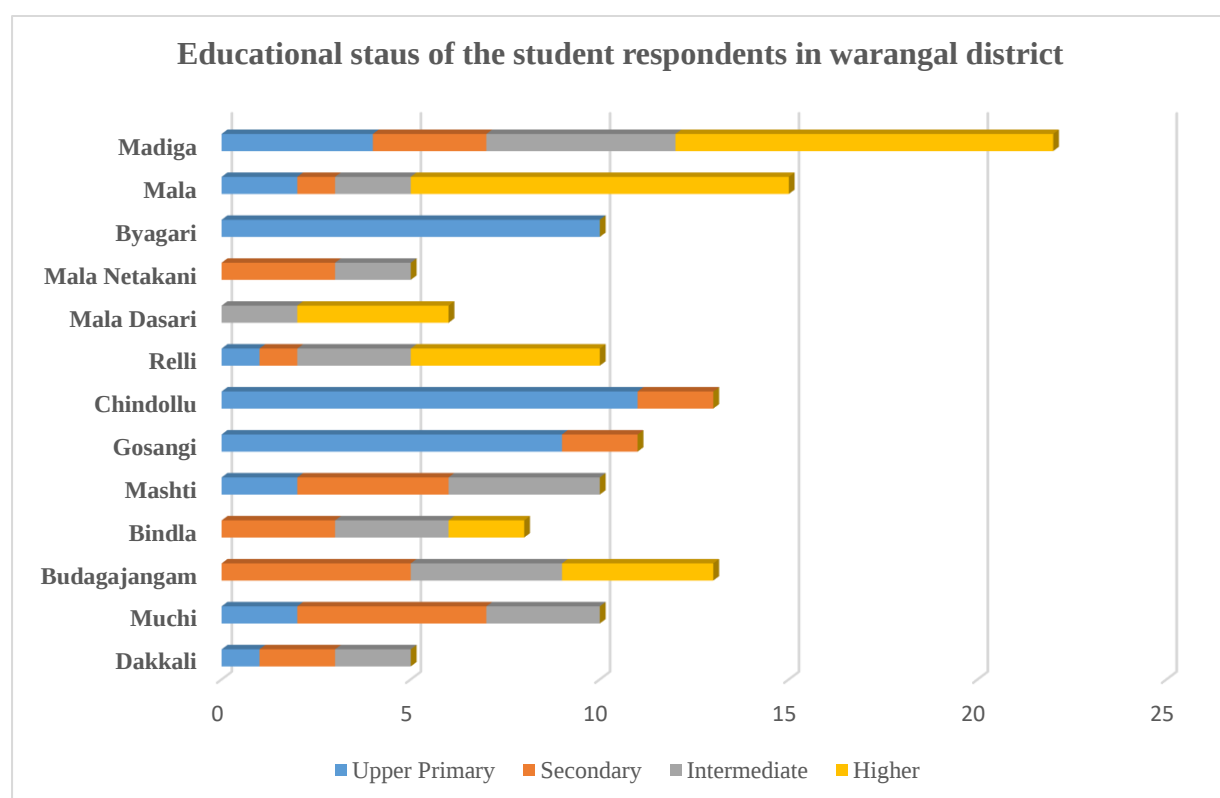
Educational Background of the Student Respondents in the Warangal District

Sub-Caste	Upper Primary		Secondary		Intermediate		Higher		Total
	M	F	M	F	M	F	M	F	
Dakkali	01	00	01	01	02	00	00	00	05
Muchi	02	00	04	01	03	00	00	00	10
Budagajangam	00	00	03	02	03	01	03	01	13
Bindla	00	00	01	02	02	01	01	01	08
Mashti	01	01	03	01	04	00	00	00	10
Gosangi	05	04	02	00	00	00	00	00	11
Chindollu	06	05	02	00	00	00	00	00	13
Relli	01	00	01	00	02	01	02	03	10
Mala Dasari	00	00	00	00	01	01	03	01	06
Mala Netakani	00	00	02	01	02	00	00	00	05
Byagari	07	03	00	00	00	00	00	00	10
Mala	01	01	01	00	02	00	07	03	15
Madiga	01	03	02	01	04	01	08	02	22
Total	25	17	22	09	25	05	24	11	138
percentage	18%	12%	16%	7%	18%	4%	17%	8%	100%

Source: Collected from Fieldwork

The Sample population of the student respondents in the Warangal district is 138. Out of the total sample in the district, 30% of the students are pursuing upper primary education. The percentage of male students is 18% and female students is 12%. The percentage of students pursuing secondary education is 23% out of which 16% are males and 7% are females. The percentage of students pursuing intermediate education is 22% out of which 18% of the students are males and 4% are females. When it comes to higher education it is 25% out of which 17% are males and 8% are females. It is very much evident from the above table that the percentage of females pursuing all kinds of education is only 26%. It is clearly evident from the collected sample that out of the 35 students pursuing higher education, 20 students alone i.e. 57% belongs to Mala, Madiga, Budagajangam, Relli, Bindla, and Mala Dasari castes.

Fig 3.12



Source: Collected from Fieldwork

Fig 3.13

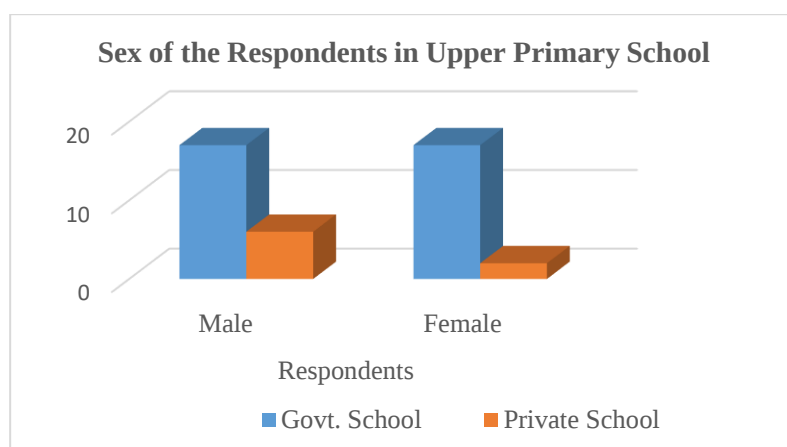


Table 3.12

Type of School in Upper primary education

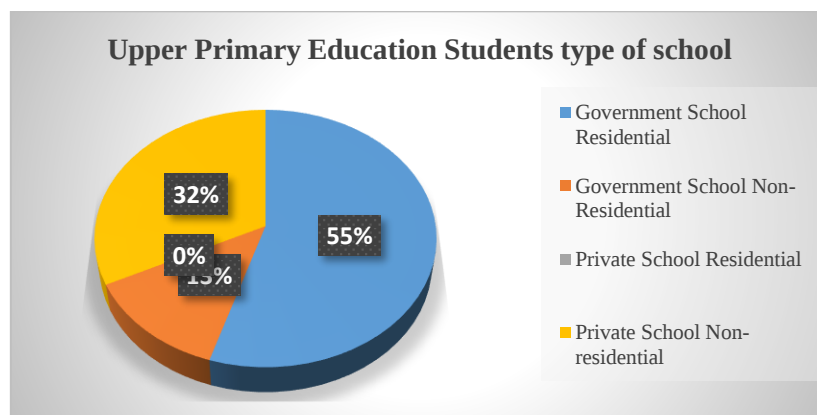
Sub-Caste	Govt. School				Private School				Total
	Residential		Non-Residential		Residential		Non-Residential		
	M	F	M	F	M	F	M	F	
Dakkali	01	00	00	00	00	00	00	00	01
Muchi	01	00	00	00	00	00	01	00	02
Budagajangam	00	00	00	00	00	00	00	00	00
Bindla	00	00	00	00	00	00	00	00	00
Mashti	00	00	01	01	00	00	00	00	02
Gosangi	01	01	03	03	00	00	01	00	09
Chindollu	02	03	02	01	00	00	02	01	11
Relli	00	00	01	00	00	00	00	00	01
Mala Dasari	00	00	00	00	00	00	00	00	00
Mala Netakani	00	00	00	00	00	00	00	00	00
Byagari	05	03	00	02	00	00	00	00	10
Mala	00	00	00	00	00	00	01	01	02
Madiga	00	01	00	02	00	00	01	00	04
Total	10	08	07	09	00	00	06	02	42
Percentage	24%	19%	17%	21%	0%	0%	14%	5%	100%

Source: Collected from field work

The above table shows the representation of students in upper primary education in the Warangal District. Out of the total student respondents in UPE 81% of them are studying in government schools out of which 41% are males and 40% are females. The percentage of students studying in private schools is 19% out of which 14% are males and 5% are females. There are 34 students studying in government residential and non-residential schools. Out of the total students studying in residential schools, 56% are male students and 44% are female students, whereas in non-residential schools 44% are males and 56% are females. The number of students studying in private schools is only eight in number, out of which six are male and two are female students. All the eight students in the private school are day scholars and there has not been a student as a boarder.

Since the parents of some of the sub-castes cannot afford to join their children in private boarding schools they had to content their children sending to non-boarding private schools that too with great difficulty. The educational aspirations of UPE students and also the obstacles that stood in the way of understanding classroom teaching are known through the questionnaire and semi structured interviews.

Fig 3.14



The above pie chart clearly gives an idea about representation of students in government school and private school. Majority of the students of sub-castes are studying in government boarding or residential schools and a very less percentage of students are studying in private schools.

Fig 3.15

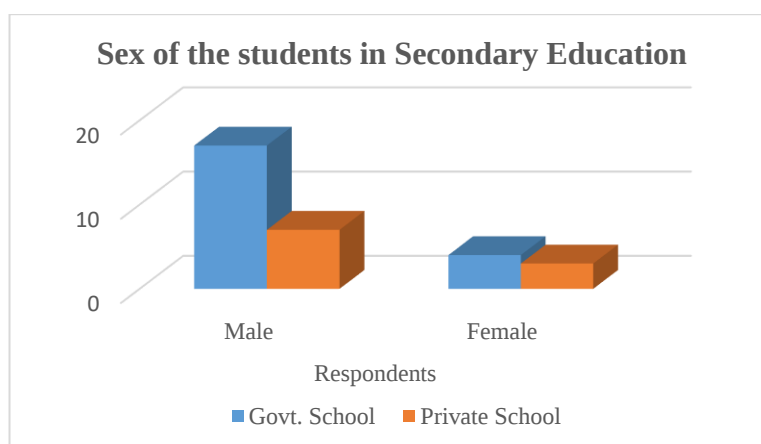


Table 3.13

Type of School in Secondary Education

Sub-Caste	Govt. School				Private School				Total
	Residential		Non-Residential		Residential		Non-Residential		
	M	F	M	F	M	F	M	F	
Dakkali	01	01	00	00	00	00		00	02
Muchi	03	00	00	01	00	00	01	00	05
Budagajangam	01	01	00	01	00	00	02	00	05
Bindla	01	00	00	00	00	00	01	01	03
Mashti	01	00	01	01	00	00	01	00	04
Gosangi	02	00	00	00	00	00	00	00	02
Chindollu	02	00	00	00	00	00	00	00	02
Relli	01	00	00	00	00	00	00	00	01
Mala Dasari	00	00	00	00	00	00	00	00	00
Mala Netakani	01	00	00	00	00	00	01	01	03
Byagari	00	00	00	00	00	00	00	00	00
Mala	00	00	00	00	00	00	00	01	01
Madiga	02	00	00	00	00	00	01	00	03
Total	15	02	01	03	00	00	07	03	31
Percentage	48%	6%	3%	10%	0%	0%	23%	10%	100%

Source: Collected from field work

The above table shows the representation of students in secondary education in the Warangal District. Out of the total student respondents in SSC, 67% of them are studying in government

schools out of which 51% are males and 16% are females. The percentage of students studying in private schools is 33% out of which 23% are males and 10% are females. There are 21 students studying in government residential and non-residential schools. Out of the total students studying in residential schools, 88% are male students and 12% are female students, whereas in non-residential schools 25% are males and 75% are females. The number of students studying in private schools is only ten in number, out of which seven are male and three are female students. All the seven students in the private school are day scholars and there has not been a student as a boarder.

Here we can observe that, compared to the UPE, the percentage of students studying in private secondary school is high. When they asked their parents about this trend, they said that the importance given to the tenth class certificate is very high regardless of the job. The minimum basic qualification for any menial jobs in the town/city is tenth grade. That is the reason parents of some of the sub-castes are ready to send their children to private boarding schools despite it being very expensive.

Fig 3.16

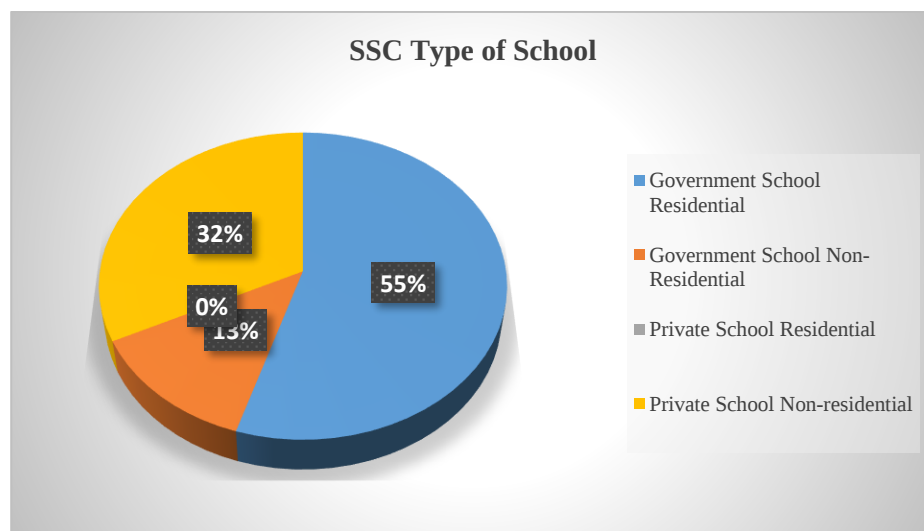


Table 3.14
Intermediate Education

Sub-Caste	MPC		BIPC		MEC		CEC		HEC		Others		Total
	M	F	M	F	M	F	M	F	M	F	M	F	
Dakkali	00	00	00	00	00	00	01	00	01	00	00	00	02
Muchi	00	00	00	00	01	00	01	00	01	00	00	00	03
Budaga jangam	03	00	00	01	00	00	00	00	00	00	00	00	04
Bindla	01	01	00	01	00	00	00	00	00	00	00	00	02
Mashti	01	00	00	00	01	00	01	00	00	00	01	00	04
Gosangi	00	00	00	00	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00	00	00	00	00
Relli	01	01	00	00	01	00	00	00	00	00	00	00	03
Mala Dasari	02	00	00	00	00	00	00	00	00	00	00	00	02
Mala Netakani	01	00	00	01	00	00	00	00	00	00	00	00	02
Byagari	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala	01	00	00	01	00	00	00	00	00	00	00	00	02
Madiga	01	01	00	01	01	00	01	00	00	00	00	00	05
Total	11	03	00	05	04	00	04	00	02	00	01	00	30
Percentage	37%	10%	0	17%	13%	0	13%	0	7%	0	3%	0	100%

Source: Collected from fieldwork

The above table shows the representation of students in intermediate education in the study area. The percentage of students in the Mathematics stream is 47 % out of which 37% are Male students and 10% are Female students whereas in the Science stream it is 17% where there are no male students at all. All the students in science stream are female students. The percentage of students in the arts stream is 33%. There are no female students in the arts stream in the study area. It has been observed that all the five BIPC students are girls. When interviewing their parents they told their daughters are more industrious than their sons when it comes to studying so they want to see their daughters as doctors in spite of their poor economic condition.

Table 3.15

Type of College in Intermediate Education

Sub-Caste	Govt. College				Private College				Total
	Residential		Non-Residential		Residential		Non-Residential		
	M	F	M	F	M	F	M	F	
Dakkali	02	00	00	00	00	00	00	00	02
Muchi	02	00	01	00	00	00	00	00	03
Budagajangam	02	00	00	00	01	01	00	00	04
Bindla	02	00	00	00	00	00	00	01	03
Mashti	02	00	02	00	00	00	00	00	04
Gosangi	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00
Relli	02	00	00	00	00	00	01	00	03
Mala Dasari	01	00	00	00	00	00	01	00	02
Mala Netakani	02	00	00	00	00	00	00	00	02
Byagari	00	00	00	00	00	00	00	00	00
Mala	00	00	00	00	01	01	00	00	02
Madiga	01	01	01	00	01	01	00	00	05
Total	16	01	04	00	03	03	02	01	30
Percentage	54%	3%	13%	0%	10%	10%	7%	3%	100%

Source: Collected from Primary Data

The above table shows the representation of students in intermediate education in the Warangal District. Out of the total student respondents in IE, 70% of them are studying in government junior colleges out of which 67% are males and 3% are females. The percentage of students studying in private junior colleges is 30% out of which 17% are males and 13% are females. There are 21 students studying in government residential and non-residential junior colleges. Out of the 17 students studying in government residential junior colleges, 94% are male students and 6% are female students, whereas out of the 4 students studying in government non-residential junior colleges all are males and no females. The number of students studying in private colleges is only nine in number. Out of the six students studying in private residential junior colleges 50% are male and 50% are females. Out of the three students studying in private non-residential junior colleges 75% are male and 25% are female students.

Fig 3.17

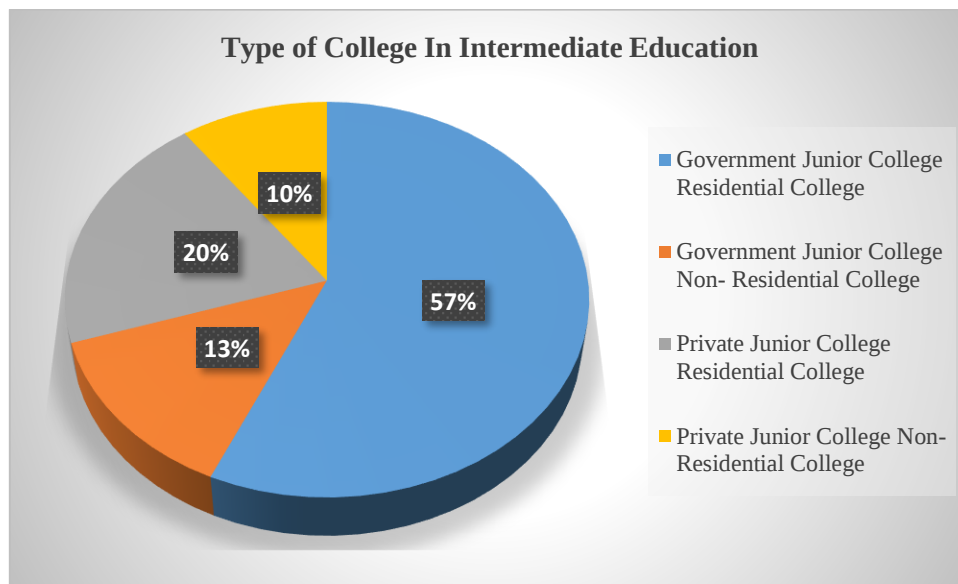


Fig 3.18

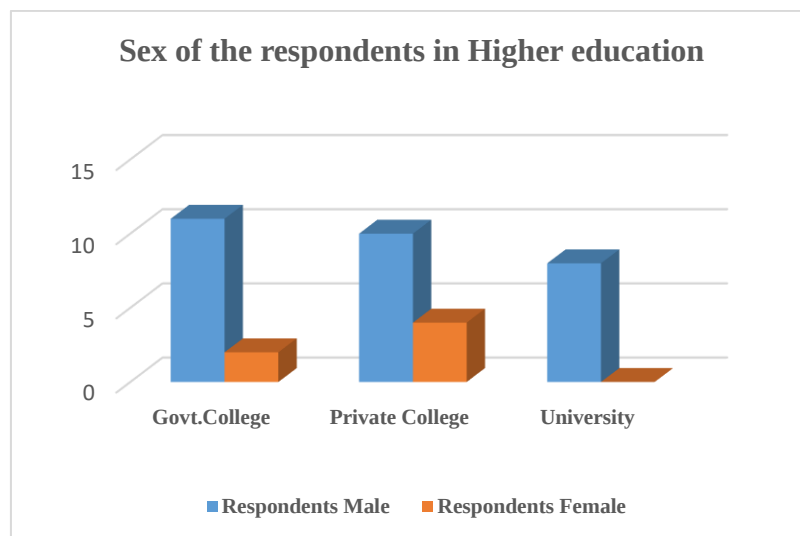


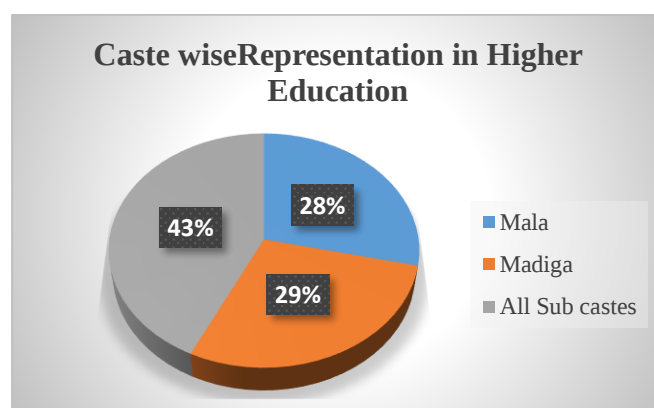
Table 3.16
Higher Education

Sub-Caste	Degree		B.Tech		M.B.B.S		Pharma		P.G		M.Phil.		Ph.D.		Total
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
Dakkali	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Muchi	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Budaga jangam	01	00	01	01	00	00	00	00	01	00	00	00	00	00	04
Bindla	01	01	00	00	00	00	00	00	01	00	00	00	00	00	03
Mashti	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Gosangi	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Relli	02	00	01	01	00	00	00	01	00	00	00	00	00	00	05
Mala Dasari	00	00	02	00	00	00	00	00	01	00	00	00	00	00	03
Mala Netakani	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Byagari	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala	00	01	01	01	01	00	00	01	02	01	01	00	01	00	10
Madiga	01	01	01	00	01	00	00	01	02	01	01	00	01	00	10
Total	05	03	06	03	02	00	00	03	07	02	02	00	02	00	35
Percentage	14%	9%	17%	9%	6%	0%	0%	9%	20%	6%	6%	0%	6%	0%	100%

Source: Collected from fieldwork

The above table shows the representation of students in Higher education in the Warangal district. The percentage of students in degree courses is 23 % out of which 14% are male students and 9% are Female students. The percentage of students in the B.Tech course is 26% out of which 17% are male students and 9% are female students. The percentage of students in the MBBS course is 6% where there are no female students at all. The percentage of students in the pharmacy stream is 9%. There are no male students in the pharmacy stream. When it comes to post-graduation the percentage is 26% out of which 20% are male and 6% are female students. The percentage of students in M.Phil. and Ph.D. courses is only 6% out of which all are males and there are no females. It has been noticed that there was no representation of women in higher education among the sub-castes.

Fig 3.19



One can clearly observe the wide disparities in higher education between Mala, Madiga caste and remaining sub-castes. The two castes alone constitute 57 percent of the total respondents in higher education whereas the remaining 43 percent constitute all the sub-castes.

Table 3.17

Type of College in Higher Education

Sub-Caste	Govt. College				Private College				University				Total
	Res		Non-Res		Res		Non-Res		Res		Non-Res		
	M	F	M	F	M	F	M	F	M	F	M	F	
Dakkali	00	00	00	00	00	00	00	00	00	00	00	00	00
Muchi	00	00	00	00	00	00	00	00	00	00	00	00	00
Budagajangam	00	00	01	00	00	00	02	00	01	00	00	00	04
Bindla	00	00	01	01	00	00	01	00	00	00	00	00	03
Mashti	00	00	00	00	00	00	00	00	00	00	00	00	00
Gosangi	00	00	00	00	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00	00	00	00	00
Relli	00	00	02	01	00	00	01	01	00	00	00	00	05
Mala Dasari	00	00	00	00	00	00	02	00	01	00	00	00	03
Mala Netakani	00	00	00	00	00	00	00	00	00	00	00	00	00
Byagari	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala	00	00	00	01	00	00	01	03	05	00	00	00	10
Madiga	01	01	00	01	00	00	01	01	04	01	00	00	10
Total	01	01	04	04	00	00	08	05	11	01	00	00	35
Percentage	3%	3%	11%	11%	0%	0%	23%	15%	31%	3%	0%	0%	100%

Source: Collected from Field work

Fig 3.20

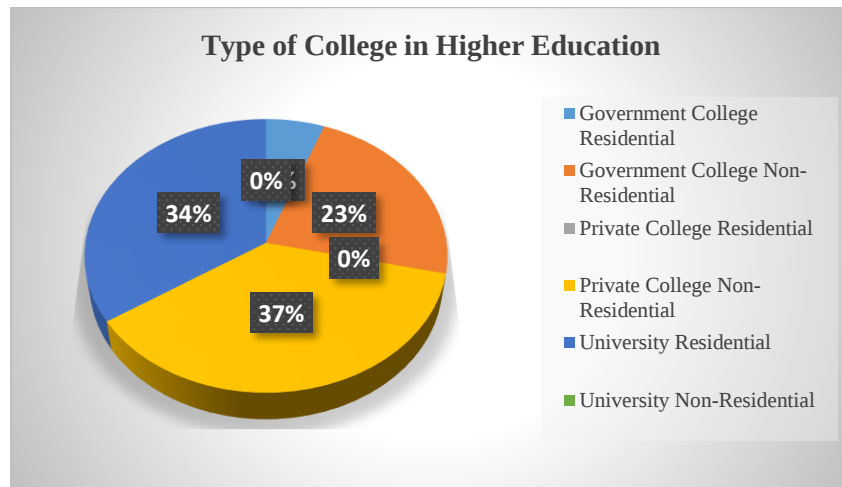
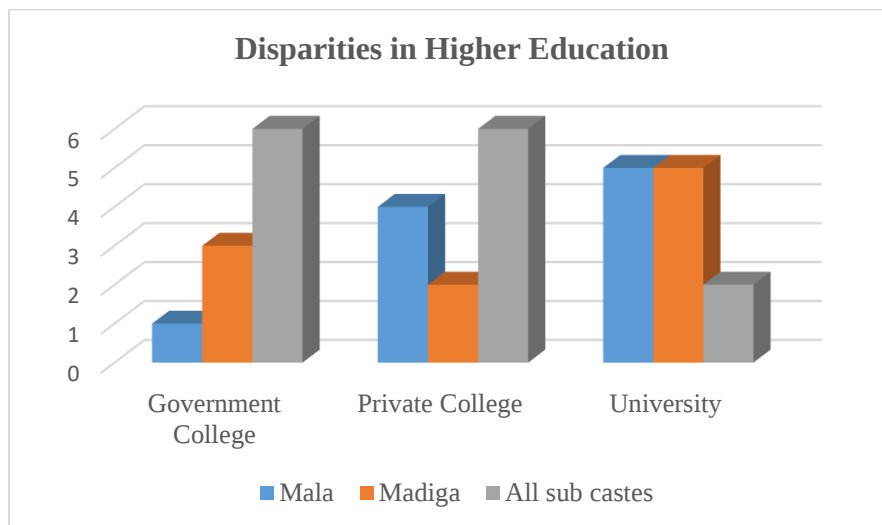


Fig 3.21



According to the available data from the field study it has been noticed that there exist wide disparities in higher education among SC sub-castes especially when it comes to university education. Out of the 35 respondents from higher education, only two respondents from sub-castes are pursuing university education and most of them are studying in government degree colleges in Telangana. For SC sub-castes getting into the university is a big thing so only few pursue university education.

Table 3.18

Age of Respondents in Mahbubnagar district

	Age	Student Respondents		Total
		Male	Female	
1.	10-15	42	09	51
2.	16-21	31	07	38
3.	22-27	10	02	12
4.	Total	83	18	101

Source: Collected from field work.

Total Respondents in the Mahbubnagar District are 101 out of which 83 are Male and 18 are Female. The students between the age group 10-15 are 51 out of which 42 are male and 09 are female. The students between the age group 16-21 are 38 out of which 31 are Male and 07 are Female. The students between the age group 22-27 are 12 out of which 10 are Male and 02 are Female.

Fig 3.22

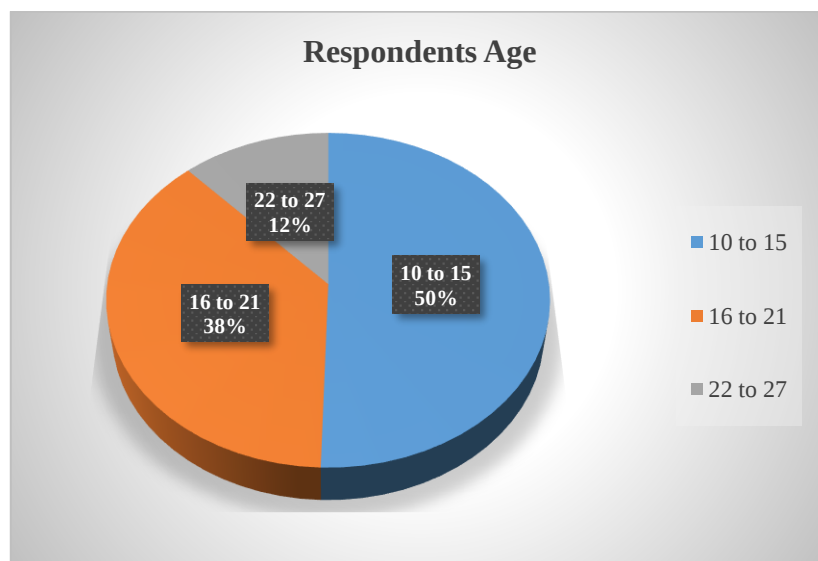


Fig 3.23

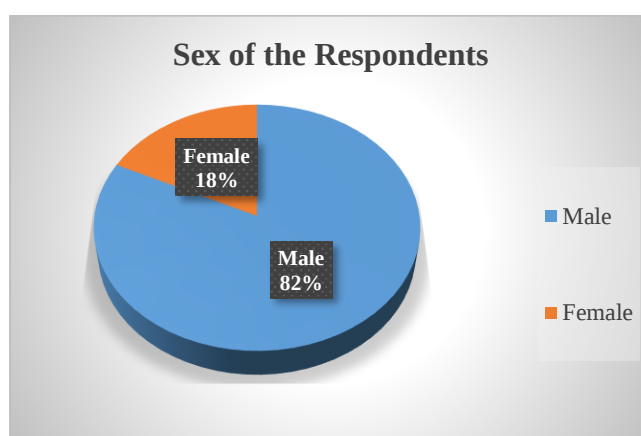


Table 3.19

Educational background of the Respondents in the Mahbubnagar District

Sub-Caste	Upper Primary		Secondary		Intermediate		Higher		Total
	M	F	M	F	M	F	M	F	
Dakkali	01	00	04	01	01	00	00	00	07
Muchi	02	00	05	00	00	00	00	00	07
Budagajangam	01	00	01	01	04	00	08	00	15
Bindla	00	00	02	01	03	00	01	00	07
Mashti	02	02	01	00	00	00	00	00	05
Gosangi	00	00	00	00	00	00	00	00	00
Chindollu	02	00	00	00	00	00	00	00	02
Relli	00	00	00	00	00	00	00	00	00
Mala Dasari	01	01	01	01	02	00	04	00	10
Mala Netakani	01	00	02	00	00	00	00	00	03
Byagari	03	02	03	00	00	00	00	00	08
Mala	01	01	02	01	04	01	05	02	17
Madiga	01	01	02	01	03	01	08	03	20
Total	15	07	23	06	17	02	26	05	101
Percentage	15%	7%	23%	6%	17%	2%	25%	5%	100%

Source: Collected from field work

Fig 3.24

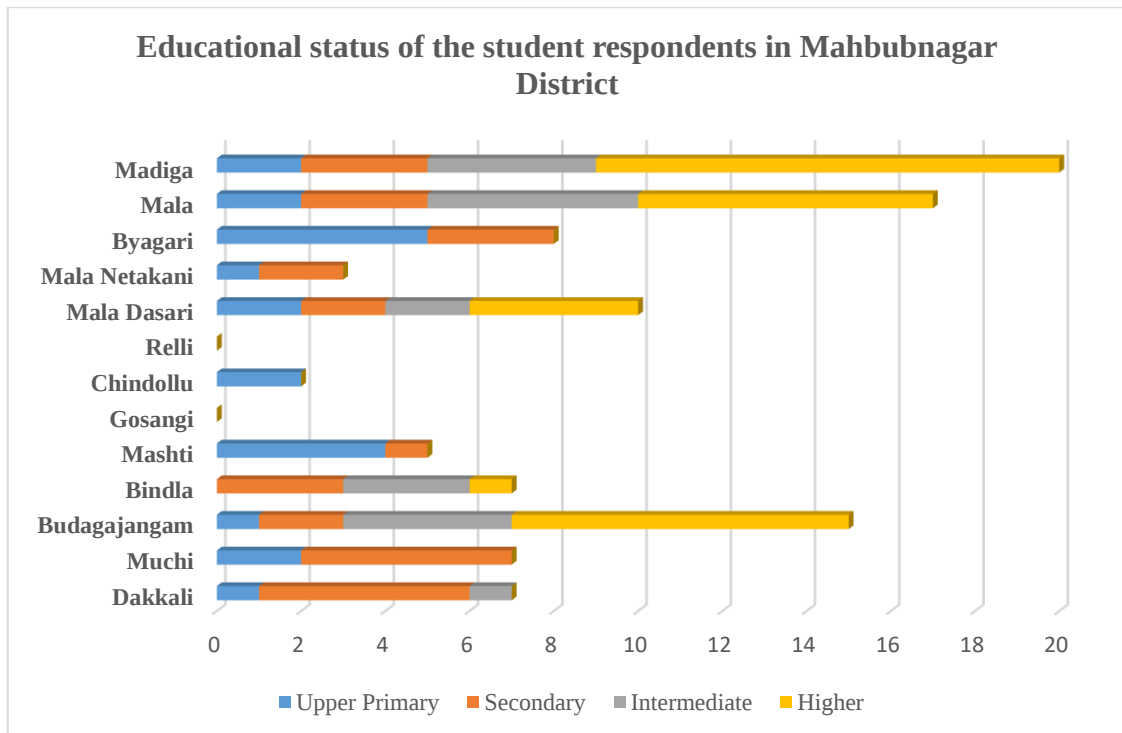


Fig 3.25

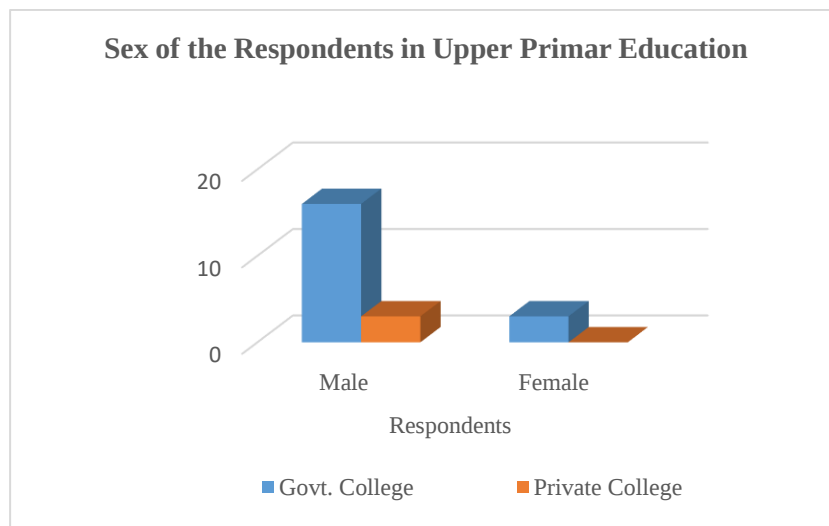


Table 3.20

Type of School in Upper primary education

Sub-Caste	Govt. School				Private School				Total
	Residential		Non-Residential		Residential		Non-Residential		
	M	F	M	F	M	F	M	F	
Dakkali	01	00	00	00	00	00	00	00	01
Muchi	01	00	00	01	00	00	00	00	02
Budagajangam	01	00	00	00	00	00	00	00	01
Bindla	00	00	00	00	00	00	00	00	00
Mashti	01	01	01	01	00	00	00	00	04
Gosangi	00	00	00	00	00	00	00	00	00
Chindollu	01	00	01	00	00	00	00	00	02
Relli	00	00	00	00	00	00	00	00	00
Mala Dasari	00	00	01	00	00	00	01	00	02
Mala Netakani	00	00	01	00	00	00	00	00	01
Byagari	02	00	03	00	00	00	00	00	05
Mala	01	00	00	00	00	00	01	00	02
Madiga	01	00	00	00	00	00	01	00	02
Total	09	01	07	02	00	00	03	00	22
Percentage	41%	5%	31%	9%	0%	0%	14%	0%	100%

Source: Collected from field work

The above table shows the representation of students in upper primary education in the Mahbubnagar District. Out of the total student respondents in UPE 86% of them are studying in government schools out of which 72% are males and 14% are females. The percentage of students studying in private schools is only 14% out of which all 14% are males and there are no females. There are 19 students studying in government residential and non-residential schools. Out of the total students studying in government residential schools, 90% are male students and 10% are female students, whereas in government non-residential schools 78% are males and 22% are females. The number of students studying in private schools is only three in number, out of which all three are male and no female students. All the three students in the private school are day scholars and there has not been a student as a boarder.

Fig 3.26

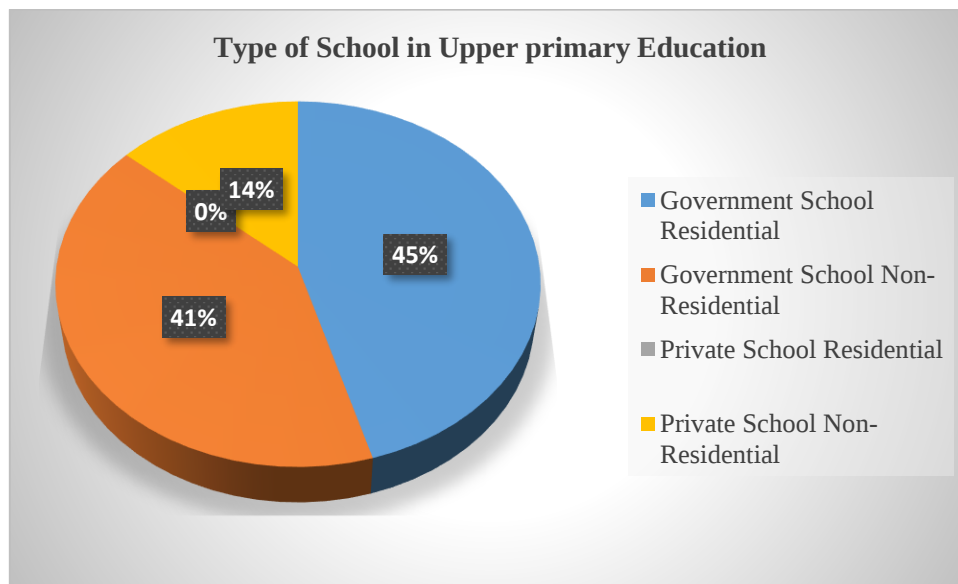


Fig 3.27

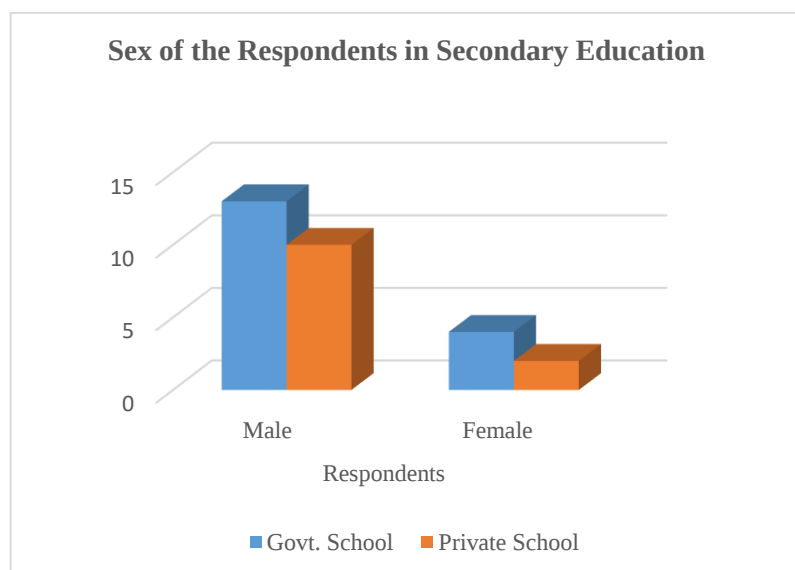


Table 3.21

Type of School in Secondary Education

Sub-Caste	Govt. School				Private School				Total
	Residential		Non-Residential		Residential		Non-Residential		
	M	F	M	F	M	F	M	F	
Dakkali	02	01	00	00	01	00	01	00	05
Muchi	04	01	00	00	00	00	00	00	05
Budagajangam	00	00	00	00	01	00	01	00	02
Bindla	01	00	00	00	00	00	01	01	03
Mashti	01	00	00	00	00	00	00	00	01
Gosangi	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00
Relli	00	00	00	00	00	00	00	00	00
Mala Dasari	01	00	00	00	01	00	00	00	02
Mala Netakani	01	00	00	00	01	00	00	00	02
Byagari	01	01	00	00	01	00	00	00	03
Mala	01	00	00	00	01	01	00	00	03
Madiga	01	01	00	00	01	00	00	00	03
Total	13	04	00	00	07	01	03	01	29
Percentage	45%	14%	0%	0%	25%	3%	10%	3%	100%

Source: Collected from field work

The above table 3. Gives the representation of student respondents in secondary education from the sample population who are studying in both government schools and private schools in Mahbubnagar district. Out of the 59% of students studying in government schools, 45% are male and 14% are female students and out of the 41% students in private schools the male percentage is 34% and the female is 7%. Here we can observe that there has not been much difference in the number of students attending government and private schools. The percentage of students studying in government residential schools is 59% and it has been found that there has not been any representation of students in government non-residential schools in secondary education. Out of the 41% in private schools, 28% are studying in private residential schools where 25% are males and 3% are female students. Out of the 13% studying in private non-residential schools 10% are male and 3% are female students

Fig 3.28

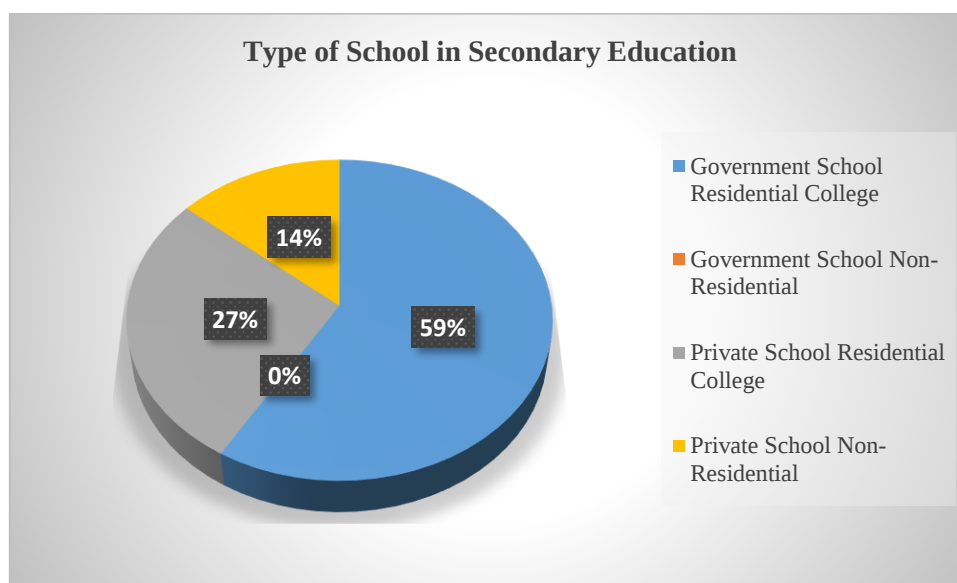


Fig 3.29

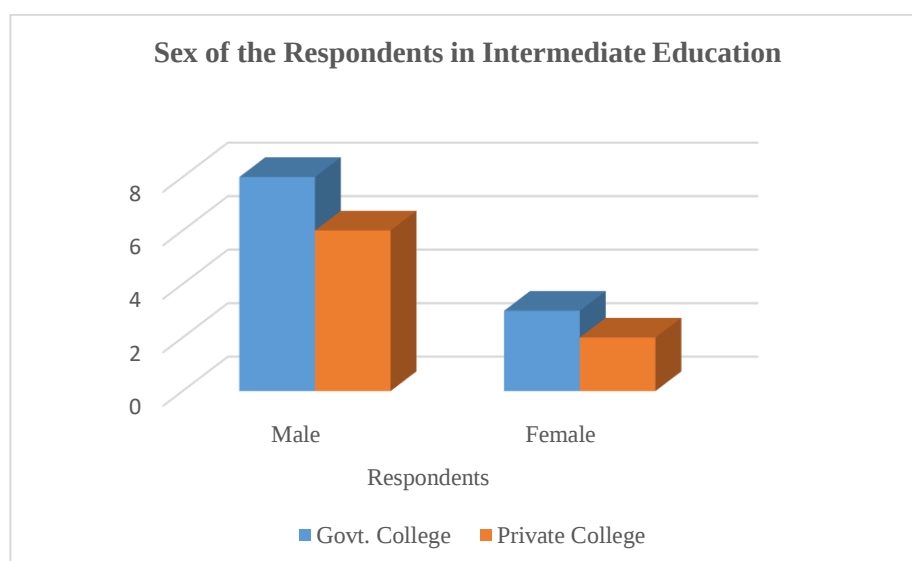


Table 3.22

Type of Course in Intermediate Education

Sub-Caste	MPC		BIPC		MEC		CEC		HEC		Others		Total
	M	F	M	F	M	F	M	F	M	F	M	F	
Dakkali	00	00	00	00	00	00	01	00	00	00	00	00	01
Muchi	00	00	00	00	00	00	00	00	00	00	00	00	00
Budagajangam	03	00	01	00	00	00	00	00	00	00	00	00	04
Bindla	00	00	00	00	01	00	01	00	01	00	00	00	03
Mashti	00	00	00	00	00	00	00	00	00	00	00	00	00
Gosangi	00	00	00	00	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00	00	00	00	00
Relli	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala Dasari	01	01	00	00	00	00	00	00	00	00	00	00	02
Mala Netakani	00	00	00	00	00	00	00	00	00	00	00	00	00
Byagari	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala	01	01	00	01	01	00	01	00	00	00	00	00	05
Madiga	01	01	01	01	00	00	00	00	00	00	00	00	04
Total	06	03	02	02	02	00	03	00	01	00	00	00	19
Percentage	31%	15%	11%	11%	11%	0%	16%	0%	5%	0%	0%	0%	100%

Source: Collected from Field work

The above table shows the representation of students in intermediate education in the Mahbubnagar district. The percentage of students in Mathematics stream is 47% out of which 31% are male students and 16% are Female students whereas in science stream it is 20% where both male and female students are equal in number. The percentage of students in the arts stream is 31%. There are no female students in the arts stream in the study area. It has been observed that both boys and girls are equal in number in the science stream. When interviewing their parents they told their daughters are more industrious than their sons when it comes to studying so they want to see their daughters as doctors in spite of their poor economic condition.

Table 3.23

Type of College in Intermediate Education

Sub-Caste	Govt. College				Private College				Total
	Residential		Non-Residential		Residential		Non-Residential		
	M	F	M	F	M	F	M	F	
Dakkali	01	00	00	00	00	00	00	00	01
Muchi	00	00	00	00	00	00	00	00	00
Budagajangam	01	00	01	00	01	00	00	01	04
Bindla	01	00	01	00	00	00	01	00	03
Mashti	00	00	00	00	00	00	00	00	00
Gosangi	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00
Relli	00	00	00	00	00	00	00	00	00
Mala Dasari	01	00	00	00	00	00	01	00	02
Mala Netakani	00	00	00	00	00	00	00	00	00
Byagari	00	00	00	00	00	00	00	00	00
Mala	01	01	01	00	01	00	01	00	05
Madiga	01	01	01	00	01	00	00	00	04
Total	06	02	04	00	03	00	03	01	19
Percentage	32%	10%	21%	0%	16%	0%	16%	5%	100%

Source: Collected from Primary Data

The above table shows the representation of students in intermediate education in the Mahbubnagar District. Out of the total student respondents in IE, 63% of them are studying in government junior colleges out of which 53% are males and 10% are females. The percentage of students studying in private junior colleges is 37% out of which 32% are males and 5% are females. There are 12 students studying in government residential and non-residential junior colleges. Out of the 8 students studying in government residential junior colleges, 75% are male students and 25% are female students, whereas out of the 4 students studying in government non-residential junior colleges all are males and no females. The number of students studying in private colleges is only seven in number. Out of the three students studying in private residential junior colleges all are males and there are no female students. Out of the four students studying in private non-residential junior colleges 75% are male and 25% are female students.

Fig 3.30

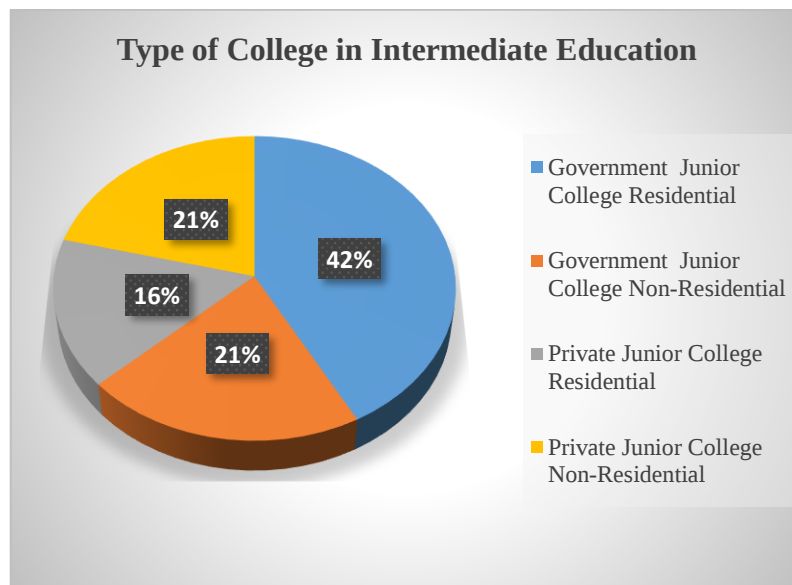


Fig 3.31

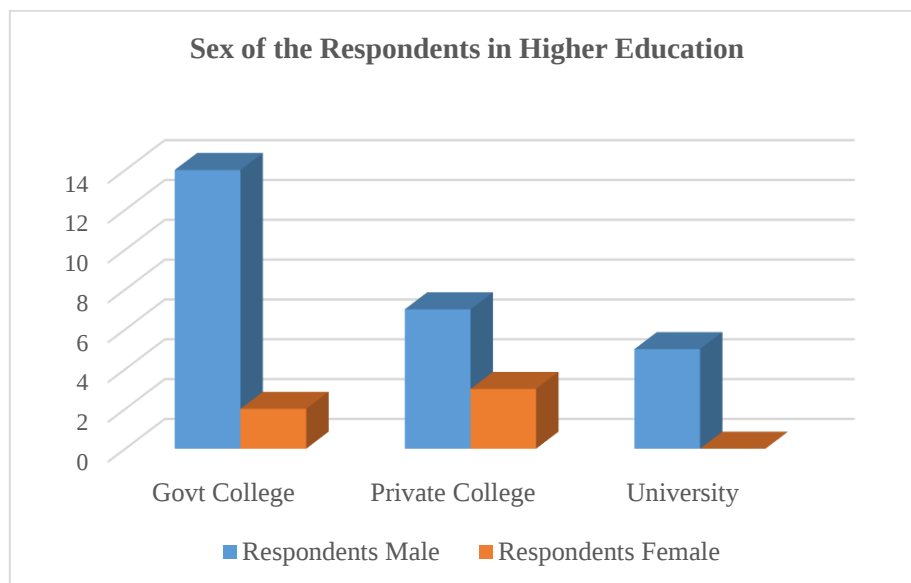


Table 3.24

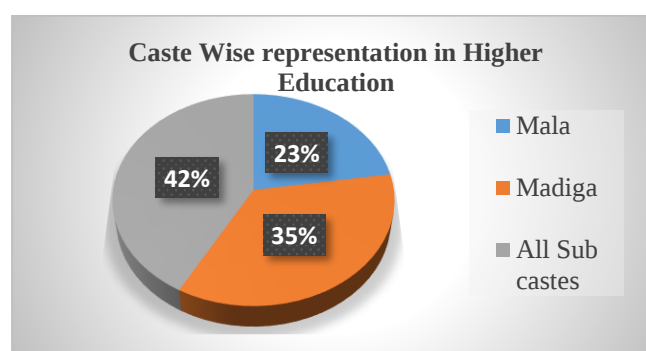
Higher Education

Sub-Caste	Degree		B.Tech		M.B.B.S		Pharma		P.G		M.Phil.		Ph.D.		Total
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
Dakkali	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Muchi	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Budaga jangam	02	01	03	01	00	00	01	00	00	00	00	00	00	00	08
Bindla	01	00	00	00	00	00	00	00	00	00	00	00	00	00	01
Mashti	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Gosangi	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Relli	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala Dasari	00	00	02	00	00	00	00	00	02	00	00	00	00	00	04
Mala Netakani	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Byagari	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala	00	00	01	01	00	00	00	00	01	01	02	00	01	00	07
Madiga	03	00	01	01	00	00	01	00	02	01	01	00	01	00	11
Total	06	01	07	03	00	00	02	00	05	02	03	00	02	00	31
Percentage	19%	3%	23%	10%	0%	0%	6%	0%	17%	6%	10%	0%	6%	0	100%

Source: Collected from Field work

The above table shows the representation of students in Higher education in the Mahbubnagar district. The percentage of students in degree courses is 22 % out of which 19% are male students and 3% are Female students. The percentage of students in the B. Tech course is 33% out of which 23% are male students and 10% are female students. The percentage of students in the MBBS course is 0%. The percentage of students in the pharmacy stream is 6%. There are no female students in the pharmacy stream. When it comes to post-graduation , the percentage is 23% out of which 17% are male and 6% are female students. The percentage of students in M.Phil. and Ph.D. courses is 16% out of which all are males and there are no females.

Fig 3.32



One can clearly observe that Mala and Madiga castes in Higher education from the sample population alone constitute 58 percent and remaining 42 percent constitute all the sub-castes. In this district also there exist wide disparities between two influential castes and the sub-castes.

Table 3.25

Type of College in Higher Education

Sub-Caste	Govt. College				Private College				University				Total
	Res		Non-Res		Res		Non-Res		Res		Non-Res		
	M	F	M	F	M	F	M	F	M	F	M	F	
Dakkali	00	00	00	00	00	00	00	00	00	00	00	00	00
Muchi	00	00	00	00	00	00	00	00	00	00	00	00	00
Budagajangam	02	00	02	00	00	00	03	01	00	00	00	00	08
Bindla	01	00	00	00	00	00	00	00	00	00	00	00	01
Mashti	00	00	00	00	00	00	00	00	00	00	00	00	00
Gosangi	00	00	00	00	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00	00	00	00	00
Relli	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala Dasari	03	00	00	00	00	00	01	00	00	00	00	00	04
Mala Netakani	00	00	00	00	00	00	00	00	00	00	00	00	00
Byagari	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala	00	00	00	02	00	00	01	01	02	01	00	00	07
Madiga	03	00	03	00	00	00	02	01	02	00	00	00	11
Total	09	00	05	02	00	00	07	03	04	01	00	00	31
Percentage	29%	0%	16%	6%	0%	0%	22%	10%	13%	3%	0%	0%	100%

Source: Collected from field work

Note: Res*- Residential, Non-Res*- Non-Residential

Fig 3.33

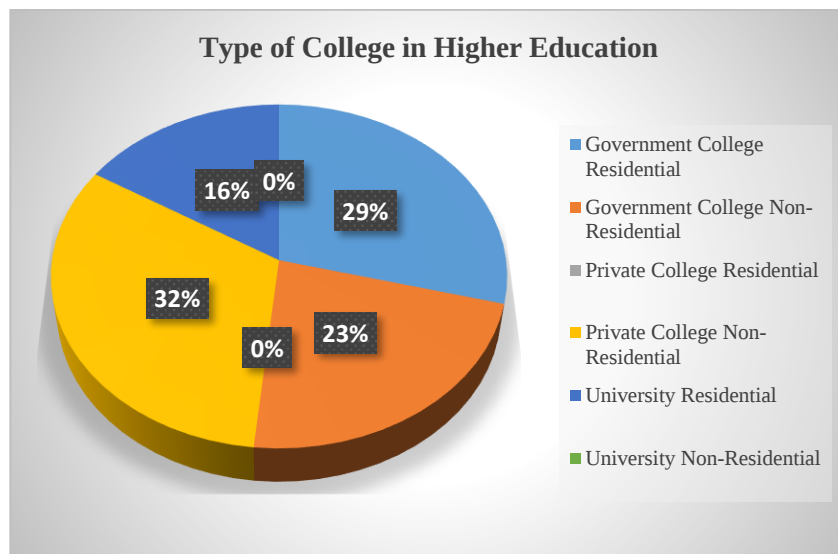
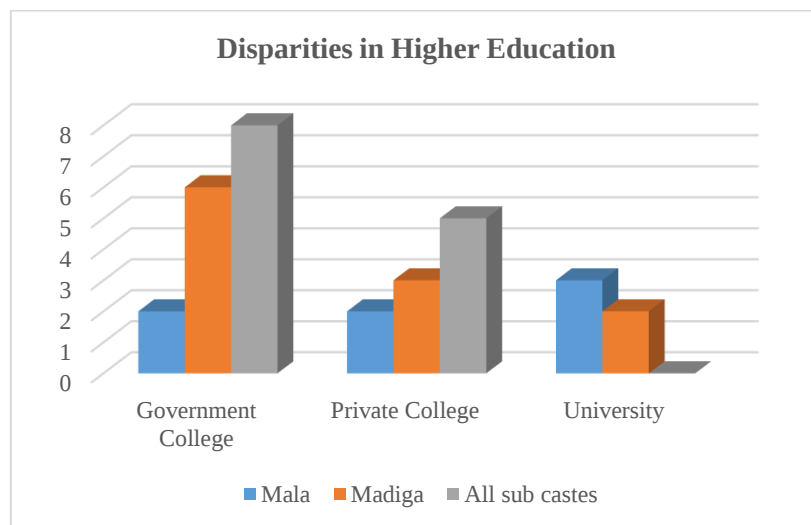


Fig 3.34



There have been significant differences in higher education among SC sub-castes, especially when it comes to university education, according to the data provided from the field survey. Out of the 31 respondents from higher education, there has not been any representation from the sub-castes pursuing university education and most of them are studying in government degree colleges in Telangana. In university education from Mahbubnagar district only two castes such as Mala and Madiga are found

Table 3.26

Age of Respondents in Karimnagar district

	Age	Student Respondents		
		Male	Female	Total
1.	10-15	29	18	47
2.	16-21	36	06	42
3.	22-27	11	00	11
4.	Total	76	24	100

Source: Collected from Primary Data

Total Respondents in the Karimnagar District are 100 out of which 76 are Male and 24 are Female. The students between the age group 10-15 are 47 out of which 29 are male and 18 are female. The students between the age group 16-21 are 42 out of which 36 are Male and 06 are Female. The students between the age group 22-27 are 11 out of which all 11 are Male.

Fig 3.35

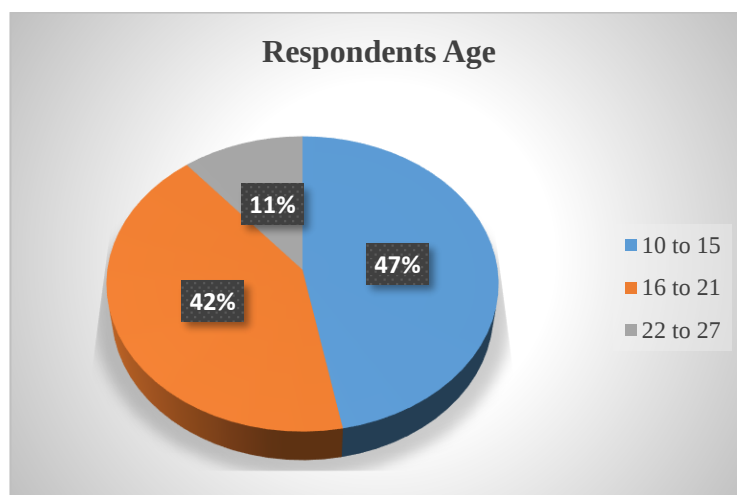


Fig 3.36

Sex of the Respondents

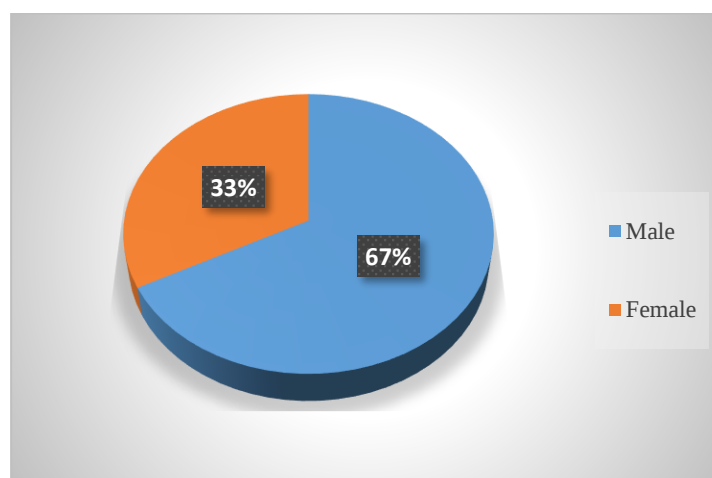


Table 3.27

Karimnagar District Sample Population

Sub-Caste	Upper Primary		Secondary		Intermediate		Higher		Total
	M	F	M	F	M	F	M	F	
Dakkali	01	00	02	01	00	00	00	00	04
Muchi	01	00	03	00	01	00	00	00	05
Budagajangam	01	00	01	00	04	00	05	01	12
Bindla	00	00	02	01	01	00	01	00	05
Mashti	02	00	01	00	00	00	00	00	03
Gosangi	01	01	03	01	02	00	02	00	10
Chindollu	04	00	02	00	00	00	00	00	06
Relli	01	01	02	01	00	00	00	00	05
Mala Dasari	00	00	00	00	01	01	02	00	04
Mala Netakani	01	00	03	01	03	00	04	00	12
Byagari	00	00	00	00	00	00	00	00	00
Mala	01	00	02	01	02	01	07	02	16
Madiga	02	00	02	01	02	01	06	04	18
Total	15	02	23	07	16	03	27	07	100
Percentage	15%	2%	23%	7%	16%	3%	27%	7%	100%

Source: Collected from field work

The Sample population of the student respondents in the Karimnagar district is 100. Out of the total sample in the district, 17% of the students are pursuing upper primary education. The percentage of male students is 15% and female students is 2%. The percentage of students pursuing secondary education is 30% out of which 23% are males and 7% are females. The

percentage of students pursuing intermediate education is 19% out of which 16% of the students are males and 3% are females. When it comes to higher education it is 34% out of which 27% are males and 7% are females. It is very much evident from the above table that the percentage of females pursuing all kinds of education is only 19%. **It is clearly evident from the collected sample that out of the 34 students pursuing higher education, 19 students alone i.e. 56% belongs to Budagajangam, Bindla, Gosangi, Mala Dasari, Mala Netakani, Mala, and Madiga castes.**

Fig 3.37

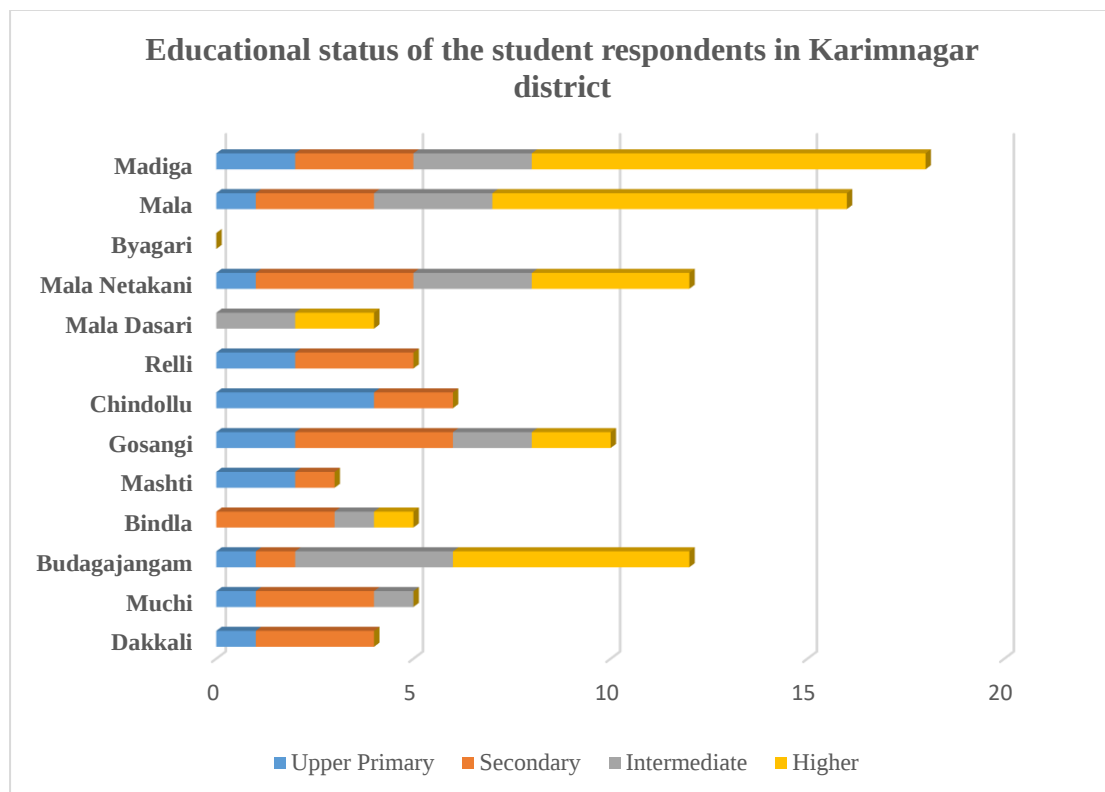


Fig 3.38

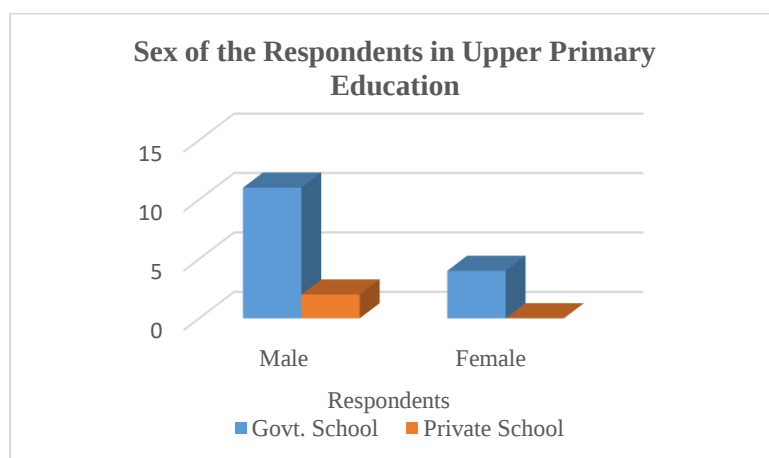


Table 3.28

Type of School in Upper Primary Education

Sub-Caste	Govt. School				Private School				Total
	Residential		Non-Residential		Residential		Non-Residential		
	M	F	M	F	M	F	M	F	
Dakkali	01	00	00	00	00	00	00	00	1
Muchi	01	00	00	00	00	00	00	00	1
Budagajangam	01	00	00	00	00	00	00	00	1
Bindla	00	00	00	00	00	00	00	00	0
Mashti	01	01	00	00	00	00	00	00	2
Gosangi	01	01	00	00	00	00	00	00	2
Chindollu	01	01	01	00	00	00	01	00	4
Relli	01	01	00	00	00	00	00	00	2
Mala Dasari	00	00	00	00	00	00	00	00	0
Mala Netakani	01	00	00	00	00	00	00	00	1
Byagari	00	00	00	00	00	00	00	00	0
Mala	01	00	00	00	00	00	00	00	1
Madiga	01	00	00	00	00	00	01	00	2
Total	10	04	01	00	00	00	02	00	17
Percentage	59%	23%	6%	0%	0%	0%	12%	0%	100%

Source: Collected from field work

The above table shows the representation of students in upper primary education in the Karimnagar District. Out of the total student respondents in UPE 88% of them are studying in government schools of which 65% are males and 23% are females. The percentage of students studying in private schools is only 12% out of which all 12% are males and there are no females. There are 14 students studying in government residential and non-residential schools. Out of the total students studying in government residential schools, 71% are male students and 29% are female students, whereas in government non-residential schools all are males and no females. The number of students studying in private schools is only two in number, out of which all two are male and no female students. All the two students in the private school are day scholars and there are no borders.

Fig 3.39

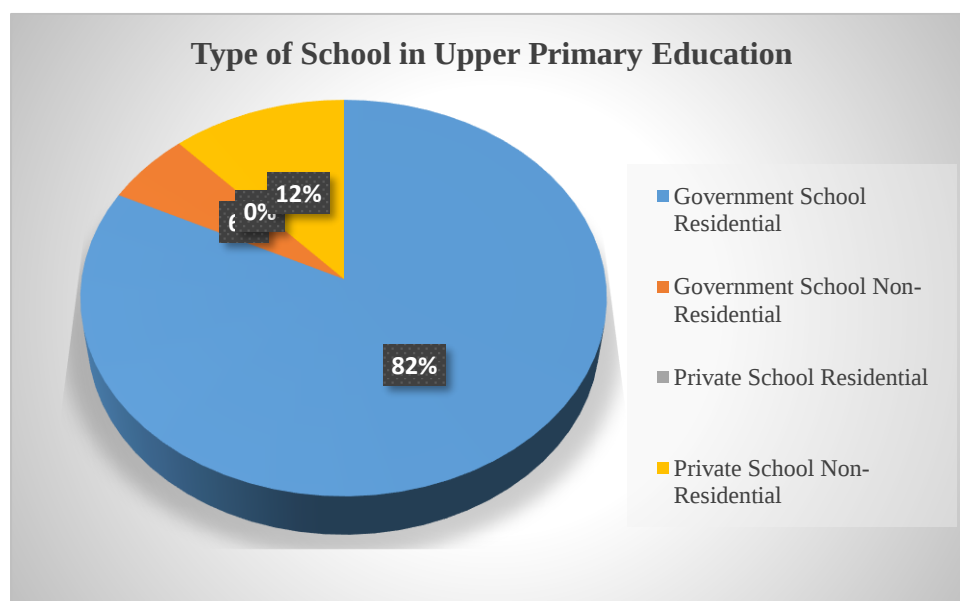


Fig 3.40

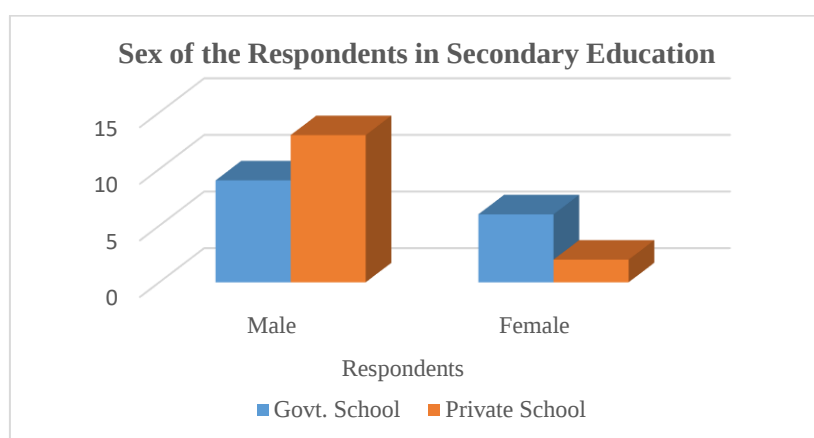


Table 3.29

Type of School in Secondary Education

Sub-Caste	Govt. School				Private School				Total
	Residential		Non-Residential		Residential		Non-Residential		
	M	F	M	F	M	F	M	F	
Dakkali	02	01	00	00	00	00	00	00	03
Muchi	01	01	00	00	00	00	00	00	03
Budagajangam	01	00	00	00	00	00	00	00	01
Bindla	00	00	00	01	00	00	02	00	03
Mashti	01	00	00	00	00	00	00	00	01
Gosangi	01	00	00	01	00	00	02	00	04
Chindollu	01	01	00	00	00	00	00	00	02
Relli	01	00	00	01	00	00	01	00	03
Mala Dasari	00	00	00	00	00	00	00	00	00
Mala Netakani	01	00	00	00	00	00	03	00	04
Byagari	00	00	00	00	00	00	00	00	00
Mala	00	00	00	00	00	00	02	01	03
Madiga	00	00	00	00	00	00	02	01	03
Total	09	03	00	03	00	00	12	02	30
Percentage	30%	10%	0%	10%	0%	0%	41%	9%	100%

Source: Collected from field work

The above table gives the representation of student respondents in secondary education from the sample population who are studying in both government schools and private schools in the Karimnagar district. Out of the total population, 50% of students are studying in government

schools where 30% are male and 20% are female students and out of the remaining 50% students in private schools the male percentage is 41% and the female is 9%. Here we can observe that there has not been much difference in the number of students attending government and private schools. The percentage of students studying in government residential schools is 40% out of which 30% are male and 10% are female students and it has been found that the percentage of students studying in government non-residential schools is only 10% in secondary education with all the female students. Out of the 51% in private schools, none of them are studying in private residential schools and all belong to the private non-residential schools out of which 41% are male and 9% are female students. The Increasing number of social welfare residential schools in Telangana in every mandal headquarters forced parents to join their children. Considering the fact that Tenth class is required extra care so some of the parents opted for private schools

Fig 3.41

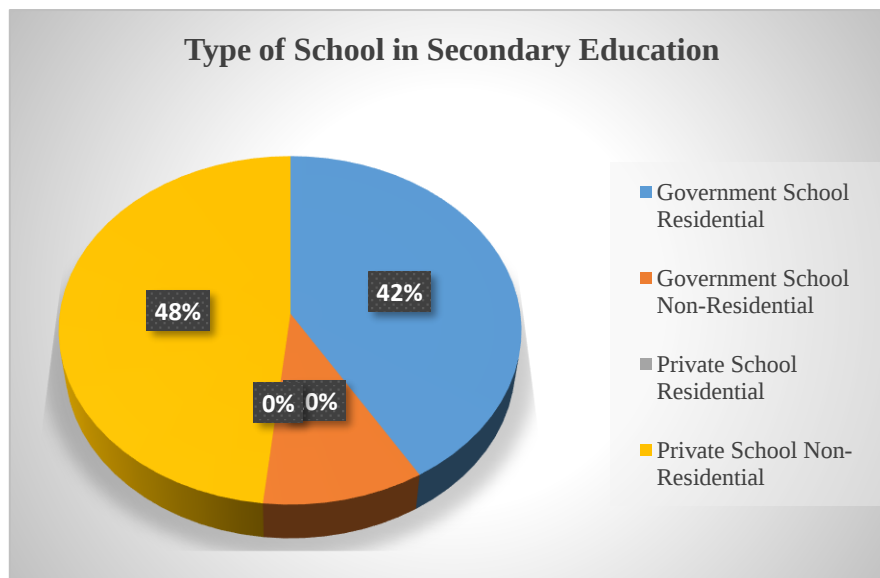


Fig 3.42

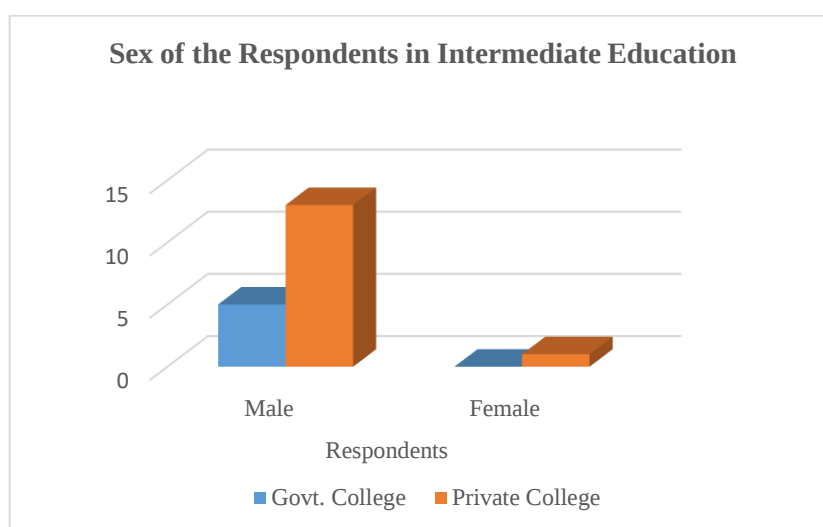


Table 3.30

Type of College in Intermediate Education

Sub-Caste	MPC		BIPC		MEC		CEC		HEC		Others		Total
	M	F	M	F	M	F	M	F	M	F	M	F	
Dakkali	00	00	00	00	00	00	00	00	00	00	00	00	00
Muchi	00	00	00	00	01	00	00	00	00	00	00	00	01
Budagajangam	03	00	01	00	00	00	00	00	00	00	00	00	04
Bindla	01	00	00	00	00	00	00	00	00	00	00	00	01
Mashti	00	00	00	00	00	00	00	00	00	00	00	00	00
Gosangi	00	00	00	00	01	00	01	00	00	00	00	00	02
Chindollu	00	00	00	00	00	00	00	00	00	00	00	00	00
Relli	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala Dasari	02	00	00	00	00	00	00	00	00	00	00	00	02
Mala Netakani	02	00	01	00	00	00	00	00	00	00	00	00	03
Byagari	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala	01	01	00	01	00	00	00	00	00	00	00	00	03
Madiga	01	00	00	01	00	00	00	00	01	00	00	00	03
Total	10	01	02	02	02	00	01	00	01	00	00	00	19
Percentage	53%	5%	11%	11%	11%	0%	5%	0%	5%	0%	0%	0%	100%

Source: Collected from field work

The above table shows the representation of students in intermediate education in the Karimnagar district. The percentage of students in Mathematics stream is 58% out of which 53% are male students and 5% are female students whereas in science stream it is 22% where

both male and female students are equal in number. The percentage of students in the arts stream is 21%. There are no female students in the arts stream in the study area. It has been observed that both boys and girls are equal in number in the science stream.

Table 3.31

Type of College in Intermediate Education

Sub-Caste	Govt. College				Private College				Total
	Residential		Non-Residential		Residential		Non-Residential		
	M	F	M	F	M	F	M	F	
Dakkali		00	00	00	00	00	00	00	00
Muchi	01	00	00	00	00	00	00	00	01
Budagajangam	01	00	00	00	02	00	01	00	04
Bindla	00	00	01	00	00	00	00	00	01
Mashti	00	00	00	00	00	00	00	00	00
Gosangi	01	00	00	00	00	00	01	00	02
Chindollu	00	00	00	00	00	00	00	00	00
Relli	00	00	00	00	00	00	00	00	00
Mala Dasari	00	00	00	00	01	00	01	00	02
Mala Netakani	01	00	00	00	01	00	01	00	03
Byagari	00	00	00	00	00	00	00	00	00
Mala	00	00	00	00	01	01	00	01	03
Madiga	00	00	00	00	01	00	01	01	03
Total	04	00	01	00	06	01	05	02	19
Percentage	21%	0%	5%	0%	32%	5%	26%	11%	100%

Source: Collected from field work

The above table shows the representation of students in intermediate education in the Karimnagar District. Out of the total student respondents in IE, 26% of them are studying in government junior colleges out of which 21% are males and 5% are females. The percentage of students studying in private junior colleges is 74% out of which 58% are males and 16% are females. There are five students studying in government residential and non-residential junior colleges. It has been found that all the students studying in government residential junior colleges are male students and there has not been any representation of female students. On the other hand, there is only one male student studying in government non-residential junior colleges. The number of students studying in private colleges is 14. Out of the total students

studying in private residential junior colleges, 86% of them are males and 14% of them are female students. Out of the total students studying in private non-residential junior colleges 72% are male and 18% are female students.

Fig 3.43

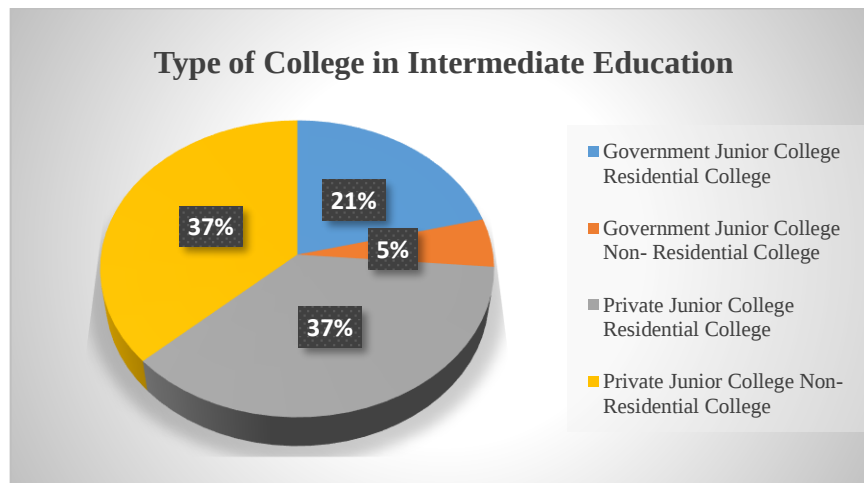


Fig 3.44

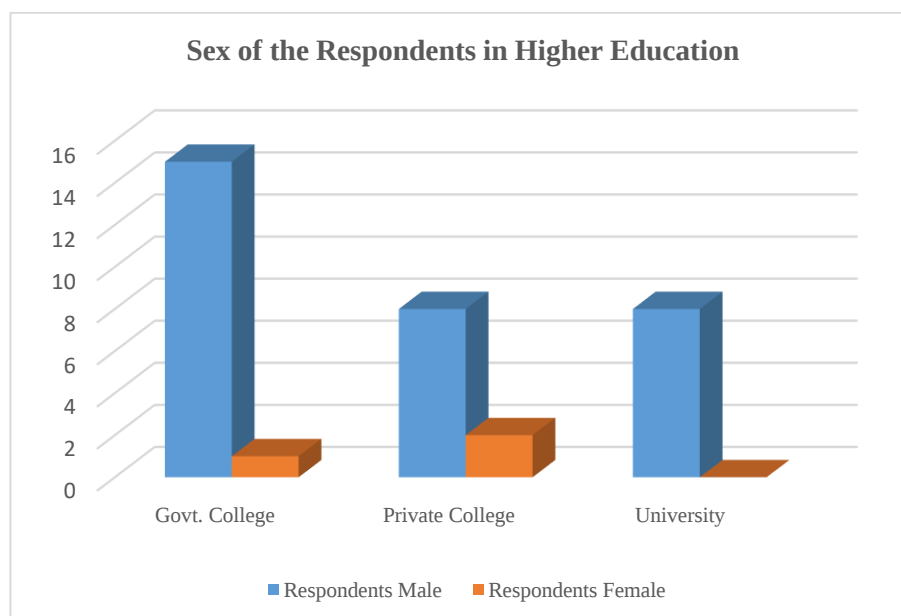


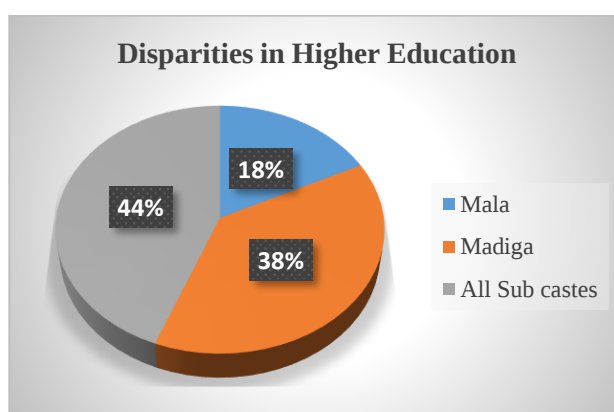
Table 3.32
Higher Education

Sub-Caste	Degree		B.Tech		M.B.B.S		Pharma		P.G		M.Phil.		Ph.D.		Total
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
Dakkali	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Muchi	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Budaga jangam	02	00	03	00	00	00	00	00	01	00	00	00	00	00	06
Bindla	01	00	00	00	00	00	00	00	00	00	00	00	00	00	01
Mashti	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Gosangi	02	00	00	00	00	00	00	00	00	00	00	00	00	00	02
Chindollu	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Relli	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala Dasari	01	00	00	00	00	00	00	00	01	00	00	00	00	00	02
Mala Netakani	02	00	01	00	00	00	00	00	01	00	00	00	00	00	04
Byagari	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala	00	00	01	01	00	00	01	00	02	00	01	00	00	00	06
Madiga	02	01	01	01	02	00	01	00	03	00	01	00	01	00	13
Total	10	01	06	02	02	00	02	00	08	00	02	00	01	00	34
Percentage	29%	3%	18%	6%	6%	0%	6%	0%	23%	0%	6%	0%	3%	0%	100%

Source: Computed from field work

The above table shows the representation of students in Higher education in the Karimnagar district. The percentage of students in degree courses is 32% out of which 29% are male students and 3% are Female students. The percentage of students in the B. Tech course is 24% out of which 18% are male students and 6% are female students. The percentage of students in the MBBS course is 6% where there are no female students at all. The percentage of students in the pharmacy stream is 6%. There are no female students in the pharmacy stream. When it comes to post-graduation the percentage is 23% and there are no female students. The percentage of students in M.Phil. and Ph.D. courses is only 9% out of which all are males and there are no females. One can notice the huge differences in representation of higher education between the sub-castes.

Fig 3.45



One can clearly observe that Mala and Madiga castes in Higher education from the sample population alone constitute 56 percent and remaining 44 percent constitute all the sub-castes.

Table 3.33

Type of College in Higher Education

Sub-Caste	Govt. College				Private College				University				Total
	Res		Non-Res		Res		Non-Res		Res		Non-Res		
	M	F	M	F	M	F	M	F	M	F	M	F	
Dakkali	00	00	00	00	00	00	00	00	00	00	00	00	00
Muchi	00	00	00	00	00	00	00	00	00	00	00	00	00
Budagajangam	00	01	01	00	00	00	03	00	01	00	00	00	06
Bindla	00	00	01	00	00	00	00	00	00	00	00	00	01
Mashti	00	00	00	00	00	00	00	00	00	00	00	00	00
Gosangi	00	00	02	00	00	00	00	00	00	00	00	00	02
Chindollu	00	00	00	00	00	00	00	00	00	00	00	00	00
Relli	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala Dasari	00	00	01	00	00	00	00	00	01	00	00	00	02
Mala Netakani	00	01	02	00	00	00	01	00	00	00	00	00	04
Byagari	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala	00	00	00	00	00	00	02	01	03	00	00	00	06
Madiga	01	01	01	00	00	00	03	02	05	00	00	00	13
Total	01	03	08	00	00	00	09	03	10	00	00	00	34
Percentage	3%	9%	24%	0%	0%	0%	26%	9%	29%	0%	0%	0%	100%

Source: Collected from field work

Fig 3.46

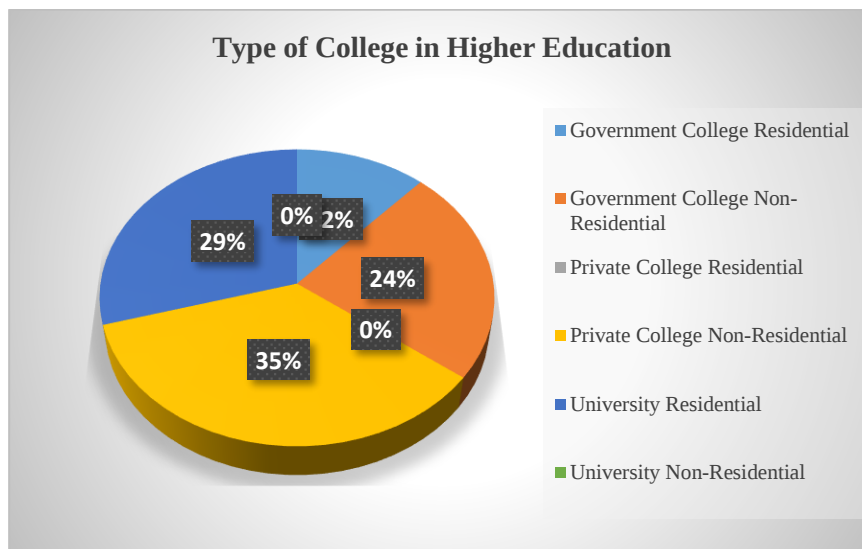
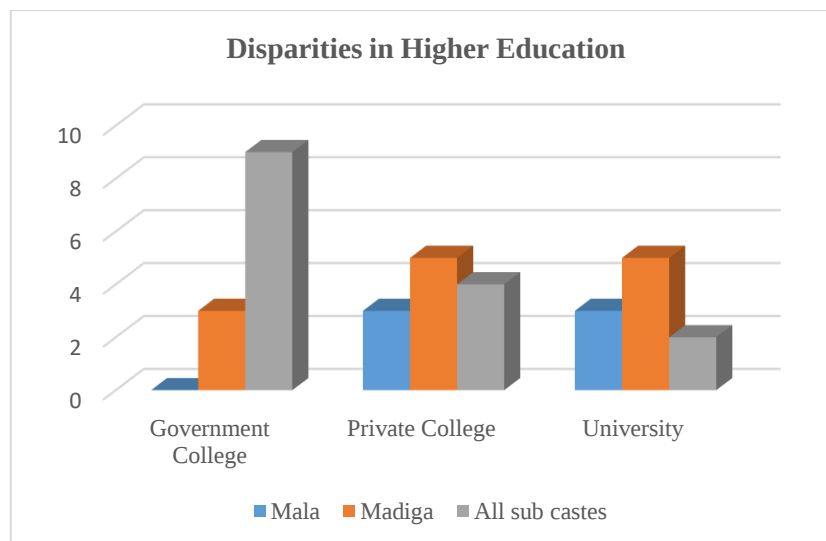


Fig 3.47



There have been significant differences in higher education among SC sub-castes, especially when it comes to university education, according to the data provided from the field survey. Out of the 34 respondents from higher education, there are only two respondents from the sub-castes pursuing university education and most of them are studying in government degree colleges in Telangana.

Fig 3.34

Age of Respondents in Khammam district

	Age	Student Respondents		Total
		Male	Female	
1.	10-15	34	03	37
2.	16-21	37	13	50
3.	22-27	14	00	14
4.	Total	68	33	101

Total Respondents in the Khammam District are 101 out of which 68 are Male and 33 are Female. The students between the age group 10-15 are 37 out of which 34 are male and 03 are female. The students between the age group 16-21 are 50 out of which 37 are Male and 13 are Female. The students between the age group 22-27 are 14 out of which all 14 are Male and there are no female students.

Fig 3.48

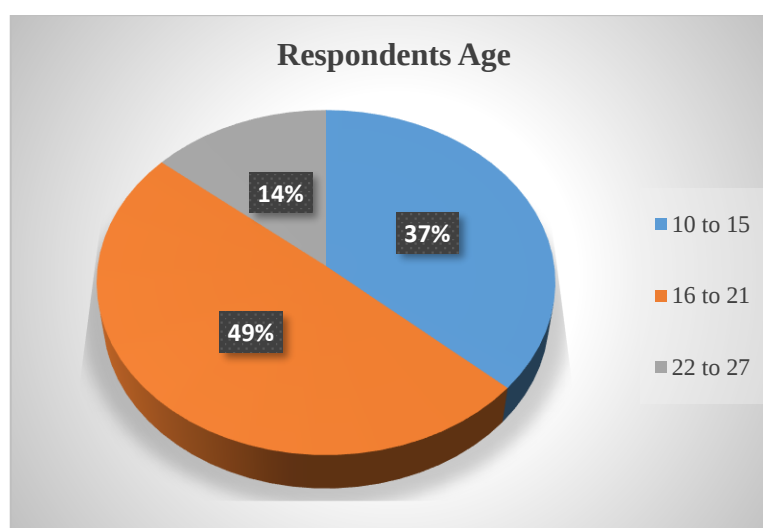


Fig 3.49

Sex of the student respondents

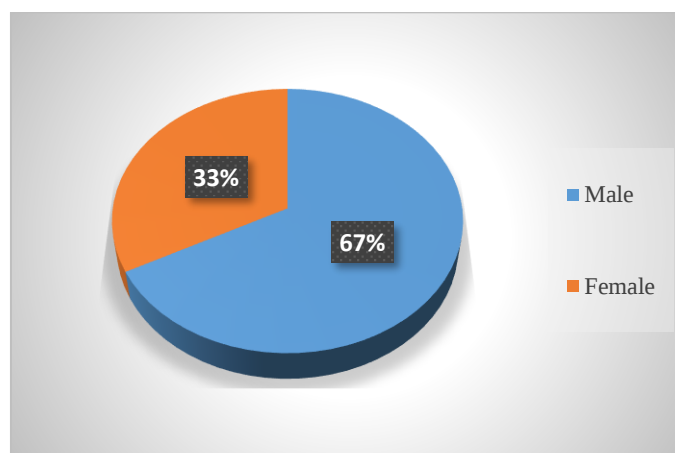


Table 3.35

Khammam District Sample Population

Sub-Caste	Upper Primary		Secondary		Intermediate		Higher		Total
	M	F	M	F	M	F	M	F	
Dakkali	01	00	02	01	00	00	01	00	05
Muchi	00	00	03	00	01	00	00	00	04
Budagajangam	01	01	01	00	03	01	04	02	13
Bindla	01	01	02	01	00	00	00	00	05
Mashti	01	00	01	00	01	00	00	00	03
Gosangi	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00
Relli	01	01	01	00	01	01	01	01	07
Mala Dasari	00	00	01	01	02	01	04	02	11
Mala Netakani	01	00	02	02	02	00	04	00	11
Byagari	00	00	00	00	00	00	00	00	00
Mala	01	02	01	02	02	03	04	04	19
Madiga	01	01	01	01	02	03	08	06	23
Total	08	06	15	08	14	09	26	15	101
Percentage	8%	6%	15%	8%	14%	9%	26%	15%	100%

Source: Collected from field work

The Sample population of the student respondents in the Khammam district is 101. Out of the total sample in the district, 14% of the students are pursuing upper primary education. The percentage of male students is 8% and female students is 6%. The percentage of students pursuing secondary education is 23% out of which 15% are males and 8% are females. The

percentage of students pursuing intermediate education is 23% out of which 14% of the students are males and 9% are females. When it comes to higher education it is 41% out of which 26% are males and 15% are females. It is very much evident from the above table that the percentage of females pursuing all kinds of education is 38%. **It is clearly evident from the collected sample that out of the 31 students pursuing higher education, 22 students alone belong to only two castes namely Mala and Madiga.**

Fig 3.50

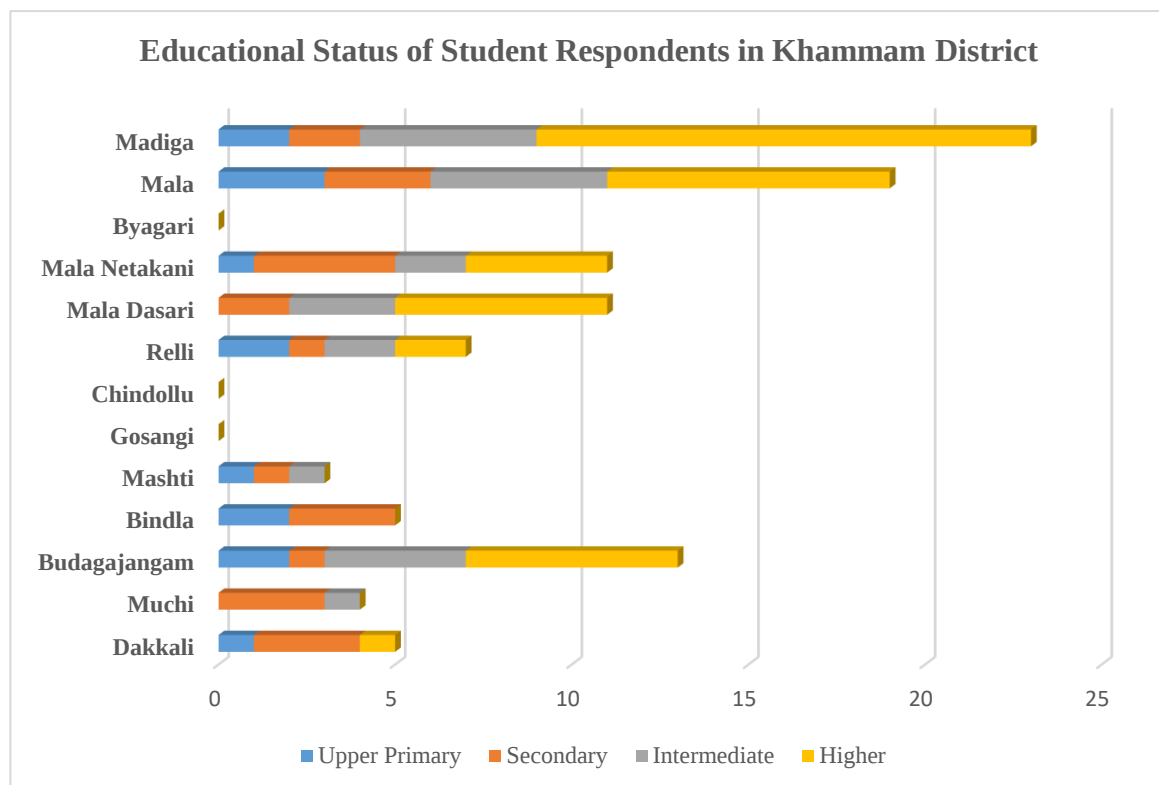


Fig 3.51

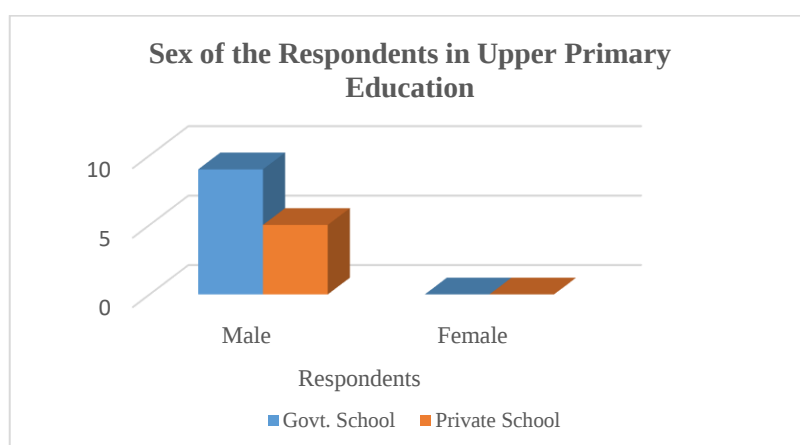


Table 3.36

Type of School in Upper Primary Education

Sub-Caste	Govt. School				Private School				Total
	Residential		Non-Residential		Residential		Non-Residential		
	M	F	M	F	M	F	M	F	
Dakkali	01	00	00	00	00	00	00	00	1
Muchi	00	00	00	00	00	00	00	00	0
Budagajangam	01	01	00	00	00	00	00	00	2
Bindla	00	00	00	01	00	00	01	00	2
Mashti	01	00	00	00	00	00	00	00	1
Gosangi	00	00	00	00	00	00	00	00	0
Chindollu	00	00	00	00	00	00	00	00	0
Relli	00	00	00	01	00	00	01	00	2
Mala Dasari	00	00	00	00	00	00	00	00	0
Mala Netakani	01	00	00	00	00	00	00	00	1
Byagari	00	00	00	00	00	00	00	00	0
Mala	00	00	00	01	00	00	01	01	3
Madiga	00	00	00	00	00	00	01	01	2
Total	04	01	00	03	00	00	04	02	14
Percentage	29%	7%	0%	21%	0%	0%	29%	14%	100%

Source: Collected from field work

The above table shows the representation of students in upper primary education in the Khammam District. Out of the total student respondents in UPE 57% of them are studying in

government schools of which 29% are males and 28% are females. The percentage of students studying in private schools is 43% out of which 29% are males and 14% are females. There are 14 students studying in government residential and non-residential schools. Out of the total students studying in government residential schools, 80% are male students and 20% are female students, whereas in government non-residential schools all are females and no males. The number of students studying in private schools is six in number out of which 67% are male and 33% are female students. All the six students in the private school are day scholars and there are no boarders.

Fig 3.52

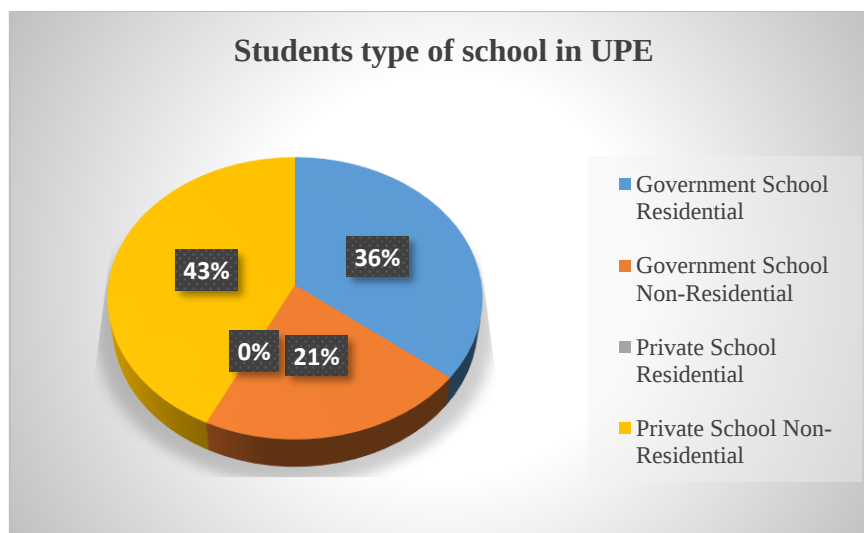


Fig 3.53

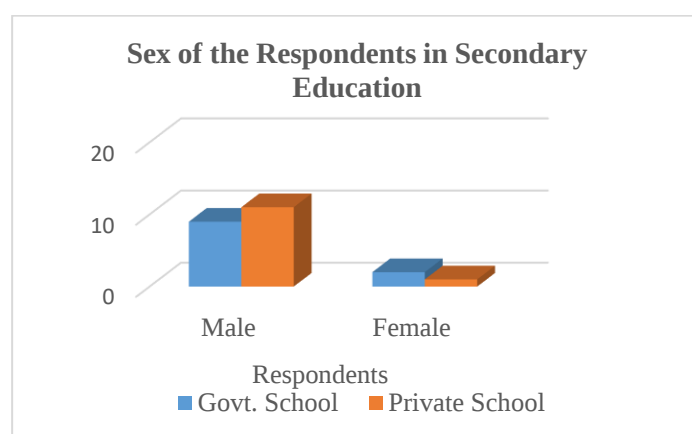


Table 3.37

Type of School in Secondary Education

Sub-Caste	Govt. School				Private School				Total
	Residential		Non-Residential		Residential		Non-Residential		
	M	F	M	F	M	F	M	F	
Dakkali	01	00	00	00	00	00	01	01	03
Muchi	01	01	01	00	00	00	00	00	03
Budagajangam	00	00	00	00	01	00	00	00	01
Bindla	01	00	00	00	01	01	00	00	03
Mashti	01	00	00	00	00	00	00	00	01
Gosangi	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00
Relli	01	00	00	00	00	00	00	00	01
Mala Dasari	01	00	00	00	00	00	00	00	02
Mala Netakani	00	00	01	01	00	00	01	01	04
Byagari	00	00	00	00	00	00	00	00	00
Mala	00	00	00	00	00	00	01	02	03
Madiga	00	00	00	00	00	00	01	01	02
Total	07	01	02	01	02	01	04	05	23
Percentage	30%	4%	9%	4%	9%	4%	18%	22%	100%

Source: Collected from Primary Data

The above table 3. Gives the representation of student respondents in secondary education from the sample population who are studying in both government schools and private schools in Khammam district. Out of the 47% of students studying in government schools, 39% are male

and 8% are female students and out of the 53% students in private schools the male percentage is 27% and the female is 26%. Here we can observe that there has not been much difference in the number of students attending government and private schools. The percentage of students attending government residential colleges is 34% and non-residential colleges is 13%. The percentage of students attending private residential colleges is 13% and non-residential colleges is 40%.

Fig 3.54

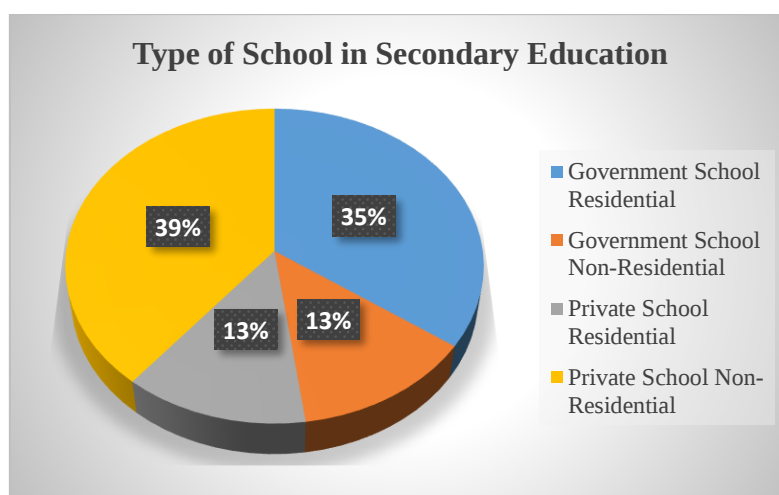


Fig 3.55

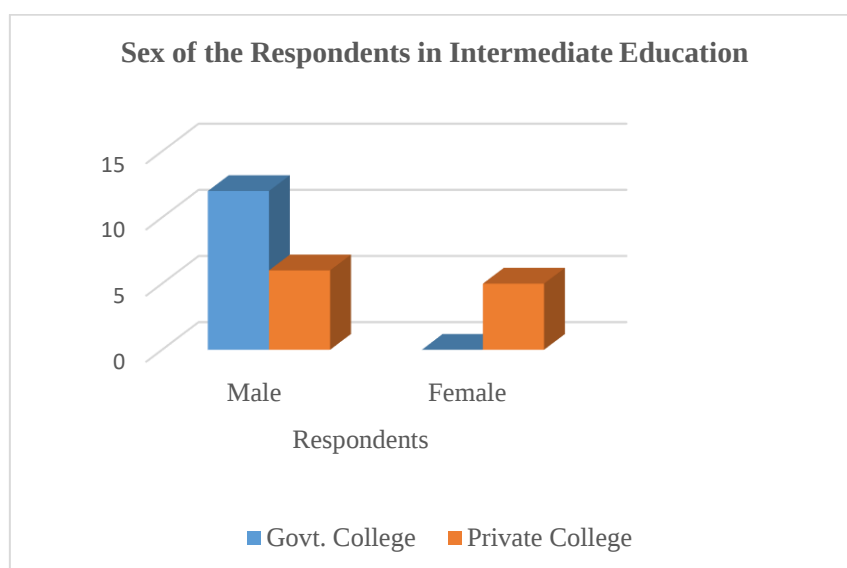


Table 3.38

Type of College in Intermediate Education

Sub-Caste	MPC		BIPC		MEC		CEC		HEC		Others		Total
	M	F	M	F	M	F	M	F	M	F	M	F	
Dakkali	00	00	00	00	00	00	00	00	00	00	00	00	00
Muchi	00	00	00	00	00	00	00	00	01	00	00	00	01
Budaga jangam	03	00	01	00	00	00	00	00	00	00	00	00	04
Bindla	00	00	00	00	00	00	00	00	00	00	00	00	00
Mashti	01	00	00	00	00	00	00	00	00	00	00	00	01
Gosangi	00	00	00	00	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00	00	00	00	00
Relli	02	00	00	00	00	00	00	00	01	00	00	00	03
Mala Dasari	02	00	00	00	00	00	00	00	00	00	00	00	02
Mala Netakani	02	00	01	00	00	00	00	00	00	00	00	00	03
Byagari	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala	02	00	00	01	00	00	00	00	00	00	00	00	03
Madiga	02	00	00	03	00	00	01	00	00	00	00	00	06
Total	14	00	02	04	00	00	01	00	02	00	00	00	23
Percentage	61%	0%	9%	17%	0%	0%	4%	0%	9%	0%	0%	0%	100%

The above table shows the representation of students in intermediate education in the Khammam district. The percentage of students in Mathematics stream is 58% out of which 53% are male students and 5% are female students where as in science stream it is 22% where both male and female students are equal in number. The percentage of students in arts stream is 21%. There are no female students in arts stream in the study area. It has been observed that both boys and girls are equal in number in the science stream.

Table 3.39

Type of College in Intermediate Education

Sub-Caste	Govt. College				Private College				Total
	Residential		Non-Residential		Residential		Non-Residential		
	M	F	M	F	M	F	M	F	
Dakkali	00	00	00	00	00	00	00	00	00
Muchi	00	00	01	00	00	00	00	00	01
Budagajangam	01	00	01	00	01	00	00	01	04
Bindla	00	00	00	00	00	00	00	00	00
Mashti	00	00	01	00	00	00	00	00	01
Gosangi	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00
Relli	01	00	00	01	00	00	00	00	02
Mala Dasari	01	00	00	00	00	00	01	01	03
Mala Netakani	00	00	01	00	00	00	01	00	02
Byagari	00	00	00	00	00	00	00	00	00
Mala	00	01	00	01	01	01	01	00	05
Madiga	01	00	01	01	00	00	00	02	05
Total	04	01	05	03	02	01	03	04	23
Percentage	17%	4%	22%	14%	9%	4%	13%	17%	100%

Source: Collected from Primary Data

Fig 3.56

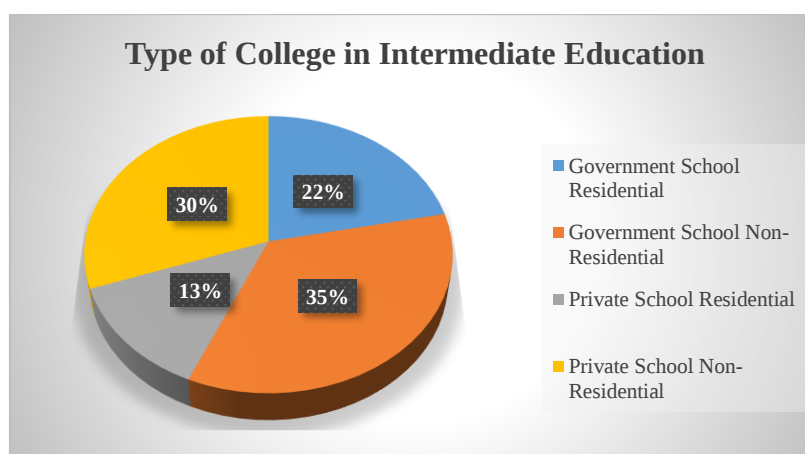


Fig 3.57

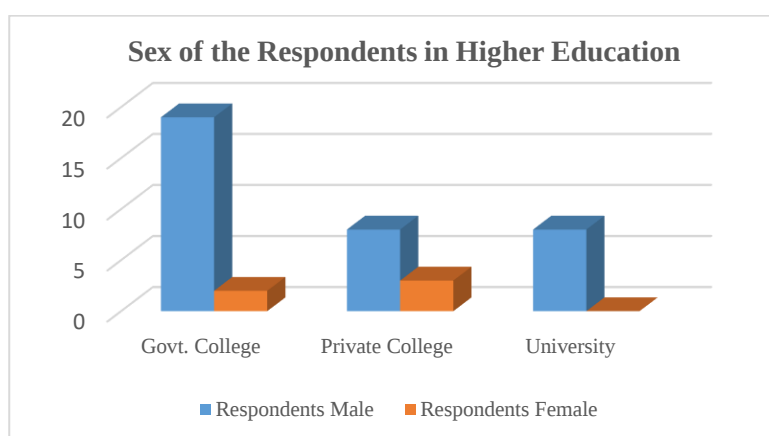


Table 3.40

Higher Education

Sub-Caste	Degree		B.Tech		M.B.B.S		Pharma		P.G		M.Phil.		Ph.D.		Total
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
Dakkali	00	01	00	00	00	00	00	00	00	00	00	00	00	00	01
Muchi	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Budaga jangam	01	01	02	00	00	00	00	00	02	00	00	00	00	00	06
Bindla	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Mashti	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Gosangi	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Relli	01	00	01	00	00	00	00	00	00	00	00	00	00	00	02
Mala Dasari	02	00	01	01	00	00	00	00	02	00	00	00	00	00	06
Mala Netakani	02	00	01	00	00	00	00	00	01	00	00	00	00	00	04
Byagari	00	00	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala	00	00	01	01	00	02	00	00	01	00	01	00	02	00	08
Madiga	02	00	02	01	01	02	01	00	03	00	01	00	01	00	14
Total	08	02	08	03	01	04	01	00	09	00	02	00	03	00	41
Percentage	20%	5%	20%	7%	2%	10%	2%	0%	22%	0%	5%	0%	7%	0%	100%

Source: Collected from field work

The above table shows the representation of students in Higher education in the Khammam district. The percentage of students in degree course is 32% out of which 29% are male students and 3% are Female students. The percentage of students in the B. Tech course is 24% out of which 18% are male students and 6% are female students. The percentage of students in the

MBBS course is 6% where there are no female students at all. The percentage of students in the pharmacy stream is 6%. There are no female students in the pharmacy stream. When it comes to the post-graduation the percentage is 23% and there are no female students. The percentage of students in M.Phil. and Ph.D. courses is only 9% out of which all are males and there are no females. One can notice the huge differences in representation of higher education between the sub-castes.

Fig 3.58

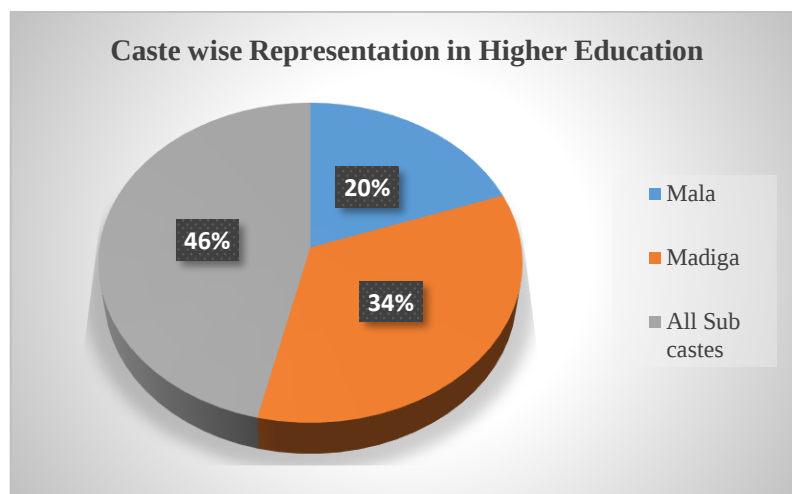


Table 3.41

Type of College in Higher Education

Sub-Caste	Govt. College				Private College				University				Total
	Res		Non-Res		Res		Non-Res		Res		Non-Res		
	M	F	M	F	M	F	M	F	M	F	M	F	
Dakkali	00	00	00	00	00	00	00	01	00	00	00	00	01
Muchi	00	00	00	00	00	00	00	00	00	00	00	00	00
Budagajangam	00	00	01	01	00	00	02	00	01	00	00	00	06
Bindla	00	00	00	00	00	00	00	01	00	00	00	00	00
Mashti	00	00	00	00	00	00	00	00	00	00	00	00	00
Gosangi	00	00	00	00	00	00	00	00	00	00	00	00	00
Chindollu	00	00	00	00	00	00	00	00	00	00	00	00	00
Relli	00	00	01	00	00	00	01	00	00	00	00	00	02
Mala Dasari	00	00	01	01	00	00	01	01	02	00	00	00	06
Mala Netakani	00	00	01	01	00	00	01	00	01	00	00	00	04
Byagari	00	00	00	00	00	00	00	00	00	00	00	00	00
Mala	00	00	00	01	01	01	01	02	02	01	00	00	08
Madiga	02	00	00	00	00	00	04	02	03	02	00	00	14
Total	02	00	04	04	01	01	10	07	09	03	00	00	41
Percentage	5%	0%	8%	5%	2%	2%	24%	17%	22%	7%	0%	0%	100%

Fig 3.59

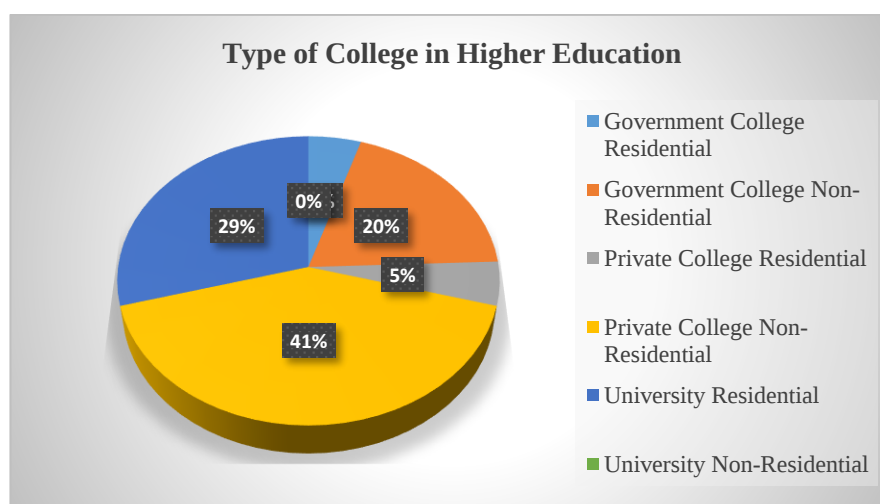
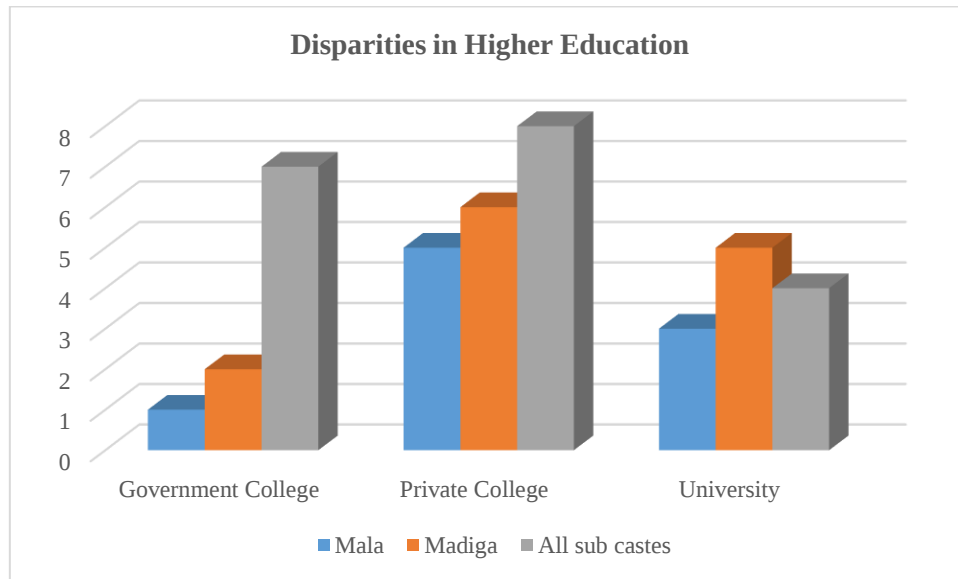


Fig 3.60



The above bar diagram shows the underrepresentation of sub-castes in higher education when compared with the mala and madiga castes in Telangana state. There were many factors responsible for the less participation of the sub-castes among the scheduled castes.

Chapter IV

Socio-Economic Status of the Sub-Castes of the Scheduled Castes in Telangana

Caste dominates the social structure in rural areas. In spite of many advancements in society, the employment pattern in the village is more or less the same as the traditional structure. Undoubtedly, wealthier castes choose clean jobs whereas lower castes are compelled to perform filthy and demeaning tasks. The standard of living is determined by one's occupation. A significant factor in determining a person's standard of life, regardless of caste, class, or community, is their occupation. This chapter highlights the various caste occupations of the sub-castes and their socio-economic status in Telangana. This chapter also brings out the opinion of some of the sub-caste respondents regarding their day-to-day life activities and also inquires them whether various welfare schemes are being implemented or not among the sub-castes. This chapter also brings to light the wide disparities between the two dominant castes of SCs and the sub-caste people in all aspects of life.

Table 4.1

Age Composition of Head of the Households

Sub-Caste	30-40 Years	40-50 Years	50-60 Years	Total
Dakkali	08	12	01	21
Muchi	13	16	00	29
Budagajangam	10	29	13	52
Bindla	14	08	03	25
Mashti	13	09	00	22
Gosangi	07	08	06	21
Chindollu	12	07	02	21
Relli	06	12	05	23
Mala Dasari	09	14	07	30
Mala Netakani	15	13	04	32
Byagari	15	03	00	18
Mala	16	31	16	63
Madiga	20	37	26	83
Total	158	199	83	440
Percentage	36%	45%	19%	100%

Source: Collected from field work

Table 4.1 shows the age composition of heads of the households. The percentage of household respondents between the age group 30 and 40 is 36% while the percentage of respondents between the age group 40 and 50 is 45% and 50 to 60 is 19%. The majority of the household respondents are between 30 years and 50 years of age group. One can clearly observe from the table that more than two-fifths of the sample respondents are in the 40-50 years' age group and more than one-third of the sample respondents belong to the 30-40 years' age group and one-fifth of them are under the age group 50-60. Most of them said that they got married at a very young age due to family pressures and poor economic conditions. The head of the household here is the father of the student respondents.

Fig 4.1

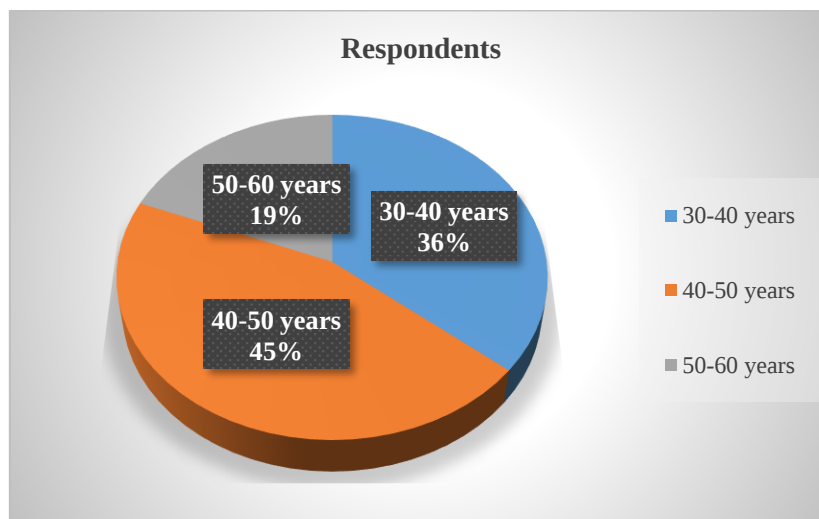


Table 4.2
Educational level of Head of the Households

Sub-Caste	Educational Level							Total
	No Education	Primary	Upper Primary	X Class	XII Class	Graduate	P. G	
Dakkali	15	05	1	00	00	00	00	21
Muchi	20	03	06	00	00	00	00	29
Budaga jangam	30	10	08	04	00	00	00	52
Bindla	10	08	06	01	00	00	00	25
Mashti	12	08	02	00	00	00	00	22
Gosangi	15	05	01	00	00	00	00	21
Chindu	10	06	01	04	00	00	00	21
Relli	15	05	03	00	00	00	00	23
Mala Dasari	10	10	05	05	00	00	00	30
Mala Netakani	09	05	05	06	05	02	00	32
Byagari	15	02	01	00	00	00	00	18
Mala	08	10	11	12	08	12	02	63
Madiga	20	22	17	12	06	05	01	83
Total	189	99	67	44	19	19	03	440
Percentage	43%	22%	16%	10%	4%	4%	1%	100%

Source: Collected from field work

Table 4.2 shows the education level of heads of the households. Out of the total heads of the households, 43% of them did not have any kind of education. 22% of them had primary education, 16% of them had upper primary education and only 10% of them have studied till tenth class. The percentage of heads of households who continued education after secondary school is very meagre. Only 4% have studied till twelfth class and when it comes to higher education the percentage is even low. There are only 4% of graduates and 1% of postgraduates among the head of the households. The educational background of the parents plays a pivotal role in the all-around development of a child. When we draw a comparison between students of parents with good educational background and students of parents with no education, there are many differences in their daily life and also in socio-economic status. Out of the 19 head

of household respondents in graduation 17 respondents alone belong to Mala and Madiga castes and in post-graduation all the three respondents belong to Mala and Madiga castes.

Fig 4.2

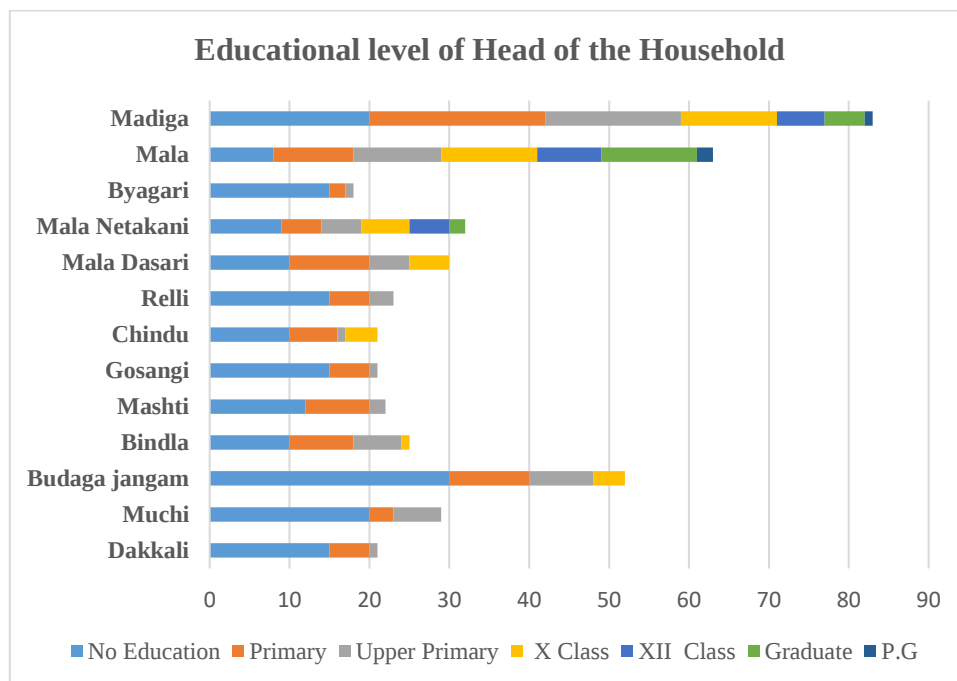


Fig 4.3

Educational Comparison of Mala and Madiga Castes with Sub-Castes

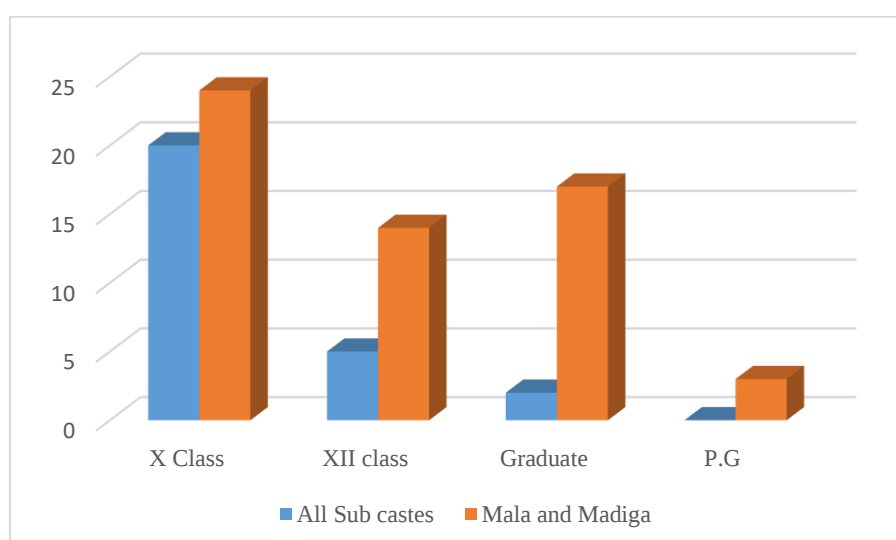


Table 4.3
Educational level of Mother

Sub-Caste	Educational Level							Total
	No Education	Primary	Upper Primary	X Class	XII Class	Graduate	P.G	
Dakkali	20	01	00	00	00	00	00	21
Muchi	20	06	03	00	00	00	00	29
Budaga jangam	40	10	02	00	00	00	00	52
Bindla	12	08	05	00	00	00	00	25
Mashti	12	08	02	00	00	00	00	22
Gosangi	20	01	00	00	00	00	00	21
Chindollu	17	03	01	00	00	00	00	21
Relli	19	03	01	00	00	00	00	23
Mala Dasari	17	10	03	00	00	00	00	30
Mala Netakani	20	07	05	00	00	00	00	32
Byagari	18	00	00	00	00	00	00	18
Mala	40	11	11	01	00	00	00	63
Madiga	50	22	10	01	00	00	00	83
Total	305	90	43	02	00	00	00	440
Percentage	69%	20%	10%	1%	0%	0%	0%	100%

Source: Collected from field work

Table 4.3 shows the education level of the mothers of the student respondents. Out of the total heads of the households, 69% of them did not have any kind of education. 20% of them had primary education, 10% of them had upper primary education and only 1% of them have studied till tenth class. It is observed that, out of the total household mothers, there has not been any mother who continued education after the tenth standard and it is the highest level of education of the mother. The main reason for discontinuing studies is getting married at a very young age. When enquired about this they told that they got married right after tenth class and in some instances even before puberty is attained. One of the main reasons for the discouragement of education of women among the sub-castes is the stigma that lower caste women should be confined only to the house and should not come into the public sphere.

Fig 4.4

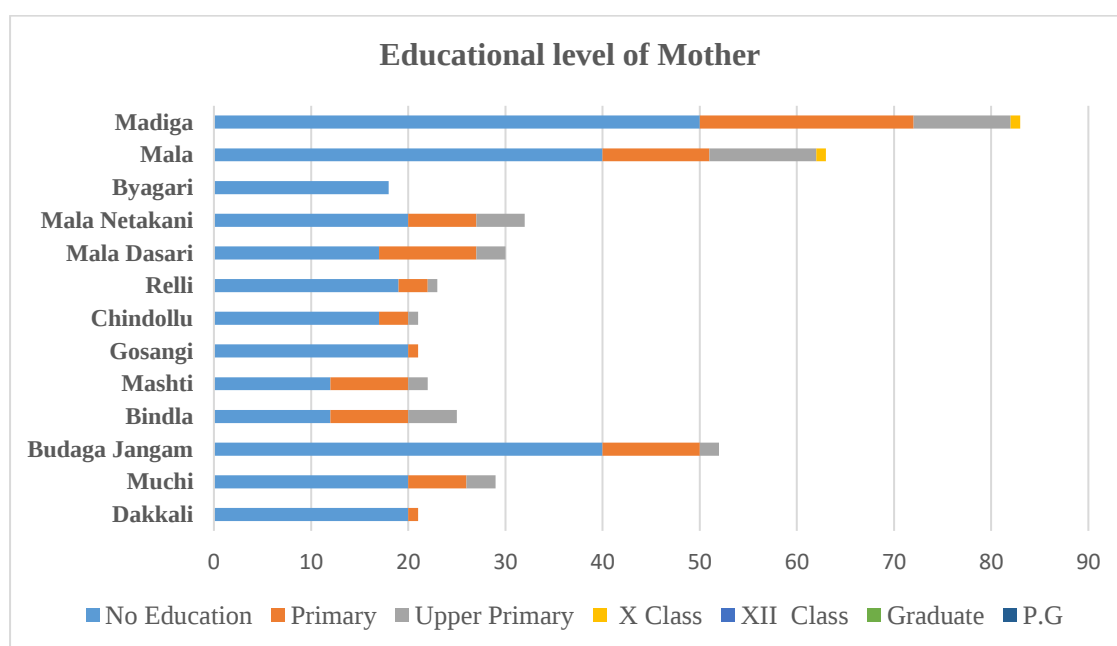


Table 4.4

The Religion of the Household Respondents

Sub-Caste	Hinduism	Christianity	Total
Dakkali	21	00	21
Muchi	24	05	29
Budagajangam	52	00	52
Bindla	25	00	25
Mashti	22	00	22
Gosangi	21	00	21
Chindollu	21	00	21
Relli	15	08	23
Mala Dasari	29	01	30
Mala Netakani	32	00	32
Byagari	18	00	18
Mala	35	28	63
Madiga	47	36	83
Total	362	78	440
Percentage	82%	18%	100%

Source: Collected from field work

Table - 4.4 gives an idea about the religion of the respondents in the study area. The respondents mainly belong to the Hindu and Christian religions. It has been observed from the study that the respondents who got converted to Christianity were not recorded as Christians and still

considered as Hindus. The below table shows that out of the total sample of 440 as many as 362 are Hindus and 78 are Christians. One can easily notice that the majority of the respondents belong to the Hindu religion. Out of the thirteen castes in the sample Mala and Madiga castes respondents alone constitute 82% of the total Christians followed by Relli and Muchi caste respondents. Most of the Madiga associated sub-castes follow Hinduism and some of them are staunch followers of lord shiva.

Fig 4.5

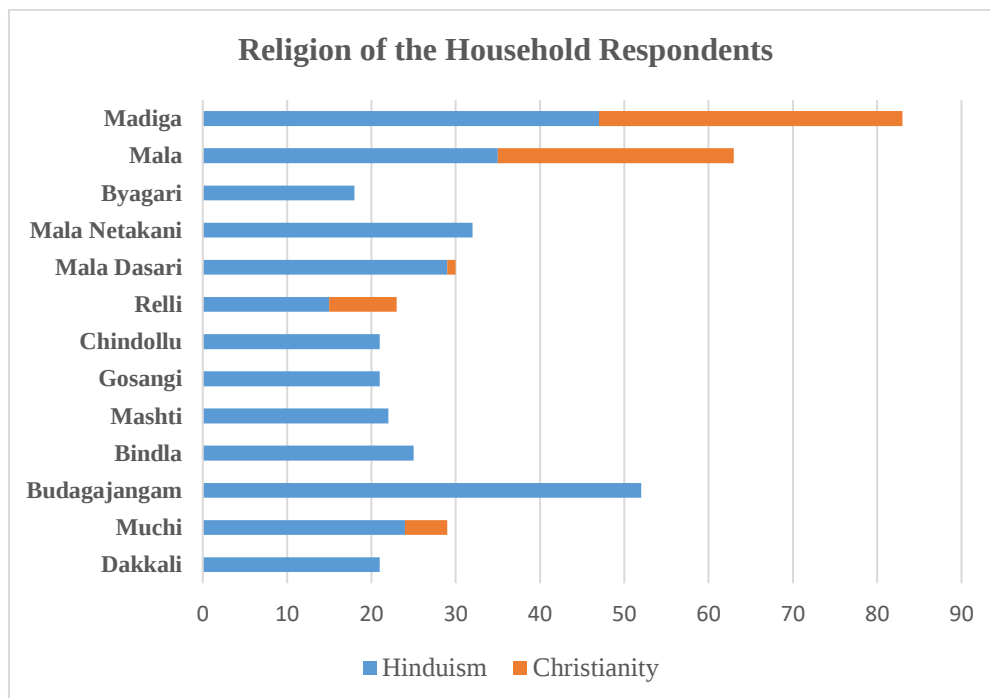


Table 4.5
Occupation of Head of the Households

Sub-Caste	Occupation of Head of the Household						Total
	Caste Profession	Daily Wage Labor	Small Farmer	Business	Artisans	Teacher	
Dakkali	10	06	05	00	00	00	21
Muchi	06	15	08	00	00	00	29
Budagajangam	03	03	05	35	06	00	52
Bindla	10	08	07	00	00	00	25
Mashti	10	05	07	00	00	00	22
Gosangi	12	07	02	00	00	00	21
Chindollu	15	03	02	01	00	00	21
Relli	16	05	02	00	00	00	23
Mala Dasari	03	10	12	02	03	00	30
Mala Netakani	20	02	05	02	03	00	32
Byagari	16	02	00	00	00	00	18
Mala	00	20	17	14	09	03	63
Madiga	00	23	20	10	26	03	83
Total	121	109	92	64	47	06	440
Percentage	27%	25%	21%	15%	11%	1%	100%

Source: Collected from field work

The below table 4.5 shows the occupation of the head of the household respondents in the study area. Out of the total sample 121 respondents (27%) still practice their caste profession, 109 members (25%) work as daily wage laborers, 93 of them (21%) are small farmers, 65 of them (15%) have small businesses, and 47(11%) of them are artisans, and only one percent of them are teachers and that too they belong to Madiga and Mala castes. The artisans include leather tanners, cobblers, bamboo product makers, and masons. Out of the total sample only two castes do not practice caste profession and remaining all practice their caste profession even now in spite of less chances of earning money. The daily wage laborers work in the construction field, agriculture, stone cutting, and sewerage works.

Fig 4.6

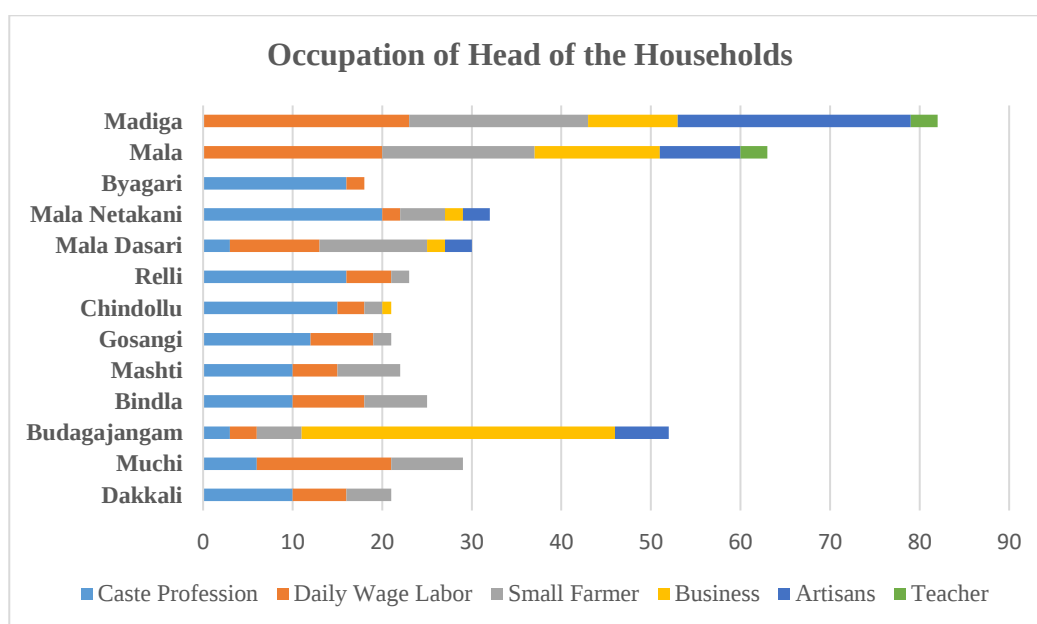


Table 4.6

Household Size of the Respondents

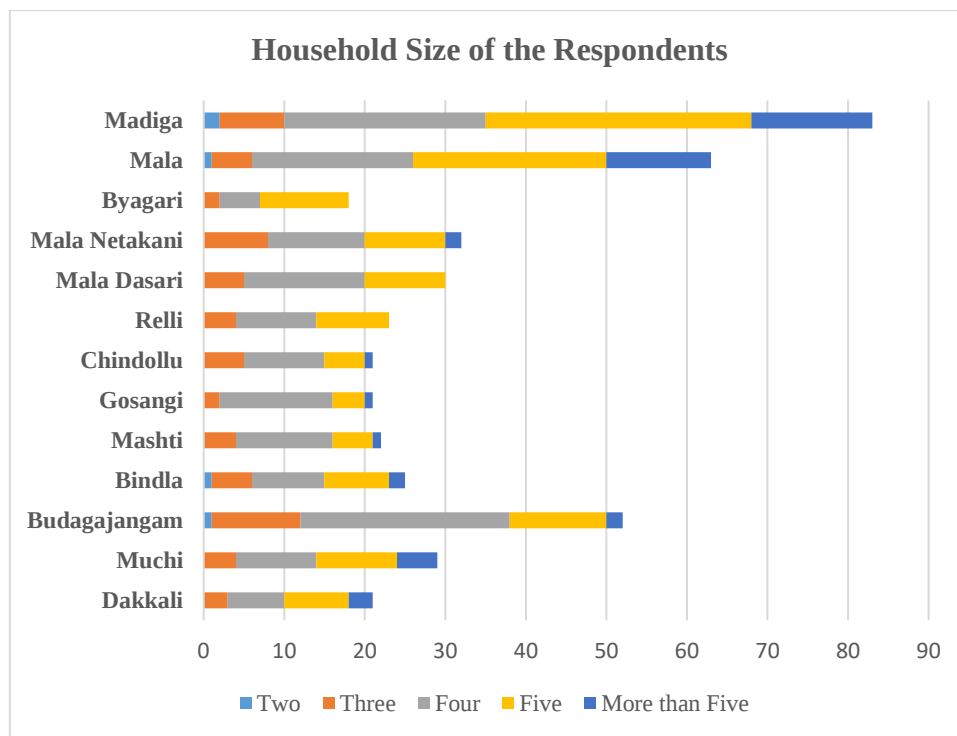
Sub-Caste	Total Household Size					Total
	Two	Three	Four	Five	More than Five	
Dakkali	00	03	07	08	03	21
Muchi	00	04	10	10	05	29
Budagajangam	01	11	26	12	02	52
Bindla	01	05	09	08	02	25
Mashti	00	04	12	05	01	22
Gosangi	00	02	14	04	01	21
Chindollu	00	05	10	05	01	21
Relli	00	04	10	09	00	23
Mala Dasari	00	05	15	10	00	30
Mala Netakani	00	08	12	10	02	32
Byagari	00	02	05	11	00	18
Mala	01	05	20	24	13	63
Madiga	02	08	25	33	15	83
Total	05	66	175	149	45	440
Percentage	1%	15%	40%	34%	10%	100%

Source: Collected from field work

The below table 4.6 shows the size of the household families in the study area. The size of the family in different places varied from two members to more than five members. Out of the total household families, 15% of the families have three members, 40% of the families have four

members, 34% of the families have five members, and 10% of the families have more than five members. It has been found that there are five families with two members which account for 1% of the total families. These five families do not have children in their houses.

Fig 4.7



The above bar chart gives an idea about the household size of the respondents in the study area

Table 4.7
Type of Family of the Respondents

Sub-Caste	Type of Family		Total
	Joint	Nuclear	
Dakkali	10	11	21
Muchi	09	20	29
Budagajangam	20	32	52
Bindla	10	15	25
Mashti	11	11	22
Gosangi	10	11	21
Chindollu	08	13	21
Relli	10	13	23
Mala Dasari	10	20	30
Mala Netakani	12	20	32
Byagari	06	12	18
Mala	22	41	63
Madiga	26	57	83
Total	164	276	440
Percentage	37%	63%	100%

Source: Collected from field work

Table 4.7 shows the type of family of the household respondents in the study area. It has been found from the study that, predominantly, there are only two types of families i.e. joint family and the nuclear family. Out of the total families, 63% of them are nuclear families and 37% of them are joint families. The agrarian society in ancient days was the main reason for the existence of joint families in the villages. The joint families in the villages have been disappearing due to various reasons. The modern lifestyle and advancement in society have severely affected the joint families and had to get separated from their parents to form a nuclear family. The increase in the number of joint families can be seen in urban areas than the rural areas in the present times. This reversal of trend can be attributed to many factors such as unequal distribution of property, income & expenditure, and, other issues related to career.

Fig 4.8

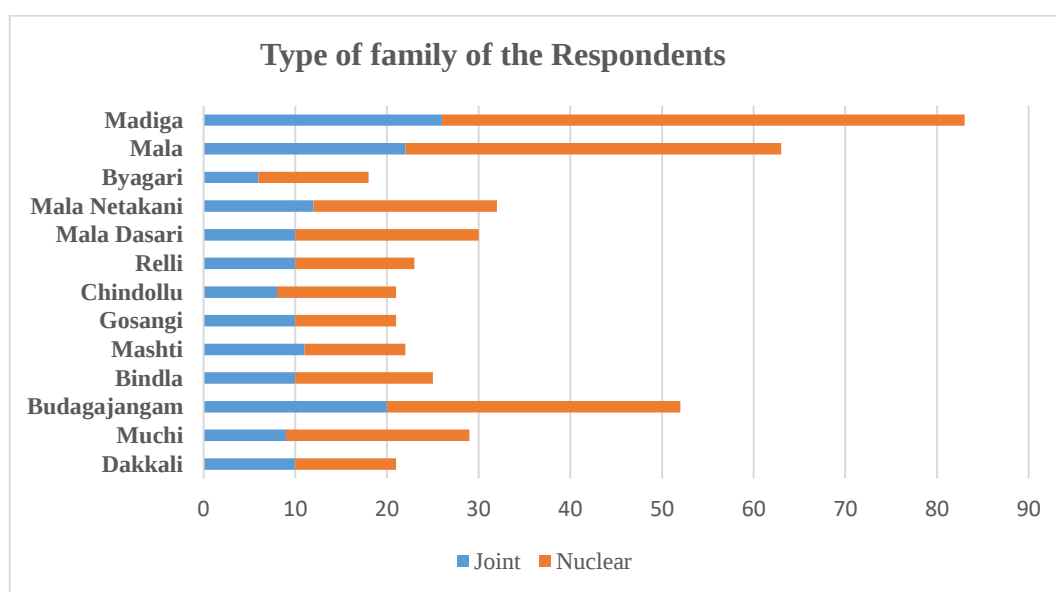


Table 4.8

Size of landholdings of the Households

Sub-Caste	Land holding Size in acres						Total
	No Land	< 1 acre	1 acre	2 acre	3 acre	>3 acre	
Dakkali	10	03	04	02	01	01	21
Muchi	12	08	06	03	00	00	29
Budagajangam	20	25	05	02	00	00	52
Bindla	15	05	03	02	00	00	25
Mashti	15	04	03	00	00	00	22
Gosangi	16	05	00	00	00	00	21
Chindollu	10	08	03	00	00	00	21
Relli	07	05	06	04	01	00	23
Mala Dasari	05	06	10	08	01	00	30
Mala Netakani	10	12	08	02	00	00	32
Byagari	16	01	01	00	00	00	18
Mala	08	20	25	05	03	02	63
Madiga	10	25	30	10	06	02	83
Total	154	127	104	38	12	05	440
Percentage	35%	29%	24%	8%	3%	1%	100%

Source: Collected from field work

Table 4.8 shows the distribution of the size of the landholdings in acres. It is obvious from the table that only 286 out of 440 respondents have land (65%) and the remaining 154 (35%) respondents are landless. Almost 30% of them have land of less than one acre. The percentage of respondents who have only one acre of land is 24%. The percentage of respondents who have two acres of land is 8%. The percentage of respondents who have three acres and more than three acres of land is 3% and 1% respectively. It has been found that the respondents who have less than one acre possess only 20 and 30 guntas of land where they cultivate only leafy vegetables and some pulses. Almost 99% of the lands of the respondents are assigned lands and do not have permanent patta.

Fig 4.9

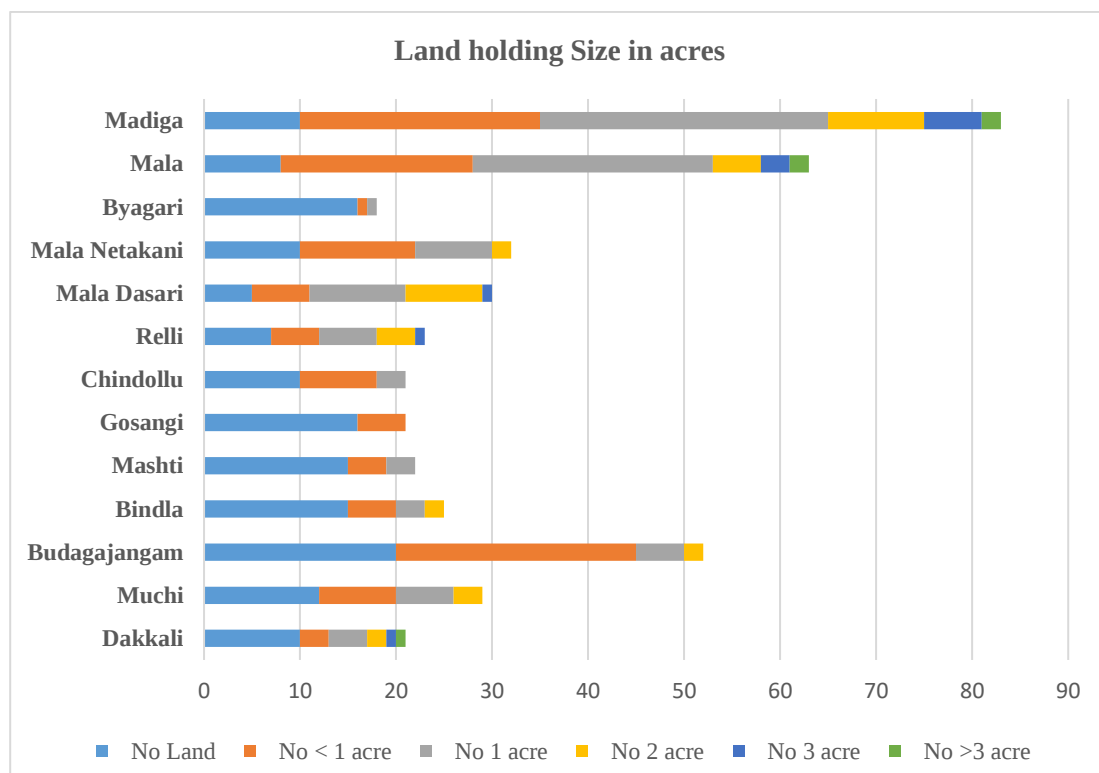


Table 4.9
Type of House of the Respondents

Sub-Caste	Type of House				Total
	Pucca	Semi Pucca	Kutcha	Tiled Roof	
Dakkali	07	04	04	06	21
Muchi	08	06	05	10	29
Budagajangam	20	15	05	12	52
Bindla	08	05	04	08	25
Mashti	05	06	04	07	22
Gosangi	05	06	04	06	21
Chindollu	08	03	02	08	21
Relli	13	05	02	03	23
Mala Dasari	18	08	02	02	30
Mala Netakani	12	04	04	12	32
Byagari	05	04	05	04	18
Mala	45	07	01	10	63
Madiga	51	12	05	15	83
Total	205	85	47	103	440
Percentage	47%	19%	11%	23%	100%

Source: collected from field work

Table 4.9 shows the type of houses of the sample respondents. They have been classified into four types, viz., Pucca houses (roof made out of concrete and cement), Kutcha houses (a hut made out of mud), Semi Pucca houses (cement walls and normal roof), and tiled roof houses. Out of the total houses 47% of them are pucca houses, 19% of them are semi pucca, 11% of them are kutcha houses, and 23% of them are tiled roof houses. Nearly 95% of the Pucca houses were built with the help of government housing schemes and the remaining houses were built on their own. The most appalling finding of the study was that 11% of the respondents still live in small huts even after seven decades of independence.

Fig 4.10

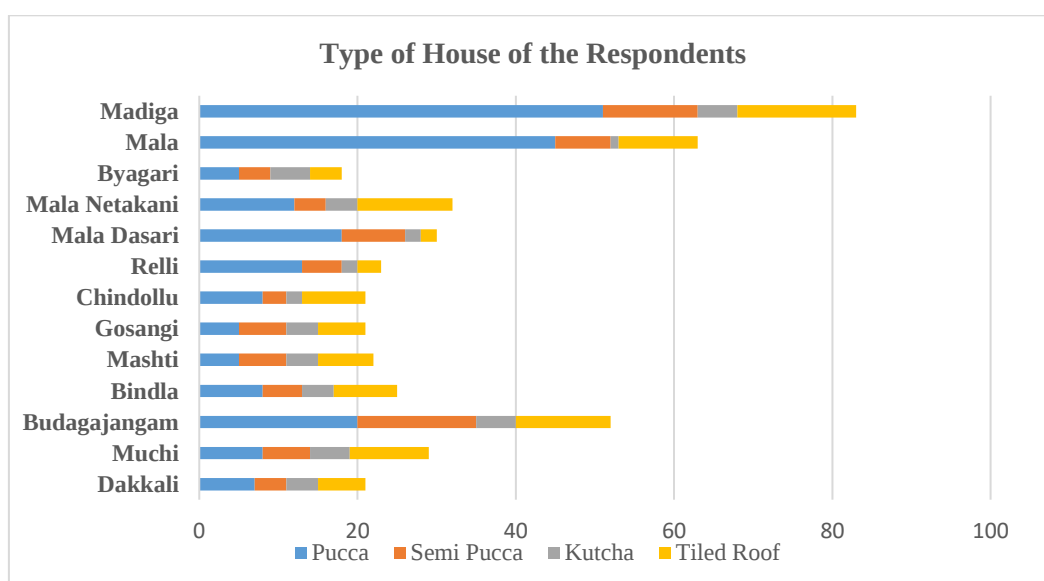


Table 4.10

No. of Rooms in the House of the Respondents

Sub-Caste	Number of Rooms in the House				Total
	One	Two	Three	Four	
Dakkali	03	15	01	02	21
Muchi	07	20	02	00	29
Budagajangam	02	35	07	08	52
Bindla	05	15	04	01	25
Mashti	04	16	02	00	22
Gosangi	03	18	00	00	21
Chindollu	01	20	00	00	21
Relli	02	16	03	02	23
Mala Dasari	07	15	05	03	30
Mala Netakani	05	15	06	06	32
Byagari	02	16	00	00	18
Mala	03	35	10	15	63
Madiga	02	42	19	20	83
Total	46	278	59	57	440
Percentage	11%	63%	13%	13%	100%

Source: Collected from field work

Table 4.10 shows the percentage distribution of houses by the number of rooms in the study area. It is understood from the table that 63% of the houses are two-room, 13% of them are three-room, 13% of them are four-room, and 11% of them are single-roomed houses. It has

been found from the study that some of the sub-castes had faced difficulties in applying for houses under the government awas yojana scheme because of the lack of caste certificates. In spite of all the struggles for proper shelter the majority of them could build their houses on their own unlike in the past. There has been a considerable amount of change in the housing aspect of the sub-castes.

Fig 4.11

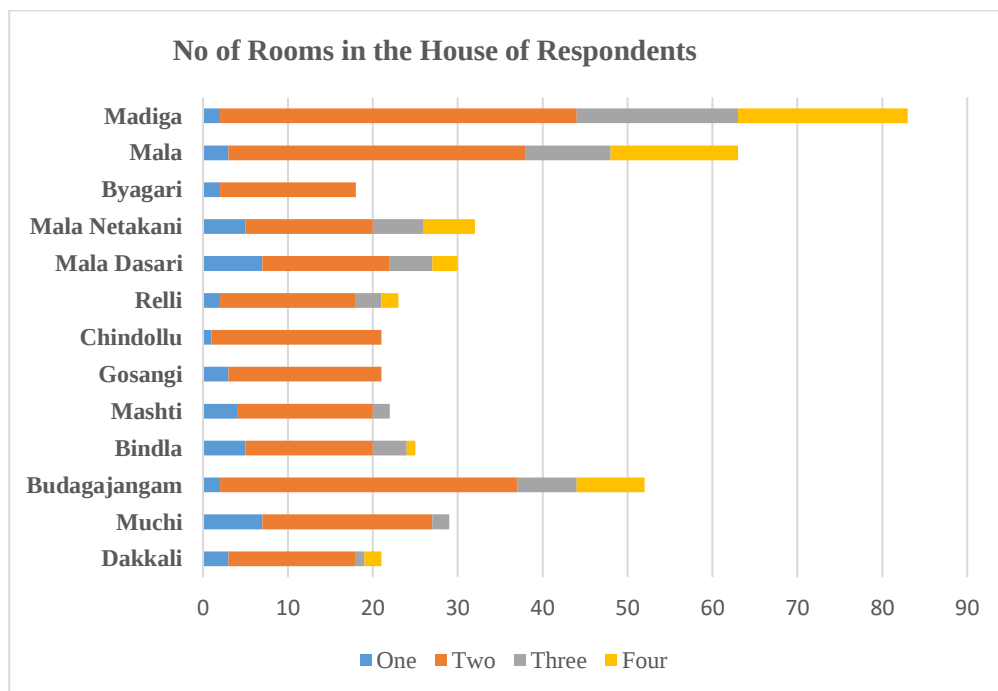


Table 4.11
Separate Kitchen of the Households

Sub-Caste	Whether there is a Separate Kitchen		Total
	Yes	NO	
Dakkali	01	20	21
Muchi	03	26	29
Budagajangam	07	45	52
Bindla	04	21	25
Mashti	06	16	22
Gosangi	01	20	21
Chindollu	00	21	21
Relli	03	20	23
Mala Dasari	05	25	30
Mala Netakani	04	28	32
Byagari	00	18	18
Mala	18	45	63
Madiga	23	60	83
Total	75	365	440
Percentage	17%	83%	100%

Source: Collected from field work

Table 3.9 shows whether the respondents have a separate kitchen in their house. It has been identified from the table that only 17% of the respondents have separate rooms for the kitchen and the remaining 83% of the respondents do not have separate kitchens. Further, it has also been observed from the respondents that they still cook food on firewood and kerosene stoves. When enquired about the reason for not having a separate kitchen they told that instead of having a separate kitchen it would be better to have an extra room for living keeping in mind the size of the family. Most of them cook their food outside the house under the thatched roof. Some of the respondents got surprised when asked about the separate kitchen as if it is not part of the house.

Fig 4.12

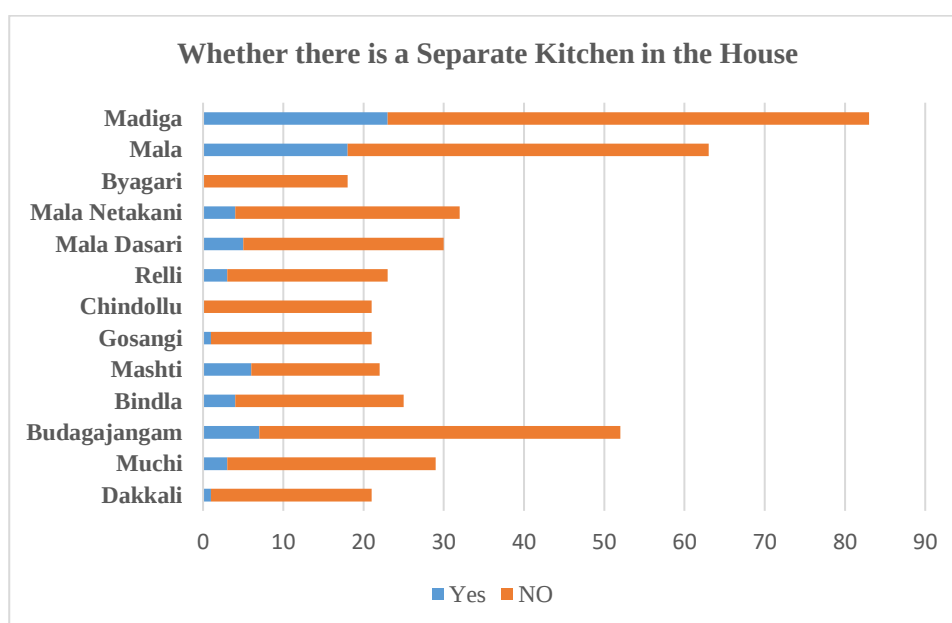


Table 4.12

Toilet Facility of the Household Respondents

Sub-Caste	Whether there is a Toilet Facility		Total
	YES	NO	
Dakkali	12	09	21
Muchi	15	14	29
Budagajangam	35	17	52
Bindla	15	10	25
Mashti	10	12	22
Gosangi	10	11	21
Chindollu	14	07	21
Relli	15	08	23
Mala Dasari	20	10	30
Mala Netakani	28	04	32
Byagari	04	14	18
Mala	55	08	63
Madiga	65	18	83
Total	298	142	440
Percentage	68%	32%	100%

Source: Collected from field work

Table 4.12 shows the availability of separate toilets in the houses of the respondents. One of the important facilities to attend the nature call is the toilet facility at home. The tradition of attending nature's call in the open exists in India even today despite many awareness programs by the government. These things happen mainly in the villages where people feel more free to do it in the open than doing it in the closed doors. This tradition has been gradually vanishing due to the efforts taken by the various governments over the years. But still, some of the sub-castes among the SCs do not have toilet facilities at home in spite of appealing to the government for help. It is clearly seen from the table that only 68% of them have toilet facilities and the remaining 32% of them do not have separate toilets at home. Out of the respondents who had a toilet facility 40% alone constitutes only two castes and remaining belong to the eleven sub-castes.

Fig 4.13

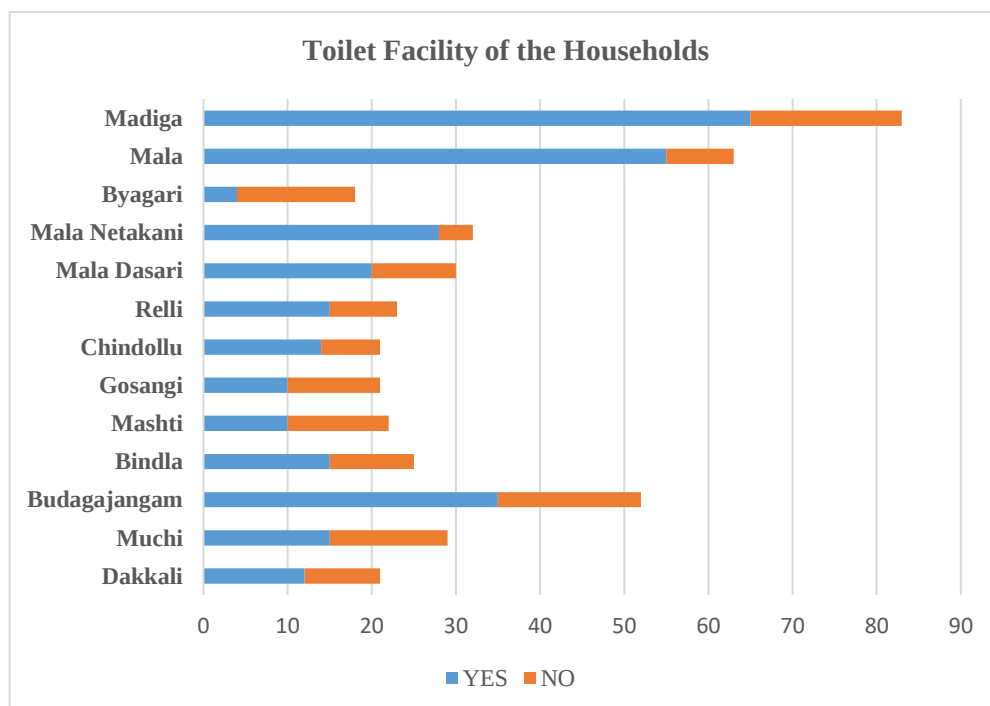


Table 4.13**Availability of Drinking Water Facility of the Household Respondents**

Sub-Caste	Whether there is a drinking water facility on the house premises		Total
	YES	NO	
Dakkali	18	03	21
Muchi	25	04	29
Budagajangam	48	04	52
Bindla	20	05	25
Mashti	18	04	22
Gosangi	19	02	21
Chindollu	19	02	21
Relli	21	02	23
Mala Dasari	29	01	30
Mala Netakani	30	02	32
Byagari	15	03	18
Mala	60	03	63
Madiga	81	02	83
Total	403	37	440
Percentage	92%	8%	100%

Source: Collected from field work

Table 4.14 shows whether there is the availability of a drinking water facility on the premises of the household respondents. It can be seen from the table that 92% of them have a drinking water facility on their premises and only 8% of them do not have it on their premises. Only a few of them have bore wells in their houses. Nearly half of the respondents rely on tap connections from the village overhead tank for drinking purposes as part of Mission Bhagiratha project. Some of the respondents fetch water from hand pumps located in their surroundings for other purposes such as washing clothes, utensils and cattle.

Fig 4.14

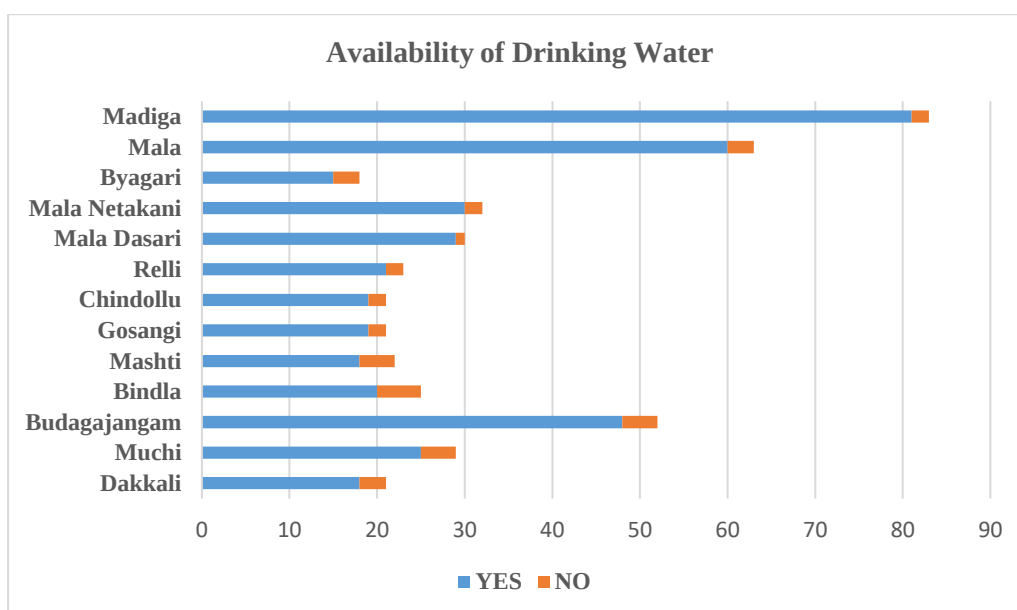


Table 4.14

LPG Connection of the Household Respondents

Sub-Caste	Whether there is a Cooking Gas Connection		Total
	YES	NO	
Dakkali	03	18	21
Muchi	03	26	29
Budagajangam	12	40	52
Bindla	07	18	25
Mashti	04	18	22
Gosangi	03	18	21
Chindollu	11	10	21
Relli	08	15	23
Mala Dasari	14	16	30
Mala Netakani	12	20	32
Byagari	00	18	18
Mala	20	43	63
Madiga	23	60	83
Total	120	320	440
Percentage	27%	73%	100%

Source: Collected from field work

Table 4.14 shows whether there is an LPG connection in the houses of the respondents. The percentage of household respondents with an LPG connection is only 27% and without is 73%. When asked about the gas connection they said that they could not afford to buy a cylinder every month which would cost them a thousand rupees. Some of them are very reluctant to use the gas for cooking purposes and they are used to firewood cooking. Some respondents see it as a rich people thing. Some respondents want to get a connection but their poor economic condition does not allow them to go for it.

Fig 4.15

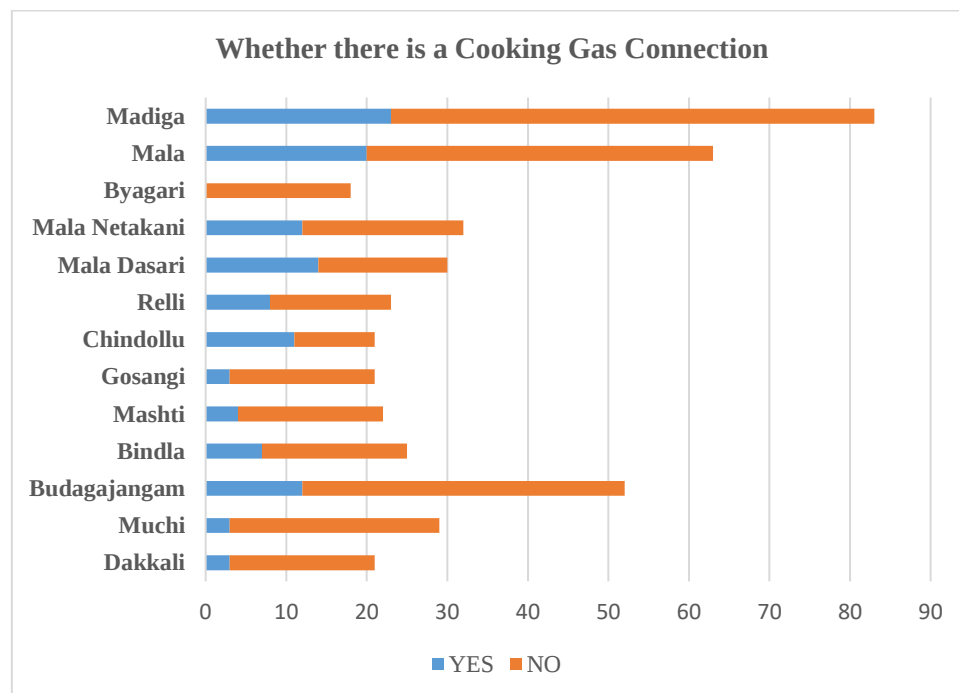


Table 4.15**Annual Income of the Household Respondents**

Sub-Caste	Annual Income of the Households				Total
	Below 30000	30000-40000	40000-50000	Above 50000	
Dakkali	10	08	03	00	21
Muchi	12	15	02	00	29
Budaga jangam	05	25	12	10	52
Bindla	02	08	10	05	25
Mashti	05	10	07	00	22
Gosangi	10	11	00	00	21
Chindollu	03	07	10	01	21
Relli	05	10	05	03	23
Mala Dasari	02	10	06	12	30
Mala Netakani	02	10	12	08	32
Byagari	15	02	01	00	18
Mala	01	07	15	40	63
Madiga	05	08	15	55	83
Total	77	131	98	134	440
Percentage	18%	30%	22%	30%	100%

Source: Collected from field work

Table 3. shows the annual income of the household respondents. From the table it is understood that 18% of the respondents have an annual income of less than 30,000 rupees, 30% of them have an annual income which ranges between 30,000 to 40,000 rupees, 22% of them have an annual income ranges between 40,000 to 50,000 rupees, and the percentage of respondents who have an annual income above 50,000 is 30%. Most of the respondents hardly earn four to five thousand per month. Since most of the sub-castes practice their caste profession, earning has become very difficult and they have to look for other alternatives which earn them some money.

Fig 4.16

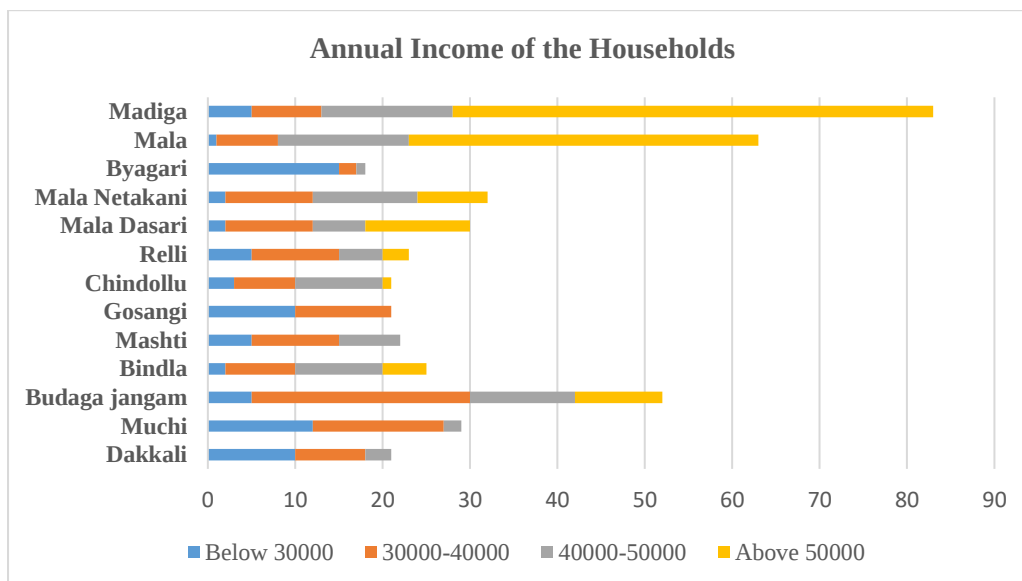


Table 4.16

Family Expenditure of the Household Respondents

Sub-Caste	Annual Expenditure of the Households			Total
	10000-20000	20000-30000	30000-40000	
Dakkali	13	07	01	21
Muchi	15	12	02	29
Budagajangam	12	35	05	52
Bindla	15	08	02	25
Mashti	18	04	00	22
Gosangi	18	03	00	21
Chindollu	06	10	05	21
Relli	10	12	01	23
Mala Dasari	10	15	05	30
Mala Netakani	08	20	04	32
Byagari	18	00	00	18
Mala	35	20	08	63
Madiga	43	19	21	83
Total	221	165	54	440
Percentage	50%	38%	12%	100%

Source: Collected from field work

Table 3. shows the family expenditure of the household respondents. It has been found that 50% of them have an expenditure in the range of 10,000 to 20,000 rupees, the percentage of respondents with family expenditure between 20,000 to 30,000 is 38%. Further, it is noticed that 12% of them have an expenditure ranging from 30,000 to 40,000 rupees per year. Most of the respondents said that they, usually, do not bother about their monthly and annual expenditures since their earnings are very low. They are of the view that they spent the majority of the money on food and health.

Fig 4.17

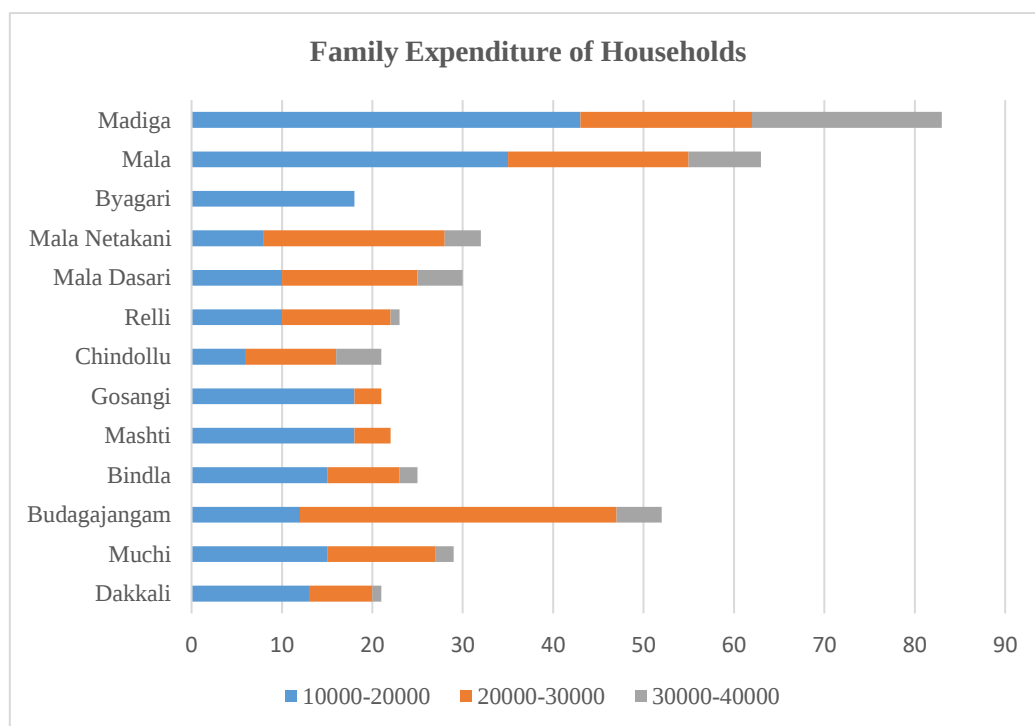


Table 4.17**Family Savings of the Household Respondents**

Sub-Caste	Family Savings of the Household				Total
	Below 5000	5000-10000	10000-20000	Above 20000	
Dakkali	00	13	06	02	21
Muchi	01	15	10	03	29
Budagajangam	01	36	10	05	52
Bindla	02	12	06	05	25
Mashti	04	11	04	03	22
Gosangi	02	09	08	02	21
Chindollu	02	12	05	02	21
Relli	01	13	06	03	23
Mala Dasari	02	14	09	05	30
Mala Netakani	05	16	05	06	32
Byagari	18	00	00	00	18
Mala	00	12	11	40	63
Madiga	00	18	30	35	83
Total	38	180	110	111	440
Percentage	9%	41%	25%	25%	100%

Source: Collected from field work

Table 3. shows the family savings of the household respondents. It has been found that 9% of them have savings below 5000 rupees, the percentage of respondents with family savings between 5000 to 10,000 is 41%. Further, it is noticed that 25% of them have savings ranging from 10,000 to 20,000 rupees per year. The percentage of respondents who save money above 20,000 is 25%. Most of the respondents said that they get to save a very little amount of money since their earnings are very low. They also said that they save money from pensions and employment guarantee works. When asked about the utilization of saved money they told that they would use that money for their children's studies and marriage purposes.

Fig 4.18

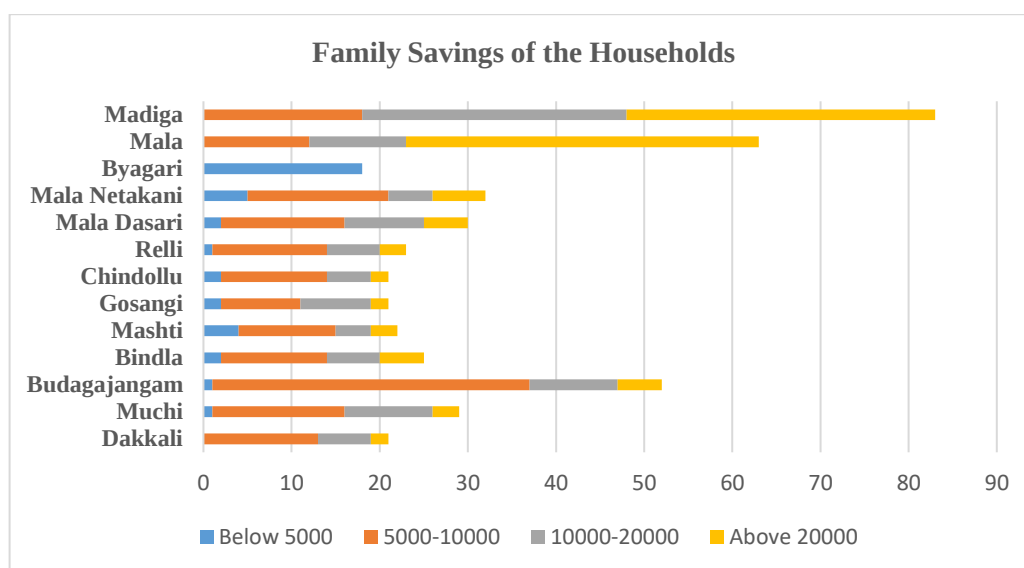


Table 4.18

Possession of Bank Account of Head of the Household Respondents

Sub-Caste	Whether they possess a Bank Account		Total
	YES	NO	
Dakkali	16	05	21
Muchi	14	15	29
Budagajangam	35	17	52
Bindla	19	06	25
Mashti	15	07	22
Gosangi	16	05	21
Chindollu	18	03	21
Relli	19	04	23
Mala Dasari	28	02	30
Mala Netakani	29	03	32
Byagari	12	06	18
Mala	56	07	63
Madiga	78	05	83
Total	355	85	440
Percentage	81%	19%	100%

Source: Collected from field work

Table 3. shows whether the respondents possess any bank accounts. Out of the total sample population, 81% of them have bank accounts and only 19% of them do not have any kind of bank account. The ‘Digital India’ campaign started by the central government led to the opening of bank accounts in a massive manner in rural India in order to disburse the benefits of various welfare schemes to the poor in a time-bound manner. When enquired about the benefits they are getting from the government they said they do not get them regularly and most of them do not go to deposit money in the bank and have no knowledge of the banking transactions.

Fig 4.19

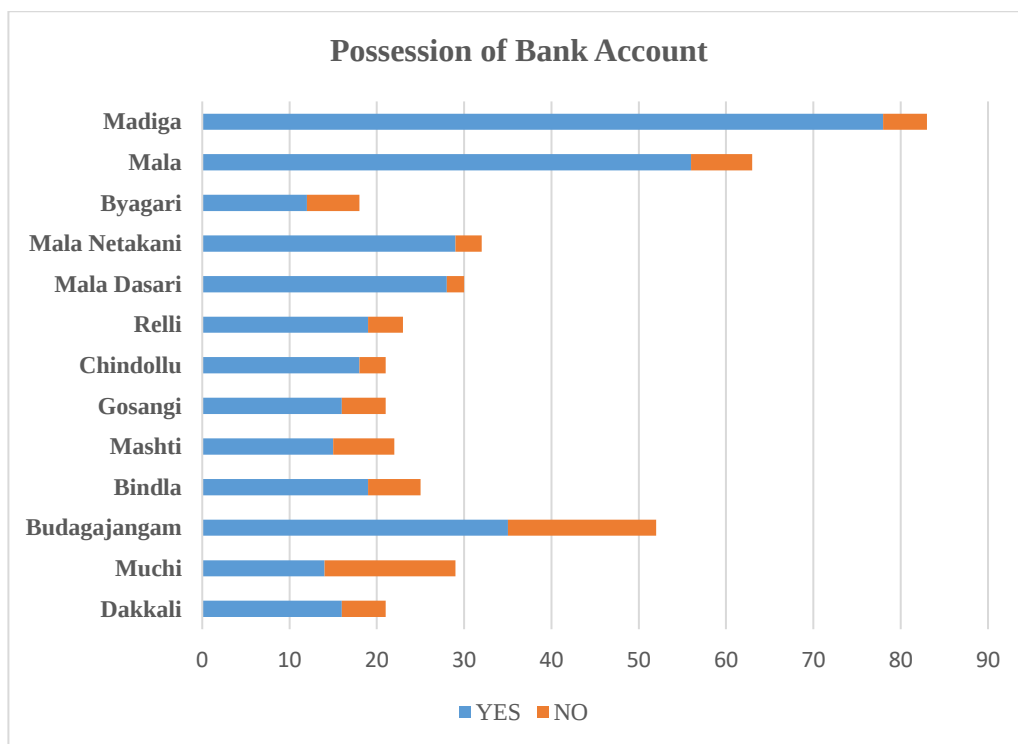


Table 4.19

Loan Facility Availed by the Household Respondents from Banks

Sub-Caste	Whether they Availed any Loans from the Bank		
	Respondents applied for a loan	Loan Availed	Loan Not Availed
Dakkali	10	00	10
Muchi	05	00	05
Budagajangam	20	03	17
Bindla	12	02	10
Mashti	08	00	08
Gosangi	10	00	10
Chindollu	11	01	10
Relli	09	01	08
Mala Dasari	15	02	13
Mala Netakani	24	10	14
Byagari	05	00	05
Mala	40	04	36
Madiga	50	05	45
Total	219 (440)	28	191
Percentage	100%	13%	87%

Source: computed from primary data

Fig 4.20

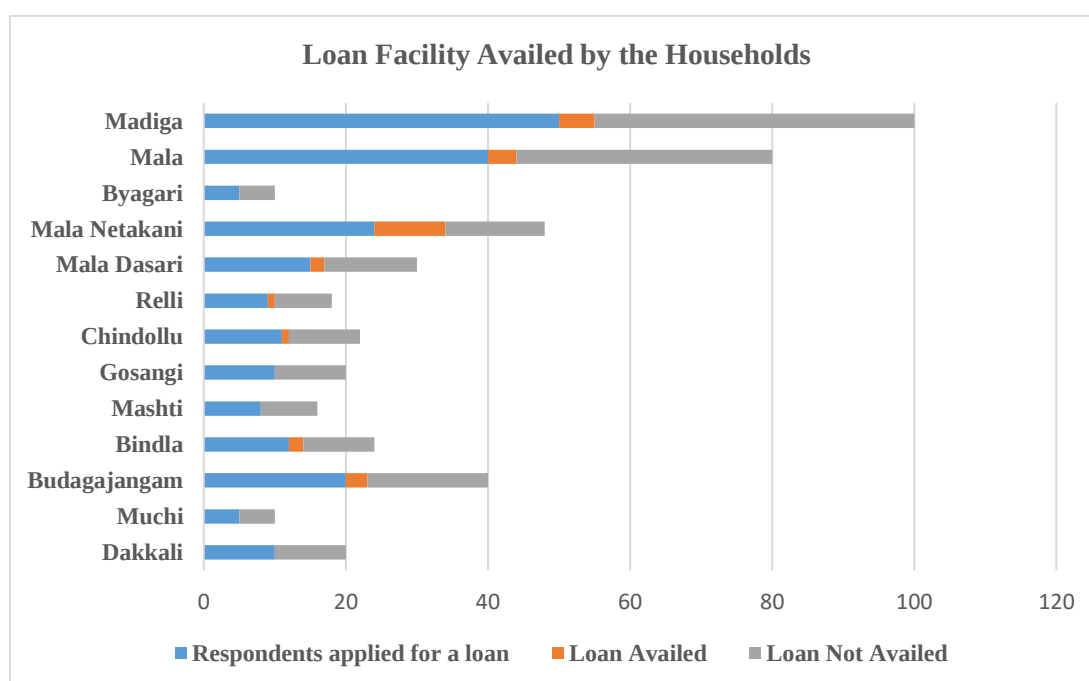


Table 4.19 shows the loan facility availed by the household respondents. Out of the total 440 respondents 219 of them have applied for a bank loan for various purposes. The percentage of the respondents who availed of a loan is only 13% and the remaining 87% of them have not availed any kind of loan. It has been found from the study that when some of the respondents approached the bank manager for a loan they were asked property documents for assurance and when they could not produce the required documents they had been denied the loan citing the ineligibility of the respondents. According to the information given by respondents, one of the respondents in the past had been humiliated by the bank manager who told that it was impossible to sanction a loan and recover it from the scheduled castes.

Table 4.20

Loans availed by the Respondents from Scheduled Castes Corporation

Sub-Caste	Whether any loan availed from SC Corporation		
	Respondents applied for a loan	Loan Availed	Loan Not Availed
Dakkali	05	00	05
Muchi	05	00	05
Budagajangam	20	02	18
Bindla	12	01	11
Mashti	08	00	08
Gosangi	10	00	10
Chindollu	11	00	11
Relli	09	00	09
Mala Dasari	10	03	07
Mala Netakani	15	02	13
Byagari	05	00	05
Mala	25	12	13
Madiga	30	14	16
Total	165	34	131
Percentage	100%	21%	79%

Source: Collected from field work

Table 4.20 shows the loans availed by the respondents from the SC corporation. It has been observed from the table that out of the total 440 respondents 165 respondents had applied for a loan where only 34 (21%) of them had availed of the loan facility and the remaining 13(79%) had not availed the loan facility. When asked about the respondents regarding the sanction of loans to the real beneficiaries from the SC corporation they said that they hardly received loans from the Corporation despite repeated appeals in various forms. They opined that the majority of the loans were sanctioned to the influential castes due to their large population and also they told that they can influence the officers in the SC corporation who belong to their community.

Fig 4.21

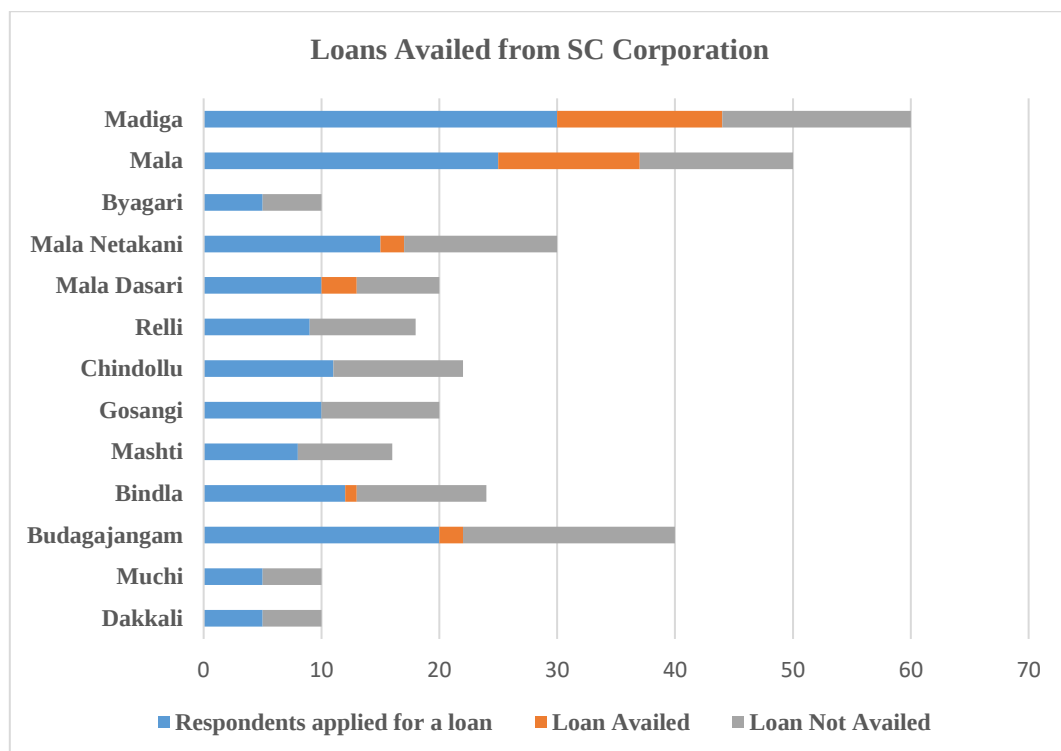


Table 4.21
Source of Borrowing money of the Households

Sub-Caste	Source of Borrowing Money				
	Money Borrowed by the Respondents	Banks	NBFC's	Local Money Lenders	Relatives or Friends
Dakkali	05	00	00	03	02
Muchi	00	00	00	00	00
Budaga jangam	15	02	05	06	02
Bindla	08	01	01	05	01
Mashti	03	00	00	03	00
Gosangi	05	00	00	04	01
Chindollu	06	00	01	03	02
Relli	05	00	00	05	00
Mala Dasari	10	03	01	05	01
Mala Netakani	15	02	03	07	03
Byagari	02	00	00	02	00
Mala	30	10	04	10	06
Madiga	40	11	06	15	08
Total	144 (440)	29	21	68	26
Percentage	100%	20%	15%	47%	18%

Source: Collected from field work

Table 4.21 gives the information about the borrowed money of the household respondents from various sources. Out of the total 440 respondents, 144 members have borrowed money for different purposes on different occasions. Out of the 144 respondents who have borrowed money from various sources, 20% of them have borrowed from banks, 15% of them have borrowed from non-banking financial companies, 47% of them from local money lenders, and 18% of them from relatives or friends. It has been observed that almost half of them were interested in borrowing from local money lenders since they know them personally and do not ask for any kind of documents for lending money.

Fig 4.22

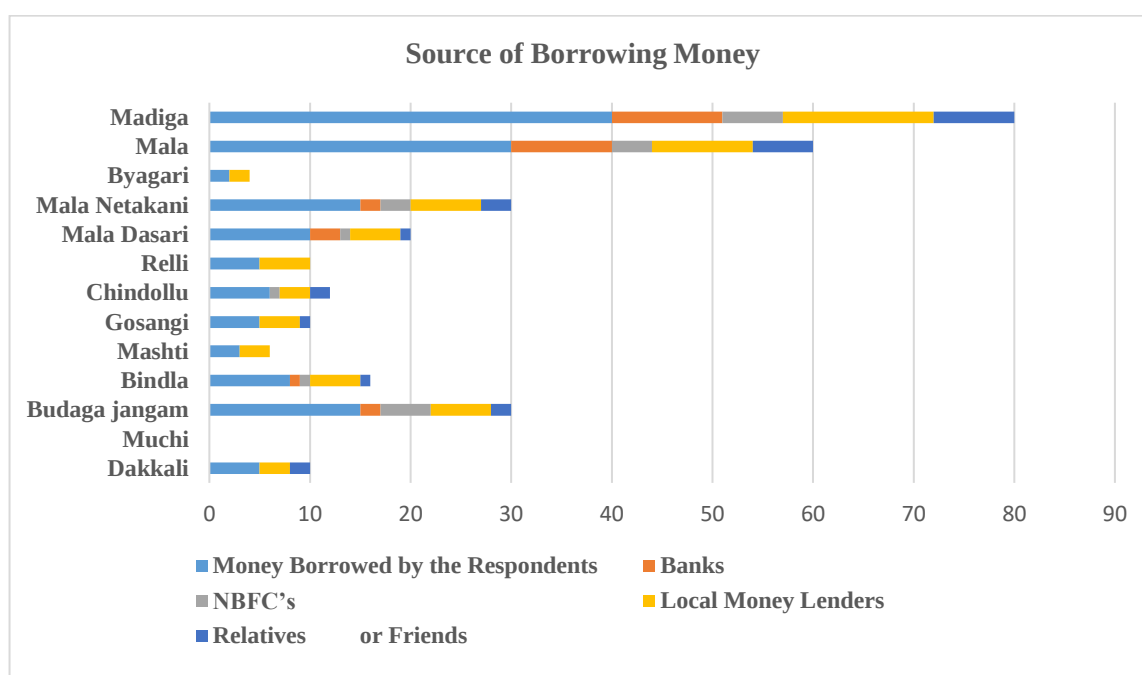


Table 4.22

Debt condition of the Household Respondents

	Whether the Respondent Household has Debt		
	Yes	No	Total
Dakkali	10	11	21
Muchi	05	24	29
Budagajangam	25	27	52
Bindla	10	15	25
Mashti	05	17	22
Gosangi	08	13	21
Chindollu	10	11	21
Relli	09	14	23
Mala Dasari	15	15	30
Mala Netakani	18	14	32
Byagari	05	13	18
Mala	40	23	63
Madiga	50	33	83
Total	210	230	440
Percentage	48%	52%	100%

Source: Computed from primary data

Table 4.22 shows the debts of the household respondents. Out of the total respondents, 48% of them have debts and 52% of them do not have any kind of debt. It has been found from the

study that debt in rural areas is the most common phenomenon. There have been many reasons for the debt of the respondents such as money spent on marriages, agriculture, purchasing vehicles, education, and health care. Some respondents expressed their grief for not including them under the farm loan waiver scheme despite many representations to the authorities. They are worried about the interest incurred on the principal amount which, if not repaid, would increase exponentially over a period of time leading to further distress.

Fig 4.23

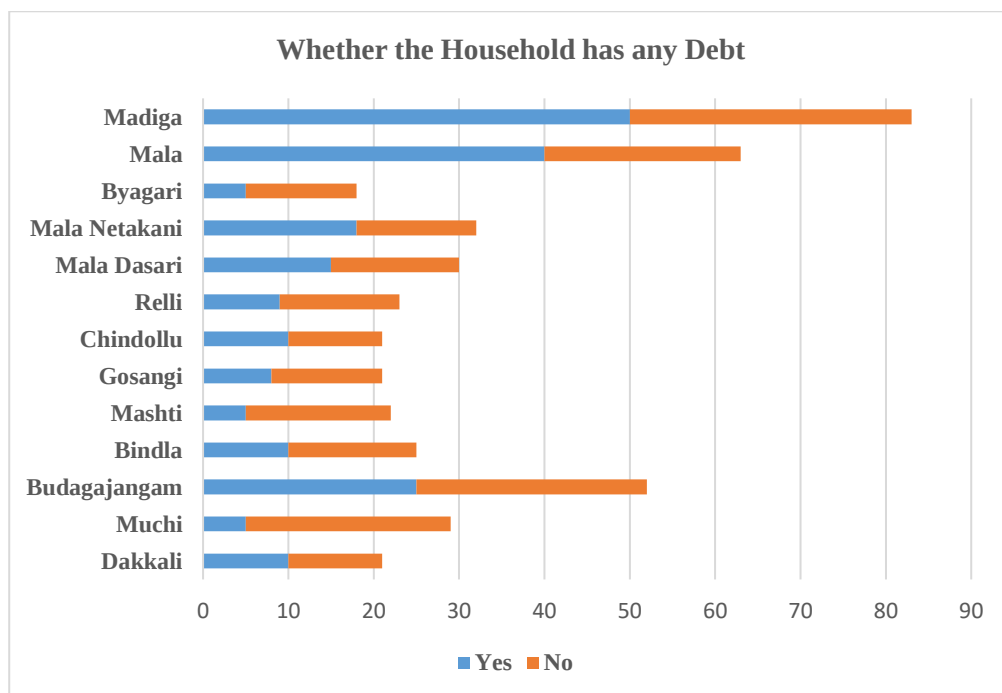


Table 4.23**Total Amount of Debt of the Households**

Sub-Caste	Amount of Debt				Total Respondents with Debt
	Below 10000	10000 - 30000	Above 30000	Above 50000	
Dakkali	01	06	03	00	10
Muchi	00	05	00	00	05
Budagajangam	01	02	07	15	25
Bindla	00	00	01	09	10
Mashti	00	00	01	04	05
Gosangi	00	00	02	06	08
Chindollu	00	00	03	07	10
Relli	00	01	00	08	09
Mala Dasari	00	00	05	10	15
Mala Netakani	00	00	03	15	18
Byagari	00	00	00	05	05
Mala	00	02	08	30	40
Madiga	00	03	15	32	50
Total	02	19	48	141	210 (440)
Percentage	1%	9%	23%	67%	100%

Source: Collected from field work

Table 4.23 shows the amount of debt of the respondents. Out of the total 440 respondents, 210 of them have debt. The amount of debt has been divided into four categories based on the information given by the respondents. The percentage of respondents having debt less than 10,000 is only 2%. The percentage of respondents having debt between 10,000 to 30,000 is 9%. The percentage of respondents having debt above 30,000 is 23%, and the percentage of respondents having debt above 50,000 is 67%.

Fig 4.24

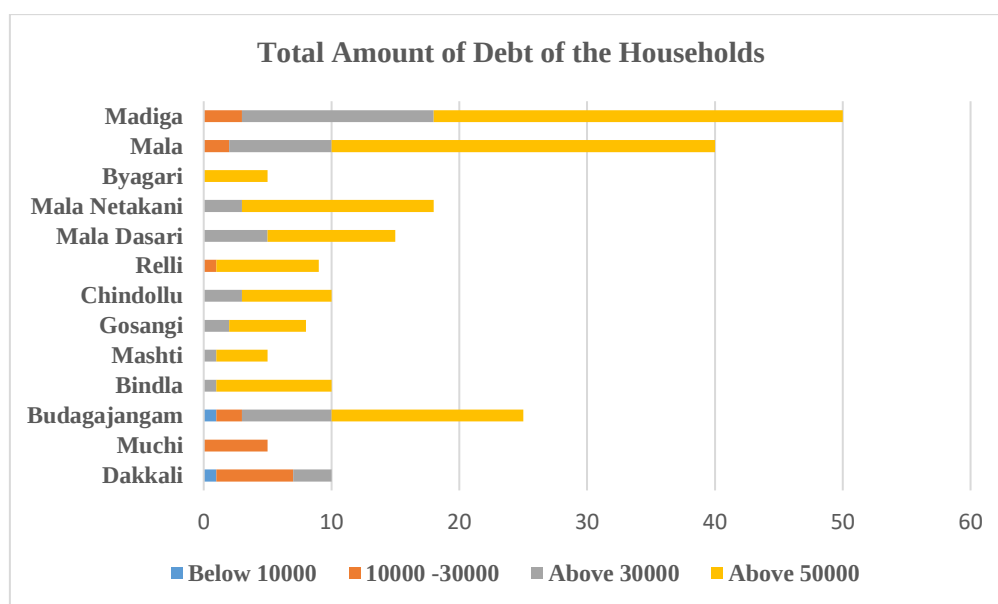


Table 4.24

Purpose of the Debt

Sub-Caste	Purpose of Borrowing Money					Total Debt Members
	Agriculture Purposes	Domestic Purposes	Education Purposes	Business Purposes	Hospital Purposes	
Dakkali	01	03	01	02	03	10
Muchi	00	02	00	03	00	05
Budaga jangam	02	07	05	04	07	25
Bindla	00	04	04	00	02	10
Mashti	00	01	00	03	01	05
Gosangi	01	04	00	00	03	08
Chindollu	00	04	02	01	03	10
Relli	01	01	02	00	05	09
Mala Dasari	04	02	04	01	04	15
Mala Netakani	00	04	03	09	02	18
Byagari	00	03	00	00	02	05
Mala	05	05	08	12	10	40
Madiga	05	09	16	05	15	50
Total	19	49	45	40	57	210 (440)
Percentage	9%	23%	22%	19%	27%	100%

Source: Computed from primary data

Table 4.24 shows the purpose of borrowing money from the respondents. The percentage of respondents who borrowed money for agricultural purposes is **9%**, domestic purposes is **23%**,

educational purposes is **22%**, business purposes is **19%**, and for health care is **27%**. One can observe from the table that **27%** of them have borrowed money to meet health care expenses followed by domestic expenses such as purchasing household things, performing marriages, and other activities.

Fig 4.25

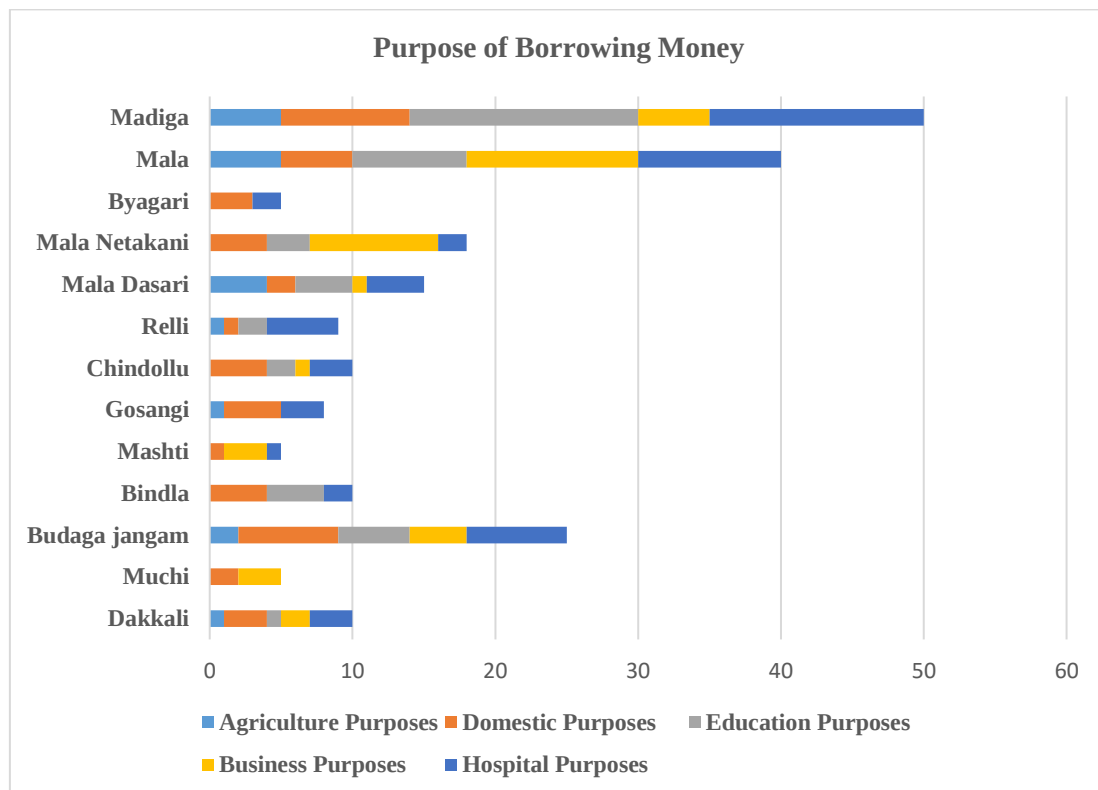


Table 4.25**Health Care access of the Household Respondents**

Sub-Caste	Health Care Access of the Household Respondents				Total
	Rural Medical Practitioner	Primary Health Centre	Government District Hospital	Private Hospital	
Dakkali	05	10	04	02	21
Muchi	01	20	05	03	29
Budagajangam	10	21	11	10	52
Bindla	05	16	02	02	25
Mashti	05	12	03	02	22
Gosangi	02	15	03	01	21
Chindollu	03	10	03	05	21
Relli	03	10	04	06	23
Mala Dasari	10	07	05	08	30
Mala Netakani	12	09	05	06	32
Byagari	00	13	05	00	18
Mala	18	22	08	15	63
Madiga	20	30	10	23	83
Total	94	195	68	83	440
Percentage	21%	44%	16%	19%	100%

Source: Collected from field work

Table 4.25 shows the health care access of the household respondents. Out of the total respondents, 21% of them get health care access from rural medical practitioners, 44% of them visit primary health centers (PHC), 16% of them visit district hospitals for major treatment, and 19% of them visit private hospitals for better health care access.

Fig 4.26

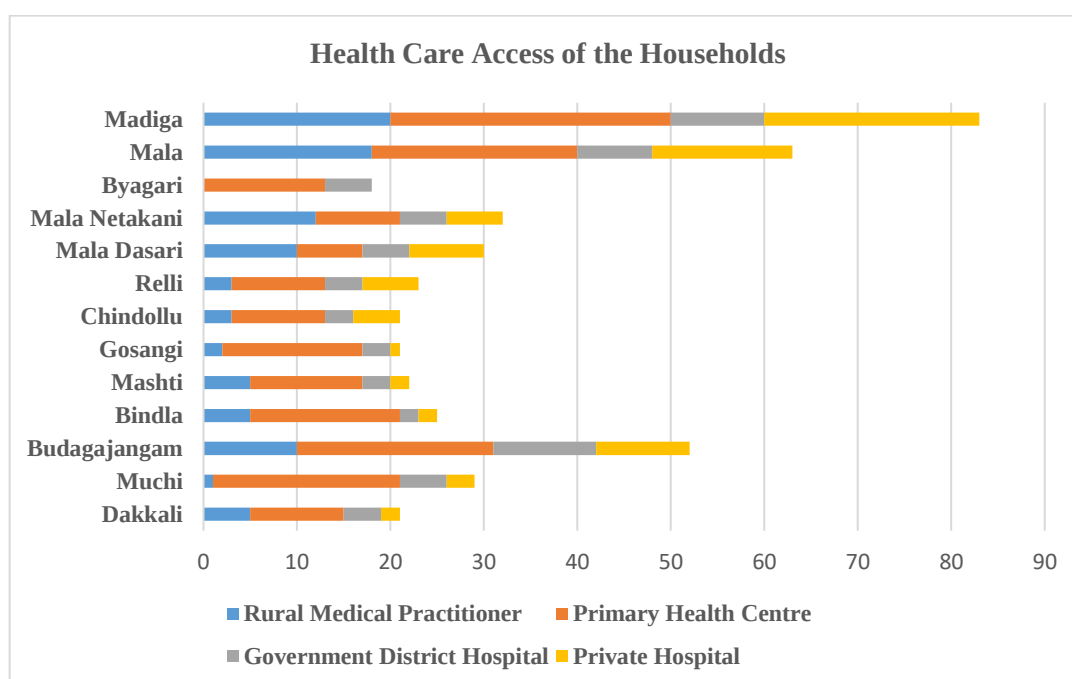


Table 4.26

Possession of Aarogyasri Health Card

Sub-Caste	Whether they possess an Arogya Sri card		Total
	YES	NO	
Dakkali	04	17	21
Muchi	08	21	29
Budagajangam	17	35	52
Bindla	07	18	25
Mashti	04	18	22
Gosangi	08	13	21
Chindollu	10	11	21
Relli	12	11	23
Mala Dasari	14	16	30
Mala Netakani	18	14	32
Byagari	06	12	18
Mala	50	13	63
Madiga	55	28	83
Total	213	227	440
Percentage	48%	52%	100%

Source: Collected from Field work

Table 4.26 gives information regarding the possession of Aarogyasri health cards of the sample household respondents in the study area. More than half of them do not own health cards.

Different reasons were given by the respondents when asked about the dispossession of health cards. One of the major reasons cited by the respondents was that since they were not considered as sedentary villagers by the authorities their names have been removed from the list of beneficiaries in the village. They also expressed their discontentment with the sedentary villagers who treat them as aliens and try to exclude them in all possible ways. In spite of repeated appeals to the government, they could not get health cards.

Fig 4.27

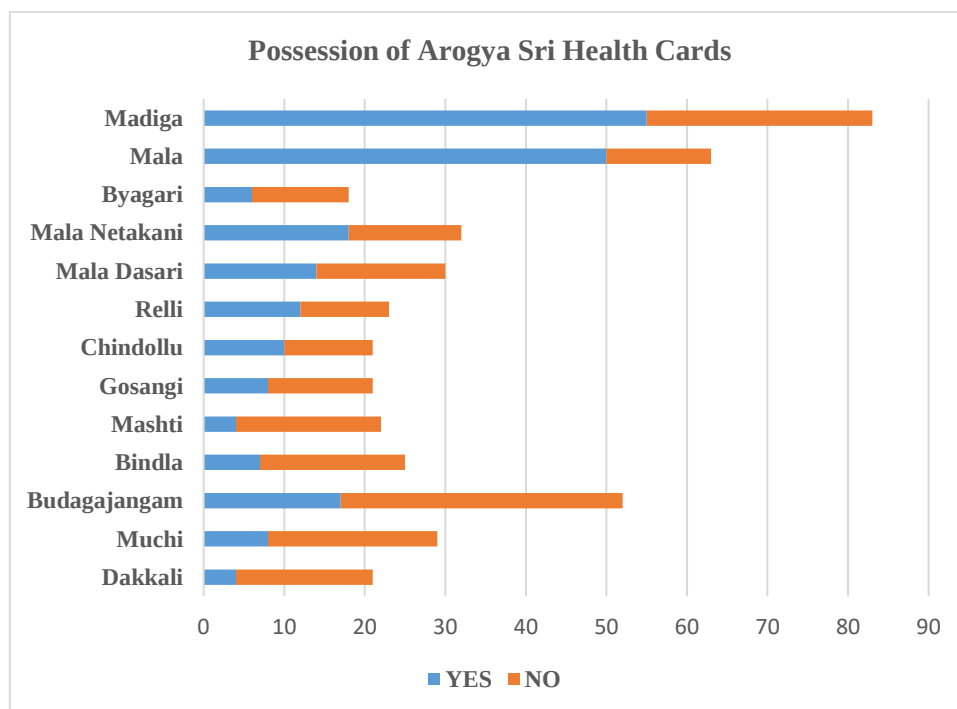


Table 4.27**Whether the Households possess MNREGS job card**

Sub-Caste	MNREG JOB cards		Total
	YES	NO	
Dakkali	06	15	21
Muchi	10	19	29
Budagajangam	36	16	52
Bindla	12	13	25
Mashti	05	17	22
Gosangi	06	15	21
Chindollu	09	12	21
Relli	12	11	23
Mala Dasari	22	08	30
Mala Netakani	12	20	32
Byagari	02	16	18
Mala	50	13	63
Madiga	78	05	83
Total	247	193	440
Percentage	56%	44%	100%

Source: Collected from field work

Table 4.27 shows whether the respondents possess MNREGA job cards. Out of the total respondents, 56% of them possess MNREGA job cards and 44% of them do not possess the job cards. The main objective of introducing the employment scheme is to enhance the livelihood security of the rural poor by guaranteeing hundred days of work. The nomadic nature of the subcastes would not allow them to undertake such works in the village. They told that they do not get, sometimes, any kind of information regarding the start of MNREGA works in the village and by the time they reach the village majority of the work would be completed where they would be back leading the nomadic life. They have also reported that the participation of well-off communities in the villages had defeated the very purpose of the scheme.

This act has been brought exclusively for providing livelihood security to the poor but the participation of all the communities in the village has badly impacted the lives of the marginalized people who are in real need of the work. Some of the Madiga and Mala caste people do not have job cards because either they became older or they got some private jobs.

Fig 4.28

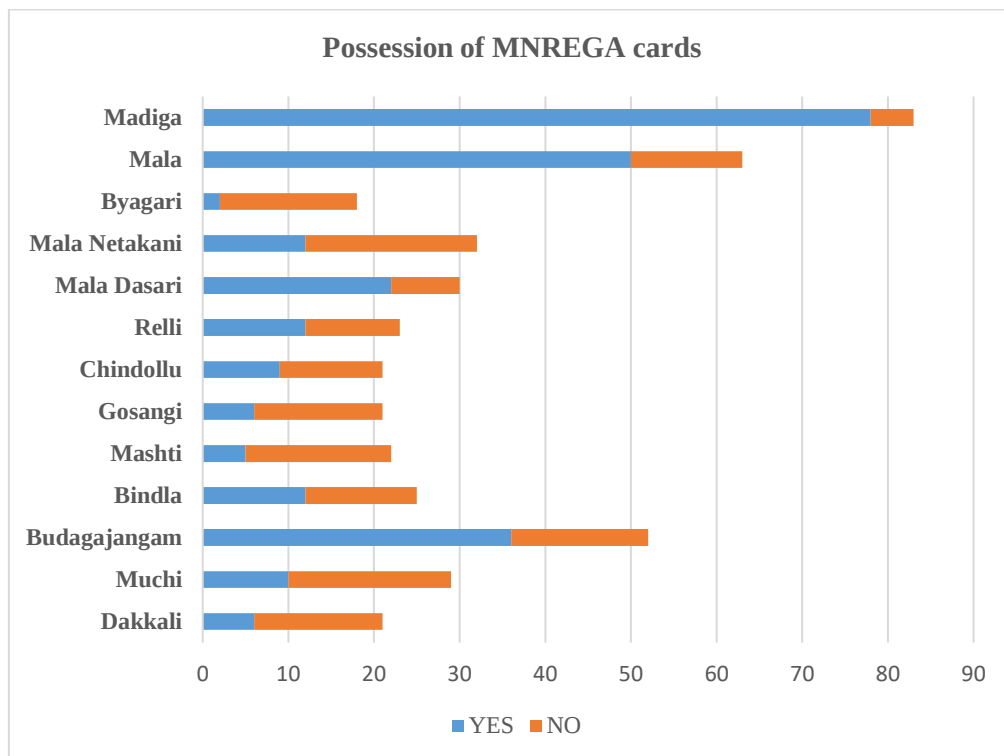


Table 4.28
Vehicles of the Household Respondents

Sub-Caste	Vehicles of the Household Respondents (Families)					
	Bi-Cycle	Two-Wheeler	Auto-rickshaw	Carrier Auto	Tractor	Bullock Cart
Dakkali	04	05	02	02	00	00
Muchi	01	04	00	00	00	00
Budagajangam	05	40	05	35	00	02
Bindla	03	10	00	00	00	00
Mashti	02	02	00	00	00	00
Gosangi	01	02	00	00	00	00
Chindollu	05	06	00	00	00	00
Relli	03	08	00	00	00	00
Mala Dasari	04	10	02	02	00	02
Mala Netakani	04	10	00	00	00	00
Byagari	03	02	00	00	00	00
Mala	08	40	15	15	03	06
Madiga	12	35	18	10	04	10
Total	55	174	42	64	07	20
Percentage	13%	40%	10%	15%	2%	5%

Source: Collected from field work

Table 4.28 shows vehicles of the household respondents. Out of the total respondents, 40% of them own a bike, 13% of them own a bi-cycle, 10% of them own an Auto-rickshaw, 15% of them own a carrier auto, 2% of them own a tractor, and 5% of them own a bullock-cart. It has been found from the study that Budagajangam sub-caste people own almost 35 three wheeler carrier auto rickshaws since they are engaged in aluminium business. They travel from one place to another selling aluminium vessels. Very few of them own tractors and bullock carts. Most of the tractors have been bought from SC corporation loans

Table 4.29**Basic Assets of the Household Respondents**

Sub-Caste	Assets of the Household Respondents						
	T. V	Fan	Light	Cots	Refrigerator	Mobile	Bore well
Dakkali	18	15	21	03	00	21	01
Muchi	15	25	29	05	00	28	01
Budagajangam	45	48	52	20	00	50	03
Bindla	23	20	25	10	00	25	02
Mashti	20	18	22	10	00	20	00
Gosangi	16	17	21	08	00	20	02
Chindollu	18	20	21	12	00	21	01
Relli	21	22	23	18	00	23	02
Mala Dasari	27	30	30	20	01	30	02
Mala Netakani	25	30	32	19	01	31	03
Byagari	08	15	18	06	00	18	01
Mala	45	60	63	25	10	63	23
Madiga	50	75	83	20	12	82	30
Total	331	395	440	176	24	432	72

Source: Collected from field work

Table 4.29 shows the household assets of the respondents. Out of the total 440 respondents, 331 of them have Television in their houses, 395 of them have fans, there has not been a house without light, 176 of them have cots to sleep, only 24 of them have refrigerators, 432 of them have mobile phones, and 72 of them have bore well in their house.

Table 4.30**Pensions received by the respondent families**

Sub-Caste	Total Families receiving Pensions	Total Families without any Pension	Total Household Respondent Families
Dakkali	02	19	21
Muchi	06	23	29
Budagajangam	05	47	52
Bindla	05	20	25
Mashti	01	21	22
Gosangi	01	20	21
Chindollu	04	17	21
Relli	01	22	23
Mala Dasari	04	26	30
Mala Netakani	01	31	32
Byagari	06	12	18
Mala	49	14	63
Madiga	60	23	83
Total	145	295	440
Percentage	33%	67%	100%

Source: Collected from field work

Table 4.30 shows the pensions received by the respondent families. Out of the total families, only 33% of the families are receiving pensions and the remaining 67% of them are not receiving any kind of pension. It has been observed from the study that only permanent residents of the village are receiving pensions and the names of people who do not reside in the village are removed from the pensioners list. This act of the officials completely excludes the sub-castes people which pauperizes and further pushes them into poverty.

Table 4.31
Type of Pensions

Sub-Caste	Whether any of the Household Respondents Families received Pensions under Aasara Pension Scheme			Total families receiving pensions
	Old Age Pension (Families)	Widow Pension (Families)	Disability Pension (Families)	
Dakkali	01	01	00	02
Muchi	05	01	00	06
Budagajangam	03	03	00	06
Bindla	04	01	00	05
Mashti	01	00	00	01
Gosangi	01	00	01	02
Chindollu	02	02	00	04
Relli	01	00	00	01
Mala Dasari	03	00	01	04
Mala Netakani	01	00	00	01
Byagari	06	00	00	06
Mala	45	02	02	49
Madiga	50	04	04	58
Total	123	14	08	145
Percentage	85%	10%	5%	100%

Source: Collected from field work

Table 4.31 shows the type of pensions received by the respondent families. Out of the total families who are receiving pensions 85% of the families are receiving old-age pensions, 10% of them are receiving widow pensions, and the remaining 5% of them are receiving disability pensions. One of the important reasons for not receiving the pensions is the nomadic nature of the sub-castes. They do not reside at a particular place because of their caste occupation. In spite of their eligibility their names do not figure in the pensioners list. Every year the appeal to the officials to include the names of eligible sub-caste people in the list goes in vain.

Table 4.32**Whether any family member benefited from Kalyana Laxmi scheme**

Sub-Caste	Whether anyone benefitted from Kalyana Laxmi Scheme	
	Applied for Kalyana Laxmi	Received Kalyana Laxmi Money
Dakkali	05	01
Muchi	12	01
Budagajangam	15	02
Bindla	03	00
Mashti	02	00
Gosangi	03	00
Chindollu	04	01
Relli	03	00
Mala Dasari	11	03
Mala Netakani	10	02
Byagari	03	00
Mala	22	12
Madiga	28	14
Total	121	36

Source: Collected from field work

Table 4.32 shows whether any family benefitted from “Kalyana Laxmi” scheme from the Telangana government. Basically, it is a monetary assistance to assists the parents of the daughters for performing their daughter’s marriage. It has been found from the study that out of the total 440 families only 121 of them have applied for the scheme where only 36 of the families got benefitted from the scheme. The terms and conditions of the scheme have made difficult for the families to apply for the scheme. The government had made tenth class certificate mandatory for applying kalyana laxmi scheme. One more important observation from the study was that the police demand money from the bride’s parents during the verification of documents in order to process their application.

Case studies

Case Study of a Chindu Yakshagana Artist

“Gaddam Jalandhar, the General Secretary of the Telangana Chindu Yakshagana Sangam who has been awarded quite a number of times for his outstanding performances across the country says, “I myself being the state general secretary of the state is not able to earn livelihood and started a small grocery store in my village for the survival”. We perform the plays at every religious fair, especially at “Devi Navaratrulu ” during the Dussehra festival to entertain the audience expecting nothing in return from the people. We get a meager amount as remuneration for staging the plays. Since the characters involved in Chindu Bhagavataham have a mythological touch we have to wear costumes according to the character. We ourselves make all the paraphernalia, including, swords, costumes, paper crowns, and background curtains which are very expensive considering our economic situation. “There has not been any kind of assistance nor encouragement from the government despite repeated appeals through various forms. So far, we got assistance neither from the government nor from the people even in a small way. The government had promised to distribute three acres of land for Chindu artists but it has failed to keep up its promise.

The existence of the art form and as well as the artists who are dependent on it has become difficult. “I am very much worried that this art form may vanish completely if not taken care of,” says Chindu Jalandhar, a senior artist. He also said that recently his troop has given performances in surajkand umternational crafts mela and in some parts of north India. He also says, “Added to the existing woes of Chindu artists the complete lockdown due to the COVID-19 pandemic has profoundly impacted the livelihood of the artists and kept their lives in jeopardy”. They do not get any kind of loans either from the banks or from the SC corporation to start a business. Since they are not included in any welfare scheme, they do not get any kind of assistance except the general pension of ₹1,500 a month given by the Telangana government. He also brought to light that instead of eligible Yakshagana artists ineligible Chindu candidates are getting pensions and he demanded that the eligibility criteria for pension should be made 40 years instead of 60. He also mentioned that the Government had promised to build community halls but till now it hasn't materialized despite several representations. Most of the religious programs have been halted because of the COVID pandemic situation.

Case Study of a Mashti Caste person

Nagula kistaiah, a resident of Kundaram village of Lingalaghanpur Mandal of erstwhile Warangal district says “we are one of the sub-castes of the Madiga caste and our profession is carpentry. As far as my memory is concerned, we have been doing this work for the last 50 years. I have learned this work from my father who in turn had learned from his father. It was very unfortunate that my father had passed away when I was in 7th standard and had to discontinue my studies in order to look after my family. Since Our family does not own any land, we work as daily wage laborers besides our carpentry profession. We make furniture only for lower-class communities since the upper castes and backward castes get furniture from the original carpenter communities because of the fact that we belong to lower castes. We hardly get orders for making doors and windows for new houses except for some chairs and tables. Since we do not get work throughout the year, we also take up other activities like masonry, sewerage works, and stone cutting works. Some of the Mashti caste people earn money by performing acrobatic activities in the streets of the villages. “I wanted to give good education to my children but could not give them proper education because of lack of money”. He says,” all the benefits are enjoyed by influential dominant castes among the SCs and we have been denied many benefits from the government.

He also opined that even today they are not allowed to roam or visit the streets of upper castes since, as believed by the upper castes, they carry pollution with them. He feels being born as an untouchable itself was a bane and imagines the treatment or discrimination meted out to the untouchable of the untouchables in the society. He opines “If there was any rebirth after this life he would never be born as an untouchable”. The people of their own caste do not even consider themselves as scheduled castes because of the fact that they are inferior even to their chief patrons. He says “The policies or schemes of the state government which are intended to uplift the depressed people did not create any impact on their lives. The delivery mechanisms failed to reach the grassroots in spite of several precautions taken by the governments.

Case Study of a Dakkali Caste person

Dakuri Nagamma, a resident of Pedda Gopati village of Konijerla Mandal of Khammam district who belongs to the Dakkali caste identifies herself as a widow living in a kuccha house with two daughters. One of them is studying in seventh standard and the other daughter is studying in ninth standard. She says “I have been married at a very young age because of abject poverty. I do not possess any land and work as a daily wage agricultural labor for livelihood. I work during the agricultural season by plucking cotton and Red chilies in the nearby villages.

She said that She wanted to send her two daughters to a private school instead of a government school but could not send them due to her poor economic condition. She had to wait for almost three years, in spite of many representations, to get Aasara widow pension from the government since the inception of the scheme.” She says, “Being a Dalit woman I bore the brunt of discrimination by their own caste men and also by the upper caste people which in scientific terms is defined as “double discrimination”. She, being a single mother, had to face many struggles and humiliations after losing her husband in an accident.” She does not even have a proper house to live in with her daughters. She does not have any idea of her caste profession i.e., asking alms from their patron Madigas.

She also works as a maid in upper castes houses to supplement her income and also to bring up her daughters. She says, “She has been saving money for the last five years for her daughter’s future expenses.” Besides these, she also earns money by rearing pigs and goats. She said that she had applied for a double bedroom house under the housing scheme. It has been three years since she applied and has not got a house yet under the scheme. She expressed her sorrow by saying that none of her relatives came to see her because of her poor condition. She also told that she had been sexually harassed by the upper caste men while working in an agricultural field where they approached her asking to do sexual favors. They developed a grudge on her when she denied them and complained to the village head regarding their misbehavior. She told me that God has been very unkind to her and her family. She criticized the government’s role in helping the poor and depressed communities even after pleading for some kind of help.

Case Study of a Relli Caste Person

Oruganti Raju, a resident of Kundaram village of Lingalaghanpur Mandal of erstwhile Warangal district identifies himself as a Relli caste person. He says, “We are one of the sub-castes of Mala caste whose profession is gathering the grass and selling it in the market. The name of our caste came from a variety of grass called ‘Relli’ which over a period of time became our caste name. We also take up menial jobs like selling fruits, vegetables, and seeds in the market to supplement our income. He says,” I have ten kuntas of land where I used to grow vegetables and sell them in the village using my bicycle. When people came to know my caste they started avoiding me and stopped buying from me completely. I realized that it was better to sell them in the nearby town rather than selling them in my own village. Even there, I was able to sell them only for a few days because of the fact that my caste was revealed to the

people in the market too. They had never bought from me since then and I had to forcefully stop growing vegetables and start other jobs like sewerage and sanitation works.

People in the village look down upon us since some of our caste people are involved in sanitation and scavenging works. Because of this inhumane work we have completely lost respect in the society and people do not even dare to talk to us. He was worried about the future of his children. Since he is illiterate, he wanted to give good education to his children and make them lead a respectable life in the future. But he says “my dreams may remain as dreams since my children also face caste discrimination in the school. They are not allowed to sit beside other caste children in the school by the upper caste teachers. He does not have a proper house and stays in a small structure covered with asbestos sheets. He says, “Since people do not respect us because of our filthy work, we have completely stopped doing scavenging works and now working as construction laborers in the town or wherever we find any construction activity. It has been almost four years since he had applied for double bed room house but he has not got a house yet

Case study of a Gosangi Caste person

They are one of the nomadic sub-castes among the scheduled castes who move from place to place by singing songs and performing stage plays from mythologies. They are leading miserable lives because of their social status. The below case study explains the present situation of Gosangi caste people. Ganapuram Somanna, who hails from the Dardepalli village of Palakurthy Mandal of erstwhile Warangal district says “we are one of the sub-castes of the Madiga caste and our profession is acting as servants of the village”. “We are considered as messengers of the village where we assist the revenue officials by informing them of the things happening in the village”. “We are called, for that reason, “Shaikh Sindh ” by the people in the villages. He also told that in the earlier days, they used to take care of water bodies and cattle in the village but now they have totally forgotten their traditional occupation and had to depend on mendicancy which has become their major source of livelihood. When we do not get any food, we go to the nearby forest areas to hunt rodents, monitor lizards, and squirrels. He also said that most of the Gosangi people are living in disguise by hiding their identity in order to get benefits from the government. As he is interested in farming, he wanted to agriculture on a large scale but could not do due to lack of land.

Case study of a Muchi Caste person

Byri Nagesh, a resident of Narsingapalli village in erstwhile Mahbubnagar district claims himself as a person who belongs to the Muchi caste. He says his caste has a close affinity with the Chamar caste. He identifies himself as a cobbler in the nearby town. He mends shoes, normal chappals, leather chappals, belts, and bags near the wanaparthi bus station of Mahbubnagar district. He does not have a proper shop to carry out his business and sits under an umbrella with a small iron box where he stores his tools for making chappals. When I approached him and asked about the need for establishing a permanent shelter for his shop he told me that he had applied for a loan from the SC corporation when the bank had rejected him the loan. He said that he waited for almost a year expecting that he would get the loan from the SC corporation but to his disappointment, he did not get the loan and had to adjust with the make-shift umbrella. When asked about his daily earnings, he said that he earns around one fifty to two hundred rupees per day and sometimes he goes home without earning anything. He opined that people are not interested in buying handmade chappals due to the advent of corporate shoe-making companies.

He also opined that since people are not buying chappals, the government should establish state run leather factories by giving employment to all the unorganized shoe makers. He also opined that he is working all day long to give a good education to his children. He wanted his children to pursue higher studies and get good employment to lead a settled and respected life in society. He expressed his grief by explaining the caste discrimination he faced while mending the shoes and due to this reason, most of them have quit their caste occupation and working as construction laborers and agricultural laborers in the villages.

Case study of a Mala Dasari Caste person

Gurram Nagaraju who belongs to the Mala Dasari caste is a resident of Pedda Gopathi village in Konijerla Mandal of Khammam district. He had studied till seventh class and dropped out of school due to financial problems and got married at a very young age. When asked about his family's caste profession he said that he did not have any idea of his caste occupation. He also said that most of them have left their traditional caste profession and have taken up different jobs. He works in a granite factory for his livelihood. He is married and does not own any land. When their financial condition is not good, his wife sells bangles and other beauty products related to women in the nearby villages by carrying a basket on her head and earns hundred to two hundred rupees per day which is a very meagre amount. They also have to look after their

children and the elderly people in the family with both of their earnings. He also expressed his sorrow by saying that whenever his wife goes to sell bangles in the villages, the first question they ask is her caste and then sub-caste. When the upper caste people come to know our caste they do not even try to come near her and ask her to stay away. He also said that she had to change the village once her caste was revealed in a particular village. In this way she faced caste discrimination even while selling the bangles.

Case study of a Mala Netakani Caste person

Durgam kanakaiah, a resident of choppadandi village in the Karimnagar district who belonged to Mala Netakani caste had opined that once they used to weave clothes for lower caste people and are mainly concentrated in the agency areas of Bhainsa to Bhadrachalam in Telangana region especially along the Catchment area of the River Godavari. He also opined that due to the advent of power looms and other machines they no longer weave clothes and had to choose another profession. They started making things needed for farmers like ropes, muzzles for animals, and nulaka cots. He wanted his children to pursue higher studies since he is illiterate. He currently makes baskets and mats for livelihood. He wanted the government to provide financial support for establishing a handloom unit at his home. He also demanded the government to build a permanent house which has been promised by the government since it came to power after the bifurcation of the state.

Case study of a Byagari Caste person

Begari Venkaiah, is a resident of Yedula village of Gopalpeta Mandal of erstwhile Mahabubnagar district. He said that the Byagari community, classified as scheduled castes, mainly work as gravediggers and security guards at the cemeteries. He said that he works in a local cemetery for a very meagre amount. He says, “we get only two to three dead bodies in a month where we get thousand to two thousand rupees per dead body and remaining time we would sit ideally without any work”. Even the family members of the deceased leave the place when we lit the fire to the pyre, but we do not leave the site and make sure that the entire body is cremated. He and his family have to survive the entire month only with that money and he does not have any other source except this work. He said that their community members have been demanding the government to provide identity cards, ₹5,000 pension, and accidental insurance for people who are involved in this occupation and have crossed the age of 45 years. He also demanded the government to provide at least two acres of land to cultivate due to the

less amount of work in the cemeteries, to construct pucca houses for their community, and to take stringent action on the people who encroach their land in the villages. He also opined that all they wanted was recognition from the government to enjoy all the basic rights provided by the constitution.

Case study of a Bindla Caste person

Jupudi Ravi Kumar, a resident of Konijerla village of Khammam district who belonged to Bindla caste studied only till tenth class and had to drop out of school due to poverty. He does not practice his caste profession and drives an auto rickshaw for his livelihood. He learnt driving as soon as he left the school. He earns six to seven thousand per month by driving auto and pays half of the amount to repay the loan. He has to look after his entire family with the remaining amount. He lives in a two-roomed pucca house with his family where his parents live in one room and his family lives in another room. He does not possess any land to cultivate. When asked about his caste profession he told that only few people are aware of it and in order to practice their caste profession they must know some customs and traditions considering the fact that it involves chanting of hymns and mantras. He raised the issue of caste certificates where they encounter many problems in obtaining the caste certificate from the Mandal Revenue Officer. He also opined that he could not escape from the caste discrimination even while carrying the passengers. The people who know his caste do not travel in his auto since he belongs to SC caste. He There have been many such incidents in his life since childhood and became part of his life

Case study of a Budaga Jangam Caste person

Sirigiri Anjibabu, a resident of Chennuru village in Kalluru Mandal of Khammam District belonging to the Jangam caste is engaged in the Aluminum business. He travels from village to village on a truck auto and sells Aluminum vessels for almost six months in a year and earns two to three hundred per day if he does good business. This is considered seasonal employment in economic terms. He also does menial jobs for another six months a year. He says, “he faces many hurdles in order to get a loan from the bank to start an enterprise”. He could not get any kind of loan from the Scheduled Caste corporation in spite of the essential qualifications. He lives in a makeshift tent in the outskirts of the village. He says, even the women in their caste sell aluminium vessels by carrying baskets on their heads walking door to door in the village.

Earlier, they used to be nomads and did not concentrate much on the construction of their own houses, education, and caring for children. But, in this globalized world, they no longer wanted to be nomads and would like to educate their children and build new houses for their families. He also said that due to their nomadic nature they are not considered residents of the village and are not included in the list of any welfare scheme. He demanded the government to first recognize them as residents of the village and built permanent houses so that they can avail all benefits from the government.

CHAPTER V

FINDINGS, SUGGESTIONS, AND CONCLUSION

A sincere attempt has been made, in the previous chapters, to examine the educational and socio-economic conditions of the sub-castes among the Scheduled Castes in Telangana with the help of primary data. Some of the findings of the previous chapters are as follows

Major Findings of the Study

- The 59 sub-castes of SCs are mainly associated with Mala and Madiga Castes. They consider the former and the latter castes as their superiors. They are not uniformly distributed throughout the state.
- Each sub-caste has its own caste profession and they still practice their profession without expecting anything in return from the people.
- Even today some of the Sub-castes cannot identify themselves with their original caste and had to hide their identity in order to not get discriminated against in the society.
- It has been found from the schools and colleges that the management has not mentioned the name of the sub-caste in the admission form and they had just mentioned the name of the caste.
- One of the important findings from the study is that there is hardly any representation of females among the sub-castes in higher education. Most of the women either get dropped out or get married after attaining puberty. This trend has been followed by almost all the sub-castes.
- When I had applied for an RTI seeking the educational statistics of the sub-castes in higher education from all the universities in Telangana, they rejected my plea stating that the sought information cannot be provided under section 8(1) (j) of the RTI Act-2005.
- The respondents in the study are mainly students and the heads of the households. The student respondents belong to the 10-27 years' age group and the head of the households. The study covered students belonging to upper primary, secondary, intermediate, and higher education.
- The chapter III of the current study deals with the educational details of the student respondents where 80% percent of the student respondents are male and 20% percent of the respondents are females.

- Out of the total sample of 138 student respondents in the Warangal district 103 are male and 35 are female students of different educational backgrounds ranging from upper primary to higher education.
- It has been found from the sample population of Warangal district that the percentage of females pursuing all kinds of education is only 26% whereas it is 74% for males.
- The success of existing social welfare residential schools had encouraged the Telangana government to further establish residential schools in almost all the constituencies of the state.
- The awareness created by the faculty of the government residential schools in villages had compelled the parents of the sub-castes in sending their children to social welfare residential schools in Telangana.
- The two factors responsible for not sending their children to private schools are private education being a costly affair and the nomadic nature of the sub-castes.
- It has been found out from the study that parents of the sub-castes were ready to send their children to private schools for secondary education considering the fact that tenth class certificate is the basic qualification for applying to any job be it state or central government.
- In intermediate education in Warangal district, the percentage of students studying in the MPC course is more compared to the BIPC course and the percentage of girls in the BIPC course is more compared to the boys.
- There was hardly any representation of sub-castes in higher education when compared to the Mala and Madiga castes.
- Out of the total sample of 101 student respondents in the Mahbubnagar district 83 are male and 18 are female students of different educational background ranging from upper primary to higher education
- In secondary education among the sub-castes in Mahbubnagar district, there has not been much difference in the number of students attending government and private schools keeping in view the importance of the tenth class.
- In Mahbubnagar district especially in intermediate education priority was given to the mathematics stream than the science stream. There are no female students in the arts stream in the study area. It has been observed that both boys and girls are equal in number in the science stream.

- Regarding the participation of sub-castes students in higher education in Mahbubnagar district, there has not been any representation except the representation of influential castes of the scheduled castes.
- One of the important observations from the field study was that since some of the castes are nomadic in nature their children faced severe hardships in attending the school. The frequent change of school had severely affected the education of their children and ultimately forced them to drop out of school at an early age.
- Out of the total sample of 100 student respondents in the Karimnagar district 76 are male and 24 are female students of different educational backgrounds ranging from upper primary to higher education.
- The parents of most of the children of upper primary classes among the sub-castes had preferred to send their children to government schools instead of private schools in the Karimnagar district
- In secondary education among the sub-castes in Karimnagar district, there has not been any difference in the number of students attending government and private schools keeping in view the importance of the tenth class. Half of them attend government schools and half of them attend private schools.
- In Karimnagar district, especially in intermediate education priority was given to the Mathematics stream than the science stream. There are no female students in the arts stream in the study area. It has been observed that both boys and girls are equal in number in the science stream.
- Regarding the participation of sub-castes students in higher education in Karimnagar district, there has not been any representation except the representation of influential castes of the scheduled castes.
- Out of the total sample of 101 student respondents in the Karimnagar district 68 are male and 33 are female students of different educational backgrounds ranging from upper primary to higher education.
- It has been found from the study that there has been, almost, equal representation of boys and girls in upper primary education among the sub-castes and even their parents also had preferred to send their children to government schools instead of private schools in the Khammam district
- In secondary education among the sub-castes in Khammam district, there has been a difference in the number of students attending government and private schools keeping in view the importance of the tenth class. Surprisingly, the percentage of students

attending private schools is more in number compared to the percentage of students attending government schools in the Khammam district.

- In intermediate education, unlike the other sample districts the students are interested in taking BIPC courses and priority was given to both the Mathematics stream and the science stream. There are no female students in the arts stream in the study area. It has been observed that girls are more in number than the boys in the science stream.
- Regarding the participation of sub-castes students in higher education in Khammam district, there has been a representation of quite a few sub-castes besides the representation of influential castes of the scheduled castes.
- When they asked their parents about this trend, they said that the importance given to the tenth-class certificate is very high regardless of the job. The minimum basic qualification for any menial jobs in the town/city is tenth grade. That is the reason parents of some of the sub-castes are ready to send their children to private boarding schools despite it being very expensive.
- The study noted that the sub-castes students in secondary education and intermediate education in all the sample districts faced discrimination not only from the upper caste students but also from the students of their own community. When interviewed some of the students of sub-castes studying in tenth class, they said that the discrimination first starts from the upper caste teachers and then from their own community students.
- According to the information given by the student respondents, it has been found that most of the times the sub-castes students are made to sit in the last rows of the class, made to sit separately while having food, and when the parents of sub-castes students visit the school, they are looked upon with suspicion because of their costumes and attire.
- When it comes to discrimination faced by the sub-caste students in higher education especially in universities, the students noticed indirect discrimination rather than direct discrimination. Indirect discrimination in universities can be noticed through inclination of students to particular associations and groups. Another important observation in university hostels was hesitancy of other castes students in sharing rooms with SCs students.
- One of the important observations of the study in higher education was that when lower caste students from poor backgrounds and the upper caste students from rich backgrounds sit together in the class, the lower caste students faced many difficulties in understanding the lecture of the professors due to their weak academic background

compared to rich upper caste profile students who had a strong academic background and get lower grades or get failed in the subject which leads to drop out of education further exclusion.

- It has been clearly observed from the study that more than two-fifths of the sample respondents are in the 40-50 years' age group and more than one-third of the sample respondents belong to the 30-40 years' age group and one-fifth of them are under the age group 50-60.
- An enquiry of educational level of the household respondents tells that out of the total heads of the households, 43% of them did not have any kind of education. 23% of them had primary education, 16% of them had upper primary education and only 11% of them have studied till tenth class.
- The percentage of heads of households who pursued education after secondary school is very low. Only 4% have studied till intermediate level and the respondent's higher education percentage is even low. There are only 3% of graduates and 1% of postgraduates among the head of the households.
- When it comes to the educational status of mothers 69% of them did not have any kind of education. 20% of them had primary education, 10% of them had upper primary education and only 1% of them have studied till tenth class. It has been observed that, of the total household mothers, there has not been a mother who continued education after the tenth standard and it is the highest level of education of the mother. The main reason for discontinuing studies is getting married at a very young age.
- One of the interesting aspects of the study was that out of the thirteen castes in the sample, Mala and Madiga castes respondents alone constitute 82% of the total Christians followed by Relli and Muchi caste respondents. Most of the Madiga-associated sub-castes follow Hinduism and some of them are staunch followers of lord shiva.
- Majority percentage of the sample respondents are still engaged with their caste occupation followed by daily wage laborers, followed by agriculture, followed by small businesses, followed by artisans. It has been found that some of the sub-castes had lost their livelihood due to the havoc created by COVID and started small grocery stores in their respective villages.
- With respect to size of the family of the sample respondents, it is found that 34 per cent of respondents had five family members, 15 percent of them have three members in the family, 40 percent of them have four members in their family, 10 percent of them have

more than five members and only one percent have two members in the family. Majority of the respondents had a household size of four and five.

- Only two types of families were found in the study of sub-castes, namely nuclear and joint families. Surprisingly, the majority of the families are nuclear families opposed to the joint families considering the fact that the study took place in a rural setting. The disappearance of joint families in the villages is the most concerning issue in the current times.
- When enquired about the possession of land by the sub-castes they told that majority of them have land less than one acre and only influential castes among the SCs have more than two acres of land. The people who are interested in agriculture are not able to cultivate any crop due to lack of land and they are becoming agricultural laborers by working for upper castes in the village.
- Nearly half of the sub-castes who are permanent residents of the village have proper shelter and live in pucca houses and some of the nomadic castes live in makeshift tents in the outskirts of the village. Some of them have been waiting for the double-bedroom house promised by the present government. Besides these, there are also people living in tiled roofs, semi-pucca, and thatched roof houses.
- The study shows that more than half of the respondents' houses are two rooms without a separate kitchen and toilet facility. The respondents with one, three, four roomed houses are almost equal in number. When asked about the place of cooking in the house they opined that they cook outside on firewood because of their unaffordability of the cooking gas.
- There were many incidents of atrocities on SCs when they tried to use the well water for their domestic purposes in the village. Keeping in view those atrocities the successive governments have tried to give water connections to each and every household in the village irrespective of caste and religion. It has been found from the study that most of them have drinking water facilities in the form of tap water as part of 'Mission Bhagiratha' project and only few of them have their own bore well considering the fact that digging bore wells is a costly affair.
- When it comes to the annual income of the household respondents, the study shows that 18 percent of the respondents had income below 30,000 rupees, 30 percent of them have income between 30 to 40 thousand rupees, 22 percent have income between 40 and 50 thousand rupees, and percentage of respondents with more than fifty thousand

rupees is 30 percent. Since most of them practice their caste profession they do not get much income when compared with the people who do not practice caste occupations.

- The annual expenditures of the sample respondents are very low since their earnings are low. When enquired about their expenses, they said that they do not spend too much on unnecessary things and save money for the future. According to the study, half of the households spend between 10 and 20 thousand rupees for their domestic purposes and 38 percent of them spend between 20 and 30 thousand rupees per year.
- The annual savings of the respondents differed from caste to caste and person to person in the village according to the study. The savings, according to the study, did not exceed twenty thousand rupees among all the identified castes among SCs. They said that they save money for their children's education, marriage, and hospital purposes.
- It has been noticed from the study that the majority of them have bank accounts but do not have any idea of banking transactions. They said they neither deposit money nor withdraw money from the banks. They said they would take the help of some educated person in the village to withdraw pension or other welfare schemes money from the bank. They also opined that they might get humiliated when they enter the bank by the officials so they stay away from the bank as much as possible.
- When it comes to availing a loan from the bank, it has been noticed that nearly half of the sample population have applied for a loan for different purposes and only 13 percent of the applied respondents could get the loan and the remaining people were rejected for various reasons. Besides the disapproval of the loan these sub-castes people get humiliated by the bank officials for asking for a loan. They straightaway reject the loan application citing their ineligibility for availing the loan facility.
- One of the important findings of the study was that the meagre percentage of loans availed by the SC sub-castes from the SC corporation. Generally, SC corporations sanction loans to the eligible SC candidates who are in dire need of a loan for various purposes. In spite of all the eligibility to avail the loan facility, the sub-castes still today do not get loans and it has been found from the study that majority of the loans have been sanctioned to only two influential castes.
- When enquired about the problems in availing of loans by the sub-castes from the SC corporation they opined that since most of the officials in the corporation belong to only two dominant castes of SCs it is very easy to influence, convince, and make them sanction loan for only those two castes. In this way they have been facing exclusion within their own community.

- They expressed their grief by saying that, when this issue has been brought to the notice of government officials, no government official or authority had tried to address this issue. The most appalling finding from the study was that out of the total sanctioned loans from the SC corporation 76 percent of the loans got sanctioned to only two dominant castes among the SCs. This clearly indicates the exclusion of sub-castes.
- According to the study it has been observed that the source of borrowing money of 80 percent of respondents is from non-banking financial institutions and only 20 percent of them have borrowed money from banks. Local money lenders are the major source of a majority of the respondents.
- The sub-castes, like any other caste people, suffer from long term debts which occurred due to various reasons such as agriculture, marriage, and other reasons. They have been, till today, working very hard to clear off their debts.
- The dropout rate in education among the household respondents is very high. The various reasons given by the respondents regarding their dropout were cultural poverty, poor economic situation, social discrimination, lack of guidance from the family, and their nomadic nature. It has been found that the majority of the respondents opined that poverty was the main reason for dropping out of school.
- When it comes to healthcare access of the respondents, most of them visit primary health centers, followed by government District Hospitals, followed by Rural medical practitioners, and followed by private hospitals. Some of the respondents expressed their sorrow by saying that they had to face the humiliation caused even in the hospitals. When they visit government or private hospitals, the hospital staff with a lot of prejudice try to isolate them from other patients asking their caste identity.
- There has not been any kind of change in the occupational development of the respondents when compared with their previous generations. The culture of these sub-castes does not allow them to change their occupation in spite of many advancements in society. They feel that they cannot take up any other profession except their caste occupation.
- There has not been any considerable impact on the lives of the sub-castes through welfare schemes. These delivery mechanisms could not stop the occurrence of perpetual poverty among the sub-castes.
- The occupation of Budaga Jangam caste as identified from the study was selling aluminum vessels on trolley auto-rickshaws. When asked about their daily earnings, they said that they get at most 300-400 per day after traveling the whole day for 20-30

kilometers. These people still today live in blue-colored tents in the outskirts of the village.

- The participation of the respondents in the political process of the village is completely absent and they feel they are not recognized by the political parties due to their smaller population. It has been observed from the study that there has not been any political representation of sub-castes in the village panchayat or Mandal panchayat in the sample districts.
- When enquired about the existing system of political reservations in India, they opined that they have been completely excluded from the system and all the benefits of political reservations are enjoyed by the Mala and Madiga castes. They also opined that the people of sub-castes are not even considered for party level posts. The so-called left parties who usually sympathize with the marginalized and excluded sections of society do not include them in their politburo. They opined that power can be grabbed only through the unification of all the sub-castes.

Conclusion

The main purpose of the study is to analyze the present educational and socio-economic status of sub-castes among the SCs in Telangana state and how far the welfare schemes implemented by the state government have impacted the lives of these sub-castes. The sub-castes among the scheduled castes, originally, are heterogeneous groups who practice different caste occupations, and follow different customs & traditions by moving from one place to another in search of livelihood. But to the outside world they are a homogenous identity whose characteristics are unique and follow the same customs and traditions like the Mala and Madiga castes. They have been considered untouchables of the untouchables and are not equally represented on par with the influential castes among the SCs in education, employment, and political institutions. The nomadic nature was, arguably, responsible for the backwardness and impoverishment of some of the sub-castes.

Education is the only force that can bring considerable change in the lives of people and make them think rationally throughout their life. The successive governments in India have focused more on imparting education to the people irrespective of caste, race, and religion keeping in view the advantages it brings to the nation in general and people in particular. The denial of such education would curtail the development of an individual in particular and progress of a

nation in general. The welfare schemes which are aimed to provide social security and reduction of poverty among the poor could not show any considerable impact on the poor. The marginalized and discriminated groups could not afford to send their children to quality schools and had to contend with government schools where they do not get much quality education. When we talk about the overall enrolment and dropout rates in secondary education in Telangana there has been drastic improvement in the enrolment of both non-SCs and the SCs.

Thanks to the social welfare residential schools in Telangana, the success of these schools has changed the thinking pattern of parents belonging to the marginalized communities. Even parents from other castes recognize the success of these schools and join their children in these schools. There have not been any specific studies on the enrolment and dropout rates of the sub-castes among the SCs. This itself indicates the negligence of the government towards these sub-castes. The most appalling thing about the education of sub-castes was that there has not been any mention of the name of the sub-caste in the admission form of the school or colleges and it was just mentioned that the student belonged to SC category. The notion that all the SCs are one and possess the same characteristics has been imprinted in the minds of other castes and most of the present generation people do not know much about them. It has been known from the interviews of the sub-castes that they find it very difficult to obtain a caste certificate. Earlier, the right of issuance of caste certificates to the sub-castes lied with the Mandal Revenue Officer (MRO), but now only the Revenue Divisional Officer (RDO) has the right to issue the caste certificate. The authorities, while issuing the caste certificate, trouble them by asking them if they really belonged to a particular sub-caste. They also ask to prove their caste which they consider as the highest degree of humiliation. When they could not prove their caste they would be looked with suspicion and would be denied the necessary caste certificate.

A Bindla, sub-caste woman in Gopalpet village of Erstwhile Mahbubnagar district who lives in a two-roomed asbestos house expressed her sorrow by criticizing the current TRS government in the state. She opined that all the benefits were being enjoyed by the influential castes among the SCs and the actual needy were denied the benefits which led to further exclusion of sub-castes. She fired the TRS government for making a false promise of giving three acres of land to the Dalits and also constructing a double bedroom house for the houseless. The targeted welfare schemes did not create any impact on the sub-castes and still today they lead a nomadic life in search of livelihood. According to the study they faced discrimination even in the distribution of ration items from the government. The sub-caste people were allowed to take the ration only after the remaining castes got their ration quota.

The widespread disparities in education between the SC sub-castes have been a serious cause of concern to the overall development of sub-castes in particular and SCs in general. The dropout rate after upper primary education is very high among the sub-castes due to cultural factors and chronic poverty. It has been found from the study that most of them who lead a nomadic life dropout after seventh or eighth class to join their family and practice their caste occupation. That too they study only to memorize the poems in the play. When the students of sub-castes were interviewed regarding their less representation in higher education they told that there has not been enough support or guidance in their community regarding education. If at all they study seriously and finish secondary education they do not get enough reservations in the higher levels of education. That is the reason why most of the sub-castes dropout of education after upper primary level.

The geographical location and history of Telangana also played a crucial role in the impoverishment of the sub-castes when compared with the other Telugu-speaking state. The sub-castes of the neighboring state of Andhra Pradesh fared well compared to the sub-castes in Telangana because of the awareness created by Christian missionaries during the British rule and also the social reform movements in this region whereas the Telangana state was under the rule of Nizam which curtailed the rights of citizens and did not allow any developmental processes. The caste-based reservations and the determinants of democratic politics brought to light the existing inequalities within the SCs. Receiving good education and securing a good job are two important aspects of upward social mobility of an individual in any caste or religion. When these two aspects are denied to the sub-castes, they automatically raise their voice and fight for the injustice meted out to them.

After thoroughly analyzing the findings of the study, the issue of sub-categorization of SCs can be considered a legitimate demand and if it was done it should really benefit the real marginalized among the SCs. The framers of the constitution including Ambedkar in the Constituent assembly debates opined that these castes based reservations should be reviewed from time to time to make sure that no discriminated caste or marginalized community gets excluded and should be included to avail the benefits of the reservation. The main aim of reservation is to do justice to the historically disadvantaged groups by providing equal opportunities in education, employment, and political institutions on par with other castes. When these reservations itself are responsible for the existing inequalities among the SCs then the very purpose of reservation gets defeated and would lead to further exclusion of sub-castes.

The ambivalent nature of the supreme court judgments on the issue of sub-categorization had made the state governments to step backward and rethink about reservations within the SCs.

On Aug 27th 2020, the supreme court upheld the internal reservation provided to the Arunthathiyars (Arunthathiyars, Chakkiliyar, Madari, Pagadai) within the SCs in Tamil Nadu. The judges opined that in the Indra Sawhney case it was clearly mentioned that sub-classification could be done within socially and educationally backward classes. They said that

“It is clear that caste, occupation and poverty are interwoven. The state cannot be deprived of the power to take care of the qualitative and quantitative difference between different classes to take ameliorative measures.” (Court, 2020)

The five-member bench of the supreme court while dealing with the issue of internal reservations provided by the Tamil Nadu government opined that,

“If sub-classification is denied, it would defeat the right to equality by treating unequal as equal.... The state’s obligation is to undertake the emancipation of the deprived section of the community and eradicate inequalities. When the reservation creates inequalities within the reserved castes itself, it is required to be taken care of by the state making sub-classification and adopting a distributive justice method so that state largesse does not concentrate in few hands and equal justice to all is provided.” (Court, 2020)

Punjab and Haryana were the first states in India to classify the scheduled castes, on the basis of their backwardness, much before the implementation of the classification of SCs in Andhra Pradesh. The Bihar government in the year 2007 coined a new term called ‘Mahadalit’ to include the poorest of the poor among the SCs, especially keeping in view the Musahar community among the SCs. This Mahadalit category will be given special assistance and opportunities in education and employment. They are the most discriminated against and excluded caste of all the Dalit castes in Bihar. These rat-eaters are the third most populated Dalit caste in Bihar whose literacy rate is less than ten percent. These are some of the examples of subcategorization of SCs in India.

As the ambitions of the socially and educationally underprivileged sections have grown, so has the idea of social justice. The emergence of backward castes and the Scheduled Castes in politics, employment, and education has created new problems for the governments in implementing caste based reservations. The terms equality, freedom, and equality of opportunity will have significance only when the benefits of affirmative action policies reach

the poorest of the poor. The true meaning of democracy lies in including the excluded sections of society by addressing their problems. Only then the democracy will get strengthened and extended further in India.

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QUESTIONNAIRE

Identification Data

1. Name of the Respondent:
2. Age:
3. Gender:
4. Sub Caste:
5. Educational Qualifications: SSC/ Inter/Degree/PG/Others
6. What is your Occupation?
7. Income: (per month)
8. Type of Family: Nuclear/Joint/ Extended
9. Type of House: Thatched/tiled/terraced/own/rent
10. Details about your family

S. No	Relationship	Age	Sex	Education	Marital Status	Occupation	Monthly income
1.							
2.							
3.							
4.							
5.							
6.							

11. Whether migrated from some other place?
 - a. Yes
 - b. No
12. Cause of Migration?
13. Type of Ration Card?
 - a. BPL
 - b. APL
 - c. No
14. Do you have LPG Connection?
 - a. Yes
 - b. No
15. If No Give the Reasons ...
16. Whether belong to below poverty line?
 - a. Yes
 - b. No
17. Agriculture Land Owned:
 - a. Yes
 - b. No
18. If Yes.... Agriculture is supporting your family?
 - a. Yes
 - b. No
 - c. Some Extent
19. Did you experience untouchability?
 - a. Always
 - b. Sometimes
 - c. Never
20. Did you ever experience discrimination by upper caste Hindus?
 - a. Yes
 - b. No
21. How will you rate your relationship with the upper caste people?
 - a. Very Good

- b. Good
- c. Average
- d. Not at all good

22. Are you an active member of any organization?

- a. Yes
- b. No

23. If Yes Which Organization?

24. Does your children show any interest in the Social movement?

- a. Yes
- b. No

25. Your Social Status has improved?

- a. Agree
- b. Disagree
- c. Undecided

26. What is your opinion about your occupation?

- a. Satisfied
- b. Not Satisfied
- c. Undecided

27. How many months in a year do you work?

28. Whether the employment is

- a. Temporary
- b. Permanent
- c. Contract
- d. Other

29. Nature of employment

- a. Regular
- b. Temporary
- c. casual
- d. seasonal contract

30. How do you feel about your present job?
- a. Secured
 - b. Undecided
 - c. Unsecured
31. Do you feel any discrimination at work place?
- a. Yes
 - b. No
32. Do you have Mandal / Org. / Association?
- a. Yes
 - b. No
33. Whether benefited from Mandal/Org./Association facilities?
- a. Benefited
 - b. Undecided
 - c. Not benefited
34. Do you have any savings?
- a. Yes
 - b. No
35. If yes, whether it meets your family's requirements?
- a. Always
 - b. Sometimes
 - c. Never
36. Where do you borrow the money when needed?
- a. Bank
 - b. Shavkar/Money Lender/Finance Corporation/Corporation []
 - c. Relatives
 - d. Friends
 - e. Any other
37. Do you have any debt on you?
- a. Yes
 - b. No
38. How do you spend your money per month?
39. Do you have a government hospital in the village/town
- 1) Yes 2) No

40. Are you in regular access to the government hospital
1) Yes 2) No
41. Is there any person who fell sick while manufacturing the products
1) Yes 2) No
42. If yes, has they undergone medical treatment under Arogya Sri during 2019
1) Yes 2) No
43. Where do you go for treatment?
a. Rural medical practitioner
b. Primary Health Centre
c. Mandal Primary Health Centre
d. District Government Hospital
e. Private Hospital
44. Do you have an Arogyasri health card?
a. Yes
b. No
45. Which religion do you practice
a) Hinduism b)Islam c) Christianity d) Sikkim e) Buddhism f) Jainism
49. How many bank accounts does your family have?
a) No Account b) 1-Account c) 2-Accounts d) More than 2 accounts
50. Do the women of your household have bank accounts?
1) No Account, 2) 1-Account, 3) 2-Accounts 4) More than 2 accounts
51. Does your household have job card(s) issued under the MNREGS?
1) Yes 2) No
52. (If YES) How many household members are covered by the job card?
1) One, 2) Two 3) Three 4) Four 5) Five 6) More than five
53. How many members of your households have worked under the scheme so far?
1) None 2) One 3) Two 4) Three 5) Four 6) Five 7) More than five

54. (If at least one member worked) Has any woman member of your household worked under the scheme?
1) Yes 2) No
55. How long have you been working under the scheme?
1) One year 2) Two years 3) Three years 4) Four years
5) Five years 6) More than 5 years
56. On an average, how many days of employment were provided to you during the last year (12 months)?
57. Is the employment (number of days) provided adequate for your household?
1) Less than adequate or needed 2) Adequate – meets requirements
3) More than adequate
58. When did member(s) of your family last work under the MNREGS?
1) Last month 2) 2 months ago 3) 3 months ago 4) 4 months ago
5) More than 6 months ago 6) Last year
59. Have you received wages for the above work? 1) Received 2) Not yet received
60. Is the work provided under the scheme dependable – does it provide enough work to all family members willing to work?
1) Yes 2) No
61. What type of work did you do when you worked last time under the scheme?
1) Tank work 2) Farm/percolation pond 3) Roads 4) House/toilet construction
5) Building (school, Anganwadi) 6) Land development 7) Plantation 9) Watershed related
62. Do you have any person receiving old age pension in the family
1) Yes 2) No
63. Do you have any person receiving a disability pension in the family?
1) Yes 2) No
64. Do you have any person receiving a widow pension in the family?
1) Yes 2) No
65. Do you have any person receiving single women pension in the family
1) Yes 2) No

66. Any of the family members benefited from Kalyana Laxmi Scheme in the family.
1) Yes 2) No
67. House ownership
1) Own, 2) Rented/leased
68. Type of house
1) Kutchha, 2) Semi-pucca 3) Pucca
69. Number of rooms in the house (excluding kitchen)
1) None, 2) 1 3) 2 4) 3 5) More than 3
70. Is there a separate kitchen?
1) Yes 2) No
71. Do you have a toilet in the premises?
1) Yes 2) No
72. (If YES) Does the toilet have water facility?
1) Yes 2) No
73. Do you have drinking water source within the premises?
1) Yes 2) No
74. If NO) what is the distance you cover to fetch water? (in KMs)
75. Do you have access to drinking water facility (including summer)?
1) Yes 2) No
76. Is your house connected to drainage system?
1) Yes 2) No
77. If no, what is the other source?
1) Open defecation 2) Septic Tank 3) Any other
78. Do you have electricity connection to your house?
1) No connection 2) Connection to only one room/place
3) Connection to all rooms/places
79. What is the main source of energy for cooking?
1) LPG 2) Firewood 3) Kerosene stove 4) Bio-gas/bio-fuels 5) Other (specify)

80. Is there a government school in the village

1) Yes 2) No

81. If yes, type of school

1) Primary school 2) Upper Primary 3) High School

82. Whether any of your children enrolled in Government School

1) Yes 2) No

83. If yes boy or girl?

1) Boy 2) Girl 3) Both

84. Are your children access to Midday meals scheme

1) Yes 2) No

85. Whether any of your children enrolled in Private School

1) Yes 2) No

86. If yes boy or girl?

1) Boy 2) Girl 3) Both

87. Whether anyone of your children studying in Government residential schools

1) Yes 2) No

88. If yes boy or girl?

1) Boy 2) Girl 3) Both

89. Is there any student beneficiary under Ambedkar Overseas Scheme

1) Yes 2) No

90. Does your household possess any land?

1) Yes 2) No

91. If yes

Type of land	Extent (Acres*)		
	Wet	Dry	Total
Land owned: Total agricultural (specify types)			
Leased out:			
Type of ownership (for land owned only)			
Patta land			

Revenue land-Assigned/ Encroached.			
Any other land (Specify- Gramakantam /unreserved forest/community lands)			

92.Details of land use

Land Use	Extent of land (Acres*)			
	Wet	Dry	Total	Source of Irrigation (Code)
Land used: Net sown area				
Land leased in				
(If sown) How many crops do you grow in a year				One crop -1 Two crops -2 More than 2 crops -3

Source of Irrigation codes: 1 - Bore well, 2 – Open well, 3 – Canal, 4 – River, 5 – Ponds, 6 – Tanks, 7 – Streams, 8 – Rain fed, 9 - Others -----.

93.Other assets in the house

S.No	Particulars/items	No of Units (area for land)	Year of purchase or construction	Approx. present value in (Rs)
1	House owned by male			
2	House owned by female			
3	House site or non-Agri. land			
4	Bicycle			
5	Almarah/cupboard			
6	TV			
7	Scooter/Motorcycle			
8	Refrigerator			
9	Car/Jeep/van			
10	Tipper/lorry			
11	Tractor/Compressor/Crane			
12	JCB/Proclainer			
13	Drilling machinery			
14	Bullock Cart			
15	Sewing machine			
16	Bore wells			

17	Cots			
18	Air cooler			
19	AC unit			
20	Washing machine			
21	Grinder/mixer			
22	Water filter/purifier			
23	Mobile Phones			
24	Other (specify)			

96. House hold borrowings for the past 12 months

S.No	Source of Borrowing	(1) Whether borrowed 1 - Yes, 2 - No	(2) Purpose of borrowing multiple (codes)	(3) Total amount borrowed (Rs)	(4) Interest Rate Per Month	(5) Mode of payment (Code)
1	Bank					
2	Cooperative Society					
3	Self-help group					
4	Private lender					
5	Friends and relatives					
6	Finance companies					
7	Other (specify)					

Codes for borrowing (2): 1) farm investment, 2) non-farm activity/business 3) purchase of residential land or building, 4) marriage, 5) medical, 6) education, 7) debt repayment 8) household consumption, 9) purchase of assets/durables, 10) other

Codes for Mode of Payment (5): 1) Monthly, 2) Quarterly, 3) Half-yearly, 4) Yearly

Fieldwork Photographs







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by Nallabolu Rajeev Reddy

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