

WELFARE STATE AND DALIT EDUCATION: A STUDY OF ANDHRA PRADESH SOCIAL WELFARE RESIDENTIAL EDUCATIONAL INSTITUTIONS SOCIETY

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By

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CERTIFICATE

This is to certify that the thesis entitled **Welfare State and Dalit Education: A Study of Andhra Pradesh Social Welfare Residential Educational Institutions Society** submitted by **Pedapudi Vijaya Kumar** bearing Registration Number **13SPPH03** in partial fulfilment of the requirements for award of Doctor of Philosophy in the **School of Social Sciences** is a bonafied work carried out by him/her under my supervision and guidance.

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1. Pedapudi Vijaya Kumar, “**Democratisation of India’s Education Systems: Ambedkar’s Role**”, **Delhi Journal of Humanities and Social Sciences, Issue-X, April-June 2020 ISSN 2350001.**

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DECLARATION

I , *Pedapudi Vijaya Kumar* hereby declare that this thesis entitled “**Welfare State and Dalit Education: A Study of Social Andhra Pradesh Social Welfare Residential Educational Institutions Society**” ,submitted by me under the guidance and supervision of **Dr.K.Y.Ratnam** is a bonafide research work. 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 any degree or diploma.

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ABBREVIATIONS

AP	Andhra Pradesh
APREIS	Andhra Pradesh Residential Educational Institutions Society
APSWREIS	Andhra Pradesh Social Welfare Residential Educational Institutions Society
APSWRS	Andhra Pradesh Social Welfare Residential School
APSWRS/JC	Andhra Pradesh Social Welfare Residential School and College
APTWREIS	Andhra Pradesh Tribal Welfare Educational Institutions Society
BPL	Below Poverty Line
CBSE	Central Board for Secondary Education
CSR	Child Sex Ratio
DCO	District Coordinators
DS	Deputy Secretary
EMRS	Eklavya Model Residential School
FO	Finance Officer
HO	Head Office
HR	Human Resource
IIIT	Indian Institute of Information Technology
IIM	Indian Institute for Management
IT	Information Technology
JNVS	Jawahar Navodaya Vidyalaya Samiti
KGBV	Kasturba Gandhi Balika Vidyalaya

MSW	Ministry of Social welfare
NCERT	National Council for Educational Research and Training
NIT	National Institute of Technology
OBC	Other Backward Classes
PD	Physical Director
RTE	Right to Education
RTI	Right To Information
RVM	Rajiv Vidya Mission
SC	Scheduled Castes
SCERT	State Council for Educational Research and Training
SSA	Sarwa Siksha Abhiyan
SSC	Secondary School Certificate
ST	Scheduled Tribes
VC	Vice-Chairman

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INTRODUCTION

The primary objectives of the welfare state are the objects of social security as welfare, which is associated with social change. However, of the many objects of welfare, education is a vital element in the welfare program of the welfare state. Guaranteeing every child's education and providing proper access to educational opportunities is essential for a child's welfare. Along with education, the welfare state also must take the initiative to create a suitable environment for the child's educational achievement. It is argued that if socio-economically disadvantaged children do not obtain a suitable education, it would be difficult for them to achieve economic self-sufficiency. Adequate education is the prerequisite to economic self-sufficiency. Thus, welfare and education are intimately connected.

There are theoretical and practical connections between poverty and education. Thus, social groups have many wants, but education is essential because it provides the knowledge and skills necessary for employment. If employment is secured, the standard of life will improve and have a marked difference. It is observed that society has to take the responsibility to provide an adequate education to its children, but if it fails, it cannot create adequate human resources.

To achieve excellent academic performance, one has to maintain minimum socioeconomic status, which is why it is generally agreed that a positive correlation exists between socioeconomic status and academic performance. Children from low-income families are more likely to have lower levels of academic performance. To understand the status of welfare in any society, one must understand the system of that society and how social divisions between different groups of people fracture all

societies. Societies worldwide are divided by class, caste, race, gender and other social and cultural characteristics. One can understand social inequality by studying social stratification, also called social hierarchies, which affects the amount of welfare the society needs. Thus, any ideal welfare policy should be made based on the inequalities prevailing in that society, and the respective government must do whatever is conducive to the welfare of the governed. And the welfare policies should have primacy over the economy. The lawmakers must keep the requirements of the poor and needy; then, only good welfare legislation will emerge, resulting in the welfare values reaching the neediest. In any society, people experiencing poverty and the vulnerable must need the shelter of the welfare provisions rather than that society's other classes.

Because of the exclusive nature of Indian society, untouchables, i.e. present scheduled castes or Dalits, were deprived of education. There are many reasons, such as economic backwardness, regional imbalances, and access to information, attributed to their backwardness in education. Though the welfare state started introducing policies for the welfare of backward sections for economic and social advancement after independence, the schemes were inadequate to meet Scheduled Castes' unique problems of lack of access to quality education. Further, the lack of minimum economic sustenance means most Dalit children are away from school.

Significance of the Study:

There are disparities between Scheduled Castes and upper castes regarding access to education. Dalits primarily depend on the government's maintained public schools and colleges, expecting the welfare government to provide free access. However, the

government is increasingly trying to leave the education sector and transfer it to the hands of private individuals, encouraging several private institutions in education. These privately maintained institutions are not accessible to Dalits, who cannot afford them. By encouraging private institutions, the government discourages developing and maintaining government schools according to the needs of Dalit children studying in these schools.

Assuming that the private institutions would provide the required skills, the Dalits try to send their children to corporate schools despite non-affordability. Thereby, most of the students from the Dalit community are away from quality education, resulting in not competing with the upper caste children in their different educational careers. The primary victims are the Dalit children. Despite many welfare programs to serve the socioeconomically disadvantaged Dalits, there are no qualitative state-sponsored public educational institutions in Andhra Pradesh. In this context, during the 1970s, the Andhra Pradesh Welfare State Department initiated the landmark state-run public institutional structures for providing qualitative education for disadvantaged Dalits.

Consequently, the Andhra Pradesh Social Welfare Ministry started an exclusive educational institutional organisation called Andhra Pradesh Social Welfare Residential Educational Institutions Society (APSWREIS) to provide high-quality education for Schedule Caste children whose families are economically awfully miserable and socially underprivileged. This historic institution was established in the year 1984 under the GO. MS. No.1 of Social Welfare Department, Government of Andhra Pradesh.

The main aim of the APSWREI society was to establish as many schools and junior colleges as possible for the talented and meritorious children of Scheduled Castes.

The APSWREI society has also established welfare administrative mechanisms to maintain and control new structures of social welfare schools and junior colleges residing within Andhra Pradesh. This society was established in 1986 to provide quality education for poor children, most of whom belong to the SC community. One of the essential objectives of the APSWREI society was that maximum seats be reserved for SC students in these schools and junior colleges. This society provides free education to its students with a concept named 'Slate to Plate.' Interestingly, all the educational institutions under this APSWREI society are run with 100 per cent funds from the government of Andhra Pradesh.

The Andhra Pradesh Social Welfare Residential Educational Institutions (APSWREI) is a hope serving the educational needs of scheduled castes or Dalits. Andhra Pradesh's government revolutionised poor children's lives by giving them free education. By providing free educational aid to these students, APSWREI society brought new lights into their lives. Society started training students for IITs, IIITs, and admission to prestigious educational institutions in India. Given the close ties between welfare and education, one might expect Central and State governments' laws and policies in these areas to work in tandem. However, in India, since the subject of education is the Concurrent List, the Central government and the respective state governments can formulate separate statutes and laws administered by different agencies based on different concerns. The primary aim of the present study is to bring out the role of APSWREI in the educational development of scheduled caste children. As this thesis deals with welfare education and Dalits, it also gives a detailed account of the position of Dalits in the educational sphere and the schemes and programmes introduced by the Central government as well as by various state governments for the development of education of Dalits in particular.

Review of Literature:

The concept of welfare dominates contemporary social and political thought. There is enormous literature on the twentieth-century welfare state and welfare institutions from various disciplinary perspectives. It is challenging in the present study for any schema to capture the diversity of such literature fully.

Kermit T. Wiltse (1955), in his address on “Education and Social Welfare”, spoke on the educational agencies of the American community and said that to “achieve better coordination of the efforts of the educational and social welfare agencies of the community is grounded on the premise that these two types of agencies must work closely together if the children and youth of the community are to be well served” Kermit T. Wiltse (1955).

Titmus, R. M. (2018 edition) *Essays on The Welfare Welfare* book, initially published in 1958, is pioneering work in social administration. It contains the essential original contributions of Titmus on the analysis of welfare policy, especially his reflection on the ‘social division of welfare’. It covers subjects ranging from the position of women in society, changing family life, social effects of industrialisation to the problems of an ageing population, the issue of pensions, social security, taxation policy and the development of national health services.

Suma Chitnis’s (1972) *Education for Equality- Case of Scheduled Castes in Higher Education* says that through education, Scheduled Castes can acquire a social structure where the social status is determined by birth and ascription, not by worth and individual achievement. She argues that the welfare programs, particularly those meant for the educational development of Scheduled castes, are well equipped, but the approach adopted is somewhat naïve. According to her, the backwardness among

these sections is masked by enrolment statistics, generally used to indicate the program's success, without much revealing specific shortcomings. Suma says education must be a mechanism for achieving equality for the scheduled castes. She argues that along with the enrolment, the performance level of scheduled caste students should be increased. If not, according to her, the goal of equality in society with whom they desire will be left unachieved. Suma opined that the entire range of physical and financial facilities provided for scheduled castes are almost exclusively directed towards drawing them into education; there is very little in the programs that are directly helping them improve their academic standards.

S. C. Goel's (1974) "Education and Economic Growth in India" investigated the relationship between India's educational and economic development levels from 1950-51 to 1970-71. Goel's study examines the linkage between the advancement of education and economic development measured in terms of per capita income at current prices. According to him, if the education-income relationship is direct and significant, one can infer it as an income-education effect.

Suma Chitins (1987), in another study, says that education in pre-independent India was categorically exclusive, and the reason for that was the sacredness attributed to education, which was put away from the ritually impure lower castes. Suma says that the native princes and the British rulers failed to provide mass education, and the formal schools had restricted access.

Amy Gutmann, in her edited book *Democracy and the Welfare State* (1988) authors, developed a democratic perspective to understand the welfare state. While arguing for the ways of socialising welfare state services, Michael Walzer says that, "the poorest citizens, the unemployed and the helpless are not significantly more

independent, more responsible, more capable of shaping their own lives and joining in the common work of citizenship," despite the welfare state improving the conditions of the poor, the unemployed, and the disabled' (Michael Walzer: 1988).

Robert E. Goodin (1988) argues for the welfare state in his work. Goodin says that neither the New Right nor the Old Left arguments suffice to justify the expansion of the welfare state programs. Based on the ethical foundations of the primary institutions of the welfare state, Goodin discusses that the critical role of the welfare state is to thwart the exploitation of weaker members of society. According to him, the welfare state is to protect the interests of those not in a position to protect themselves.

Jandhyala B. G. Tilak (1989) examined the role of Central and state governments and the unpleasant India's center-state relationship and the financing of education have generated debate. He claims that the Central and State governments are equally affected by the issue of funding for education. According to Tilak, some argued that subject education has tremendous national importance and cannot be the total responsibility of the states. On the contrary, the advocates of decentralisation argue that education's interests should be the state government's total responsibility, given India's vast nature of diverse federal polity like India. Based on a historical perspective, the study involved a thorough discussion of the role of the planning and financing commissions, the two essential bodies in transferring educational resources.

In his article "A Theory of Social Welfare", David Stoesz (1989) explains the context of social welfare in the United States of America. He emphasises the role of interest groups in defining the social welfare state by applying structural theory. Joel Blau (1989) analyses the theoretical context of the welfare state and identifies four

theories, including the liberal ideological consensus that lasted from World War II until the early 1970s and conservative, moderate and left perspectives. Norman Barry (1990) outlines the central features of the welfare concept and explains its role in the context of other political concepts such as justice, equality, freedom and rights. According to Norman Barry, one of the most decisive elements in contemporary political thought is the assimilation of the idea of welfare to the state, “This means that in political argument, outside more abstract political philosophy, welfare is inextricably tied up with the policies and institutions of the contemporary welfare state” (Norman Barry: 1990).

K S Chalam's (1990) study critically assessed the caste reservation policy by examining enrolment ratios by caste categories and expenditure on post-matric scholarships. Chalam argued that the scheduled caste, tribes and backward classes had been kept from mainstream and literate learning for ages and have remained socially backward. Chalam also examined the employment status of educated scheduled castes and tribe candidates while making alternative suggestions. Costs and benefits of the

Niklas Luhmann's (1990) *Political Theory in the Welfare State* says that the welfare state is more than just a social state; it is a state that compensates for the adverse effects of industrialisation through the measures of social help. According to him, achieving the welfare state requires the inclusion of the entire population, not just those affected by industrialisation. These interests of the entire population thereby become the concern of the political system.

E. Chandran (1990) explained the constitutional provisions for Scheduled Castes (SCs) in the Indian constitution. According to the Constitution of India, Article 46

directs the state to strive for Scheduled Castes' education and economic development. He explained why most SCs still live in rural areas and stick to their villages because of educational backwardness. Though few moved to urban areas, they were left only with scavenging and class III jobs. Because of their educational backwardness, they are limited to dirty jobs. He explained the social evil, which is inhuman and unjust, i.e. untouchability, which is prevailing in various forms in different places all over India. Untouchability is the primary social barrier to the social advancement of scheduled castes.

In their volume *Education in India*, Rahul, Sen, and D.K. Bhattacharya (1991) discuss the three facets of education under three heads: Education Policy and Social Change in India; the Class Basis of Education in India; Education in Society and Social Stratification. In 'Education policy and social change in India', the authors mentioned the policies of education beginning from Macaulay to 1966 Kothari commission, 1986 National Policy on Education. According to them, the British education policies were essentially to recruit subordinate staff to serve the British officers. Post-British developments in Indian education policies like 1966, 1986, and 1991 initiations were political but not sociological. In *Class Basis of Education in India*, the authors described the planners as Western-trained, and their policies alienated social realities. In *Education in Society and Social Transformation*, the authors said there is a need to develop a plan for the future to form a humanistic social theory that is both historical and dialectical. They concluded by saying the role of education in India is to conserve the cultural existence of the people and yet give rise to a national consciousness in which cultural diversity is preserved.

Lastly, the author critically analysed the schemes governments introduced for the benefit of scheduled castes' economic and educational advancement. According to

them, these schemes are without a total perspective of the situation and the developmental needs of the scheduled castes. They cannot be regarded as systematic steps for their advancement, and the respective governments should develop scheduled castes and their objectives for that purpose. The authors suggested that each state/union territory where a proportion of scheduled castes reside should prepare a particular component plan (SCP) that meets their problems and developmental needs. They recommended modifying the existing schemes to suit scheduled castes' unique problems and needs, and it is necessary to rigorously apply a new methodology to formulate schemes for scheduled caste advancement.

Niraja Jayal's (1994) "The Gentle Leviathan: Welfare and the Indian State" argues that India is ever a welfare state in how Western political theory and practice define it. Re-examining the Indian state in the context of economic reforms, Jayal says that the definitional criteria associated with the welfare states of the West cannot be equated. According to her, India as a welfare state is narrowly defined. It is essentially an interventionist and developmentalist state with a limited welfarist orientation. Jayal says that 'the philosophy of welfare adopted by the Indian state has two notable dimensions: first, that the rights enshrined in the chapter on Fundamental Rights in the Constitution are essentially liberty rights, while welfare rights are consigned to the non-justiciable Directive Principles of State Policy,' (Niraja Jayal's:(1994). She argues that there is a disjunction between liberty and welfare rights in the Constitution, and the program of social transformation is relegated to a secondary. Secondly, the Indian state adheres to a needs-based conception of justice in theory, but in practice, it follows a philosophy of welfare based on charity and benevolence.

Amy Gutmann (1999), in her work *Democratic Education*, says that the significant question in the political theory of education is how citizens should be educated and by whom. While answering this question, she developed a detailed democratic theory of education inspired by John Dewey. According to her, democratic education is a political and educational ideal. She says that the most distinguishing aspect of a philosophy of democratic education is that it turns our inevitable debate over educational issues into a democratic virtue. According to her, the democratic theory of education places a strong emphasis on "conscious social reproduction," which holds that citizens should have the authority to mold through education the political beliefs, attitudes, and behavioral patterns of present and future citizens. Paul Spicker's (2000) *The Welfare State: a general theory*, drawing from several sources, primarily sociology, philosophy, politics, economics, history, psychology, and anthropology, develops a general theory of the welfare state.

Fitzpatrick (2001), in his *Welfare Theory: An Introduction*, explains social policy within the scope of welfare. He says that social policy can be understood by two utopias, i.e. Environmental and Pathological. He clearly explained welfare theory and traditions of social policy and the relevance of social policy. He explained the six perspectives of welfare, i.e. Happiness, Security, Preferences, Needs, Desert, and Relative Comparisons.

The author explained the arguments of theorists who argued social welfare as meaningful and applicable, in which the author explained Bentham's welfare theory. According to Fitzpatrick, for Jeremy Bentham, 'welfare is equal to utility which is equal to the greatest happiness of the greatest number'. Fitzpatrick says that Bentham developed "Hedonic Calculus" to measure the welfare of society. Fitzpatrick also explained the theories of Adam Smith and A.C. Pigou on Welfare. The author

explained the rational choice theory. He said that Rational Choice Theory (RCT) explains social behaviour in general and social policy in particular. And he says that people must be motivated towards collective action in creating a public good.

He explained Aristotle's theory of equality. Aristotle divided equality into two types: Numerical and Proportional equality; among these, Aristotle stood for proportional equality. He argued that the distribution of goods must be proportional but not numerical; then, only just distribution will happen. According to Aristotle, equality is the 'Fair distribution of shares in respect of need'. The author questioned "Equality of What?" and answered that those attributed to social policy must be egalitarian. He also explained the principle of equal opportunities to correct societal differences. He said that ensuring everyone is subjected to the same adjudication rules might imply introducing anti-discriminatory legislation.

Fitzpatrick explained the views of Jeremy Bentham and John Stuart Mill on Utilitarianism; they said that utilitarianism is concerned with the question of how to maximise utility. Bentham said everyone should count as one and nobody as more than one. They said, 'Treating people equally is the best way to maximise utility'. The author stated that 'Social welfare is nothing but a desire for the strategy of equality', and this strategy requires establishing the institutions that would guarantee equal access to those goods in which life is improvised and incomplete. He remembered the statement of T.H. Marshall- '*Welfare state is a state which equalised status and eliminated unjust inequalities*'. At last, he explained positive discrimination as a tool to eliminate the differences caused by direct or indirect discrimination.

Geetha Nambissan (2001) focused on the formal educational system and its effect on the education of Dalit students. According to her, Dalit students' schooling is affected by poor infrastructural amenities and inadequate pedagogic support to secure cognitive and linguistic skills. More importantly, the indifferent attitude of teachers and school administration impacts the learning of socially disadvantaged groups, especially scheduled castes.

Nambissan explained that till the 1980s, a sense of social and political obligation to provide education was lacking in Indian consciousness and conscience. In the author's opinion, the planners set high educational scores driven by the aspirations of democracy, equality, and the abolition of caste as well as by the perception of their country as a thriving, cohesive, and developing nation. She explained that it's too far to overcome the educational disparities in Indian society. She criticised the government's inability to ensure efficient administration of the facilities provided and halt the new forces towards inequality in education. At last, she said that in the circumstances, the taste of shorting out of the current relationship between education and social stratification in India is complex.

Jandhyala B. G. Tilak (2004) reviewed various arguments on public-supported higher education subsidies. Subsidies in education, including free education, fee exemption, distribution of free textbooks, and free noon meals.

In their volume *Untouchability in Rural India*, Ghanshyam Shah, Harsh Mander, et al. (2006) discussed how untouchability prevails in rural India and its forms. They said that discrimination is not only confined to Indian society but exists worldwide in comparable forms, but untouchability exists exclusively in the Indian subcontinent. The authors explained caste as a hereditary group because a person's membership is

decided by their birth alone (children inherit the caste of their parents). Castes are closed because inter-dining and intermarriage between castes are prohibited. They explained the strict separation and hierarchy as the fundamental aspects of the caste system. They said that untouchability is a pan- Indian phenomenon; its specific forms and intensity considerably vary across religions and socio-historical contexts. Finally, they concluded that any strategy to undermine this institution must challenge its legitimisation. They also explained the practice of untouchability of Dalit women, how they are being exploited in rural India and the violence and atrocities on Dalits by upper castes. Ultimately, they explained various instances where Dalits asserted their rights, equality and dignity. They gave examples from various Indian states like Uttar Pradesh, Tamil Nadu, Karnataka, and Maharashtra.

Anitha (2007), in *Education in India: Prospects and Problems in Village*, elucidated the historical development of education in India in two broad phases: one before British rule and the second during British rule. She stated that the upper castes monopolised India, being a stratified society in education. However, education was controlled by the state, and caste was allowed to operate de facto in the name of Gurukulas. The education system allowed only twice-born castes and some upper castes like warriors and traders. Women were allowed to get minimal education, which led to literacy. To say in a word, education was characterised by a complete absence of the untouchable castes. The author viewed that some essential elements of nation-building, such as equality, rationality and secularism, have no place in such an indigenous educational system. Anitha opined and clarified how the arrival of the British gave rise to conflicting viewpoints regarding the kind of education policy India should have.

Anitha says that British education tried to replace the stratification based on caste with one based on class. But in the changed scenario, the upper castes became upper class. She also criticised the British educational system in India as a system designed to control the Indian subcontinent politically to keep its people economically dependent on the British. This raises the question of how and why the British tried to limit education to a small section of society, who could aid the British in the administrative policy. She explained the reasons for lower participation rates in scheduled castes and reasons for their poor socioeconomic status, poor academic background, absence of literate parents, negligence of parents and frequent migration; she opined that caste and regional differences determine the chances of benefiting from the favourable discriminatory policies of the government. Anitha strongly contemplates that the policies and programs for their welfare have been helpful but inadequate.

In his edited volume *Dalits in Modern India*, S.M. Michael (2007) explained the situation of Indian society in which stratification happened, who was named untouchables, and how. He explains that the caste system's origin and untouchability lie deep in India's ancient past. He also explained various names for untouchables. He, along with some other authors like Morris. E. Opler, Joan Mencher and Lelah Dushkin discussed caste and untouchability, how the Harijans become marginalised in rural India, how untouchability prevails in India, and the government's measures to abolish untouchability from Indian society. He explained that purity and pollution served to keep untouchables in an inferior economic, social and political position through the enforcement of laws and physical separation. He also explained how untouchables were deprived of all societal values. Finally, he concluded that to

develop the situation of Dalits or Untouchables, voluntary and governmental activities should happen; then only the forthcoming generations will live in harmony.

Anil Sadgopal (2010) argues that the right to education was initiated by Jothirao Phule in 1882 as a part of the memorandum to the Hunter Commission. He explained how the British Indian state considerably deprived children of the fundamental right to education of the 6-14-year-old age group for the past six decades, claiming a paucity of funds. Sadgopal argues that it is not a matter of paucity of funds at all, but it's a matter of the socio-political priorities of the Indian State. Anil Sadgopal explained how the right to education was placed in Part 4 of the Indian Constitution under the Directive Principles of State Policy. He also says that education must be consonant with Articles 14, 15(1) and 16 of Part 3 of the Indian Constitution.

Anil Sadgopal says the state must provide equitable quality education to all children without discrimination. Much scholarship has described the breadth of welfare and education laws and policies. Some scholars studied the historical disconnection between the laws and policies. Welfare scholars have concentrated on the problems of specific welfare laws. Education experts have voiced concerns about the need for more educational resources to assist families and children from socioeconomically disadvantaged backgrounds.

Objectives of the Study:

The following are the objectives of the present study:

- To understand the relationship between the welfare state, education policies, and the educational system.

- To understand the state's role in developing Educational opportunities for the backward classes, specifically the Dalits.
- To explain the socioeconomic position of Scheduled Castes in Andhra Pradesh.
- To explain the reasons for the emergence of private educational institutions and the decline of public institutions in Andhra Pradesh
- To study the situation of Dalit Education before and after the establishment of the Andhra Pradesh Social Welfare Residential Educational Institutions Society (APSWREIS)
- To explain the historical role played by the (APSWREIS) in the educational development of Scheduled Castes in Andhra Pradesh.
- To suggest measures for access to quality education for Dalit children.

Research Methodology:

This thesis aims to give a comprehensive overview of the topic of social welfare policy and to show how practice and policy analysis are related to one another. It gives a broad overview of social welfare policy and illustrates the research area by using institutional, analytical, and political approaches. The institutional perspective identifies the APSWREIS as an institution created as a part of the social welfare state in Andhra Pradesh. The analytical perspective was applied to study and understand education policy relating to the Scheduled Castes Welfare residential schools. Last but not least, the political viewpoint examines the nuanced connection between the state government and its social welfare policies toward Dalits.

The study depends on primary and secondary data. Primary data was collected through a structured interview method. Officers of the Social Welfare Department of

Andhra Pradesh, Students of social welfare institutions, and Parents of the students were given structured questionnaires to elicit relevant information. The secondary data depended on books, articles, and reports published on account of Dalit education. Official information reports were collected from the concerned government offices. As this study covers Andhra Pradesh, two schools were selected as field studies, namely Dr B. R Ambedkar APSWR School and Junior College, Tsundur, from Guntur district, and Balayogi Gurukulam, Singarayakonda in Prakasham District.

CHAPTERISATION:

Besides the Introduction and Conclusion, the collected material is arranged into Five core chapters according to the study objectives.

The **Introduction** deals with the problem objective, and a brief review of the literature and the study's methodology is also explained in detail.

Chapter I explains the importance of the welfare state and the historical development of the welfare state in India. The role of the Indian Constitution, planning commission, various programs, and schemes initiated by the Central government to develop disadvantaged sections, especially women, children, and Dalits, are explained.

Chapter II dealt with the socio-economic setting of Dalits, and the role of welfare in Andhra Pradesh has been discussed with empirically available data.

Chapter III presents the importance of institutional and organisational linkage with the disadvantaged groups' education development. The historical development of the Andhra Pradesh Social Welfare Residential Educational Institutions Society (APSWREIS) and its organisational structure has been explained. Further, the role of

APSWREIS in developing welfare public education in Andhra Pradesh was discussed.

Chapter IV deals exclusively with a case study on Dr. B. R. Ambedkar's Social Welfare Residential School/Junior College in Tsundur. The field data has been presented accordingly.

Chapter V discusses the second field study on the Balayogi Gurukulam in the Singarayakonda.

In **Conclusion**, significant findings of the study presented a critical assessment of the APSWREIS.

CHAPTER-I

WELFARE STATE IN INDIA: AN OVERVIEW

The socio-economic empowerment of its citizens measures the progress and prosperity of any country, specifically the disadvantaged sections of the society comprising children, women, minorities, Scheduled Castes and Tribes and the disabled who suffer the most. Initially, individuals 'social welfare' was executed as charity based on human kindness and care for the helpless, impoverished, and desperate. In the modern world, all the states accepted the establishment of representative governments by forming democratic state systems, compelling the government's responsibility to strive for its people's welfare; thus, establishing a welfare state means preferring the happiness of the highest number of its citizens, which has become the goal of welfare states worldwide. It was also realised that these goals can be fulfilled only when democracy is transformed into social democracy. Without social democracy, it was argued that establishing a welfare state would be a mere dream.

The *Encyclopaedia of Social Sciences* explains a welfare state as one responsible for providing its citizens with a minimum standard of existence. In the modern welfare state, a paraphernalia of welfare administration has developed that ensures and enters into an individual's social, economic, political and educational life within the deprived communities. Thus, it is essential in the modern welfare state that these disadvantaged sections of the society be given priority in its policy-making planning and formulates suitable programs in line with the constitution.

Industrializing Europe gave rise to the modern welfare state. Private and church-based charities were augmented by the English Poor Law system. We can also find

its origin in the Workers Security System established by Bismarck in Germany during the 19th century. After bitter experiences caused by the world wars, the Western countries started recognising the importance of health- the being of their people. They thought that the welfare of their citizenry was much more critical than warfare.

However, it was on 15th February 1881 when Kaiser Wilhelm- I, the former Emperor of Germany, proposed in a message that social insurance be used to protect German workers against losses of income due to industrial accidents and old age; later in the same year in November health insurance was added to the list of proposed reforms (Spiro, S. E: 2013). The welfare state subsequently moved to Britain during World Wars between 1908 and 1911, and it made its way to all other parts of the world today; it prevails as the most popular system of government (Briggs, A: 1961), especially in the United States of America in the mid-1930s and to the French shortly after World War II (Ibid).

After significant losses in World Wars and spending vast sums of money on war-related activities, the nation-states realised that the spending on war could result from nothing unless pulled out of the jaws of social evils like poverty and unemployment. They also realised that spending less on war would provide welfare to their people, establishing a just society where people would be happy. Thus, there was a close association and relation between warfare and welfare (Ibid).

The stresses and strains of total war obligated politicians to consider the community as a whole, and an attempt has been made to reconstruct their economies. After the Second World War, the Beveridge Report recommended employment provisions, a revolution in the welfare state (Ibid. p. 17). Long ago, a few years before the

Beveridge in 1919, Sidney Webb argued the need for government action to secure minimum standards of civilised life. The welfare state system was employed not by politicians or journalists but merely by the diverse socio-economic problems which required an immediate answer. That answer was found with the emergence of the welfare state (Ibid).

So, they started spending their resources on public goods instead of accumulating arms for warfare. The exact definition of the welfare state given by sociologists and political scientists is – “a state which looks after all needs of its people for their wellbeing.” Gradually, the welfare state started spreading around the world. Due to the democratisation of world countries' governments and administrative systems, the importance of the public good occupied a pivotal place in every country. Now, all the world's nations consider their people's welfare as their governments' primary objective. The type of welfare state obtained in Western and Northern Europe and the USA is a system where the state provides marginal social and economic security and services to those citizens who cannot help themselves (Battacharya Sisir: 1989).

Every society worldwide was stratified in one form or another. It may be a class division based on gender, the areas of living, and stratification based on caste in India. Stratification in society, whatever the form, the people in that particular society are divided into many groups; their status may be high or low and is purely determined by their access to social and economic sources of that society. The people are then divided into privileged and underprivileged; social institutions like religion sometimes authenticate such division. In such a society, the dominant action suppresses one or more sections of people and remains oppressed; people live in poverty, are illiterate, have ill health, have no support from their fellow human

beings, etc. At this juncture, only state can make them come out of their vulnerable conditions.

Apart from that, private persons and organisations will also provide services towards those sections of people but can only satisfy the needs of some people because the gap between the available resources and those who need them is very high. So, by considering society as a whole, the state can deliver certain services for their betterment. Such services provided by the state can be called welfare services. When a state assumes the responsibility of its people to provide services for their wellness, that state can be called a “welfare state”.

It is pretty appropriate for the government to take a look at the social history to redress the wrongs done in the past by creating social disturbances (Gupta, S: 1989). History of India reveals that Indian society is stratified into castes and again into sub-castes; the caste stratification made a section of India's population deprived, and a significant portion of our population was forced into serfdom by decades of deliberate tyranny and routine suppression (Ibid. P. 199). The system of untouchability, which is an offshoot of the caste system, deprived the scheduled caste (A government name for backward castes) of all social values. Scheduled castes named Dalits are the most deprived among all sections of Indian society.

This chapter briefly discusses the history of India's welfare state. It also discusses the need for welfare and what made and compelled the Indian state to provide welfare measures to specific sections of its population by identifying them as backward and vulnerable sections of society.

Welfare State in India: Historical Antecedents

Historically, as early as the Ashokan era, it was realised that ‘the provision of material comforts was only subsidiary to the promotion of Dhamma’ (Satyabrata Ghosh: 1954). Ashoka, the great emperor, initiated welfare activities. Education was provided free to the deserving. Great universities- Nalanda and Taxila were financed purely from state and private donations. During famines, the state started its construction works to employ the unemployed. State granaries were opened, and grain was distributed freely.

After nearly 200 years under colonial rule, India’s economic situation was worsened due to the greedy economic policies of the British colonial rule that transformed India into a market for finished goods in British industries established in Britain. Colonial rulers deliberately neglected to establish modern industries and discouraged handicraftsmen and artisans. Pressure on agriculture was increased as an alternative source of livelihood for the lifeless artisans and handicrafts. In addition, continuous droughts and the negligent attitude of the British consumed lakhs of lives. The so-called development that the colonial rulers initiated in the subcontinent benefited nothing for the well-being of its people. Owing to all these, the socioeconomic position of India was appalling when it became free.

Further, the social situation in India has not witnessed any noteworthy transformation except a few laws made for the social well-being of its people: legislation for the abolition of social evil “*Sati*”, widow remarriage, and allowing depressed classes into educational institutions were few among such legislations. Nevertheless, they were not implemented acceptably because of fear of losing upper caste Hindus’ support to their government. Hence, there was no enhancement in the lives of Dalits, Women

and other depressed classes of Indian Society; they were still at the receiving end in the line to receive societal values and fruits of development.

In the political situation, Indians have adopted the political institutions of the British Indian government; these institutions were predominantly occupied by the erstwhile zamindaris, princes, and wealthy landlords who were already enjoying political power over their feudal territories. All other sections were deprived of their political rights. In pre-independence India, only 10 per cent of people possessed the right to franchise based on their social and economic positions and education.

Indian society has undergone several social movements and is still witnessing various movements in its daily life. The past witnessed movements like civil rights, human rights, women's, child, labour and trade union movements. Each movement aimed to eradicate vulnerable practices like discrimination, untouchability, and the downward treatment of certain sections like Dalit, Tribal and Minority communities. Among all, Dalits are the most vulnerable sections of Indian society who are always at the dead end in the line of receiving the benefits for their enhancement. Due to the religious attributions to their caste, they were put away from education, a significant development channel in modern days. In pre-independent India, reformers like Jothirao Phule, Savithribai Phule, B.R. Ambedkar, and Periyar Ramasamy Naicker fought for the well-being of Dalits. In the post-independence period, the democratically elected governments also tried to bring these vulnerable communities out of the shackles of caste atrocities. Several schemes and programmes were started for their welfare. Social welfare departments started to look after their needs for their overall development.

During the freedom struggle, the leaders of India freedom struggle were of thought. They visualised that attaining political freedom would resolve all the miseries and problems of Indian society (Gupta S: 1989). But later came to know that in a caste-ridden society and economically imbalanced society without social and economic equality and freedom, mere political freedom is worthless.

With the attainment of freedom in 1947, a new India was in the hands of Indian leaders who would rule their people, solemnly declare itself the Sovereign Democratic Republic and resolve to stride the way of a welfare state. The welfare state was conceived to achieve and realise the people's ideal of freedom and sovereignty. In this way, the two ideals of social democracy and welfare could be realised. That's why the fathers of the Indian Constitution attached to it a goal of attaining freedom in all spheres, i.e. Social, Economic and Political. Social welfare and equality are envisioned as the essential concepts of justice in the Indian Constitution (Ibid. p. 222). The preamble of the constitution embodies the importance of social and economic equality and freedom for the citizens of India. In its 1950 Nasik session, the Indian National Congress unanimously acclaimed the attainment of a welfare state as its economic end.

All India Congress Committee (AICC), in 1954, at the Ajmer Session, passed a resolution that said that 'the objective of the Congress is the establishment of a cooperative commonwealth and a welfare state' (Satybrata Ghosh: 1954). Elucidating the idea of the welfare state, the Ajmer resolution says, "This necessarily entails eliminating unemployment, producing significantly more wealth for the nation, and distributing it among the populace in a proper and equitable manner." (Satybrata Ghosh: 1954). This demonstrates the economic bias of the welfare ideal.

Indian Constitution, Welfare State:

In a welfare state, the governments strive for the welfare of their citizens, which is a base for the welfare state. Further, it is opined that a representative government must do whichever is conducive to the welfare of the governed. The power in a welfare state is deliberately used to modify the play of market forces by guaranteeing a minimum income, narrowing the extent of insecurity, and offering all citizens a range of social services (Briggs, A. 1961).

The state's primary intention and objective is to provide welfare provisions to attain-economic efficiency, social equality, integration and stability of its people. The role of the welfare state is to provide education, housing, healthcare, pensions, employment, insurance, transportation, child care, social amenities such as public parks and libraries and other goods and services (Briggs, A. 1961). Equally, it strives for the all-around wellness of its people through its policies and programmes.

After spending nearly 3years (two years, eleven months, and Eighteen days), with restless efforts of our constitutional drafting committee under the leadership of B. R. Ambedkar, submitted its draft constitution (Final) to the Constituent Assembly on 26th November 1949 and the same was accepted and came into force since 26th January 1950. From then to today, Indian governments have been working to resolve people's problems and drive them towards a welfare society.

As mentioned, a state can be called a welfare state when it strives for equal distribution of resources to every citizen without discrimination. The preamble of the Indian constitution promises to the people of India to secure all Justice, Liberty, Equality and Fraternity in all walks of life. The fundamental rights granted Indians

certain rights for their overall development. Fundamental Rights are justiciable in nature, which allows a person to move the courts to enforce their fundamental rights if they are violated. This shows the commitment of the Indian constitution to the wellness of its people. Here are some provisions that allow India's citizens to enjoy their rights for their all-round development. Article 14 – *“Equality before the law and equal protection of laws”*; Article 15 *“prohibits discrimination based on religion, race, caste, sex or place of birth”*; Article 16 – *“Equality of opportunity in matters of public employment”*; Article 17 – *“Abolition of Untouchability”*; the Article 21 – Right to life; Article 21A – Right to elementary education; Article 23 – *“Prohibition of traffic in human beings and forced labour”*; Article 24– *“Prohibition of employment of children in factories”*, etc.; Article 25-28 – *“Right to Freedom of Religion”*; Article 29-31 – *“Rights for minorities to protect their culture and traditions”*.

Due to the unjust caste system in India, a section of people was named untouchables and made to live away from society. They were not allowed to get an education, possess property, and live with dignity; due to the purity and pollution attributed to their status, they were made untouchables and were deprived of fundamental human rights, i.e. to touch and to be touched (Ghanshyam, S., Mander, H., Thorat, S., Deshpande, S., & Baviskar, A: 2006). Due to their outcast position, the Dalits were the most deprived people in Indian society (Micheal, S. M: 2007). Indian constitution was a hope for their enhanced well-being because it provided the right to equality, equal opportunity, an education, and to live with dignity and follow their desired religion.

The Constitution of India, with its inception, abolished the practice of untouchability and made its practice a punishable offence, which was enshrined in the constitution,

resembling the welfare state character of India. The parliament enacted these constitutional mandates based on the provision to let Indians live satisfactorily.

These and other equally excellent and lofty aspirations crystallised in our constitution's Directive Principles of State Policy, which are an integral part of the constitution and point the way to desired action. The framers of the Indian Constitution strived to achieve a welfare state by adding these Directive Principles in Part IV of the Constitution inspired by the constitution of Ireland (Basu D. D: 1991). These principles are endeavoured to build a social welfare state, and India has made various attempts to put the Directive Principles into practice as instruments of instruction in the country's governance. While making laws for the people, the legislatures must keep these directives in mind. They are considered fundamental in the governance of the country. The framer of the Indian constitution states that DPSPs' are very useful in establishing a welfare society in socio and economic terms. The Directive Principles were categorised as social, economic, social security, and community welfare directives to the government to make legislation for the socioeconomic well-being of its people. The DPSP of the Indian constitution contained provisions for that means.

Article 37 directs the government to take necessary measures for the well-being of its employees and workers from all walks of life; this article directs governments to be model employers¹. Article 38 (1) states that the state shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political shall inform all the institutions of national life. Article 38 clause (2) According to the law, the state must work

¹ < <http://www.legalservicesindia.com/article/article/concept-of-welfare-state-and-its-relevance-in-indian-scenario-507-1.html>>

especially hard to reduce economic disparities and make every effort to end disparities in status, resources, and opportunities, not just between individuals but also between groups of people who live in different communities or have different occupations.

Article 39 - The state shall, in particular, direct its policy toward ensuring that: (a) the citizens, men and women, equally have the right to an adequate means of subsistence; (b) ownership and control of the community's material resources are distributed in a way that best serves the common good; (c) the operation of the economic system does not result in the concentration of wealth and means of production to the detriment of the common good; and (d) there is equal pay for equal work for both men and women; (e) that citizens are not forced by economic necessity into occupations that are not appropriate for their age or strength; (f) that children are provided with the opportunities and resources they need to develop healthily as well as conditions of freedom and dignity; and (g) that children and youth are protected against exploitation and moral and material abandonment.

Article 41- The state is required to make sufficient provisions for safeguarding the right to labor, education, and public assistance in cases of unemployment, old age, sickness, and disability, as well as other unjustified desires, within the limits of its economic capabilities and level of development. According to Article 42, the government must establish policies to ensure fair and compassionate working conditions and maternity leave. According to Article 45, the state shall make every effort to provide free and obligatory education for all children up until the age of fourteen within 10 years of the Constitution's start date. According to Article 46, the state must take special care to advance the economic and educational interests of the

weaker groups of the population, particularly the Scheduled Castes and Scheduled Tribes, and must shield them from exploitation and social injustice.

There is a unique character with DPSP, unlike the Fundamental Rights. The DPSPs are not justiciable; hence, people cannot move the courts to implement any of the provisions in Part IV of the Indian Constitution. Their implementation merely depends on the availability of financial resources with the governments. Their implementation depends on the governments' discretion, even though there are incidents where the honourable Supreme Court of India directed both the Centre and the States to implement directive principles linking them to the provisions in the Fundamental Rights chapter (Basu, D. D: 1991). In the famous case of 'Bandhua Mukti Morcha vs Union of India' (1984), delivering judgment in the case of PIL filed by an NGO regarding the problems of quarry workers in Haryana, the honourable court directed the state government of Haryana by remembering the labour legislations such as Bonded Labor (Abolition) Act and the Minimum Wage Act, to take necessary actions for the welfare of the workers².

The respective court also linked the problem of workers with the constitutional obligation of 'Right to Life with Human Dignity' under Article 21. Then, the state government could not implement the acts and the directives under Article 43 of DPSP. Article 21, a justiciable right, includes the right to shelter, food, and livelihood. Though it did not find a place in DPSP, when it is linked with the provisions of DPSP, it also will become justiciable. There are such instances where the courts responded and mandated the governments to implement the provisions of DPSP.

² <http://www.legalservicesindia.com/article/article/concept-of-welfare-state-and-its-relevance-in-indian-scenario-507-1.html>

In another PIL filed by the Consumer Education and Research Centre in 1995, the Supreme Court of India instructed the state government to provide compulsory health insurance to every employee of the Asbestos industry by saying the workers' health also includes enforcing their Right to Life in *Olva Tellis vs Bombay Municipal Corporation* (1985) Supreme Court mentioned that the right to life included the right to livelihood³. So, there will be no space for negligence on the part of governments in implementing constitutional mandates if the public is vigilant. There were incidents provisions of directive principles that were added to the Fundamental Rights to make them enforceable through the governments. Article 45 in DPSP directs that the state shall endeavour to provide, within ten years from the commencement of the constitution, free and compulsory education for children between the ages of 6 and 14 years.

Later, in 2002, by the 86th Constitutional Amendment Act, Article 21A was inserted in Fundamental Rights by making providing elementary education mandatory with the governments (Sharma, B K: 2015). In the famous *Minerva Mills* case in 1980, the highest court directed that the Indian constitution be founded on the bedrock of the balance between the Fundamental Rights and the Directive Principles of State Policy for paving the way for the social revolution towards establishing the welfare state.

Planning and Welfare State in India:

From the first day of its independence, the Indian government has considered reducing the social disparities prevailing in our society and bringing the vulnerable into the sphere of developed sections. The five-year plans and the programmes,

³ <http://www.legalservicesindia.com/article/article/concept-of-welfare-state-and-its-relevance-in-indian-scenario-507-1.html>

schemes, and projects reveal the dedication of the Indian government to render welfare services towards the deprived sections. The welfare state is usually expected to be achieved through central planning by the government. We in India have adopted the twin ideals of planning and democracy. It means drawing up a scale of preferences and priorities in the economic sphere. This is further credited with distributive justice (Satyabrata Ghosh: 1954). India's first Five Year Plan concisely states that 'social service's aim in the past was essentially curative, and efforts were directed towards the relief for people with disabilities and the uplift of the underprivileged sections of society. It is now essential to maintain vigilance over weakness and strain in the social structure and to provide against them by organising social services' (Satyabrata Ghosh: 1954). The aim of all 'social work now has to be the gradual rehabilitation of all weak, handicapped, and anti-social elements—five-year plans to provide free primary education to every child up to 14 years' (Ibid).

The welfare activities in India include state assistance to education, measures adopted for promoting public health, and community development projects. The five-year plan was an effective instrument to better our lot states the state object and program of welfare: 'the object of social welfare is the attainment of social health which implies the realisation of such objectives as adequate living standard, the assurance of social justice, opportunities for cultural development through individual and group expression, and readjustment of human relations leading to social harmony' (Satyabrata Ghosh: 1954). Plan's objective further discusses the principal social welfare problems relating to women, children, youth, the family, underprivileged groups and social vice. It says that there are several underprivileged communities, such as the Scheduled Castes, Scheduled Tribes and other backward classes, including criminal tribes. The problems of poverty, ill health, and lack of

development opportunities affect them more significantly than any other section of society (Gupta, p.20).

The governments also tried the implementation of the DPSP according to the available financial resources: five-year plans to implement the developmental activities and a programme named Universalization of Elementary Education (UEE) to make education available to each child⁴. Further, various land acts of reform were passed in this regard to grant property ownership rights to the less poor so they may improve their financial situation.. And land distributed to SCs, STs and other landless poor. The Minimum Wages Act of 1978 and the Equal Remuneration Act of 1976 were some of the actions taken by the governments. In 2001, another programme was launched with the name “Sampoorna Grameen Rozgar Yojana” to attain the objective of gainful employment for the rural poor. The Panchayati Raj institution involved people in the country’s political process. The governments started schools, public health centres, employment schemes, and subsidies to enhance the people’s status.

The objective of attaining equality and freedom through Fundamental Rights and Directive Principles of State Policy also resembles. The constitution of India not only grants equality to all deprived sections but also empowers the state to adopt measures of positive discrimination in favour of certain sections of our society (Ibid, p. 13). To attain the objectives of the Constitution of India and to make Indian society a just society, the subsequent governments are trying to eliminate the social evils and unjust divisions through their policies and programmes.

While planning for Five Year Plans, the planners considered the social evils as most urgent and planned likewise to eliminate the existing problems in our society. The

⁴ <http://www.legalservicesindia.com/article/article/concept-of-welfare-state-and-its-relevance-in-indian-scenario-507-1.html>

state of India, through its governments, assumed the responsibility for the wellness of India's population as a whole and the deprived in particular. Social welfare has assumed an essential place in planning for the future of India because the majority of India's population was deprived and living under humiliating conditions. Hence, in such circumstances, without considering most people's problems, planning for development is worthless. As utilitarianism defines, the highest happiness of the society will make that society called a welfare society.

Since the early years of Independence, governments have started welfare measures. The constitution provides Directives to the governments to consider people's social and economic equality while planning for India. As per the constitutional directives, the planning and programmes for welfare were shaped by stages in five-year plans(ibid p.234). In that sense, the first three five-year plans are the most important. Before independence, organised social welfare was a dream—a few voluntary and religious organisations providing limited services for poor women and children(ibid p.222). But after the Independence, social justice has become a primary objective, and removing obstacles to equality and enhancement of society has become essential to the governments. And providing social welfare has come to the forefront of the list of priorities of the governments. Not only that but due to the Westernization of education, people came to know the duties of the state as well as the rights of citizens. It knows that they now demand welfare benefits as a matter of right and justice but not as charity from the state (Rogers, James Allen :1972). They emphasise that the state must and should provide welfare measures for the betterment of citizens. To provide welfare measures to its citizens, India adopted democratic polity.

Any social welfare program is a set of social services initiated to meet the unique needs of individuals and groups who, because of social, economic and political handicaps, certain community services have traditionally been denied the use value of their services. Social welfare in India means developing human and other resources to promote a better standard of living to establish a social order in which all sections of the population will be given uniform consideration in their quest for security and equality in rural and urban areas (Gupta, S:1989). Welfare and equality are means to change socio-economic relations in our society and achieve India's constitutional values.

The constitution of India directs the government not to show any disparity between its citizens because a welfare state cannot adopt an attitude or policy of indifference to the challenge of social inequality and economic injustice, and its organs are paralysed without it (Gupta, S:1989). Most deprived sections very much require the welfare measures of any state of society because their deprivation is caused by the societal wrongs done towards them in the past. As a result of the social disparities, a section of the population needs to catch up in all spheres of development. This is the prime responsibility of a state where the democratic system of government is established to bring those sections of people onto the level of other privileges.

The state should take the responsibility to stretch its hand toward them to bring them into the developed section of the population. Because they are being deprived, they are purely dependent on the services rendered by the governments, and the government is the only hope for them to develop in all spheres. It is the government's responsibility to provide them with the required needs that are unavailable to them, which have been made way for them for centuries. Before providing and planning for welfare measures, the state should recognise the target groups, i.e. what are the

groups in need of public welfare and what are their necessities and also should prioritise among them which group is in worst need. The criterion taken to find out the target groups should be honest and keep the view of the welfare of society as a whole. The state should plan its programmes for welfare not only to remove the existing problems but also to keep in mind that new social problems should not arise in the future and the present. India's social history reveals that India is a home for people belonging to diversified communities.

Most importantly, the people in India are divided into several castes and sub-castes, and a hierarchical social order exists in India. This is unique to the sub-continent, where people are divided based on their birth and worthiness. This kind of social segregation can be found nowhere in the world. Due to this social stratification in Indian society for centuries, a section of people has been reduced to a status of serfdom. They are deprived of all the social values and are at the end of the row in receiving social benefits. Due to their societal position, this section of people lagged in all spheres of development for whom the state welfare provisions are mandatory for their development. Unfortunately, this social division is ratified by the existing religious scripture and traditions.

So, people from whom religion cannot be avoided must strictly follow the social division. Not only by caste, but Indian society is divided in terms of cultures, regions, religions, languages, etc. But among these, all caste division is much more dangerous because it victimises a section of India's population and also makes them handicapped from all the spheres of development. So, as said, India is a diversified country in two senses, i.e. Positive and Negative.

People of various castes and religions, regions, traditions, and cultures live in harmony in the name of a single nation, i.e. Indians. This is a positive side of India's diversity. But there is another shade which is deliberately ignored by mainstream society and governments while describing India: though there is diversity prevailing in India regarding several religions, regions, traditions, cultures, languages, castes and tribes, people are not living in harmony and happiness. Caste disparities still prevail among the people. Atrocities against outcasts or Dalits, officially named scheduled Castes, are common in Indian society. And we are every day witnessing attacks in the name of religion, killing, butchering and in the name of moral policing, honour killings and rapes of women, particularly Dalit women, are becoming a common phenomenon in our society even today after almost seven decades of independence. When people live under such humiliating conditions, how can we call Indian society enriched with diversity? Of course, India may be diverse, but people are not living with the name of India as a whole. The division among people is not healthy, and it is unjust in nature. Almost all studies and research reveal that Indian society is diversified, but each section has problems.

The framers of the Indian constitution enshrined all the values that led India towards establishing a welfare state. The Constitution of India contains all the required provisions to lead its people out of vulnerability. After independence, the state took all the responsibilities of its people to provide them with all necessities for their enhancement. Likewise, it earned the character of a welfare state. There are provisions enshrined in the Indian constitution for developing Dalits, Women, Children, Youth, Workers, Unemployed youth, and Minorities. But the well-being of its people merely depends on how the succeeding governments are implementing the constitutional obligations. Here lies the need to identify the immediate problem and

the worst victim. Then, only one can expect the welfare services to reach the absolute need to bring them to par with other privileged sections of society. It is identified that the following section of people in India is the most deprived among all other sections of people. They are Dalits (Scheduled Castes), Women, and Children.

Welfare State in India and Women:

Though women have been given dignified positions in theoretical importance as the religious scriptures describe for the wife who was defined as *Arthaangi*, in practice, she had been submissive to the male member. She was regarded as merely a moveable property without a single right⁵. Gradually, society became patriarchal, and women became degraded entities compared to men. It is said that women are considered mere machines to produce children and take care of the household. It is made that women are meant to serve the men. Over time, codes of conduct were also prepared for women. As a Hindu lawgiver, Manu said, 'Women should be protected by their father in childhood, by her husband in youth, by her son in old age'. Women were thus made dependent on men and made that their lives should end under the roof of men but not independently of their own (Nongbri, Ibameai: 2016).

It is said that women enjoyed a lower status than men, who had no rights in family, community, religion, politics, etc. The religious authentication of the position of women made even women believe that their position is secondary compared to men; according to B.R. Ambedkar in his article titled, 'The Rise and Fall of Hindu Women' the root cause for the sufferings of Hindu women is those of these religious

⁵<http://www.yourarticlelibrary.com/essay/women-essay-on-the-position-of-women-in-india/31314/>

scriptures.⁶ Women were made to accept their lower position by showing religious sanctions. It is evident from the incidents that B.R. Ambedkar, as the first Union Law Minister, introduced legislation named the “Hindu Code Bill”. This bill was meant to grant specific rights and freedoms to women in India, not only Hindu women. According to the Hindu social order, women should not obtain knowledge. They are not permitted to go to school and study. Only men were allowed to get an education through that knowledge.

Constitutional Welfare Measures for Women:

Indian Constitution’s Preamble reveals the goals and objectives of the Indian state towards its citizens, particularly those from the marginalised, including women. The preamble says there must be Equality, Justice, and Freedom without discriminating on any ground, including gender. And the following provisions also reveal the commitment given by the Constitution to the welfare of women. Provisions under Fundamental Rights (Part III): Article 14 guarantees equality before the law and equal protection of laws to all men and women within the territory of India; Article 15 prohibits discrimination against any citizen on grounds only of sex. This empowers the state to make any special provision for the emancipation of women; Article 16 guarantees equal opportunity for all citizens in all matters relating to employment or appointment to any office under the state.

Provisions State Policy states that Article 38 provides that the state secure a social order to promote the welfare of the people; Article 39 (a) provides for the adequate livelihood for both men and women equally. Clause (d) of the same article provides equal pay for equal work for both men and women, and clause (e) provides for the

⁶<http://www.indianet.nl/pdf/StatusDalitWomen.pdf>

health and strength of workers, both men and women. Article 39 (f) provides equitable justice through free legal aid. Article 41 assures the right to work, education, and public assistance in case of unemployment, old age, sickness and disablement, and other undeserved wants. Article 42 provides for just human conditions at the workplace. Article 43 provides for provisions for workers and living wages for them. Article 45 directs the state to provide free and compulsory education to all children (which includes girl children). According to Article 47, governments should raise the level of nutrition and people's standard of living and improve public health (Basu, D.D: 1991). Constitutional provisions and the series of welfare legislations have accelerated the process of emancipation of women.

Further, the following legislative measures have been taken after independence (Gupta, S: 1989). Particular Marriage Act (1954) emphasised divorce by mutual consent. The Hindu Marriage Act (1955) and the Hindu Succession Act (1956) introduced essential changes. In conformity with the principle of equality of sexes recognised by the constitution, the daughter is now given equal states and equal rights over the property of their parents, Hindu Adoption and Maintenance Act (1956), Hindu Minority and Guardianship Act (1956), Suppression of Immoral Trafficking in Women and Girls Act (1956) – made protective measures to contain the illegal human trade.

The Dowry Prohibition Act (1961), The Maternity Benefit Act (1961), the Medical Termination of Pregnancy Act (1971), the Equal Remuneration Act (1976), Criminal Law (Amendment) Act (1983), Indecent Representation of Women (Prohibition) Act (1986), Commission of Sati (Prevention) Act (1987), the Protection of Women from Domestic Violence Act (2005) are the legislative measures taken by the government of India for the welfare of women. Along with these legislative measures, there are a

few notable initiatives for Women, such as the National Commission for Women (NCW) in January 1992 as a statutory body to study and monitor all matters relating to the constitutional and legal safeguards provided for women and to review the implementation of programs meant for women, the enactment of 73 Constitutional Amendment Act for providing political empowerment for women in local government, i.e. Panchayats Raj.

In 2001, the Department of Women and Child Welfare prepared a National Policy for the Empowerment of Women to attain women's advancement, development and empowerment. For the Social and Economic Development of Women, the centre has set up the Department of Women and Child Development. This department is implementing the following schemes for women.

Swayamsidha - This programme is an integrated scheme for developing and empowering women through the SHGs. ***Swashakti Project*** - aims to increase women's access to resources for a better quality of life through time reduction devices, providing health and education services, and imparting skills to women for income-generating activities.

Support to Training and Employment Programme for Women - It provides new skills and knowledge to poor women in agriculture, animal husbandry, dairying, fisheries, sericulture, handlooms, handicrafts and khadi and village industry sectors of employment. **Swavalamban** - This scheme also provides training and skills to women to enable them to obtain employment or become self-employed.

Hostels for Working Women - Under this scheme, financial assistance is provided for the construction and expansion of hostels for working women

Swadhar - This scheme provides integrated services to women who are not getting support from their families, such as Widows, prisoners released from jail, survivors

of natural calamities, women/children rescued from brothels and other places, victims of sexual exploitation, etc. This scheme provides food, clothing, shelter, health care, counselling, legal aid, and rehabilitation through education awareness, skill formation, and behavioural training.

Rashtriya Mahila Kosh - This is a national credit fund for women. This is meant to facilitate credit support systems and microfinance for poor women to start such income-generating schemes as agriculture, dairying, shop-keeping, vending and handicrafts. Along with the few programs mentioned above, schemes, and legislations, there are many initiatives for the welfare and wellness of women in Indian society. Even today, every day, we are witnessing atrocities against women in general and Dalit women in particular. Sometimes, the implementing agencies of law and order, i.e., the police, also commit atrocities on Dalit women. The programs for what they are aimed at are going in vain due to evils like bribery, irregularity, selfishness and irresponsibility of the executive, judiciary, and legislature. Everyone is responsible for the increased crime against women. Kidnapping, Raping, illicit business with women, abduction, domestic violence, dowry killings, and honour killings are all types of crimes against women. Every two minutes, a case registered violence against women. For a country dreaming of the complete welfare of its citizens, just planning and releasing funds is not sufficient. Still, the implementation is much more critical in the case of vulnerable sections like women, particularly Dalit women.

The welfare schemes for women must deliver all benefits that will help them enhance their social, economic, political and cultural status. In the first five-year plan, Rs. 4 Crores was made available for the programs for women and children and grants to voluntary bodies working for their emancipation (Gupta, S: 1989) From them, crores

of rupees in the following five-year plans were allocated and released to develop women's welfare. However, still, we are discussing the backwardness of women. Indeed, women were not enhanced during the years after attaining independence, and women entered into all fields, including Politics.

Today, we can find them everywhere, but we should understand how they are in every field and how secure they are. It is much essential. Why Dalit women and Tribal women are still facing atrocities? Why are most women from these two communities facing the threat of rape even after implementing these many welfare schemes and programs? Does this mean the problem lies somewhere away from the development in politics, academics, cinema, and technical fields? More effective measures must answer questions like these. As Dr. B.R. Ambedkar rightly states, “I measure the development of a community by the development achieved by women.” This is important for any society to work for the welfare of women in all spheres. According to the Census of 2011, the women’s population is estimated at 586.5 Million (1210.2 total population). A positive growth of 18.12% from the previous census year, 2001. This is almost half of India’s total population, so giving importance to women’s empowerment and wellness is the responsibility of the state and government.

Welfare State in India and Child Welfare:

India has a vast child population, constituting about 41% of the total population. So here the question is: Why is welfare needed for children? Today’s Children Are Tomorrow’s Citizens, and children's well-being results in any country's bright future. It is well acknowledged that investment in human resource development is a

prerequisite for any country's progress. Hence, improving children's well-being is very important for countries like India.

However, there is no unique definition for whom to be considered as a child. Different legislations defined a person's age to be considered a child differently. UNCRC (the United Nations Convention on the Rights of the Child) defines 'A child means every human being below 18 years'; the Indian Penal Code (IPC) states that no child below the age of 7 years may be held criminally responsible for an action (Section 82 of IPC); Article 21 (a) of the Indian Constitution, which made children's right to education a Fundamental Right, says that all children between the ages of 6 and 14 should be provided with free and compulsory education.

Article 45 of the Indian constitution, which directs the state for the educational development of weaker sections, says that the governments should provide early childhood care and education to all children below the age of 6 years; Article 51 (K) makes providing education with a parental duty towards their children. It states that the parents/ guardians of children between 6 and 14 should provide them with education opportunities. According to the Factories Act 1948 and Plantation Labour Act 1951, a child must complete 15 years of age. According to the Child Labour (Prohibition and Regulation) Act 1986, a child has not completed 14 years of age; the Juvenile Justice (Care and Protection) Act, 2000 defines a child as someone who has not completed 18 years. According to the Prohibition of Child Marriage Act 2006, a male does not reach maturity until he is 21, and a girl does not reach maturity until 18. The Hindu (Adoption and Maintenance) Act, 1956, and Hindu Minority and Guardianship Act, 1956 also authenticated the majority mentioned above concept. The Census of India considers persons of age 14 years as children.

Most of its population includes children, keeping children's importance and development as a resource to the country. The government of India Ministry of Human Resource Development (MHRD) was established in 1985 as a separate ministry to look after the development of primary, secondary and higher education of Indian children. Child welfare refers to the total well-being of the children. It includes all services needed to ensure the children's physical, emotional and social potential development. The welfare services required for the children for their overall development are health, education, recreation, etc. All the activities concerned with social welfare directly or indirectly impact the welfare of a child by changing his family and social environment.

Nurturing children with definite health care and education will result in the brightness of the future of society. Providing adequate services during childhood as a positive measure to counteract the development of abnormal patterns of behaviour in life is a recent trend. It is firmly established now that the welfare services for children help children grow into happy and stable individuals and minimise the need for elaborate social welfare programmes for the adult group.

India is among the countries where the child mortality rate is alarmingly high, and this must be contained because when children die in their childhood, the country's future will be a question mark. This problem attracted the eyes of planners and policymakers in India, and they made programmes to reduce the child mortality rate. Child mortality is often considered the best barometer for social and economic progress. According to estimates, approximately 1.83 million people below five die annually in India⁷. This kind of death happens mostly in sections of people belonging

⁷<https://www.savethechildren.in/news/child-mortality-in-india>

to socially and economically backward. This is because of the lack of medical and nutritious facilities available for the children of these communities.

According to the sources, one-third of the world's malnourished children live in India, and more than two-thirds of infants die in their early first month. Almost 90 per cent of these deaths are caused due to easily preventable diseases like pneumonia and diarrhoea. India is one among the many countries where child malnutrition is severe, and malnutrition is a significant problem for child mortality in India. Child Labour is one of the dangerous problems children face because of the financial backwardness of their parents. There was an increase in the rate of child labour during the census decade of 1991- 2001. During the next decade (2001 to 2011), there was a decrease in child labour in India. But even today, this is a danger for having that massive amount of children out of school.

Table 1 Year wise Child Labour Cases

Sl. No	Year	No. of Child Labor
1.	1991	1,12,85,349
2	2001	1,26,66,377
3.	2011	82,84,81

(Source: NCPCR Report, 2014. <http://ncpcr.gov.in/showfile.php?lid=930>)

Child labour denies the child their fundamental right of Right to Education. Lack of education means no future, unskilled jobs, and exploitative wages, which again leads to high poverty and low quality of life, which vice versa leads to the country's underdevelopment. School dropout is a significant problem for the educational development of Children in India. This is caused due to the financial backwardness of their parents and their seasonal migration in search of livelihood.

In the early days, the government of India started planning and framing programmes for the overall development of Children. Though the dropout rates have decreased over the years, this is still a significant problem at the government level. Because education after food, clothing, and shelter is the fourth necessity of people with which they can enter into every sphere of development. Keeping this in mind, the Parliament of India in the year 2000, by the 86th constitutional amendment, added Article 21 (A) to the list of Fundamental Rights for providing compulsory education for children between the ages of 6 and 14 years, an enforceable right. Most of the dropout rates are noted in the case of children of scheduled castes and scheduled tribes, and this must be met with special care and protection for the educational development of these children.

Constitutional Provisions for the Development of Child Welfare:

The Constitution of India includes several provisions for protecting and developing children. Article 14 provides that the state shall not deny any person equality before the law or the equal protection of laws within the territory of India; Article 15 (3) states that Nothing in this Article prevents the state from making a special provision for women and children; Article 21 provides that no person shall be deprived of his life or personal liberty except procedure established by law; Article 21 (A) directs the state shall provide free and compulsory education to all children of the age of six to fourteen years in such manner as the state may by law, determine; Article 23 prohibits the trafficking of human beings and forced labour. Article 24 prohibits employment of children below the age of 14 years in factories, mines or any other hazardous occupation. Clause (e) and (f) of Article 39 provide that the state shall, in

particular, direct its policy towards securing to ensure that men and women and tender age of children are not abused and are not forced by economic necessity to enter avocations unsuited to their age or strength.

The children are given opportunities and facilities to develop healthily and in conditions of freedom and dignity, and the children and youth are protected against exploitation and moral and material abandonment. Article 45 envisages that the state shall endeavour to provide early childhood care and education for all children until they are six years old. From 1974 to the recent National Policy on Children, 2013, the government of India, with the name National Policy for Children in 1974, reiterated its commitment towards the development of Children (Markandan: 1987).

Further, the Integrated Child Development Service (ICDS) was launched for the integrated development of children as the world's most extensive child development programme aimed to enhance health, nutrition, and learning opportunities for infants, young children, and their mothers. The Ministry of Women and Child Development was assigned to implement this programme. Under this programme, services are provided at a centre called 'Anganwadi', a courtyard play centre in the village. The services available with this scheme are Supplementary Nutrition, Immunization, Health Check-up and Referral Services, Pre-School non-formal education and Nutrition and Health education. This is a centrally sponsored scheme with 100% central funds but implemented by the state government.

Prime Minister Gramodaya Yojana and Nutrition Programme for Adolescent Girls being implemented. National Nutrition Mission (NNM) was set up in 2014 as a policy direction to concerned government departments for addressing the problem of malnutrition on a war scale. Further, the Ministry of Health and Family Welfare is implementing a Reproductive and Child Health Programme to provide adequate

maternal and child health care and micronutrients for vulnerable groups. The Ministry of Health and Family Welfare is also implementing the Pulse Polio Immunization Programme to enhance immunisation among children.

To attain the goal put forward by MDG- 2, Sarva Shiksha Abhiyam (SSA) is being implemented by the Department of Education to improve the infrastructure and quality of children's education. The Department of Education is also implementing the National Programme for Education for Adolescent Girls for the educational development of girl children. Mid-Day Meals Scheme is being implemented to contain the increased dropout rates due to the problem of hunger. Ministry of Social Justice and Empowerment implements a programme called Integrated Programme for Street Children, which aims to prevent the destitution of children and facilitate their withdrawal from the streets. The main target of this programme is to enhance the opportunities for children without home and family ties.

This programme also aims to protect destitute children from vulnerability, abuse and exploitation. This department also implements an Integrated Programme for Juvenile Justice to care for children in difficult circumstances and when children conflict with the law. Three pilot projects are being implemented for combatting the trafficking of women and children for commercial and sexual exploitation under the sanction of tradition: the pilot project for combatting trafficking of women and children for commercial and sexual exploitation in the source of areas and the pilot project to combat trafficking of women and children for commercial and sexual exploitation in destination areas.

The Parliament of India made legislation for the welfare and protection of children, and the following are a few of the legislations made by the Parliament of India. Factories Act, 1948; Bonded Labour System (Abolition) Act, 1976; Child Labour

(Prohibition and Abolition) Act, 1986; SC, ST (POA) Act, 1989; Pre Natal Diagnostic Techniques Act, 1994; Persons with Disabilities Act, 1995. These are the legislative measures for the welfare of children as a whole.

However, the needs of Dalit children are unique and very different from the problems of all children. Dalit children face problems both from caste untouchability and as a result from poverty. Due to the parent's poverty, Dalit children face problems regarding lack of education, health facilities, and malnutrition. There are incidents where Dalit children are forced to clean toilets in the schools by their upper caste teachers. Clear-cut evidence shows that Dalit children are put away from school leadership positions; They are awarded marks lesser than their upper-caste friends.

Dalit children are not allowed to sit in front rows or the front row during morning prayers in the schools. Upper-caste children don't sit with the Dalit children in the classroom. There is evidence that during mid-day meals, Dalits and upper-caste students are made to sit separately in schools. Unfortunately, the teachers themselves are practising these kinds of untouchability practices. So Dalit children face multiple problems even from the beginning of their lives. Dalit children are the first to be served with child welfare measures, and special programmes must be taken up to meet their unique needs.

Welfare State in India and Dalits:

Dalits is a name used to mention the Scheduled Castes (The official name for depressed castes in India). Indian society is unique, where people are divided based on their birth in a particular caste. We cannot find these kinds of human segregation anywhere in the world. The caste system divided Indian society into four major castes and hundreds of sub-castes. Due to this caste hierarchy, people in the upper strata

enjoyed a lot of rights and privileges without participating in the production process. The lower caste serves the upper castes without asking about their privileges and rights. Menial jobs are attributed to them, and they are treated as the lowest of the low in the latter of the caste system. Because they are doing all the cleaning and menial jobs, they are treated as unclean, and the purity and pollution are attributed to them.

As untouchables, they were put away from society and made to live outside the village and should not enter the main village. They should not wear good clothes, should not celebrate any of the occasions in marriage, and should not wear footwear. There is an extensive list of codes of conduct for untouchables. This purity and pollution got authentication from the Hindu religion. All the Hindu scriptures support the concept of untouchability. The Dalits are not allowed to hold any office of authority in the village; they should not enter the temple and are denied entry into schools and familiar places. Due to the modernisation of society, untouchability also started changing its forms. According to the studies, upper-caste people practise more than 140 forms of untouchability against Dalits⁸. For centuries apart from untouchability practices, other atrocities like killings, victimisation of crimes, and rape of Dalit women and girls have become common in our society.

Due to these caste practices, which include untouchability and other atrocities on Dalits, they are becoming underprivileged. They are disabled in terms of social, economic and political. They are away from development because they lack schooling facilities, financial resources, and political resources. They are victims of past social, economic, religious and political atrocities (Pathak S.N, Pandey S.P: 2008).

⁸Above Hundred forms of untouchability and discriminations
<https://karthiknavayan.wordpress.com/2013/05/07/above-100-forms-of-untouchability-and-discrimination/>

Society as a whole is developing without the development of Dalits. Poverty is the social evil that affects the lives of Dalits. Due to a lack of economic resources, they are left with no medical, educational or recreational facilities. They cannot afford the corporate services which private firms offer. So, they are left with no choice but to depend on the services provided by the government or state.

After independence, while making the constitution, the founding fathers held in reserve the urgent need of the society and incorporated provisions according to that. By understanding the ill effects caused by the caste and the practice of untouchability, the new constitution prohibited the practice of untouchability. It made its practice in any form an offence (Article 17).

Due to the discrimination, Dalits and other underprivileged communities people in India faced many hardships in their course of life. They are away from development, and they are at the end of last place in the receiving line, so with a dream to bring them, equal other privileged classes, the Constitution of India by Article 14 gives a right to equal protection under the law and equality under the law for everyone right to equal protection under the law and equality under the law for everyone. Article 15 prohibited all forms of discrimination. Article 15(4) states that despite the right to equality, the state may make special provisions for the welfare of socially and economically backward classes. Article 16 of the Indian Constitution mandates that the state shall not discriminate against people in any form in the appointments to employment and educational opportunities.

According to Article 46 of the Constitution, the State must protect the educational interests of the weaker section of society, the Scheduled Castes and Scheduled Tribes (SCs/STs). Article 338 provides for the establishment of the National Commission

for the Scheduled Castes and Scheduled Tribes, which is assigned such duties as to investigate and monitor all matters related to the safeguards provided for them in the Constitution; to advise on the planning process of the development of SC/ST; and to recommend suitable measures for the effective implementation of these safeguards and for the protection, welfare and advancement of these sections.

Article 275(1) of the Constitution makes provision that the Union of India shall make grants to States for implementing welfare schemes in Scheduled Areas and for Scheduled Tribes. Article 38 directs the state to ensure a social order to promote the welfare of the people. Article 46 directs that the State shall promote with special care the educational and economic interests of the weaker sections of the people, particularly the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and exploitation.

Measures for the Welfare of Scheduled Caste (Dalits):

During the post-independence period, despite many provisions for the overall development of Dalits, the living conditions of the Scheduled castes (Dalits) were worse than those of other communities. The Benefits of various development programmes and schemes did not reach the real neediest and worst societal affected. They still live Below the Poverty Line (BPL) and have low economic status and poor assets. Poverty is one of the reasons for the backwardness of Dalits in every sphere of development. The depressed economic conditions will lead to illiteracy, social immobility and loss of personal freedom and development. As a result, the people of such depressed economic conditions will be in the last position in receiving social, economic and political values (Kumari, K. R. 2008). It was realised that the development strategy of the disadvantaged groups would have to be based on

comprehensive economic and human resource development (Pathak S.N, Pandey S.P: 2008).

The planning must be according to the people's immediate needs to bring them on par with the other sections of society. To realise the objectives of the Indian constitution, based on Articles 38, Article 39 (a), (b), (c), the government of India has set up the planning commission to look after the task of achieving the all-round development of the people with particular emphasis on social justice and economic equality. The Planning Commission made separate financial allocations through its five-year plans to achieve the objectives. It formulated specific socio-economic programmes to improve the status of scheduled castes in the country (ibid p.13).

The first two five-year plans implemented welfare programmes to improve scheduled castes' educational and economic status. During the fifth plan, some objectives and strategies were adopted, and attempts were continuously made to accelerate the pace of development of scheduled castes. With the same objectives as the fifth plan, the Special Component Plan (SCP) was introduced during the sixth plan period. During the Seventh plan, the same plan was implemented. During the 8th plan, particular emphasis was laid upon narrowing down the gap in the levels of development of the Scheduled castes and other deprived sections of society with a hypothesis that by the end of the century, these disadvantaged groups might be brought as par with the rest of the society (ibid p.25). The 9th plan aims to correct the historical inequalities by empowering socially disadvantaged communities like Scheduled Castes, Scheduled Tribes and Other Backward Classes.

Along with the five-year plans, various legislative measures are also taken by the government of India to protect Dalits or Scheduled Castes. Due to the old unjust caste

system and untouchability practices, Dalits remained neglected, exploited and victimised by the upper caste people (ibid p.15). To realise the constitutional obligation, i.e., the Abolition of Untouchability as stated in Article 17 of the Constitution of India, the government of India made the Untouchability Offences Act in the year 1955. This act made all kinds of practices of untouchability an offence. It can be sentenced to six months imprisonment and a fine of 500 rupees, sometimes both for those who impose all kinds of social disabilities on scheduled castes people.

Due to the ineffectiveness of this act, this act was amended in 1976 and compelled the government to make another legislation named the Protection of Civil Liberties Act, 1976. Through this amendment act, more punishments are given for untouchability. In 1989, another act was formulated to protect scheduled castes and scheduled tribes from the practice of untouchability and other social disabilities. The preamble of this POA, 1989 says this act is framed “to prevent the commission of offences of atrocities against the members of Scheduled Castes and Tribes, to provide for Special Courts for the trial of such offences and the relief and rehabilitation of the victims of such offences and matters connected in addition to that or incidental to it.” This act is much more potent than the previous two acts to eliminate dangerous social practices such as untouchability. This act aimed at making Indian society free from the blind and irrational social practices through which a section of the population was previously disadvantaged.

In 1985-86, the erstwhile Ministry of Welfare was bifurcated into the Department of Women and Child Development and the Department of Welfare. Simultaneously, the Scheduled Castes Development Division, Tribal Development Division and the Minorities and Backward Classes Welfare Division were moved from the Ministry of Home Affairs and the Wakf Division from the Ministry of Law to form the Ministry

of Welfare. Later, the Name of the Ministry was changed to the Ministry of Social Justice and Empowerment in 1998. Further, in 1999, the Tribal Development Division moved to form a separate Ministry of Tribal Welfare. 2007, the Wakf unit was moved to the Ministry of Women and Child Development. Since then, the matters related to Scheduled Castes have been under the Ministry of Social Justice and Empowerment. Various central schemes exist for scheduled castes' social, economic and educational development. The following are the schemes mentioned for the development of Scheduled castes.

Pradhan Mantri Adarsh Gram Yojana (PMAGY): This programme was designed for the integrated development of Scheduled Castes. This programme aims to eliminate poverty, achieve universal adult literacy, reduce infant mortality, fully immunisation of children, 100% enrolment rate at the elementary stage, and abolish child marriages and labour. This scheme was revised in 2015 to spread to other states left over.

National Scheduled Castes Finance & Development Corporation (NSCFDC): This scheme aims to assist the SCs in income-generating activities for those living under BPL limits. Through State Channelizing Agencies, RRBs, Public Sector Banks, and other Institutions, programs offer target groups things like low-interest loans, skill training, business development programs, and market support.

Credit Enhancement Guarantee Scheme for Scheduled Castes (CEGSSC): A social sector initiative encouraging entrepreneurship among the scheduled caste population oriented to innovation and growth technologies. This scheme aimed at enhancing scheduled castes' direct and indirect income generation capabilities.

Special Central Assistance (SCA) to Scheduled Castes Sub Plan (SCSP): A central scheme gives 100% of funds to the States and UTs as an additive for their SCPs. This scheme aims to give a thrust to family-oriented schemes of economic development of SCs below the poverty line by providing resources for filling the critical gaps and providing missing vital inputs to make the schemes more meaningful.

Scheduled Caste Development Corporations (SCDCs):

The main functions of SCDCs include identification of eligible SC families and motivating them to undertake economic development schemes, sponsoring the schemes to financial institutions for credit support, providing financial assistance in the form of margin money at a low rate of interest, providing subsidy out of the funds made available to the States under the Scheme of Special Central Assistance to Special Component Plan of the States to reduce the repayment liability and providing necessary tie up with other poverty alleviation programmes.

National Safai Karamcharis Finance and Development Corporation (NSKFDC):

National Safai Karamcharis Finance & Development Corporation (NSKFDC), a wholly owned Govt. of India Undertaking under the Ministry of Social Justice & Empowerment (M/o SJ&E), was set up on 24 January 1997 as a Company "Not for Profit" under Section 25 of the Companies Act, 1956. NSKFDC has operated since October 1997 as an Apex Corporation for the overall socio-economic upliftment of the Safai Karamcharis, Scavengers and their dependents throughout India. The schemes/programmes of NSKFDC are implemented through State Channelizing Agencies (SCAs) nominated by the State Governments/UT Administrations, Regional Rural Banks (RRBs) and Nationalized Banks. The financial assistance is

provided at concessional interest rates to the SCAs/RRBs/Nationalized Banks for onward disbursement to the target group of NSKFDC.

Self-Employment Scheme for Rehabilitation of Manual Scavengers (SRMS): The Self-Employment Scheme for Rehabilitation of Manual Scavengers (SRMS) was introduced in January 2007 to provide alternative occupations by March 2009. However, as this could not be done by the target date, the Scheme was extended up to March 2010, with a provision for the coverage of spill-over of beneficiaries even after that, if required. As per the updated number reported by States/UTs, after the launch of the Scheme, 1.18 lakh manual scavengers and their dependents in 18 States/UTs were identified for implementation of the Scheme. After the enactment of the 'Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013', SRMS was revised in synchronisation with the provision of the Act.

Scheme of Grant in Aid to Voluntary Organizations Working for Scheduled Castes:

The main objective behind the scheme is to involve the voluntary sector and training institutions of repute to improve the educational and socioeconomic conditions of the target group, i.e. Scheduled Castes to upgrade skills to enable them to start income-generating activities on their own or get gainfully employed in some sector or the other. The principle that good voluntary organisations should not only be assisted but also consciously built up has been the guiding spirit behind the formulation of the Scheme. These are the few schemes introduced by the Central government for the economic development of Dalits for social and economic development.

The welfare state involves every level of its citizens' lives on their excellent ness; Indian governments are also can be called welfare governments and the state a Welfare State. The welfare state provides education, housing, sustenance, healthcare,

pensions, unemployment, insurance, and equal wages through price and wage control. It also provides for transportation, child care, social amenities such as public parks, libraries, and other goods and services (Spiro, S. E., & Yuchtman-Yaar, E: 2013). We can observe that the Indian state is also striving to provide all the services mentioned above. Hence, we can call India a welfare state.

However, India is not fully transformed into a welfare state. The reasons are the prevailing corruption practices in the implementation of welfare schemes. The fruits of the programmes are not reaching the real needy of welfare. The government hospitals are inadequately equipped and serve no public health problems; schools run by government institutions are incomplete and not at the level to serve the educational needs of welfare seekers. Slum dwellers in cities all over India signify the migration levels and show the inadequacies in the villages. Violence against Dalits and women is increasing on a large scale.

CHAPTER-II

DALITS IN ANDHRA PRADESH: SOCIO-ECONOMIC PROFILE

This chapter aimed to explain the socioeconomic situation of Dalits, the Scheduled Castes, and the role of the welfare state in Andhra Pradesh (AP). Before getting into the details about Dalits' social, economic and political status, we would like to explain the physical geographical setting of the state.

Andhra Pradesh was formed on 1 November 1956 under the policy of linguistic reorganisation of states in India. It was the first state in the Indian Union to be formed as such. Until 2014, Andhra Pradesh was one of the five big states in India, and it was bifurcated into Telangana and Andhra Pradesh in 2014 due to longstanding separate Telangana agitation. Geographically, the state was divided into three distinct regions, i.e., Andhra, Telangana and Rayalaseema, divided into 23 revenue districts. As a result of the massive public outrage in the Telangana region demanding a separate statehood Telangana region, the state was divided into two states by Parliamentary legislation in 2014: Andhra and Rayalaseema Regions were named Andhra Pradesh, making separate Telangana a full-fledged state (Sabha, L: 2014).

After the bifurcation, Andhra Pradesh has 13 revenue districts, and the remaining 10 districts formed as a separate Telangana. Hyderabad was the state capital of the erstwhile Andhra Pradesh. However, the Bifurcation Act of Andhra Pradesh mandated that AP build its capital city ten years after the legislation came into force. Until then, Hyderabad will serve as the state's capital with separate administrative

setups. The majority of people of Andhra Pradesh speak Telugu as their mother tongue.



(Source: Google Images)

According to the 2011 Census, Andhra Pradesh has a population of 495.77 Lakhs, amongst which males are 248.30 lakhs, and the remaining 247.47 Lakhs were females. Amongst all the 13 districts, East Godavari stands at the top in population with 51.54 lakhs, and Vizianagaram stands at the last position with 23.44 lakhs. Most of the population of Andhra Pradesh still lives in rural areas. Almost 70.6 per cent, i.e., 349.67 lakhs of the total population, still live in rural areas and depend on agriculture and allied activities for their livelihood. In terms of the rural population, East Godavari districts top the list with 74.50 per cent of its total population living in rural areas of the district, and Vizianagaram stands at last in the list with 18.53 lakhs of people residing in villages or rural areas.

The remaining 29.4 per cent, 146.10 lakhs of people, live in urban areas, and most urban living people depend on non-agricultural activities. In terms of the urban population, Vishakhapatnam tops the list with almost half of its population, i.e. 47.5 per cent, 20,35,922 people living in urban setups, and Srikakulam district stands at last in the list with just 4,36,103 urban people. And amongst the total population, 52.22 lakhs are children, of which 26.86 lakhs are boys, and the remaining 25.35 are girls (0-6 years).

Literacy is one of the essential criteria in measuring the progress of a state or a country. The census statistics 2011 say that the state has a 67.4 per cent literacy rate, and almost three crores (2,97,72,532) individuals are literate. However, Andhra Pradesh's literacy rate is much lower than India's average of 74.04 per cent. Amongst the total literates of Andhra Pradesh, 165.01 lakh literates are male, and the male literacy rate is 74.88, which is lesser than the nation's male literacy rate, i.e. 80.90 per cent. Amongst the literates of Andhra Pradesh, 132.70 lakhs of females are literate, and the female literacy rate of Andhra Pradesh is 59.15 per cent, which is much lesser than the male literacy rate of the state and also the female literacy rate of India, i.e. 64.60 per cent. Regarding literacy rate, East Godavari district tops with 71.0 per cent as its literacy rate, and Vizianagaram stands at last in the list with 58.90 per cent as the district's literacy rate.

The total number of females for the 1000 males is considered the Sex ratio, determining the status of the balance of childbirth in a society. The sex ratio is being used to determine the gender gap between males and females. According to the 2011 census reports, the sex ratio of Andhra Pradesh is 996, which is higher than that of India, i.e. 940. In terms of sex ratio, Vizianagaram district tops the list with about

1019 as sex ratio, and Ananthapur district stands at the last position in terms of sex ratio with 977 females for 1000 males.

For a developing state, the Child sex ratio is also essential to determine the human development index. The child sex ratio of Andhra Pradesh is 944, East Godavari tops the list with 968 females to 1000 males, and Cuddapah district stands at the last position with 918 as its CSR. In Andhra Pradesh, the Sex ratio among the literates stands at 804, which is alarming and considerably lower. Regarding the literature and sex ratio, West Godavari district tops with 923, and Kurnool stands at the last with 707.

Caste System and Social Status of Dalits:

The caste system persists over centuries and determines one's socioeconomic status. Indian society into four castes: brahmin, kshatriya, vaishya, and the fourth is Sudra, born from the head, the arms, the thighs and from the feet of the Creator Brahma. Accordingly, they were assigned different duties. Apart from all these four castes, another caste is called Out Caste-untouchables. They are also called panchama, the fifth Caste, constitutionally called Scheduled Castes. With their assertion of self-respect and dignity, they are called Dalits. The outcastes are assigned all menial works like manual scavenging, leatherwork, disposal of dead animals and other impure village activities. Their duties are cleaning the village and performing the works considered unclean. Gradually, pollution is associated with the outcastes because they perform all the menial jobs and are treated as impure (Jadhav, Praveen: 2008).

The Dalits are categorised as polluted beings that paved the way for increased discrimination in all walks of life. The Dalits do not possess land and assets, education, or employment. With the rigid structure, the Caste division persisted over the centuries. The Dalits have been forced to occupy low-paying jobs and denied access to the general societal resources granted to other non-Dalit dominant castes, which impacted their ability to participate in the economy equally and blocked their economic mobility, which other dominant groups quickly access.

Thus, the caste system is ascribed to many inequalities, economic disparities, violence, and the denial of success for those not high-caste. Dalits are subject to extreme notions of exclusion and social discrimination due to the caste system and its superimposition on Indian society. Due to this, Indian society is characterised by pervasive inter-group inequalities. Purity and pollution are at the core of how caste is organised.

Most of the Dalit population is living in the villages. Villages are potent agents of the caste system. Observing the villages can give us a complete picture of the caste system. Dalits are not permitted to get an education. Education is essential in developing one's status in every field. That education which offers liberty is denied to Dalits by the Hindu society. Without education, they cannot compete on par with the Upper castes. Along with education, the upper caste Hindus closed the doors of other opportunities for Dalits. Brahmins at the top of the caste system enjoyed all the societal values. They are authorised to exploit anyone in the Hindu law books.

Dalits are not allowed to go to school; if anyone goes to school, they should sit outside the school and not play with the upper caste children. There is also untouchability practised by the teachers in school towards Dalit children. They are

not allowed to take water from the typical village tanks; they should not get water from the village's wells. Dalits are not allowed to enter temples and worship Hindu gods. There is no right to participate in village rituals; the Hindu gods will not come to Dalitwada during processions. The upper castes called the Dalits by their caste names, but the Dalits had to address them with honour. A Dalit should not sit in a chair in the presence of a caste Hindu. They should not use cultured language. Many restrictions were imposed on Untouchables (Dalits) by the caste system. There are multiple rights to the upper castes and no rights and complete duties to the Dalits (Throat, Sukhdeo., Kumar, Narender: 2011).

The caste system denies equal rights to all, excluding some caste people, discrimination, and subordination of one caste to another. The caste which suffered and is suffering from more than one problem is the Dalit community. Dalits suffer not only denial of property, Equal rights, and Education but also basic Human dignity (ibid p.10). Caste and untouchability deny the accessibility of Dalits in society. They were not allowed to have services from barbers, washermen, tailors, etc. In some places, there are separate cupboards for Dalits and other castes at the washermen's houses. In some places, tailors don't sew clothes for Dalits.

As untouchability entered the nook and corner of society, it also entered the economic field. Dalits remained the wage labourers in modern India since they were not allowed to do all types of work. Dalits face untouchability in workplaces and work allocation in governmental departments, especially in Railways; most manual scavengers and sanitation workers are from Dalit communities only because no other castes come forward to do these dirty jobs. In Some areas of India, Dalits are prohibited from doing work like building houses. Dalits are facing discrimination in terms of untouchability in marketplaces. The upper castes would arbitrarily decrease

the demand for the products of Dalits and other marginalised communities by monopolising the market. If there is any rise in the voice of the Dalits for these injustices, there will be mass attacks and rapes of their women. The practice of untouchability can be observed in both market and non-market transactions (Thorat, Sukhdeo: 2009). The most apparent evidence of the centuries of discrimination and exploitation suffered by the marginalised sections of this country can be found in their economic situation, which is worse than any other caste group in Indian society (Ghanshyam, S., Mander, H., Thorat, S., Deshpande, S., & Baviskar, A: 2006).

While society advanced, the Dalits gained no property but remained wage labourers only. They have to work in the fields of the upper caste with meagre wages, which are insufficient to meet the Dalits' basic needs: food, clothing and shelter. Dalits are poor because they lack the resources to accumulate wealth and tend to be concentrated in low-wage, low-mobility occupations that perpetuate their status (ibid p.42). In such a situation, to expect Dalits to be rich seems like a mockery. Providing education to their children is also very hard for Dalits without money. So, they are forced to stay away from the education field. Sometimes, Dalits borrow money from upper-caste landlords to meet their urgent needs and enter never-ending debts. How can Dalits who cannot feed themselves with their wages repay the debts? This situation forces them to become bonded labourers (Narula, S: 1999).

Caste segregation is clear if we observe the Indian villages. Dalits have to live away from or at the periphery of the villages. They are not allowed to enter that part of the villages where the upper castes live, or restrictions are imposed on their movements (Ex-Untouchables). For centuries, a part of the Indian population has been segregated from the society. They cannot enjoy their natural rights and live as equals to their fellow beings (Thorat, Sukhdeo., Kumar Narendra: 2011). The Hindu social order

(caste system) provides no rights to the deprived castes, while the higher castes (Brahmins) enjoy multiple rights. Brahmins, unlike all the other castes, can use other castes' services as they like. They won't serve any other caste; instead, they can exploit anyone in the society. They can take up any occupations of the other castes, where other castes are not allowed to do so. The Scheduled Castes (Dalits) population and their problems and atrocities are increasing yearly. The upper castes have always been atrocious towards the Dalits. Dalits nowadays, with the help of reservations, are entering all spheres slowly—the upper castes who have settled in these areas tactfully practice atrocities. Today, Dalits are facing atrocities and untouchability in every field.

Most of the unemployed are from the Dalit community only. The upper castes, by owning all the economic assets like land and industries in their hands, could also control the political sphere. Even though the Governments are allocating some funds for Dalit development, the upper caste political leaders tactically transfer those funds to their accounts or for other selfish activities. Even though there are many Dalit political leader leaders at the Centre and state levels, they remain stooges. The upper castes could corner all Dalits' subsidies by influencing the concerned departments' officers. Dalits are in such a position that they need to be made aware of the government schemes meant for them. The increased corruption also becomes an obstacle to the development of Dalits in Economic terms.

Scheduled Caste Population in Andhra Pradesh:

Indian society is stratified in terms of castes and hundreds of sub-castes. The caste system is a dominant force operating in this society even today and controlling the

lives of people in general and Dalits in particular. Scheduled Castes (SCs), With 59 sub-castes, the Dalits in Andhra Pradesh are not one cohesive entity. The most significant are Adi Andhra, Mala, Madiga, and Relli. Again, 25 and 18 sub-caste divisions are created for the Mala and Madiga, respectively.

Table1- Scheduled Castes (SC) in Andhra Pradesh:

Year	Total Population in Millions	SC population in Millions	% in Total Population
1961	35.9	4.9	13.8
1971	43.5	5.8	13.3
1981	53.5	7.9	14.9
1991	66.5	10.6	15.9
2001	76.2	12.3	16.2
2011	84.5	13.9	16.4

(Sources: Census of India, 1961, 1971, 1981, 1991, 2001, 2011).

According to the 2011 census reports, the Scheduled Caste population in Andhra Pradesh is 1.39 crores, constituting 16.4 per cent of the total state population. Regarding the SC population, the Guntur district tops with 9.57 lakhs, 19.6 per cent of the district's total population. Vizianagaram stands last in the list with 2 47 728 Scheduled castes population, which amounts to 10.6 per cent. The sex ratio among the Scheduled Castes of AP is 1007, higher than that of India, i.e. 945.

Regarding the male and female ratio of SCs, Srikakulam district tops with 1042, and Prakasham district stood last with 983. More importantly, the child sex ratio (CSR) is essential to remove the gender imbalance from society. The sex ratio among the Scheduled Castes children of AP is 961, higher than that of India, i.e. 933. Regarding CSR of SCs, Vishakhapatnam district tops with 983, and Nellore lasts with 950. Finally, the sex ratio among the literates of SCs is also essential to be known. The

Literates rate of males and females among the SCs in AP is 811, which is much higher than that of India, i.e. 711.

Dalits as Human Capital: Education

Education is an essential instrument for the development of any society. Education is the soul of civilisation and human development. Education determines the level of development of that society (Ramotra, K.C: 2008). Educational development is a criterion for scaling levels of development, which a society possesses for its entire development. Education is essential for any society to prosper in all fields of development. Through education, society can develop in socio-economic terms (ibid). Education is an excellent means to make everyone experience the fruits of development. From an economic perspective, education will make individuals more productive at work and home⁹. It will help to enhance their employment opportunities and, thus, financial freedom.

Education will improve their quality of life and help individuals strive to enhance their living standards. It is always a necessary tool to escape from poverty and financial dependency (ibid). Considering Education as a tool for social, economic and political enhancement, it is very much required for Dalits because they are at the last position on the receiving end. Education must be made available for Dalits to enhance their abilities to escape social and financial exclusion from the rest of society. Education can be used as a tool or means for empowering socially and economically deprived groups, and they are none other than the SCs and STs. Educational enhancement among Dalits can be seen as an instrument for social welfare through economic means (ibid).

⁹ The Dalits of India : Education and Development <http://www.e-ir.info/2010/06/23/the-dalits-of-india-education-and-development/>

Education for Scheduled Castes should be viewed as the mechanism through which they can obtain other occupational and economic mobility to establish equal status with the rest of society (Ramotra, K.C: 2008). In this context, education can be seen as one important of such capabilities which will make all development choices available to Dalits in Indian society. This is how education becomes an essential means of development.

Mahatma Jothirao Phule was the first among the Indian social reformers who recognised the importance of the educational development of Dalits. He emphasised the development of Dalit girls' education, and he started the first school for Dalit girls in 1854. B.R. Ambedkar opined that education would help the Dalits realise their social and economic position. Also, he believed in the value of education to end the oppression of Dalits by caste Hindus. After attaining independence from Britain in 1947, India started concentrating on the development of its citizens. All measures required for the round development of its citizens, particularly the historically neglected sections, are mentioned in the constitution of India at various places. Educational Development is one of the objectives of a free India.

Thus, by recognising the importance of the educational development of Dalits, the framers of the Constitution made specific provisions for that purpose. Article 46 of the Constitution directs that *“the state shall promote with special care the educational and economic interests of the weaker sections of the population, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation”*. There is no doubt about subsequent governments' dedication to framing and implementing educational development programmes, particularly for children from scheduled castes. The government makes efforts in that direction. Due to that, scheduled caste could

progress slowly in terms of education. However, they still need to catch up in all kinds of educational development compared to other populations of India.

The caste system didn't allow Dalits to progress, so they were kept away from education for centuries. With the fruits of reservation, Dalits are entering into higher education; this is indigestible to the upper castes. That's why the upper castes have tactically privatised education. With the privatisation of education, educational institutions have increased the fees, which the Dalits and many backward classes cannot afford. Today, no effective education exists in government educational institutions except a few.

Being oppressed and deprived for ages, Dalits are made disabled from all the benefits of society and development. According to the caste system, Dalits were prohibited from getting an education or attaining knowledge. Schools were closed for them. Historically, they were denied their right to education. The Dalits in Andhra Pradesh are still backwards; as the literacy rate determines the overall development of a community, the scheduled castes, as a unique group of people or castes, had been treated as untouchables and made to be away from all kinds of development.

The Scheduled Castes literacy rate in the state is 64.5 per cent, less than that of the country, i.e. 66.10 per cent. Amongst the 64.5 per cent literacy rate, males and females share 71.70 per cent and 57.4 per cent, respectively, again lesser than the national rates. Regarding the literacy rates of SCs, West Godavari tops with 71.4 per cent, while Kurnool district has the lowest with a 55.30 per cent literacy rate.

Table 2: Literacy levels of SCs in AP:

Year	SC s			All		
	Person	Male	Female	Person	Male	Female
1961	8.5	13.4	3.4	21.2	30.2	12.0
1971	10.7	15.9	5.3	24.6	33.2	15.8
1981	17.7	24.8	10.3	29.9	39.3	20.4
1991	31.6	34.4	20.9	44.1	55.1	32.7
2001	53.5	63.5	43.4	60.5	70.3	50.4

(Sources: Census of India, Andhra Pradesh and Government of Andhra Pradesh, 2007)

Table 3: Adult Population of SCs:

Year/Community		Literates	Below Primary	Primary and Above	Middle and Above	Secondary and Above	Post-Graduates
2004-05	SC	42.4	1.4	34.5	25.9	15.4	2.8
	Others	66.4	1.8	56.9	43.6	30.6	8.4
2009-10	SC	48.1	0.4	40.5	31.8	21.1	10.2
	Others	74.0	0.4	66.8	56.2	42.8	25.4

(Sources: NSSO 61st (2004-05) and 66th (2009-10) Rounds Employment and Unemployment Survey).

Access to education is every child's fundamental right. No child should work, and all children must attend school. However, due to their economic difficulties, Dalit children were deprived of primary education. Further, disparities existed based on spatial and socioeconomic characteristics with various groups. Dalit children living in rural settings are the most deprived sections of society. In the SCs, a greater percentage of kids dropped out of school when compared to others. According to the

Census 2001, about 23.1 per cent of SC children aged 5 to 14-year-olds did not attend school

. Concerning schooling performance, the NSS-based data suggests that the attendance rate among the SC children (5-14 age group) during 2009-10 was 94.4 per cent (NSS 66th Round). There is another problem with public and private schools. While the dominant community children choose private schools, Dalit children have less access to corporate private schools. Dalit children predominantly chose to attend public schools.

Literacy levels are one of the criteria to measure the development of people. Literacy can be achieved only by making good education available to citizens. Suppose we observe the literacy rates of India for the last two consecutive census years. In that case, we can clearly understand the literacy rate of Scheduled castes compared with the other population.

Table 4: Age-wise Literacy rate amongst Dalits

S.No	Year	Age Group	Total Literacy Rate	Literacy Rate of SCs
1.	2001	7+	64.8	54.7
2.	2001	15+	61.0	44.1
3.	2011	7+	73.0	66.1
4.	2011	15+	69.3	60.4

Source: Educational Statistics at a Glance,
(http://mhrd.gov.in/sites/upload_files/mhrd/files/statistics/EAG2014.pdf)

If we observe the above table, the scheduled caste is still below the total literacy rate. Since the time of independence, governments concentrated on establishing and developing educational institutions. In education in India, in general, many institutions are established compared to the initial years to the present. According to

the increasing population, the institutions are also growing, but they are insufficient to meet the educational needs of all people, including Scheduled castes. The following table shows the number of institutions in India today in primary and higher education.

Table 5: Public Education Institutions in India

S.No	Primary Education (Type of Institution)	Number of Institutions	Higher Education	Number of Institutions
1.	Primary Schools	79,0640	Universities	712
2.	Upper Primary Schools	4,01,079	Colleges	36,671
3.	Secondary Schools	1,31,287	Stand Alone Institutions	11,445
4.	Senior Secondary Schools	1,02,558	NA	NA
5.	Total	14,25,564	Total	48,828

Source: Educational Statistics at a Glance,
(http://mhrd.gov.in/sites/upload_files/mhrd/files/statistics/EAG2014.pdf)

Since the independence of India, State governments and Union Territories have been spending crores of rupees on education development. For infrastructure development, on books, uniforms, hostel facilities, scholarships, awards, etc., the expenditure of states and centres follows.

Table 6: Expenditure on Education (In Lakhs):

S. No	Year	Centre	States/ UTs	Total
1.	2010-2011	80660.74	212817.51	293478.25
2.	2011-2012	89659	261492	351145.78
3.	2012-2013	109223	294013.19	403236.50

Source: Educational Statistics at a Glance

(http://mhrd.gov.in/sites/upload_files/mhrd/files/statistics/EAG2014.pdf)

Though this much money is spent on education development, India still needs to reach the literacy rate of 80% of its population. Still, dropout rates are being noted. It should be accepted that due to the governments' dedicated efforts, there is an increase in the enrolment ratio from all sections of society. But still, the scheduled caste enrolment at the primary school level is not equal to that of other populations, so the government should concentrate much on inclusive education by which scheduled caste could also reach as par with the other sections of people...

Table 7: Enrolment Ratio of Scheduled Caste Children (In lakhs):

S. No	Years	Primary Level	Upper Primary Level	Secondary Level	Senior Secondary Level	Higher Education
1.	1990-91	110	67	NA	23	NA
2.	2000-01	212	67	29	13	NA
3.	2010-11	269	113	57	30	30
4.	2013-14	135	128	68	39	NA

Source: Educational Statistics at a Glance,

(http://mhrd.gov.in/sites/upload_files/mhrd/files/statistics/EAG2014.pdf)

Comparing the above-provided data shows that the ratio of scheduled caste students enrolment at all levels of education has been increasing for years. Scheduled caste students merely depend on the educational facilities the state provides. Hence, the state must concentrate on infrastructure development and other facilities. Despite all these, the dropout rates are still being noted among all students. But this is much higher than the other communities' students in general, so it is alarming that the government should concentrate on decreasing dropout rates.

Table 8: The Dropout rates of Scheduled Castes:

S. No	Year	Class I- V	Class VI-VIII	Class IX-X
1.	1990-1991	49.4	67.8	85.0
2.	2000-2001	45.2	60.7	72.7
3.	2010-2011	27.1	39.1	56.1
4.	2013-2014	16.6	38.8	5.1

Source: Educational Statistics at a Glance,

(http://mhrd.gov.in/sites/upload_files/mhrd/files/statistics/EAG2014.pdf)

Here, it must be understood that the dropout rates of scheduled caste students are increasing as they go to the upper classes. This means most students enrolled in primary education continue once they reach high school level. Why are people dropping out of their school in the middle? Dropping out of school indicates a withdrawal from a system which would eventually render the most valuable support to one's development (Reddy, LV, Narayana, ML: 2004). Dropping out means they are going away from the development and inclusive society. Why are Dalit students stopping their education in the middle? Why are dropout rates still higher for Dalit students than for other caste students?

Most Dalits in AP live in rural areas, and only some migrated to cities for employment. Most of the SC population is living under the BPL with acute poverty. Most of them are dependent on agriculture, working as agricultural labourers. Very rarely, one can find scheduled caste farmers having few acres of land as their own. Educated youth among SCs may migrate to nearby cities for employment, but they still need to be settled in urban settlements, which are costlier. We could not find top-level business people or contractors among the scheduled castes. Economically, they are still dependent on other communities. Being one of the larger communities in

terms of population, SCs gain prominence as voters, and all the political parties try to gain their vote bank with a view that with their vote casting to them, they could win very easily. In a nutshell, they have become kings but not kings. Considering the educational standards of the Scheduled castes, the census literacy reports reveal the lower status of SCs in terms of literacy. Most government educational institutions are the destination for the education of the children and youth from these Castes. However, the quality of education and facilities is much poorer in government-run educational institutions.

Reasons for Dropout Rates among Dalits:

Family financial status plays a significant role in the dropout of Dalit children from schools in the middle; Distance from school to their residence also plays a role in dropout rates. The distance affects the rate of children attending the school. Usually, the Dalits reside outside the village, far from the main village. The school is usually situated in a village away from their homes, so they must travel to and fro without assault, sexual abuse or abduction¹⁰. Teacher behaviour with the students from Dalit communities where the upper caste teachers always have a pre-assumption about their learning capabilities.

Mid-Day Meals Scheme:

The central government started the Mid-Day Meals Scheme to contain the dropout rate due to hunger. The government of India takes a few significant initiatives to develop education, particularly for Dalits. Due to the financial status and seasonal migration, huge dropout rates are reported among children from scheduled castes. Also,

¹⁰The Dalits of India : Education and Development <http://www.e-ir.info/2010/06/23/the-dalits-of-india-education-and-development/>

nutrition problems become a significant problem for their educational enhancement. To contain the problems mentioned above, the government of India started MDMS in 1995 as part of the National Programme for Nutritional Support to Primary Education (NO- NSPE). In 2001, the apex court of India directed all the governments to provide cooked meals to all children attending school with prescribed nutritional compositions. However, dropout rates are noted in Dalit students' cases after implementation.

The Sarva Shiksha Abhiyan (SSA):

The government of India introduced a flagship programme for providing universal access and retention, bridging gender and social category gaps among the different sections of society. This programme aims to create suitable circumstances in which the disadvantaged sections of society, like children of Scheduled castes, Scheduled Tribes, Muslim minorities, landless agricultural workers and children with special needs, can avail of the opportunity to enhance their levels of education. This programme has been in operation since the 2000-2001 academic year.

Right to Education (RTE):

The 86th Constitutional Amendment Act 2000 inserted Article 21 (A) in the Constitution. This article says to provide free and compulsory education for all children aged 6 and 14 (Sharma, B.K: 2015). As it became part of Fundamental Rights, it gave a mandate for the governments to implement free and compulsory education, as mentioned above. This RTE came into force on 1-4-2010. This act

mandates appropriate governments to provide free and compulsory education and ensure compulsory admission.

Dalits and Health Status in Andhra Pradesh:

Measures of a person's health state include mortality and morbidity rates, immunisation of pregnant women and newly born children, and nutritional levels of these groups. The Dalits lag behind the other communities. Across the social groups, the mortality rate is higher among the SCs.

According to the National Family Health Survey 1998-99 (NFHS II 1998-99 and NFHS III 2005-06, the fertility rate (TFR) of SCs was 2.51 and 1.80 in 2005-06. Infant mortality (IMR) was 95 in 1998-99 and 66 in 2005-06 among the SCs. On the other hand, it was the lowest among the other communities (36). Health inequalities and human development indicators among disadvantaged communities are comparatively lower than the other non-Dalits.

Nutritional status, The most common kind of malnutrition among the underprivileged sections in Andhra Pradesh has been iron, vitamin B, or other nutrient insufficiency. Iron deficiency was highest among the SCs at 64.9 per cent. Severe anaemia was highest among SC women at 4.2 per cent in the state.

Undernutrition can occasionally have a serious negative impact on the nutritional status of Dalit women and children. At the same time, in Andhra Pradesh, the proportion of children classified as underweight for the SCs stands at 30.8%, compared to the children of the other communities, who stand at 21.8%.

Chronic malnutrition typically occurs from a lengthy period of inadequate nutrition or from persistent or recurring diarrhea. Furthermore, the nutritional state of the mothers is closely related to the undernutrition of the infants. Children with mothers who are less than 145 cm tall and who have BMIs under 18.5 are more likely to experience it. In the end, it is closely tied to the standard of living at the family level, and children from low-income homes are more likely to be undernourished than those from high-income households.

Another indicator of the population's health utilisation of health care services. Andhra Pradesh still needs to achieve universal immunisation despite its impressive performance in immunisation and the supply of Vitamin A supplements. Antenatal care monitors pregnant women dealing with pregnancy problems, providing instruction and advising on preventive care, diet during pregnancy, delivery care, postnatal care and related issues.

National Health Policy (1983) prioritised health services to the population affected by endemic diseases and vulnerable sections of society in various regions. To control communicable and other diseases among the ST/SCs social groups, Wherever possible, camps and mobile dispensaries were set up to meet their needs. The National Rural Health Mission (NRHM) was launched in 2005 to provide accessible, affordable and accountable quality health service to the poorest households in the remotest rural areas. The *Arogyasri* health insurance scheme, the most popular scheme in India, implemented in Andhra Pradesh, has improved sick-poor access to reduce the economic burden of tertiary health care. Still, it came at the cost of public health care at primary and secondary levels that addresses the more significant and widespread disease burden than the tertiary cases (Prasad and Raghavendra, 2012).

Dalits and Employment Status in Andhra Pradesh:

The main source of income for the majority of Dalits, particularly in rural regions, continues to be their traditional hereditary employment as landless agricultural laborers. The main source of income for the majority of Dalits was labor in agriculture.

Table 9: Employment status of Dalits –Rural:

Year/Social Groups		Occupations-Rural				
		Self-employed in Non--Agri	Agriculture. Labour	Other Labour	Self-employed in Agriculture	Others
1983	SC	4.4	75.5	4.4	11.4	4.3
	Others	15.8	29.2	7.1	39.9	8.0
1993-94	SC	5.9	69.1	9.2	11.8	4.0
	Others	17.8	31.8	8.6	35	6.8
2004-05	SC	8.7	60.7	11.5	11.6	7.5
	Others	20.7	28.1	9.7	32.2	9.3
2009-10	SC	11.1	54.8	17.2	8.2	8.8
	Others	21.8	16.2	11.4	32.3	18.4

Sources: NSS 61st round

Dalit work participation varies from region to region in the state. Dalits, because of their economic necessity, family members, including children, had to work to meet their subsistence. The incidence of child labour among the 5 to 14 age group has been highest among the Dalits. Almost 73% of the rural workforce in the state's SC villages works in industries related to agriculture.

Table 10: Employment status of Dalits –Urban:

Year/Social Groups		Occupations-Urban %			
		Self-employed in Agriculture	Regular Wage or Salaried	Casual Labour	Others
1983	SC	Not Available	Not Available	Not Available	Not Available
	Others	Not Available	Not Available	Not Available	Not Available
1993-94	SC	20	48.9	26.8	4.7
	Others	37.6	41.3	16	5.1
2004-05	SC	24.5	40.1	28.9	6.5
	Others	44.8	36.2	13.0	6.0
2009-10	SC	23.6	43.7	26.6	6.2
	Others	38.6	41.9	9.0	10.5

Sources: NSS 61st round

Table 11: Child Labour in Andhra Pradesh:

Year	Social Group	Rural %	Urban %	Total %
1983	SC	23.6	4.8	20.9
	Others	21.4	8.4	18.1
1993-94	SC	17.9	5.4	16.2
	Others	15.4	6.6	12.7
2004-05	SC	6.9	0.8	5.9
	Others	8.2	4.0	7.2
2009-10	SC	1.5	1.2	1.5
	Others	1.5	0.9	1.3

Source: NSS rounds of Employment and unemployment data.

Dalits experience underemployment because to their frantic entry into the workforce and lack of adequate employment, income, or pay, which again causes a low level of

productivity. The concentration of Dalit communities in agriculture could not improve their standard of living.

Dalits and their Access to Assets in Andhra Pradesh: Land

Land is a major source of income and a sign of social prestige. The relationship between caste and the distribution of land is crucial. In rural Andhra Pradesh, having land is a significant social status indicator. The magnitude of the land distribution in relation to caste distribution can therefore indicate how the members of the dominant upper caste have more economic clout and the ability to own land, thereby rising to higher social status.

One of the most important markers of improved livelihoods in rural Andhra Pradesh is access to arable land. The Dalits appear to be most disadvantaged in terms of arable land. According to the most recent figures for rural Andhra Pradesh in 2009–10, Dalits made up 32% of households with cultivated land, compared to a state average of 46.2%. The Dalits had the greatest fall in the proportion of the rural population living in homes with cultivated land between 1993–1994 and 2009–2010. In rural Andhra Pradesh, the number of socially disadvantaged Dalits who lack access to arable land has increased.

Table 12: Land owned by Dalits and others in Andhra Pradesh:

Year	Cultivated Land (%)		Irrigated Land (%)	
	SC	others	SC	Others
1993-94	45.4	58.1	NA	NA
2004-05	33.0	48.7	13.5	30.6
2009-10	32.2	40.1	NA	NA

Source: NSSO

Productive and equitable distribution of surplus land has been the prime objective for eradicating poverty in India and Andhra Pradesh. To address the issues of concentration, tenancy rights, and land for the landless, land reforms have been implemented, especially the severely disadvantaged Dalits in Andhra Pradesh. However, land distribution to the landless serves a different purpose, and it is equally essential to provide other inputs to improve the cultivation. Access to irrigation is the leading input for cultivation; the percentage of Dalit households with irrigated land is lowest at 13.5 per cent compared to the other communities with 30.6 per cent.

Dalits Living Status in Andhra Pradesh:

Income and poverty are some of the most essential multiple deprivations of Dalits who suffer endlessly, even after several decades of planning and development processes. The percentage of the Dalit population living below the poverty line is very significant and highest among the Dalit communities compared to the rest of the society in Andhra Pradesh. Poverty is an essential indicator of Dalits' economic progress. The economic liberalisation negatively affected the Dalits. It is observed that the percentage of impoverished Dalits is significantly higher than that of the general population.

Table 13: Poverty in Scheduled Castes:

Years	General Population (%)	Scheduled Castes (%)
1983-84	44.48	52.6
1993-94	35.97	48.37

Source: Nancharaiah (2000) Government of India, IX Five Year Plan

Table 14: Monthly Per Capita Consumption Expenditure in Andhra Pradesh:

Year	Social Group	Rural (Rs.)	Urban (Rs.)
1983	SC	131	131
	Others	159	159
1993-94	SC	230	347
	Others	308	416
2004-05	SC	495	829
	Others	722	1245
2009-10	SC	962	1647
	Others	1313	2322

Source: NSSO Consumer Expenditure survey

The Consumption Expenditure Survey data of NSS shows that the poverty and the percentage of poor among the Dalits is higher than the other communities in the State. While it has decreased in other social categories, the gap in levels of poverty has widened among Dalits.

Table 15: Poverty in Andhra Pradesh:

Years	Social Group	Rural	Urban
1993-94	SC	64.4	45.5
	Others	42.4	34
2004-05	SC	41.8	35.0
	Others	16.1	16.5
2009-10	SC	25.7	19.8
	Others	10.3	14.7

Source: NSSO Consumer Expenditure survey

Basic niceties such as drinking water, sanitation, and electricity at the village level could be better for the Dalits, whose inhabitation is predominantly in the villages. Nearly 54 per cent of the Dalits need tap water and a road connection. Dalit households without electricity were the highest among the Dalits, with 50.5 per cent.

Resource Allocations for the Dalits: Special Component Plan

The separate administrations are highly callous when it comes to allocating cash for the development of Dalits. The Special Component Plan (SCP) strategy for improving Scheduled Castes was started during the Sixth Plan era in 1980. In addition, the Central Government introduced the Special Central Assistance to SCP scheme in the 1980s, which called for the state governments to create Special Component Plans for each fiscal year in order to guarantee that budgetary funds corresponded to the percentage of the Dalit population for their quick economic development. One of the states that eagerly created Special Component Plans in coordination with the federal government to advance Dalits was Andhra Pradesh.

However, the Special Component Plan (SCP) funding distribution from 1992–1993 to 2003–2004 was inadequate, and funds intended for the benefit of the Dalits were substantially misappropriated. Furthermore, despite a 15% recommended allocation, SCP allocations have always been within a 12-percent range. The Special Component Plan (SCP), which allocates welfare resources, was not totally satisfactory, according to the report. There were several instances of reduced allocations, arbitrary fund transfers, and deficits in the Dalit welfare expenditure. (Sukhadeo Thorat and S. Venkatesan: 2004).

Table 16: SCP Budget Allocation in Andhra Pradesh:

Year	Elementary Education		Child Welfare	
	Total Expenditure	% SCP	Total Expenditure	% SCP
2000-01	15691.9	0.020	1340.6	2.223
2001-02	16578.9	0.000	1530.7	3.391
2002-03	17260.0	0.763	2222.7	3.050
2003-04	20103.2	0.395	2502.8	2.385
2004-05	21036.5	0.523	2541.7	2.648
2005-06	30945.1	0.099	3613.3	1.896
2006-07	35763.2	1.344	3601.6	1.902

Source: Sreedevi. N (2007) *Public Spending on Child Development: A Case of Andhra Pradesh*, Centre for Economic and Social Studies. Hyderabad.

Violence Against the Dalit in Andhra Pradesh:

A survey by the Indian Institute of Dalit Studies, New Delhi, revealed numerous crimes against the Dalits in Andhra Pradesh. Including rape, naked parading of Dalit women and murder. Other crimes include forced encroachment on Dalits' land, social boycotts, severe harm, beatings, attacks on hamlets, property destruction, serious injuries, and even death in police custody. Forced removal of Dalits from their homes, harassment of those in relationships with upper caste Hindu females, humiliation-related suicides, and abuse by the police and the dominant castes are only a few of the problems that Dalits face. They wore proper clothes and chappals while walking in front of dominant castes' houses, riding a bicycle, and sitting in the bus. The dominant castes would be infuriated at the Dalits.

The study also recorded atrocities like vengeance, harassment by the local Panchayat members, and insults when Dalits win elections. Dalits asserting their individual and

collective rights, self-respect, and dignity by breaking enforced customs on them by the dominant castes are met with various forms of violence against the Dalits. Politically whenever they organise and express autonomous consciousness for their rights viewed with hostility by the dominant caste landlords and resulting in mass killings, gang rapes and arson (Sukhadeo Thorat and S. Venkatesan: 2004).

Caste-related atrocities or violence and crime against the Dalits are alarmingly high in India in general and Andhra Pradesh in particular. Concerning crimes against Dalits, Andhra Pradesh is the third-largest state after Uttar Pradesh and Rajasthan. In 2011, 4016 and 805 crime incidents against SCs and STs were recorded in the state. It indicates that the state's crime rate against SCs and STs is higher than the national average. Crime against the Dalits was found to be an increasing phenomenon in the state. In Andhra Pradesh, there were 29 crime incidences per 10,000 people for SCs and 14 for STs (Andhra Pradesh Human Development Report, 2008).

Table 17: Atrocities Against Scheduled Castes in Andhra Pradesh (AP) and India:

State/ Year	2005	2009	2010	2011
No of Crimes Against SCs-Registered				
A P	3117	4504	4321	4016
All India	26127	33594	32712	33719
% of AP				
Population (in Millions)				
A P	13.2	13.6	13.8	13.9
All India	180.6	192.6	196.1	199.7
% of AP	7.3	7.1	7.0	7.0

Sources: Crime Record Bureau and Census of respective Years.

Dalit women suffer maximum discrimination because of their deprived societal position and are victimised by the upper and dominant castes. Assaulting, severe hurt, burns and raping are the regular phenomenon against the Dalit women in rural Andhra Pradesh. In this context, The Andhra Pradesh government has classified the districts of Chittoor, East Godavari, Mahbubnagar, Nellore, Khammam, and Warangal as sensitive in terms of crime against Dalit women.

According to a 1990 research by the National Commission for Scheduled Castes and Scheduled Tribes, numerous causes contribute to the atrocities committed against Dalits. It listed economic factors including land disputes, land alienation, forced labor, debt, and failure to pay minimum wages, as well as social factors like untouchability, caste discrimination, and long-standing social animosity toward the Dalits.. Further, it stated that Dalits refused to perform traditionally assigned jobs like digging burial pits, arranging cremations, removing dead animal carcasses and beating drums for festivals and ceremonies celebrated by the dominant upper castes.

According to the aforementioned data, there are startling disparities between Dalits and the rest of India's population in terms of poverty rates, rates of land ownership and landlessness, and rates of literacy. We can infer that Dalits are a predominantly underprivileged group of people. The caste system and its pervasive effects on human and economic development and Dalits' struggle to gain economic empowerment through the welfare state-initiated programs and policies is an essential phenomenon in post-independence India and Andhra Pradesh.

CHAPTER-III

THE ANDHRA PRADESH SOCIAL WELFARE RESIDENTIAL EDUCATIONAL INSTITUTIONS SOCIETY (APSWREIS): AN OVERVIEW

The objectives of the welfare state as the entities of the individuals' welfare associated with social change. Of the many objects of welfare, education is a vital element in the welfare program of the welfare state. Social groups have many wants, but education is essential because it provides the knowledge and skills necessary for employment. If employment is secured, the standard of life will improve and have a marked difference.

With the ever-increasing manifold-fold social problems, the welfare state is also involved in constituting various organisations and institutions with huge administrative structures. Thus, the social welfare administration has become increasingly complex along with the social welfare services, schemes, projects and programmes. It needs a sound administrative structure. It is also realised that implementing social welfare policies, programmes, and schemes requires well-qualified, trained, and motivated personnel to function in its institutions effectively. The institutions and organizations that are formally organized and specially supported that work to maintain and improve the socioeconomic situations of the underprivileged groups are also referred to as social welfare organizations.

Social problems affect not only disadvantaged people but society at large. In this context social welfare plays a part in changing and adapting social institutions to build the necessary infrastructure for underprivileged populations., enabling them to achieve overall development. According to Titmus, Social welfare refers to an organized system of social welfare institutions created to help underprivileged people

and groups achieve satisfactory standards of living and physical well-being. It attempts to create a personal and social bond that enables people to reach their maximum potential and advance their well-being in line with the demands of the community. (Titmus, 2018).

The respective governments develop social policies and programs, implement social laws, allot funding, and provide organizational/institutional and administrative linkages in the form of ministries and departments for the successful implementation of various social welfare programs. Titmus claims that a wide definition of social administration is the study of social services whose goal is to improve people's quality of life in the context of family and group relationships. (Titmus, 2018). Social welfare administration aims to provide services and help in professionally performing social welfare.

This chapter aims to study the history of social welfare institutions initiated by Andhra Pradesh, particularly in establishing residential schools for vulnerable communities- a detailed account of Social Welfare Residential Schools in Andhra Pradesh (APSWREI) for determining public education and explains the reasons behind the non-availability of quality education for Scheduled Castes. This chapter also explains the institution's innovative steps to make quality education available to students. Further, this chapter also briefly discusses the financial resources for running these residential educational institutions introduced by the governments.

Welfare and Education of Scheduled Castes (SCs) in Andhra Pradesh:

The state of Andhra Pradesh initiated establishing residential educational institutions networks in the 1980s. Due to the growing demand from the public, governments occasionally increased the number of institutions. Andhra Pradesh has a unique

network of schools/colleges separately focusing on educating the children of disadvantaged communities. Along with establishing the number of institutions, it is the need of the hour to look at what kind of facilities we provide in those institutions. It needs to be reviewed from time to time. Since our children are the nation's future, governments must spend more and more on providing qualitative education to students beginning from the school level. Making a policy and bringing an institutional shape to it is essential, but allocating a sufficient budget for its successful functioning brings fruits in the future.

Andhra Pradesh (AP) government, through its Social Welfare development, provides facilities for the educational development of scheduled caste children. The Social Welfare Department of AP runs 1259 hostels, which include 821 for boys and 438 for girls, where 70 per cent of seats are reserved for children from Scheduled castes. Along with hostel facilities, the social welfare department provides scholarships for scheduled caste students pursuing their pre-metric and post-metric education.

Andhra Pradesh government is implementing the following programmes in collaboration with the central government for the educational development of scheduled castes children. Scholarships for top-class education for SC students; Scheme of post-metric scholarship to the students belonging to Scheduled Castes; Children of individuals in dirty occupations may apply for pre-metric scholarships; SC candidates may also apply for the Central Sector of the National Overseas Scholarship Program; Scheme of Pre- Metric scholarship for SC students studying in class 9th and 10th; Scheme of Venture Capital fund for Scheduled Castes.

Most SC population lives under the BPL with acute poverty, dependent on agriculture, and working as agricultural labourers. Very rarely, one can find

scheduled caste farmers having few acres of land as their own. Educated youth among SCs may migrate to nearby cities for employment, but they still need to be settled in urban settlements, which are costlier. We could not find top-level business people or contractors among the scheduled castes. Economically, they are still dependent on other communities. Being one of the larger communities in terms of population, SCs gain prominence as voters, and all the political parties try to gain their vote bank with a view that with their vote casting to them, they could win very easily. In a nutshell, they have become kings but not kings. Considering the educational standards of the Scheduled castes, the census literacy reports reveal the lower status of SCs in terms of literacy. Most government educational institutions are the destination for the education of the children and youth from these Castes. However, government-run educational institutions need better quality of education and facilities.

History of APSWREIS:

1984, the erstwhile Andhra Pradesh government started a unique institution for Scheduled Castes (SCs) educational development. In this direction, the Andhra Pradesh state government, under the Social Welfare Ministry, started a separate educational institutional organisation, Andhra Pradesh Social Welfare Residential Educational Institutions Society (**APSWREIS**), for the educational development of Schedule Caste children whose families are poor in economic conditions. This

institution was established in the year 1984 under the **GO. MS. No.1** of Social Welfare Department, Government of Andhra Pradesh.¹¹

This order clarifies that the government accepted that quality education is far away in the communities like SC, ST, and OBCs. By establishing APSWREIS, some schools were being run by the government of Andhra Pradesh free of cost. However, there was a particular need for the government to establish another institution to promote education and quality education in the sections mentioned above. To understand the essence of establishing this educational institution, one should look into the educational status of SCs. To understand the essence of establishing a unique institution for the educational advancement of SCs, one should look into the educational backwardness of SCs in pre-1984 days. This research studies whether or not the APSWREIS helped the SCs advance in the education field.

However, to understand the pre-APSWREIS period, we should look into the schemes which were available in AP for the educational advancement of Scheduled Caste children. Here are a few questions that should be answered. They are: Why, in those 37 years since independence, has the government neglected the educational advancement of SCs? Why are only these sections far away from having quality education? The answers to these two questions will give the details and reasons behind establishing APSWREIS.

This august institution, APSWREIS, has grown as a giant welfare educational institution in Andhra Pradesh. It is undoubtedly serving the educational needs of poor SC children on a large scale. The pass-outs of these institutions attained heights in their chosen fields. APSWREIS can be said to be a revolution in the welfare field of

¹¹http://www.aponline.gov.in/Portal/HomePageLinks/RTIA/RTIA/Social%20Welfare%20Department/APSWREI_Society.htm

Andhra Pradesh. Learning from its own mistakes and the outside society, now it is in a position to compete with the so-called corporate educational institutions claiming that they are the only source of quality education. The APSWREIS trains students to enter India's most prestigious higher educational institutions like IITs, IIMs, and IIITs...etc. Furthermore, the APSWREIS plays a pivotal role in providing quality education in enhancing the educational abilities of the Dalit students in the state.

The society started with few schools and has now grown into a big institution with almost over two hundred schools. This institution made thousands of students from SCs continue their educations despite their economic and social conditions. At the time of its establishment, that is, in 1984, the institution's strength was 46 schools with 4803 students. By the 2015-2016 academic year, the institution controlled 180 schools (except those in Telangana) with a student strength of 97,708 pupils. In total, 5,000 teachers are teaching in all 180 schools that run under the control of APSWREI. Along with these schools, the institution also runs 34 KGBV (Kasturba Gandhi Balika Vidyalayas). According to section 2(1) of RTE, 2008, AP government declared APSWREI as a unique category institution authorised to reintroduce entrance examinations.

Reservations in Admissions:

Since this institution started aiming to deliver quality value-based education to the students from the Scheduled caste community, most seats are reserved for the students from these communities. The students from Scheduled Tribes, Other Backward Classes and other Castes are also given admission according to the rules

and regulations of the APSWREIS. The reservation for various communities for admission into schools of APSWREIS is as follows:

Table 1: Reservation of Seats: (%)

Sl. No	Community	% of Seats Reserved
1.	Scheduled Castes (SCs)	75%
2.	Scheduled Casters (Converted Christians)	12%
3.	Scheduled Tribes (STs)	6%
4.	Backward Classes (BCs)	5%
5.	Other Castes (OCs)	2%

Source : <http://www.apswreis.info/reservationofseats.html>

No injustice is met with other communities except Scheduled Castes because each community has its institutions being run by the government, where the particular community is given the most priority for admissions. Along with the communities mentioned above, a particular category comprises of children of scavengers, victims of atrocities, orphans due to natural calamities, and rape victims. This category can be given admission into these schools up to 15 per cent without disturbing the given composition.

For effective implementation and administration, The APSWREI society has been divided into four zones (Andhra Pradesh State), including all thirteen districts for administrative convenience. The zonal division is:

The first Zone comes under eastern Andhra and comprises the Srikakulam, Vizianagaram, Vishakhapatnam districts

The second Zone is under the Coastal Andhra region and consists of East Godavari, West Godavari, Krishna districts

The third Zone is the middle Coastal region, comprising Guntur, Prakasham, and Nellore districts.

The fourth Zone comes under the Rayalaseema region, comprising the Kurnool, Ananthapur, Chittoor, and Cuddapah districts.

On average, there are at least twelve schools in each district. The distribution of schools in each district which run under the control of APSWREIS is as follows:

Table 2: Zones and No. of Schools:

Zone	District	No. of Schools
Zone -I	Srikakulam	12
	Vizianagaram	10
	Vishakhapatnam	11
	Total	33
Zone - II	East Godavari	11
	West Godavari	18
	Krishna	14
	Total	43
Zone-III	Guntur	15
	Prakasham	14
	Nellore	14
	Total	43
Zone-IV	Kurnool	14
	Anantapur	14
	Cuddapah	18
	Chittoor	15
	Total	61

Sources: <http://www.apswreis.info/schoolinfo.html>

Entry into these schools is made based on merit. The entry points into these schools are V, VI, VIII, and Intermediate First Year. Before 2008, the students for the 5th class were also taken through the entrance examination. Still, after 2008, according to the guidelines of the Right to Education Act (RTE) 2008, students for 5th class entry are being taken through the lottery method. For the rest of the entry points, there will be an entrance examination that every applicant has to go through based on the marks in the test, and a merit list will be formed. After the merit list, the students are admitted to the schools according to their preferences. For entry into Intermediate, the students are given admission based on the marks they obtained in SSC or 10th class.

The institution provides everything to students to continue their education without the middle drop. The students in these schools have all the amenities required to continue their education. The institution developed a “PLATE TO SLATE” scheme to provide all the required facilities. The programme includes the provision of the following.

- Free Education up to Intermediate
- Free boarding and lodging
- Two pairs of uniforms for the year
- One pair of PT shoes per year
- Textbooks and Note Books
- Bedding Facilities, Cosmetic Charges and Healthcare
- Dhobi and Barber charges. Etc.,

All these facilities are provided free of cost. Every student joining this institution can avail of all the above facilities without discrimination.

Development of APSWREIS:

Although this institution has certain limitations and challenges, it emerged as a bright spot in the field of welfare education in Andhra Pradesh. It produced several bright students who were supposed to be dropouts and successful students and helped them to achieve heights in their chosen fields. Many of the students who passed out from the schools of this institution are now in good positions in fields like Civil Services, Medical, Engineering, Teaching, etc. The students from the schools of these institutions continued to join in the fields, as mentioned earlier, in large numbers compared to the outs of other government educational institutions of Andhra Pradesh.

Since the 2010-2011 academic year, APSWREIS also started coaching students who want to appear in entrance examinations for NITS and IITs (IIT- JEE). As a result, the students successfully entered these prestigious technological institutions, which are proclaimed the best in information technology and other respective technologies. The following table explains the data of the number of students who entered into NITs and IITs since 2010-2011 is as follows.

Table 3: Academic Achievement of the Students

Sl. No	Academic Year	NITs	IITs
1.	2010-2011	5	3
2.	2011-2012	7	16
3.	2012-2013	4	14
4.	2013-2014	3	10
5.	2014-2015	2	20

Source: <http://www.apswreis.info/schoolinfo.html>

According to Table 3, in the 2010-11 academic year, five students of the APSWREIS secured admission to the National Institutes of Technology (NITs), and in 2011-12,

seven students. three students. Interestingly, the number of students from the APSWREIS who secured admission to the prestigious Indian Institutes of Technology (IITs) has increased from 3 in 2010-11 to 20 students in 2014-15.

Since its inception in 1984, the institution has competed with the state-run government schools/colleges in SSC and intermediate education results. Comparing the state average and institution average in the results of SSC and Intermediate, the APSWREI is always running in front of the state average. This declares that one of the objectives of this institution is to make quality education available to the students of the SC community, which is realising steadily. The details of state and Institution averages in the SSC results are as follows.

Table 4: APSWREIS performance in SSC at State Average:

Sl. No	Academic Year	APSWREIS Average	State Average
1.	2011-2012	94.93	87.84
2.	2012-2013	95.96	88.08
3.	2013-2014	92.55	88.62
4.	2014-2015	92.77	91.42
5.	2015-2016	94.52	94.52

Source: <http://www.apswreis.info/schoolinfo.html>

According to Table 4, during the academic years from 2012-12 to 2013-14, the APSWREI society students achieved nearly 8 per cent more than the state average. From the 2014-2015 academic year, it seems both averages were at a competing level, where the institution's average stood. However, in 2015-16, both averages stood at equal levels. The state average includes both government and privately run schools in the state of Andhra Pradesh. However, APSWREI can compete with corporate educational institutions, and we can understand that these institutions can

provide corporate-level education to poor scheduled caste students free of cost. This helps the pupils from the SC community not to stop their education at the school level. The institution also runs colleges whose average is far above the state average in the Board of Intermediate Education, Andhra Pradesh results. The results since the last five academic years are as follows.

According to Table 5, the APSWREI society's Intermediate Board performance was far ahead of the state average. The APSWREI's average is unbeatable. There is a long gap between the averages of APSWREI and other state colleges, which include both public and private.

Table 5: APSWREIS performance in Intermediate at State Average

Sl. No	Academic Year	APSWREIS Average	State Average
1.	2011-2012	73.23	58.43
2.	2012-2013	86.99	65.36
3.	2013-2014	86.72	65.57
04.	2014-2015	83.13	72.07
5.	2015-2016	85.11	73.78

Source: <http://www.apswreis.info/schoolinfo.html>

Financial Grants to the APSWREIS:

APSWREIS is a grant-in-aid institution whose budgetary allocations are from the government of Andhra Pradesh. However, the institution has its structure, and there is a limited role of government at the centre in running this institution. This institution is a significant step taken by the then government of Andhra Pradesh to acknowledge the lack of quality education facilities for the Scheduled Caste community.

Access to quality education for Dalits:

When we are talking about the access to education for Dalits, i.e. Scheduled castes, there comes a question of whether it is qualitative. The governments since the independence started promising a welfare state where all the sections of people will be enhanced in all sorts of their lives. Education is believed to be the most crucial welfare measure which can make people develop in all sorts of their lives. To give the importance of education, education has to play a much more significant role in an individual's development because only education can make people experience growth. Education enhances their economic levels and social status. Education can enlarge the limitations in understanding society and its surroundings.

Knowing the role and importance of education, Mahatma Phule and his wife Savitri Bai started schools for neglected sections of this society, particularly for girls from Dalit and backward communities. After knowing the importance of education in enhancing Dalits in all spheres, In 1945, B. R. Ambedkar founded the People's Education Society. This society believed that increasing access to education for Dalits would add to their development. Till 1850, when the British started education accessible to all citizens in India, no efforts from the side of the government were made for the development of education in Dalit communities.

Though 160 years have passed since making education accessible to Dalit communities, even today, there is much debate and discussion about enhancing the educational needs of Dalit communities. This is the most critical question to be answered. Compared to the educational enhancement of upper castes, the levels of scheduled castes are comparatively low. Many studies reveal economic backwardness, operational caste hierarchies and untouchability practices in schools, parents' migration, increased corporate and educational institutions, and decreased

government spending on education. Most of the Dalits are still dependent on public educational facilities. Where the situation is like this, the government is slowly trying to wither away from the sphere of education. This is a negligent attitude towards the education of Dalits. When the government stops education provisions, Dalits have no choice but to remain uneducated, which results in poverty and lifelong imprisonment in the sickles of social evils.

Then, there will be no question about the quality of education. Why must education be qualitative? The answer is that education is to make people literate and increase one country's academic levels. But education is a means for economic development by which the scheduled caste can escape poverty, live a quality life, and gain respect. However, there needs to be more quality in education provided by the government educational institutions compared to the private educational institutions. If this is the situation of educated Dalit youth, they cannot compete in the job market, requiring quality knowledge. If education is not going to get employment for them, there will be no use for public education. Hence, the education provided under welfare schemes must be qualitative and productive. Because the education in government schools could be better in quality, there is a need to establish special schools like APSWREIS.

Considering the situation of Andhra Pradesh, the government is regulating over 60,462 schools, including government/Zilla Parishad/Municipal/ Aided and private schools. A total of 68 86,580 students are enrolled in these schools. Among these schools, 44,585 are government-run, and the remaining are private or corporate. In these government schools, 39 02,784 students are admitted. The government is neglecting the government schools to affiliate with private educational institutions, so there is a massive upsurge of private educational institutions. Half of the students

enrolled in state schools are enrolled in private schools. Private education is costly and cannot be afforded by most of the scheduled castes, so they have no choice but to join government schools where everything is neglected. If the situation is that, how can we expect a child who passed out from a government school to compete with others in employment? In reverse, it is again throwing them into the clutches of poverty.

Then what is quality education? What are the characteristics a quality education should have? The answer is according to UNICEF, and the following five elements define quality education,

- The learners' outside experience,
- Learning environment,
- Content of education,
- Learning process, and
- Educational outcomes.

Additionally, according to UNICEF, children should be supported by their families and communities and should be in good health. And their learning environment also matters, so the environment in school must be safe, healthy and stimulating. Education can be called a quality just because of having the above qualities, but the outcomes must be examined to measure the level of quality. The outcome is the most important, and in the case of scheduled castes, the outcome matters a lot because it decides their enhancement in all fields of their lives. Hence, this study finds whether or not the APSWREIS (established to provide quality education, particularly for scheduled caste students) reached its objective.

In its reports, this institution (APSWREIS) says they are implementing several programs for educational enhancement and quality education for children admitted into their schools. This institution takes up several initiatives and new innovative projects to provide quality education to SCs. Here are some initiatives taken up by the institution.

Among all the initiatives, the most important one is the P5 program. P5 is a dynamic strategy implemented in all schools to provide proper education. This program mandates the implementation of the following five essential objects

- Teacher's Empowerment,
- Creating an Academic Ambience
- Promoting competitiveness,
- Use Technology and
- Involving the community.

Boot camps: This program is propelled in all districts by covering about 2000 teachers to give training and insights into modern teaching technology. The training will be given by faculty from reputed universities like EFLU and Osmania University.

Bridge Course: The bridge course is for developing subjects like English, Mathematics and Science for newly admitted students into schools. The regular textbooks of their classes will be introduced only after the successful completion of the bridge course. This has been a practice for APSWREIS to conduct bridge courses for newly admitted students.

Empowering Teachers: Training is a systematic learning process that enhances knowledge and skills. Training for teachers increases teachers' performance in

nurturing the students by using newly developed teaching tools. The APSWREIS is very particular about its teaching staff and their professional advancement. Hence, to realise the objective of teacher performance improvement there, District Resource Centers are organising several training camps, the Content Enrichment Develop Team, Dr A.S. Rao Awards Council, Agasthya International Foundation, EFLU, State Council for Educational Research and Training (SCERT), Kendriya Hindi Maha Samsthan, and Oxford University Press India.

Continuous and comprehensive Evaluation: The SCERT and APSWREIS have introduced a continuous and comprehensive evaluation scheme to evaluate students' performance in all schools.

Pace-Setting Activities: Establishing the schools in the districts and state as face-setting institutions is one of APSWREIS's objectives. For that, it collaborates with several NGOs for resource sharing to equip the teachers and students. These pace setting activities include programs like Voice 4 Girls Camp to empower female students on health, hygiene, and self-awareness. Robotic camps to develop robotic technology at the school level. Abacus training to introduce Abacus training and Vedic maths training for classes VI to X. There is an innovative programme named the Young Mentors Programme by which students are trained to be peer mentors. Like this, there are many programmes for developing students in their regular syllabus and all-around aspects of education to make them pass out with qualitative education.

The institution is currently spread all over the state with its 180 institutions. Among these 180 institutions, there are separate institutions for girls and boys, and two institutions, particularly more institutions, are allotted for Girls. Each district contains

an average of 12 institutions which includes Schools and Schools cum Colleges separately for both boys and Girls. East Godavari and Kadapa these two districts have 18 institutions each. The details of the institutions spread throughout the state and district are explained in the table below.

Table 6: Distributions of APSWRE Institutions

Serial No.	Name of the District	No.of Institutions	Only Schools		Schools-cum Colleges		Co-Education Institutions
			Boys	Girls	Boys	Girls	
1.	Srikakulam	12	0	1	4	7	0
2.	Vizianagaram	10	0	0	4	6	0
3.	Visakhapatnam	11	0	1	4	5	1
4.	East Godavari	18	2	4	4	8	0
5.	West Godavari	11	1	1	3	6	0
6.	Krishna	14	1	2	3	8	0
7.	Guntur	15	3	3	4	5	0
8.	Prakasham	14	0	1	3	10	0
9.	Nellore	14	0	3	4	7	0
10.	Chittoor	15	2	2	2	9	0
11.	Kadapa	18	0	3	5	9	1
12.	Ananthapuram	14	1	8	3	2	0
13.	Kurnool	14	3	10	1	0	0
14.	TOTAL	180	13	39	44	82	02

(Source: <http://www.apswreis.info/schoolinfo.html>)

Observing the above Table lets us understand the distribution of APSWRE Institutions across the state. As the table says, there are a total of 180 Institutions classified firstly as Only Schools and secondly as Schools cum Junior Colleges. Among the 180 institutions, 52 are only schools, meaning they provide education only to the X class. And the remaining 128 are named Schools cum Junior colleges,

which means they provide education till the children complete their +2 education, i.e. they provide two more years of education after their X standard. The above table gives us an exciting glimpse that more institutions are meant for girls if we take the “Only Schools” amongst 52, a total of 39 Schools are meant for girls. And from the “Schools cum Junior Colleges” amongst 128 institutions, 82 institutions are meant for girls. Coming together the “Only Schools” and “Schools cum Junior Colleges”, 121 institutions are meant for only girls, and the remaining 57 are for Boys.

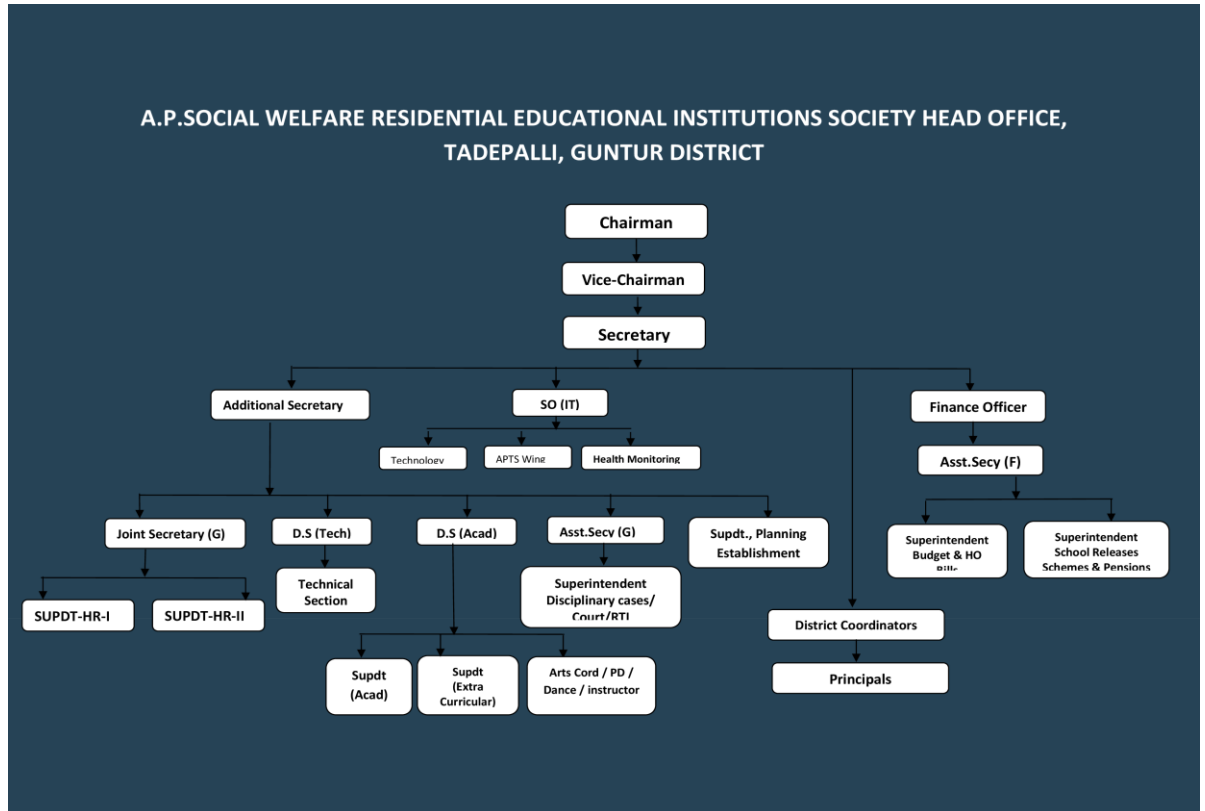
This gives us a clear understanding that APSWREIS is giving great importance to the education of girl children from the scheduled castes. It is a known fact that the school drop-out frequency in scheduled castes is higher in the case of girl children when compared to that of boys. Hence, initiating the APSWREIS effectively reduces drop-out rates for girls of scheduled castes. And there are two institutions which are Schools cum Junior colleges. One is in the Cuddapha district, and another is in Visakhapatnam, which provides co-education.

Organisational Structure of APSWREIS:

The APSWREI society has the huge administrative structure to perform various functions and carry forward the set objectives of the society. APSWREI society is located in the Social Welfare Department Ministry. It is concerned with the administrative hierarchy of command. The Charts-I depict the organisational structure of APSWREIS. For any institution to run successfully, it must have a well-versed team, including several experts in various required fields. Hence, APSWREIS also has an organised team of experts in various fields. Moreover, The APSWREIS executes social welfare projects, schemes, and programs connected to the education

of the poor that are sponsored and financed entirely or in part by the federal government and the state government.

Chart I: Organisational Structure of APSWREIS:



(Source: <http://apswreis.info/Organizational%20chart.html>)

Chairman:

The Department of Social Welfare, which has overall management responsibility for these institutions, Andhra Pradesh. The Minister for Social Welfare of Andhra Pradesh acts as its Chairman and supervises the working and performance of the institution from time to time. In other words, the Chairman is a political boss of the Institution.

Vice-Chairman:

The principal secretary of the State Social Welfare Department acts as its Vice-President. The principal secretary will be a senior officer from All India Services. Most of the time, the Indian Administrative Service will appoint them. He also monitors the institution's performance from time to time. All the Government Orders (G.O.) relating to the administration of the Institution will be released in the name of the Principal Secretary, Department of Social Welfare, Andhra Pradesh. In a nutshell, the vice-chairman is the boss of the Institution from the side of bureaucracy.

Secretary, APSWREIS:

The secretary is the de facto boss of the institution. While the Chairman and Vice-Chairman supervise the working of the institution, he is the actual boss who controls the institution from all sides. All the Administrative and financial powers are vested in the hands of the secretary. All the financial and administrative releases are made under his name and seal. The secretary will be a senior officer from All India Services, most probably from the Indian Administrative Service (IAS). Still, there are instances where the secretaries were chosen from the other All India Services such as the Indian Police Service (IPS), Indian Postal Service (IPoS), etc.

Additional Secretary:

After the Secretary, there will be an Additional Secretary to assist the Secretary in administering the Institution—the Addl. The secretary will probably be a senior officer from the State Civil Services (Group-I Cadre). To assist the Additional Secretary in the administration, there will be another level of officers who take care of various wings of the institution. Those officers include.

Joint Secretary:

The Joint secretary is responsible for the management of the human resources (employees) of the institution. They are also responsible for recruiting the institution's required staff on behalf of the secretary. Two officers will be designated as Superintendent – HR-I and Superintendent HR-II to assist the Joint Secretary.

Deputy Secretary (Academic):

To assist the Addl. Secretary in matters related to academics, there will be a Deputy Secretary who is responsible for the administration of the Academic matters of the Institution based on the directions of the Secretary and other higher officers of the institution. To assist the Deputy Secretary (Academic), three officers will be responsible for the critical Academic departments. The officers are designated Superintendents (Academic) responsible for academic matters. Superintendent (Extra Curricular) who has to supervise the extra-curricular activities institutions, and there will be a Coordinator for matters related to Arts, Physical Activities, Dance, etc.

Deputy Secretary (Grievances):

The Deputy Secretary (Grievances) is to assist the Addl. Secretary in the matters related to the grievances from the stakeholders of the Institution. He is also responsible for matters related to the Court and RTI matters. An officer will be designated as Superintendent to assist the Deputy Secretary (Grievances).

Deputy Secretary (Tech):

The Deputy Secretary (Tech) is responsible for the Technological matters of the institution. He has to assist the Addl—Secretary in administrating matters related to

the Technical issues of the institution. Supporting technical staff will assist the Deputy Secretary (Tech) exercise their duties.

Superintendent (Planning & Establishment):

Superintendent (P&E) is responsible for matters related to the planning and organisational establishment issues, such as the planning and construction of the various School buildings, Hostel buildings, Playgrounds, and Office buildings for the institutions of APSWREIS.

Finance Officer:

Along with the Addl. Secretary, there will be a Finance Officer to look after the financial matters of the Institution. The Finance Officer will be responsible for Financial matters like Budget preparation, various financial bills, financial releases for the Schools, Salaries and Pensions, etc. Another officer will be designated as Assistant Secretary (Finance) to assist Finance Officer. And there will be two more Superintendents, one for Budget and Head Office Bills and the other for School releases, Salaries and Pensions. These Superintendents must work under the Joint Secretary's (Finance) supervision.

District Coordinators (DCOs):

Along with all the above-described officers, each district will have coordinators. The District coordinator is responsible for the working and functioning of the schools in the particular district. The District coordinators are also vested with some required financial and administrative powers. District coordinators are ultimately responsible to the Secretary, APSWREIS. The Principals of each school / Institution in a particular district have to work under the direct supervision of the D. Cos (District Coordinators). As mentioned above, all the officers have to work based in the Head

Quarters of APSWREIS, but the DCO has to work from his office, which is located in the respective district to which he is appointed as DCO. The DCO will be a senior Principal of the institution.

We can find a similar school system to APSWREIS across India, particularly with the central government. The objectives of all these institutions say that these institutions are established to provide quality education to the particular chosen section of society.

Kendriya Vidyalaya Samgathan:

Kendriya Vidyalayas, famous as KV started in November 1963 as Central Schools and later changed its name to Kendriya Vidyalayas. The primary mission of this school system is to provide education to the children of central government employees whose employment is transferable. Currently, KVS has 1,213 Schools in operation. In these schools, a total of 12,92,767 students are getting an education. Due to many schools, KVS earned its name as one of the largest chains of Schools in the world. All the Schools in KVS are affiliated with CBSE and work under the control of MHRD, the government of India. The KVS has been operational for more than 50 years. This is India's oldest school chain system compared to the other school chain systems, such as JNV, KGBV, APSWREIS, etc.

All the central government employees can join their children in these schools. The students have to pay tuition fees and school development fees. Nonetheless, the students from Scheduled Castes, Scheduled Tribes and the children of KV employees are exempted from paying tuition and school development fees. Girls who are the only child of parents also need not pay any fees from their VI calls onwards. These schools provide education to XII standards.

KVs in Andhra Pradesh:

Kendriya Vidyalaya Samgathan also started schools in Andhra Pradesh catering to educational needs of the offspring of central government officials' working in the central government institutions in Andhra Pradesh. At present, 33 KVs are operational in Andhra Pradesh at various locations.

Jawahar Navodaya Vidyalaya Samiti:

Jawahar Navodaya Vidyalayas, popularly known as **JNVs**, is a school system purely run by the funding and supervision of the Central government through the Ministry of Human Resource Development, Government of India. This is a system of alternate schools for the “gifted students” in India. The institution defines gifted students/Children as "Children who give evidence of high-performance capability in areas such as intellectual, creative, artistic, leadership capacity, or specific academic fields, and who require services or activities not ordinarily provided by the school to develop such capabilities fully.” The main goal of JNVS is to provide talented children, primarily from rural areas, with high-quality modern education, which includes an important element of culture, instillation of values, awareness of the environment, adventure activities, and physical education without regard to the socioeconomic circumstances of their families.

JNV was conceived by the then Prime Minister of India, Sri Rajiv Gandhi, in 1986. As part of the New Education Policy 1986, a Jawahar Navodaya Vidyalaya was proposed to be opened in each country district. The main aim behind the JNV is to assure quality education to gifted children in India. This school system is also aimed at excellence in education and social justice. JNVs are most popular among parents, and there is enormous competition to join their children in JNVs.

Currently, Jawahar Navodaya Vidyalaya Samiti is running 661 Residential Schools across India. All the schools provide education from class VI to XII in English. This residential School system provides free boarding and loading facilities to the students who got admission into these schools. To get admission into JNVs, one must undergo an entrance test conducted by the Jawahar Navodaya Vidyalaya Samiti annually.

Jawahar Navodaya Vidyalaya Samiti (JNVS) runs a few special schools named Specials JNVs, such as 10 Schools in the districts having large concentrations of Scheduled Caste Population, 10 Schools in the districts having large concentrations of Scheduled Tribe Population, 2 JNVs in the state of Manipur.

JNVs in Andhra Pradesh:

Currently, 15 JNVs are in operation in Andhra Pradesh at various locations across the state. Their respective regional offices control the JNVs in various places across India. The JNVs, located in Andhra Pradesh, run under the direct control of the regional office, which is located in Hyderabad, Telangana.

Kasturba Gandhi Balika Vidyalayas (KGBVs):

Kasturba Gandhi Balika Vidyalayas, popularly known as KGBVs, was started by the government of India in August 2005. After 2007 these institutions were integrated into Sarwa Siksha Abhiyan(SSA), the most popular scheme started by the government of India to achieve the goal of Universalization of Elementary Education (UEE) in the country to achieve the Millennium Development Goals. The institutions are named after Kasturba Gandhi, wife of Mohandas Karanchand Gandhi, the then-national leader during the Indian Independent struggle. The KGBV is a girls' residential school run by the government of India for girls' students belonging to Scheduled Castes, Scheduled Tribes and other backward classes. Also, the

communities and the families belong to BPL(Below Poverty Line) in the educationally backward blocks.

KGBVs are started with objectives to achieve.

1. To remove the gender gap to achieve the objectives of SSA.
2. To provide quality education to the girls in residential mode.
3. To enrol 11-14 age school girls & drop out girls in 6th, 7th and 8th classes.
4. To provide free education to SC, ST, BC and Minority girls.
5. To encourage the girls towards education.

The main objective of KGBVs is to remove gender disparities in school enrolment at the elementary level. KGBVs target the girl child, particularly from disadvantaged communities. The KGBVs also aim to ensure that quality education is feasible and accessible to girls of disadvantaged social groups. The KGBVs were set up to provide quality education with residential schools with boarding facilities. At present, a total of 2,578 KGBVs are in operation in the country.

Amongst these 2,578 KGBVs, 427 institutions are sanctioned and operate in the Muslim population concentrated areas. 612 institutions are sanctioned and in operation in the areas where the Scheduled Tribes population is highly concentrated. 688 institutions are started in the areas where the Scheduled Castes population is highly concentrated. In KGBVs, 75% of the total sanctioned seats are reserved for the girl child from the Scheduled Caste (SC), Scheduled Tribe (ST) and Other Backward Communities (OBCs) and Minorities. The remaining 25% is reserved for girls from families under BPL.

KGBVs in Andhra Pradesh:

At present, there are 352 KGBVs are in operation in Andhra Pradesh. These 352 KGBVs provide residential education to around 70,000 girls from SC, ST, OBC and Minorities. These 352 KGBVs run under different Residential Educational

Institutions and Societies as 105 Institutions are under the control of APREIS; 34 are under the control of APSWREIS; 43 are under the control of APTWREIS; 170 are under the control of the Project officers of Sarva Sikhsha Abhiyan (SSA), AP.

Oak Grove School, Mussorie:

Oak Grove School Mussorie is located at Jharipani, Mussorie of Uttarakhand state. This school was started in 1888 by the British Raj exclusively for the educational needs of Children of Indian Railways employees. This school is wholly owned and run by Indian Railways.

Oak Grove School is ranked as one of the best boarding schools in India. In this school majority of the seats, i.e., 75%, are reserved for the children of Indian Railways employees, and the remaining 25% are reserved for outsiders. Unlike other residential school institutions, oak grove school has no branches except the one in Jharipani. At present, around 610 students are enrolled in this school. Oak grove school is divided into three blocks in which three kinds of schools are running: Oak Grove Senior Boys School, Oak Grove Senior Girls School, and Oak Grove Junior School.

Ekalavya Model Residential Schools (EMRS):

Ekalavya Model Schools, popularly known as EMRS, started during the academic year 1997-98. This is an intervention of the Ministry of Tribal Welfare, Government of India, to ensure tribal students get access to quality education in the remote tribal pockets. EMRS are set up in the States and the Union Territories with grants from the central government under Article 275(1) of the Constitution of India.

There is a target that by 2022 every block with more than 50% of the Tribal population or having at least 20,000 tribal persons will be sanctioned with an

Ekalavya Model Residential School (EMRS) by the end of 2022. The education in EMRS is free of cost, and admission into these schools will be chosen through competition or selection, with appropriate consideration given to first-generation pupils and youngsters from primitive tribal groups.. By the end 2018, 284 EMRS were sanctioned nationwide, and 68 EMRS were affiliated with the Central Board of Secondary Education (CBSE).

EMRS in AP:

The EMRS in AP is under the control of the Andhra Pradesh Tribal Welfare Residential Educational Institutions Society, which works under the control of the Ministry of Tribal Welfare. The central Government sanctioned a total of 14 EMRS institutions for Andhra Pradesh. Amongst these 14, 10 are only Schools where co-education is provided, and 4 are Schools cum Colleges, amongst which three are for Girls and one is for Boys.

APTREIS:

APTREIS stands for Andhra Pradesh Tribal Welfare Residential Educational Institutions Society, popularly known as “Gurukulams”. APTWREIS works under the direct control of the Ministry of Tribal Welfare, Government of Andhra Pradesh. APTWREIS runs several educational institutions to provide an excellent education to all tribal children in Andhra Pradesh. Earlier, APTWREIS was part of APREIS (Andhra Pradesh Residential Educational Institutions Society). But later, in 1998, it was bifurcated from APREIS, forming APTWREIS and functioning independently in 1999.

The main objective behind starting a separate educational institutions network for tribal students is to realise the UEE (Universal Elementary Education) with adequate

quality to ensure world-class learning standards among children from tribal communities.

At present, 174 educational institutions are running under the control of APTWREIS to provide quality and standard education to tribal children of Andhra Pradesh. Amongst the 174 institutions, 82 are initially founded by the Government of AP. And 80 institutions are newly converted into TWREIs from Hostels. Twelve are Mini Gurukulams founded by the Government of India to provide concentrated education in low literacy areas. In addition to these 174 institutions, 10 EMRS (Ekalavya Model Residential Schools) are also running under the control of APTWREIS. Amongst these institutions, some institutions are only schools, and the remaining are schools cum junior colleges. At present, APTWREIS is providing education to 51,178 tribal children.

APREIS:

APREIS stands for Andhra Pradesh Residential Educational Institutions Society, which runs under the direct control of the Department of Education, Andhra Pradesh. Unlike APTWREIS APSWREIS, APREIS is not meant to provide education for a particular community, Scheduled Castes and Scheduled Tribes are two examples. All the seats in APREIS are filled through open competitive examination following the general reservation policy regulations. The government of Andhra Pradesh proudly started APREIS in the year of- to provide quality education to meritorious students from all sections across society. APREIS is popular among students and their parents for its quality education. There is a vast competition to obtain seats in the institutions run under APREIS.

At present, APREIS is running a total of 54 educational institutions in all corners of the state of Andhra Pradesh. Among these 54 institutions, 18 schools are meant for Boys (General), 19 for Girls (General), and two for co-education. Specifically, APREIS is running 12 schools, especially for minorities, to provide quality education. Amongst these 12 institutions, six institutions are meant for Boys, and six are meant for Girls. Along with these schools, APREIS runs 2 Junior and 1-degree colleges.

To conclude this chapter, the nation must appreciate the subsequent governments for establishing institutions such as KVs, JNVs, KGBVs, EMRS, APSWREIS, APTWREIS, and APREIS through public financing. Since education in general and quality education, in particular, became sour grapes for specific sections, states considering education in their welfare measures is a fortune for the public of India. Particularly those sections of society who are named as untouchables and imposed with religious restrictions which made them away from all kinds of learning, these kinds of Public actions in the field of education are highly appreciable.

Though the governments have started these many educational institutions, even today, there is a demand for proper education from all corners of the nation. Still, there are reports of dropouts from schools. And India is still behind the world countries in the literacy indices. The governments and policymakers must realise that they must provide proper facilities at educational institutions established by the governments. The governments need to realise that more than the budgetary allocations are needed to groom our public educational Institutions to compete with world-class standards.

CHAPTER-IV

DR. B. R. AMBEDKAR SOCIAL WELFARE RESIDENTIAL SCHOOL AND JUNIOR COLLEGE IN TSUNDUR: FIELD ANALYSIS

In this chapter, the researcher explained the importance of choosing Tsundur to study the establishment of APSWRS/JC in Tsundur. This chapter explains the reasons behind establishing an educational institution at Tsundur and the development that occurred in the sphere of education, particularly in the case of the Scheduled Castes of Tsundur region. This chapter also briefly accounts for the Guntur district and Tsundur profiles. In this chapter, the researcher analyses the primary data collected from Students and teachers of APSWRS/JC-Tsundur through interviews by using a questionnaire.

Profile of Guntur District:

Guntur is one of the 13 administrative districts of Andhra Pradesh. Guntur region has its one importance in historical terms. To understand the history of the Guntur region, one needs to look into the established historical shreds of evidence. The historical evidence says that the Guntur region was ruled by many famous dynasties during ancient and medieval times. The Sathavahanas, Ikshvaakus, Pallavas, Kotavamsa, Ananda Gitrikas, Chalukyas, Chola, Vijayanagara and Qutbshahis ruled this region as part of their dynasties. The famous battle of Palnadu, described in many literary sources as *Palnati Yuddam* and mentioned as Andhra Kurukshetra, happened in this region during the 1180s. During the 1680s, this region was part of the Qutbshahi sultanate, Golkonda. With Aurangzeb conquering Golkonda, the Guntur region became part of the Mughal Empire in 1687.

Geographical Profile of Guntur District:

Figure-1



Guntur district is spread over 12,805 sq. km, has a coastline of approximately 100 km, and is located beside the River Krishna.. Geographically this district is located between 16.3067 degrees' latitude and 80.4365 degrees longitude. Guntur district is bounded by Prakasham district at its south and borders with Nalgonda and Adilabad districts in Telangana. On its east side, Guntur district shares a boundary with the river Krishna which divides Krishna from Guntur district. On its southeast, the Guntur district shares a border with the Bay of Bengal.

Demographic Profile:

Guntur is the second most populous state in Andhra Pradesh, with a population of 48,89,230 and a population density of 429 per the census records in 2011. Amongst the district's total population, 66 .2%, which amounts to 32,35,075 people, live in rural areas, and the remaining 33.8%, which amounts to 16,52,738 people live in urban dwellers. In terms of the rural population, Guntur district stands at 10th place in Andhra Pradesh, and in terms of urban dwellers, the district stands at 4th place in the state of AP. When comparing the urban and rural populations, the majority of people live in rural areas.. Most importantly, the child population in the Guntur district is 4,95,72,9, which is 10 % of the district's total population terms of child population, Guntur district stands at 10th place in the district. Telugu and Urdu are the languages spoken by the people of this region.

As per the Census Reports 2011, the literacy rate in Guntur district is 78.03%, with which male and female literacy rates are 83.97% and 72.25%, respectively. For administrative convenience, the Guntur district has been divided into four revenue divisions: 19 erstwhile taluks, 57 Mandals and 779 revenue villages. There are 1

Municipal corporation, 7 Municipalities, 55 Mandal Praja Parishads and 1069 Grama Panchayats in the Guntur district.

Scheduled Castes Population in Guntur District:

Since this research focuses on Scheduled Castes, the researcher found the importance of adding a few important details about the scheduled castes. As per the census reports 2011, the SC population in Guntur district amounted to 9,57,407, which is 19.6% of the district's total population. Amongst the total SC population, Male and Female populations are 4,76,333 and 4,81,074 respectively. Amongst the SC population, the female population is slightly higher than that of the Male population. As per the census records, the Guntur district stood in 4th place in AP in terms of SC population when seen district-wise

The sex ratio amongst Scheduled castes in Guntur district is 1010, which is slightly higher than the general sex ratio of the district i.e. 1003. Most importantly, the literacy rate amongst scheduled castes is 64.1, % amongst which 71.6% and 56.7% are the male and female literacy rates, respectively. The literacy rate among SCs is lesser than the general literacy rate in the district. Guntur region has its popularity: firstly, it is located on the Deccan Plateau, which is said to be the first home of man in India; secondly, during the Buddhist era, this region was famous in the field of education. Buddhists established universities at Dhanyakataka, popularly known as Amravati at present Nagarjunakonda. Thirdly, Amaravati, Bhattiprolu, Undavalli Caves, and Museum in Guntur are places of Historical importance and tourist attractions. Fourthly, the Jinnah Tower, a commemorative to the Father of the Nation of Pakistan, unique and the only one in South Asia, is located in Guntur city. Lastly, the Guntur region is famous for its tobacco and Red Chillies production.

The Guntur region is famous for education as Buddhists established universities at Amaravati and Nagarjunakonda during the Buddhist times. According to historical evidence, scholars worldwide came to these universities to learn knowledge in various fields. Even today, the Guntur region is leading in the field of education.

APSWREIS in Guntur District:

Table 1: APSWREIS in Guntur District

Sl.No	Institution	School/College	Boys	Girls
1.	APSWRS/JC, Karempudi	College	YES	-
2.	APSWRS/JC, Atchempeta	College	YES	-
3.	APSWRS/JC, Tsundur	College	YES	-
4.	APSWRS/JC, Nizampatnam	College	YES	-
5.	APSWRS, Tadikonda	School	YES	-
6.	APSWRS, Adavitakkellapadu	School	YES	-
7.	APSWRS/JC, Ramakrishnapuram	College	-	YES
8.	APSWRS/JC, V.P.South	College	-	YES
9.	APSWRS/JC, Bapatla	College	-	YES
10.	APSWRS/JC, Uppalapadu	College	-	YES
11.	APSWRS/JC, Amaravati	College	-	YES
12.	APSWRS, Vinukonda	School	-	YES
13.	APSWRS, Repalley	School	-	YES
14.	APSWRS, Kakumanu @ Returu	School	-	YES
15.	APSWRS, Gurajala	School	-	YES
	TOTAL	15	06	09

Sources: <http://www.apswreis.info/schoolinfo.html>

APSWREIS is running a total of 15 institutions in Guntur District. Among the 15 institutions, six are for boys, and the remaining nine are for girls. In the Scheduled Castes and Scheduled Tribes, APSWREIS is placing increased emphasis on the education of girls, which is why more existing institutions are meant for girls. Four of the six institutions meant for boys are upgraded to colleges, and the other two are still schools and waiting to be upgraded to colleges. Among the nine institutions meant for girls are upgraded to colleges, the remaining 4 are still schools and waiting to be upgraded to colleges.

Profile of Tsundur:

Tsundur is a village in the Guntur district and the headquarters for the Tsundur Revenue Mandal in Tenali Revenue Division. On 6th August of 1991, this village attracted the nation's attention with the massacre, in which eight men from Scheduled Caste belonging to Tsundur were brutally murdered by the upper caste Reddy and Telaga community people of that village after chasing the victims along the bunds of irrigation canal and the railway tracks. The reports on the Tsundur massacre exposed that a mob of over 300 people from above said Reddy and Telaga communities attacked the Dalits of that village with the help of local police authorities. This incident has been recorded as a painful wound in the history of Modern Andhra Pradesh, particularly that of Dalits. More interestingly, this incident happened just two years ago when the Indian Parliament made legislation, i.e., the SC/ST Atrocities (Prevention) Act, 1989, to protect SCs and STs from the atrocities of the upper castes.

Tsundur is located on the East Coast of Andhra Pradesh. The census statistics of 2011 say the total population of Tsundur is 5,965. The total population constitutes 3,069 males and 2,896 females, and 467 are children (both boys and girls). Amongst the total population of Tsundur, 3,845 individuals are recorded as literate, making the literacy rate of Tsundur 69.94%, which is lesser than the national literacy rate of 73% and higher than the State's literacy rate i.e. 67.41%.

Why Tsundur?

The researcher has a strong reason for choosing APSWRS/JC, Tsundur, for the study. According to the Andhra Pradesh Social Welfare Residential Educational Institutions Society guidelines, the schools must accommodate the children of parents who are the victims of Human Rights violations. The Human Rights in the above-described Dalit massacre in Tsundur were seriously attacked and violated. After this incident, the government established a school under the APSWREIS as part of the rehabilitation measures. The main intention in establishing the school in Tsundur is to provide proper and quality education to the children of the victims of the famous massacre. Since the provision of Education is much more important to children of victims of human rights violations, the researcher wanted to study how it helped the children in and around Tsundur to enhance their career prospectus.

The Tsundur Massacre:

On 6th August 1991, Tsundur village witnessed a brutal murder of Dalits. 12 Dalit youth were butchered in this massacre with the direct and indirect assistance of the Police. As per the victims' accounts, the dominant caste people of Tsundur,

belonging to the Reddy and Kapu social communities, were directly responsible for this massacre. The Tsundur massacre resulted from a series of incidents since 1986 that happened in Tsundur between the Dalits and upper caste Reddies and Kapus. The only mistake the Dalits of Tsundur committed was asserting their self-respect in all walks of their lives.

By 1991, the Tsundur Dalit colony had 600 families and as many youths. Economically speaking, only 100 families own one or below 1-acre land. All of them are agricultural labourers. Due to the abundant availability of labour, some of them are better than the Dalits of other regions of the erstwhile Andhra Pradesh. By 1991, 15 worked as gangmen in railways, 19 were in the Military, and 10 teachers and clerks were in various departments.

It was sure that Tsundur Dalits were aware of the importance of education for their emancipation. By the time this deadly massacre happened, 200 boys and girls had their SSC, most planning for higher studies. And 40 graduates, five postgraduates, and many educated folks of the Tsundur Dalit population. Education amongst Dalits and their self-determination are also reasons behind this brutal massacre. The upper caste's hatred towards Dalits and their empowerment made the upper castes of Tsundur forget that they are humans. Whatever the reasons, incidents like Tsundur are black spots in the history of India.

After the incident, though there were witnesses, it took so long until 2007 to get a judgment on the incident. It was the first in Indian judicial history where a special court was established at the place of the incident. On the demand of victims of the Tsundur massacre, a special court was established in Tsundur itself to enquire about the case. Despite the obstacles created by political influences, the court could deliver

judgment in favour of the victims. But the culprits challenged the special court's judgment, and the victims were freed by the High Court, saying **"NO one killed Tsundur Dalits"** in its judgement. The victims blame the Judge, who belongs to the Reddy community to which the culprits belong, for this verdict of grave injustice. Even today, the victims question the courts and civil society: "If no one killed, then who killed Tsundur Dalits."

APSWRS Tsundur:

The guidelines of the APSWREIS say that there must be some reservations for the children of those parents who were the victims of atrocities. According to this principle, the government of Andhra Pradesh established a school in Tsundur after the famous Tsundur Dalit massacre to provide proper education to the children of the victims of the popular massacre. The school established in Tsundur was named after B. R. Ambedkar. Hence, it is being called B. R. Ambedkar Social Welfare Residential School. Immediately after the massacre, as part of the rehabilitation measures for the victims, the government wanted to start a residential school in Tsundur exclusively for the victims of the massacre. According to the guidelines of the APSWREIS, there must be a special entry for the wards whose parents are victims of human rights violations. Initially, the school was started in the cinema hall, which was the triggering point for the massacre. The picture depicts the then cinema hall where the School started during its initial days.

Figure-2



After successfully running the school for a few years, the school was shifted to a permanent building constructed with all the required facilities. According to the details provided by the institution's principal, the school's enrolment is as follows: the enrolment of the students is given in detail with class-wise and caste-wise too.

The total sanctioned strength of the school is 720. And 80 seats are sanctioned to each class from 5th to 10th. From Intermediate onwards, 40 seats are sanctioned to each group. The data tells us that all the seats are filled up. Among all the students enrolled in this school, 563 (78%) seats are filled with Scheduled Caste children. (According to the norms of the school, at least 75% of the seats must be filled with children from Scheduled Castes.) 9% of seats are with Christians amongst Scheduled Caste who obtained BC.C caste certificate, 6% seats with children from Scheduled Tribes and 2% with children from other Communities.

Table 2: Class and Caste wise enrolment of the Students:

Sl. No	Class	SC	ST	BC	BC-C	OC	TOTAL
1.	V	60	05	4	10	01	80
2.	VI	64	06	04	05	01	80
3.	VII	67	05	04	03	01	80
4.	VIII	65	05	04	05	01	80
5.	IX	64	05	04	06	01	80
6.	X	60	05	04	11	00	80
7.	Junior MPC	30	02	02	05	01	40
8.	Senior MPC	30	02	02	05	01	40
9.	Junior BiPC	30	02	02	05	01	40
10.	Senior BiPC	30	03	02	04	01	40
11.	Junior CEC	30	02	02	05	01	40
12.	Senior CEC	33	02	02	02	01	40
13.	TOTAL	563	44	36	66	11	720

As these educational institutions are meant for the children from scheduled castes' educational development, most of the seats are reserved for them, and the remaining seats are filled with students from all other communities, as explained in the above table.

Table-3

Sl. No	Category	No. of Students Enrolled	%age in Total Enrolment
1.	Scheduled Caste	563	78%
2.	Scheduled Tribe	44	6%
3.	Backward Classes	36	5%
4.	Converted Christians (BC.C)	66	9%

5.	Other Communities	11	2%
6.	TOTAL	720	100%

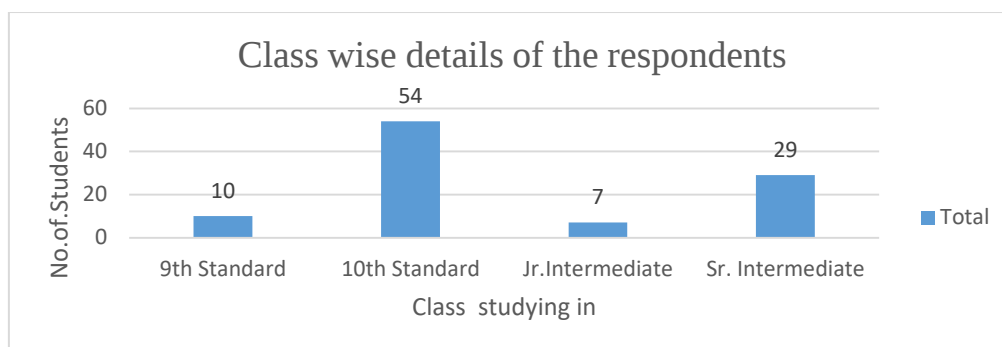
Amongst all students, the researcher interviewed 100 students and 15 teachers. The researcher maintained a questionnaire with a sequence of questions to obtain their responses. Since this is a school for boys, there are no female respondents among the students. As per the data collected during the fieldwork, the following are the details of the respondents as per the classes they are studying in.

Table-4

Sl.No	Class	No. of Respondents
1.	9 th Class	10
2.	10 th Class	54
3.	Jr.Intermediate	7
4.	Sr.Intermediate	29
5.	TOTAL	100

Amongst the 100 respondents, ten are from the 9th standard, 54 are from the 10th standard, seven are from Jr. Intermediate, and the remaining nine are from Senior Intermediate. Amongst the intermediate students who have responded are from all the groups, i.e. M.P.C, Bi. P.C, C.E.C. All of them are boys and belong to the 14–18 year old age range.

Chart-1

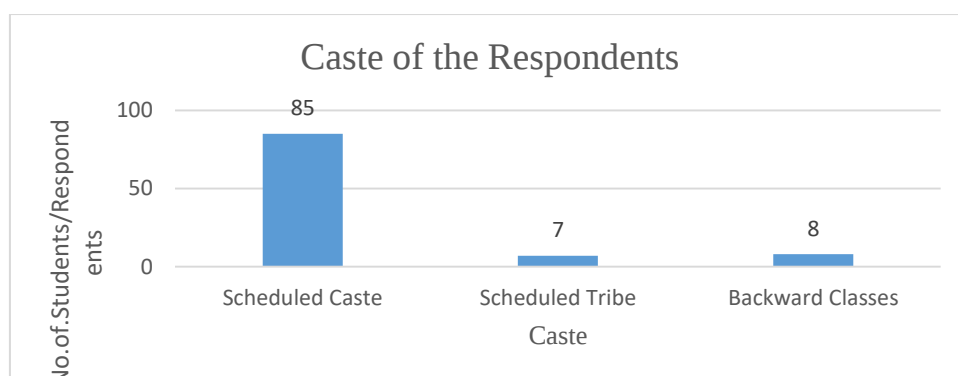


Since these schools are meant for the scheduled caste students, most of the seats in all classes and sections must be filled with children from Scheduled Caste backgrounds. Hence, the researcher focused on the social background of the respondents. The blow table and data chart give a brief account of the caste of the respondents.

Table-5

Sl.No	Caste/Community	No.of.Respondents
1.	Scheduled Caste	85
2.	Scheduled Tribe	07
3.	Backward Classes	08
4.	Other Castes/General	00
5.	TOTAL	100

Chart-2



Most of the total respondent students are from Scheduled Caste backgrounds, which amount to 85. Students from Scheduled Tribes and Backward Classes are 7 and 8, respectively. No respondents from the other communities/ General category. With this, it is described that the institution is following the reservation policy it is meant to follow. The major portion of the seats has been reserved for children from Scheduled Caste backgrounds.

It is exciting and must be mentioned here that all the students are well aware of their social status in the fourfold cast system. The researcher has observed that all the students in the institution are moving friendly as there are no social disparities among themselves. Though they are aware of their social background, it has been observed that they still need to arrive at the position to draw divisive lines between them based on what their elders are doing back in their villages.

It is a common understanding that only financially poor parents are joining their wards in public educational institutions. Hence, the researcher tried to find out the financial status of the respondent students. The following table and data chart give a glimpse of the financial status of the parents of the respondents.

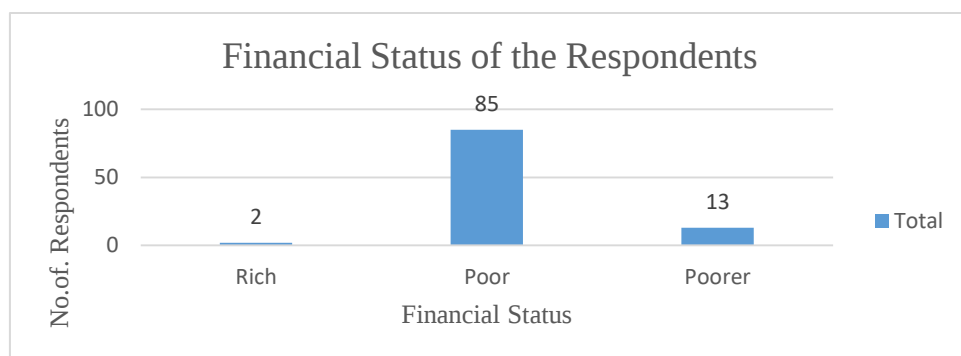
Table-6

Sl. No	Financial Status	No.of. Respondents
1.	Rich	2
2.	Poor	85
3.	Poorer	13
4.	TOTAL	100

Among the 100 respondent students, two opined that their parents are wealthy, five responded by saying their parents are poor, and the remaining 13 said their parents

are poorer. The general understanding that only poor parents are joining their wards into public educational institutions has been proven true as per the collected data. The data reveals that amongst the 100 respondents, five students are from a poor background, and 13 are poorer. Only two are rich, meaning only poor parents choose government schools/ colleges for their children's education. The reason behind this is that most parents believe that government education is not worth it and that only the corporate education model helps their children expand their wings to find great career opportunities. Most parents have a negative look towards the government-provided education.

Chart-3



Educational Qualifications of the Parents of the Respondents:

The educational status of the parents affects the educational career of the children. Illiteracy and lack of proper education also cause poverty, which is high among the Scheduled Caste and Scheduled Tribe communities because they are not owners of any properties, and education is the only way to enhance their financial status. Due to the lack of education for generations, they are living in acute poverty, and as a result, the next generations also have to taste the sourness of poverty. The researcher questioned the respondents about the educational standards of their parents. From the

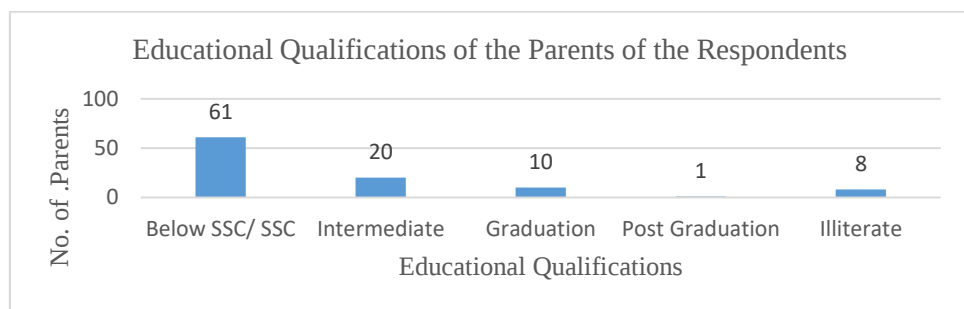
researcher's responses, most parents are either below S.S.C or illiterate. The below table describes the educational qualifications of the parents of the respondent students.

Table 7: Educational qualifications of the parents

Sl. No	Educational Qualification	No. Of.Parents
1.	Below SSC/SSC	61
2.	Intermediate	20
3.	Graduation	10
4.	Post-Graduation	1
5.	Illiterates	8
6.	TOTAL	100

Among the 100 respondents, 61 said their parents' educational qualification is SSC or below SSC, 20 respondents said their parents are under-graduates, and ten said their parents are graduates. There is only one respondent said their parents are postgraduates. And the remaining eight respondents' parents are illiterates.

Chart-4



If parents are educated and employed in either the Public or Private sector, their children need not discontinue their studies, and they will also reach another step in their lives. However, lack of literacy and proper education required for employment

has become a curse for the present generation and the next generation unless they are imported with proper education.

Employment of the Parents of the Respondent Students:

Amongst the total 100 respondents, 14 students said their parents are employed (both private and government sectors). The majority responded that their parents work in unorganised sectors such as agriculture, construction, etc. Among the 14 parents (either father or Mother), some are employed as private teachers, APSRTC drivers and conductors, ANGANWADI teachers and attenders in private institutions. The employment status also reveals the financial status. As per the responses, most of the parents are financially poor.

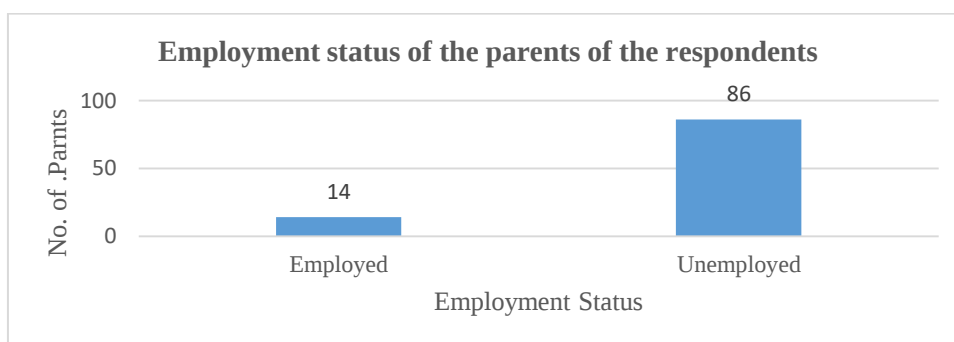
Table-8

Sl. No	Employment Status	No. of. Parents
1.	Employed	14
2.	Un-Employed	86
3.	TOTAL	100

Though employed in government and private sectors, their earnings are sufficient to feed their family. Hence, they cannot send their wards to private schools. When the parents are questioned why they are sending their parents to this school, most of them say they have insufficient money for parents to enroll their kids in private schools. Through this, we can understand that most parents consider government educational institutions their second choice. However, the fact is that one cannot conclude that education in APSWREIS could be better, but certainly, it meets the requirement of the concept of quality education. It is competing with all the existing educational

institutions in the state. A faction of parents joined their children in APSWRS/JC Tsundur because of the quality of education.

Chart-5



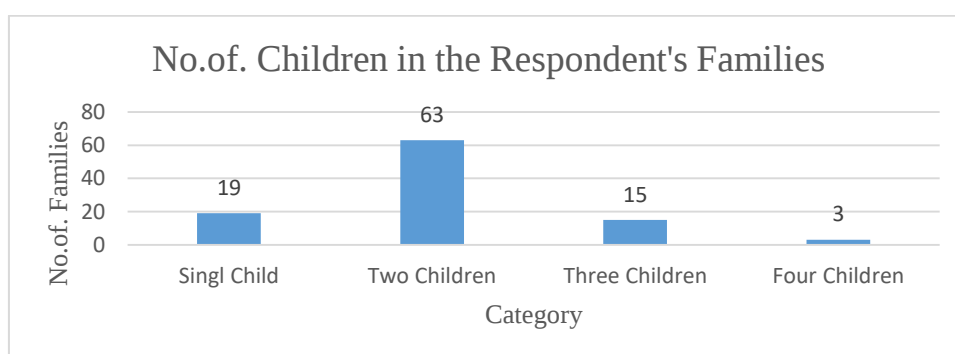
A child's education in a low-income family will be decided by the number of children their parents have. Most low-income parents believe that sending their kids to work would assist their households more than sending them to school. If there are both boys and girls, the girls must sacrifice their education for their brothers because sending them to school burdens parents since they are already in poverty. Hence, the researcher also focused on how many siblings the respondents possessed. The following table describes the number of children in the respondents' families, including the respondent.

Table-9

Sl. No	Category	No. of Families
1.	Single Child	19
2.	Two Children	63
3.	Three Children	15
4.	More than three Children	3
5.	TOTAL	100

Of 100 respondents, 19 are single children to their parents, and 63 respondents said they are two children. Fifteen students responded that they had three children, and three said more than three were to their parents. Hence, this data once again proves that the education of each child in the family is impacted by the number of children in the household, particularly the girl child who has to sacrifice her schooling for her brothers. Because most parents still believe that educating a male child is much more important than a female child.

Chart-6



Entry levels of the respondent Students

According to the APSWREIS rules, students can join institutions at three levels: One is at the 5th Class, the second at the 8th Class, and the intermediate levels. Entry into the remaining stages can also be allowed if seats are available vacant, if any. During certain times, children of parents who are the victims of Human Rights violations such as caste atrocities can get admission at any level into any class at the discretion of the district authorities. According to the information provided by the Principal, till now, the school records give no account regarding the admission of any children on the grounds of human rights violations.

The students who joined their 5th class can continue their education until they complete the intermediate education. If they want to exit at any point in their education, it is up to the parents and children to discontinue from that institution. They have an option to exit from that school/ college before the completion of their intermediate. Most parents take their children after completing their 10th Standard and admit them into some other corporate Intermediate colleges.

When the interviewer asked the principal for a reason for such a tendency, she replied that the parents have a false intention that intermediate education may not be good in government colleges and believe that intermediate is the crucial stage for advancing their children's careers. The students may request for the transfer of their admission to another school at any stage. Based on the reasons given, the authorities may consider the request and sanction the same. The below Table-10 and Chart-7 explain the entry levels of the respondents into APSWRS/ JC, Tsundur.

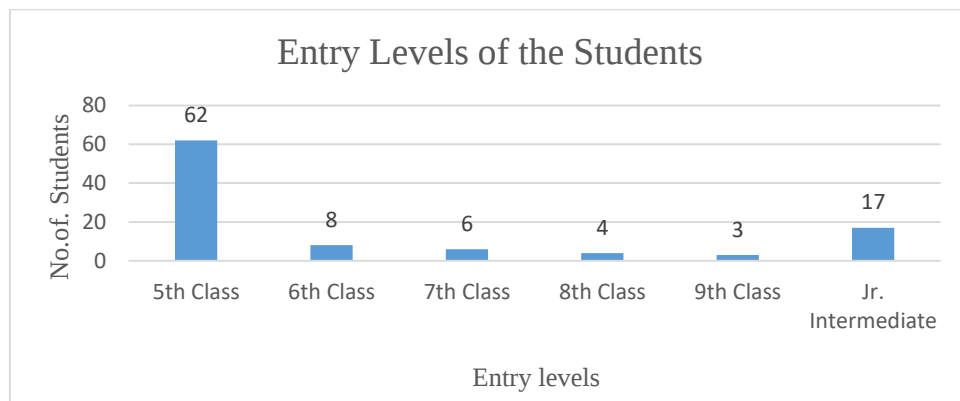
Table-10

Sl. No	Entry Level into APSWRS/JC, Tsundur	No. Of. Respondents
1.	5 th Class	62
2.	6 th Class	08
3.	7 th Class	06
4.	8 th Class	04
5.	9 th Class	03
6.	Jr. Intermediate	17
7.	TOTAL	100

Among the 100 respondents, 62 are joined in the 5th class, eight are in the 6th class, 06 are in the 7th class, 04 are in the 8th class, 03 are in the 9th class, and 17 are in the Jr, Intermediate. Those who have joined in 5th class have the option and opportunity

to continue their education in the same school cum college. Since the institution's highest education is Intermediate, after intermediate, students have to pass out of their institution and can continue their education wherever they want.

Chart-7



Respondents Previous School:

Before joining APSWRS, the children may be joined in some other school, which may be a convent or government-run primary/upper primary/ High School. The parents believe that education in APSWRE Institutions is far better than the government-run schools and most corporate schools. Hence, most of the students who joined APSWRS/JC, Tsundur were joined and studying in either government-run public schools school or in convents near their villages. The children who join APSWREIS institutions have to go through a written test, and those who appear for the written test will be given admission according to the availability of the seats. The researcher also questioned the respondents about their previous school, and their responses are given below in the form of table and chart.

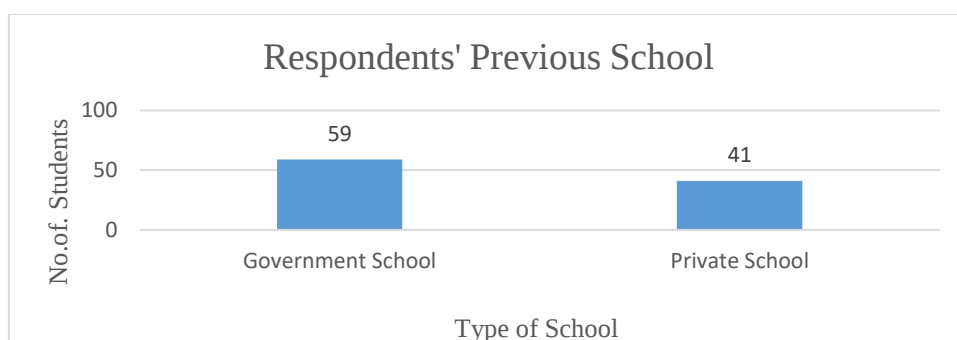
Table-11

Sl. No	Respondent's Previous School	No. of .respondents
1.	Government School	59
2.	Private School	41
3.	TOTAL	100

The above table tells us that most respondents studied in government-run public schools. Most of the parents are from poor and poorer financial backgrounds. They have only two options: one is to continue their children's education or discontinue the same; if at all they want to continue, they are left with no option other than sending them to government-run public schools. Some parents are also there; though they are financially poor, they send their children to convent schools to impart quality and proper education to their wards. For the two types of parents mentioned above, APSWREIS appears as a boon since it financially reduces parents' educational burden and provides quality education.

Among the 100 respondents, 59 said that before joining S, Tsundur, they studied in government schools in their locality. And 41 respondents said they were studying in convent schools. Whatever the private school may be, they all get an education in one place, without spending a single rupee of their parents and a quality education. When the researcher questioned the respondents about the availability of private schools in and around their villages, 79 said there were private schools in and around their locality, and 21 of them said that there were no private schools in and around their habitation.

Chart-8



Though private schools are available, most parents prefer to join them in APSWRS, Tsundur, because of their financial poverty and the quality of education in APSWRS, Tsundur, free of cost. When questioned by the researcher, most parents replied that apart from the poor basic amenities, the education in APSWRS, Tsundur, is far better than any available school in their area. And they also emphasised that excellent and qualified teachers are available in APSWRS, Tsundur.

Once the students join the school, the institution must provide every need of the student, beginning with the slate to the plate. Andhra Pradesh Government, through APSWREIS, is spending crores of rupees to provide proper facilities for all admitted students to continue their education without any obstacles. Apart from teaching, the teachers also have to do another job: to motivate children to enhance their abilities, set up great life objectives, and send confident students out of school/ college to achieve great heights in their chosen fields. The overall life of a student takes good shape in a school environment, and influencing that transformation is the central role of the teachers and all the responsible people of the institution, as well as those of APSWREIS.

Parents and their children join this school with lots of hopes; parents dream about their children's bright career, and the children also dreams of their future. Once in

school, the responsibility to shape the student's life depends on teachers and the school's administration. Hence, APSWREIS appointed a principal who will act as the absolute manager of the school activities with certain limitations for every school. The rules of APSWREIS say the student-teacher ratio must be 1:22, but that is not happening in reality. Almost half of the teaching staff are working on a contractual basis.

In APSWRS/JC, Tsundur, the researcher found no teacher for Crafts and Arts. They are maintaining teachers/Jr. Lecturers for all the main subjects but looking down at vocational training, which is essential to bring out the inner talents of the child. This is one of the major problems the researcher found with the APSWRS/ JC, Tsundur. As this was already famous among the parents and students of that area, the students showed much enthusiasm to get admission into this institution. Some of the teachers in rural elementary schools also provide guidance and training for the bright students of their school to get admission into APSWRS/JC, Tsundur.

Impression of the respondents before joining into this institution:

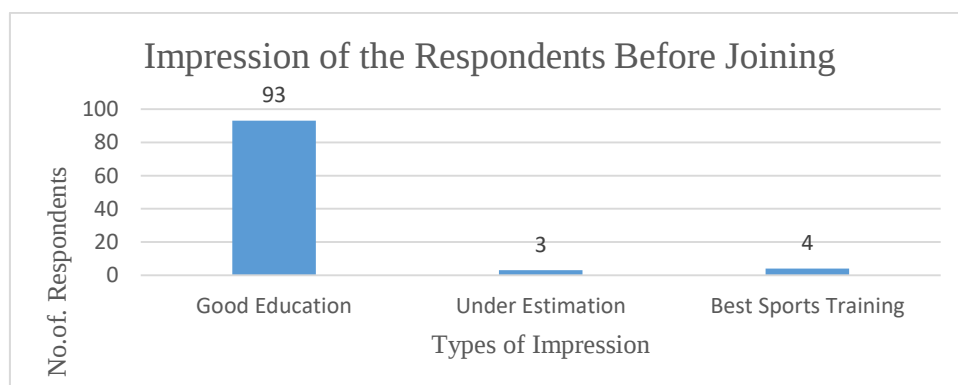
The researcher also enquired about the impression of the respondents about this school before joining into APSWRS/JC, Tsundur. In order to know the expectations of the respondents to join in APSWRS/JC, Tsundur

Table-12

Sl. No	Impression of the Respondents	No. of .Respondents
1.	Good Education	93
2.	Under Estimation about Govt. Schools	03
3.	Best Sports Training	04
4.	TOTAL	100

According to the students' responses, as described above, most were expecting a good education. And 03 respondents underestimated APSWRS/JC, Tsundur, since it is a government-run educational institution. The remaining 04 respondents joined this school expecting the availability of good sports training in APSWRS/JC, Tsundur.

Chart-9



Quality of Food

Food and nutrition play a major role in a student's day-to-day life. Many national and international researches revealed that a healthy and nutritious diet is important for a student's day. Nutritious food makes students always active in both physical and psychological health. Being healthy and active is much more important for a student to be nurtured with all the knowledge. A student with an empty stomach and lacking the required proteins in his/her food cannot be active to get nurtured. Hence, to keep a student's mental and physical health sound, they have to be provided with a portion of food with proper nutrition. A student who is provided with a healthy diet will be active in all walks of school activities, and both physical and mental growth possibly increase as they grow. Hence, keeping this in mind, the recent attempts of APSWREIS to provide food to its students show its commitment to providing nutritious food to its students.

Each educational institution running under the control of APSWRIS also provides lodging and boarding facilities to the admitted students. The food must be cooked in the school according to the given menu. There is a centralised menu circulated to all the institutions by the Secretary, APSWREIS, which must be followed strictly while providing food to students.

Table-13

S. No	Week	Milk Break	Breakfast	Morning Snacks	Lunch	Evening Snacks	Dinner	Night Snacks
1	SUN		Wheat Poori with Potato Kurma	Ground Nut Chikki	Fried Rice, Chicken Curry, Gongura (Sorrel Leavs) Chutney and Curd	Ragi Malt with Jaggery	Rice, Brinjal Curry, Dal with Spinach and Butter milk	Banana
2	MON	MILK	Kichidi with vegetables and moong dal along with Ground nuts chutney + Boiled Egg	Ground Nut Chikki	Rice, Potato Curry, Sambar and Curd	Ragi Malt with Jaggery	Rice, Cucumber Curry, Dal with Amaranthus Leaves and Butter Milk	Banana
3	TUE	MILK	Tamarind Rice + Boiled Egg	Ground Nut Chikki	Rice , Dondakaya Curry (Gherkins), Sambar and Curd	Ragi Malt with Jaggery	Fried Rice, Chicken, Gongura (Sorrel Leaves) Chutney and Butter Milk	Banana
4	WED	MILK	Idli along with ground nut chutney + Boiled Egg	Ground Nut Chikki	Rice, Bendi Curry (Oura), Sambar and Curd	Ragi Malt with Jaggery	Rice, Potato Curry, Dal with Gongura (Sorrel Leaves) and Butter Milk	Banana
5	THU	MILK	Upma with wheat rawa along with ground nut chutney +	Ground Nut Chikki	Rice, Brinjal Curry, Sambar and Curd	Ragi Malt with Jaggery	Rice , Bottle Gourd Curry, Dal with Amaranths Leaves and	Banana

			Boiled Egg				Butter Milk	
6	FRI	MILK	Moong dal pongal along with ground nuts chutney + Boiled Egg	Ground Nut Chikki	Rice, Banana Curry, Sambar and Curd	Ragi Malt with Jaggery	Fried Rice, Potato, Batani Kurma, Gongura (Sorrel Leaves) Chutney and Butter Milk	Banana
7	SAT	MILK	Idli along with groundnuts chutney + Boiled Egg	Ground Nut Chikki	Rice, Cabbage Curry, Sambar and Curd	Ragi Malt with Jaggery	Rice, Seasonal Vegetable Curry, Dal with Gongura (Sorrel Leaves) and Buttr Milk	Banana

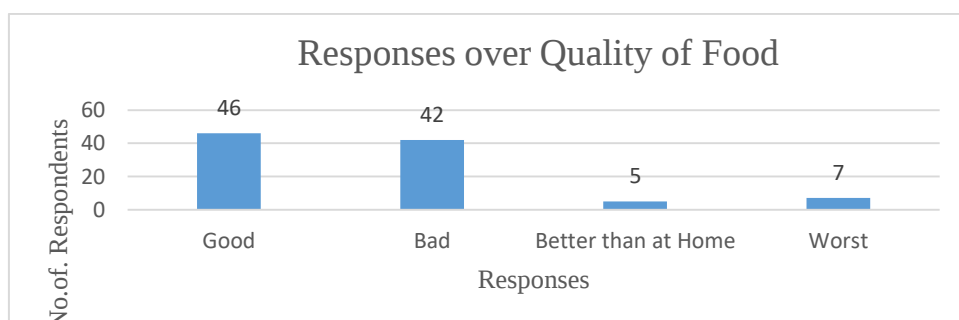
This is the menu circulated to all the schools from the 2018-2019 academic year. Every school principal is responsible for uploading photos of students with food items on their plates per the given menu. The photos have to be uploaded to the web portal provided for the purpose; if any of the school principals fail, the food expenses will not be released, and if any of the items are missing from the plates of the students, there will be cut short in the number of food expenses, the difference amount has to be borne by the principal, this system of day to day vigilance of provision of food made the principals of all the schools fell tense all the day because until the headquarters accept the photos, they haven't got the food bills. Instead, the principals have to be responsible for paying from their own pocket. This is a measure taken by the APSWREIS administration to ensure that the menu is used in all of its institutions. The researcher questioned both the students and the teachers and the students about the quality of food provided in APSWRS/JC, Tsundur. The responses of the respondent students are as follows.

Table-14

Sl. No	Response over Quality of Food	No.of. Respondents
1.	Good	46
2.	Bad	42
3.	Better than at Home	05
4.	Worst	07
5.	TOTAL	100

None of the respondents said the food in school is very good, 46 of them said it is just good but not very good. Forty-two said the food is bad, 07 said the food is the worst, and 05 100 respondents said the food in the hostel is better than the food at home. As observed by the researcher, the food is not of the quality promised by the APSWREIS. The rice is of low quality, the vegetables and curries are not properly cooked, and the food is often overcooked and unable to eat, many respondents said. And they said that sometimes they sleep even without eating properly. And almost all the teachers agreed about the low quality of food served to the students. Additionally, the students' parents stated that their children always tell them about the low-quality and tasteless food in the hostel. And the parents said that, even though the food is not good, we have no other option and cannot send them to other corporate schools.

Chart-10



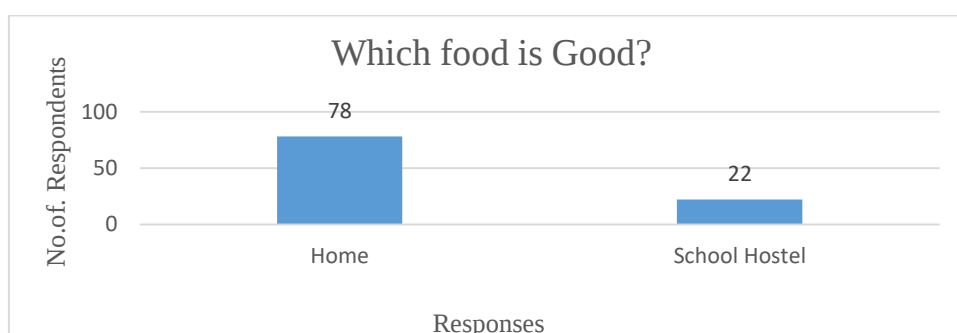
The researcher again questioned which food was good when compared to the food at home and that served in the hostel. The below table describes the responses of the students. As per the students' responses, most of them are not satisfied with the kind of food served in the hostel.

Table-15

Sl. No	Which food is good	No. of. Respondents
1.	Home Food	78
2.	School Hostel Food	22
3.	TOTAL	100

Amongst the 100 respondents, 78 opined that home food is good when compared to the hostel food, and the remaining 22 opined that hostel food is better than the food at home. As many studies say, an empty stomach can't help the active learning of a student. Hence, it is the responsibility of the institution to provide good quality and eatable food to the inmates. And a strict supervising mechanism is needed to oversee the mess-related activities in the school, the teachers also opined along with the parents.

Chart-11



Responses over lodging facilities

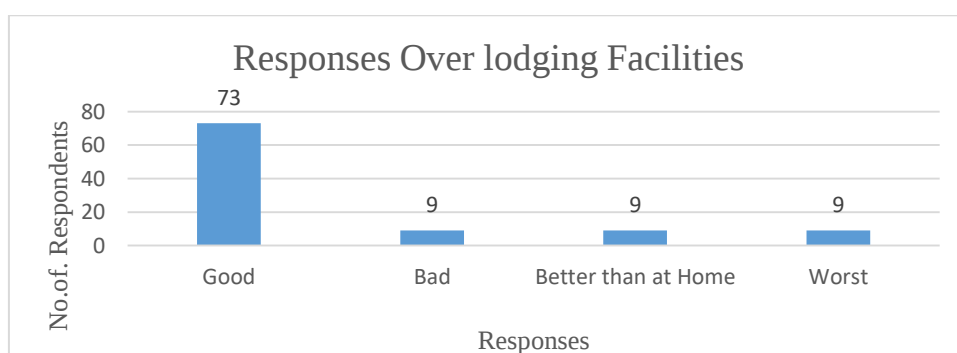
Classrooms and dormitories are located in separate buildings for inmates. Classrooms are used just for the teaching and learning activities. And the remaining time of the day students have to spend in their dormitories or hostels. There will be no separate rooms for each student, but a single hall kind of arrangement for each class.

Table-16

Sl. No	Responses over Lodging Facilities	No.of. Respondents
1.	Good	73
2.	Bad	09
3.	Better than at Home	09
4.	Worst	09
5.	TOTAL	100

The above table describes the responses of the students to the lodging facilities. When the researcher asked respondents, of the 100, 73 responded that the lodging facilities are good, and 09 respondents said the lodging facilities are bad or worse. Another 09 respondents said the lodging facilities here in school are better than at home.

Chart-12



Classroom facilities

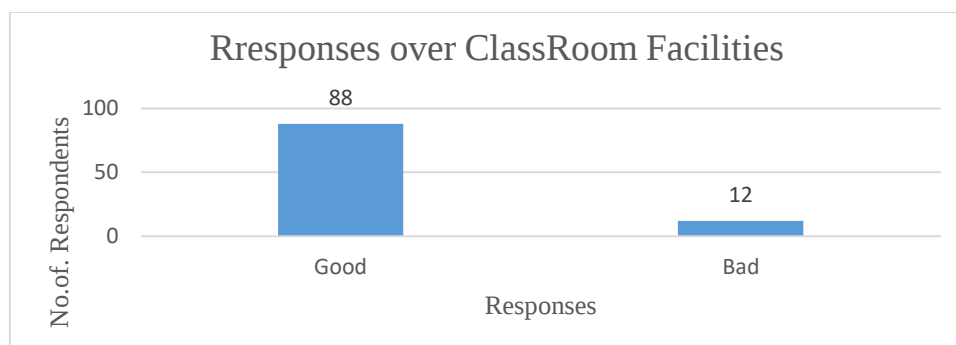
The classroom environment is very important in affecting a student's learning. Often, a classroom has been treated as a child's second teacher. A positive classroom environment in terms of learning increases children's love to engage in learning (Young, J:2014). A study by Professor Dr. Sheryl Reinsh, former dean of the College of Education, Concordia University, Poland, indicated that, the students can feel comfortable, secure, and appreciated in a classroom with a pleasant and excellent environment. Students gain self-confidence as a result, and their motivation to learn is high. In order for students to actively participate in the learning process, it is crucial to create a favorable learning atmosphere in the classroom.

Table-17

Sl. No	Responses Over Class Room Facilities	No. of .Respondents
1.	Good	88
2.	Bad	12
3.	TOTAL	100

The above table describes the students' responses over the classroom facility in APSWRS/JC, Tsundur. The researcher questioned the respondents about the classroom facility in the school. Amongst the 100 respondents 88 said their class room environment is good and the remaining 12 respondents said the class room facilities and the environment is bad.

Chart-13



Sanitation and Hygiene

Sanitation plays a very crucial role in keeping us healthy. Sanitation and Hygiene are very much essential for all of us, particularly for the children. Lack of proper sanitation facilities has become a global problem today. Sanitation plays a very crucial role in keeping a child in good health. As per a report, every day around the world, 800 children are dying due to preventable diseases related to diarrhoea¹².

Negligence in providing proper sanitation facilities may badly impact a child's health, which leads to loss of their appetites, which leads to malnourishment. Some researchers say that one in 4 children around the world suffers from a lack of proper sanitation and hygiene, which is leading to severe physical and cognitive damage.

Providing proper sanitation and hygiene facilities in a residential setup like APSWREIS means providing proper Bathroom facilities, providing cleanly environment around and motivating the students to maintain proper hygiene.

Educating students about keeping the surrounding clean and hygiene is responsibility be on teachers in a residential set up like APSWREIS institutions. Since a healthy

¹² <https://www.waterforsouthsudan.org/wfss-blog-use/2016/4/13/the-importance-of-sanitation-for-all-especially-children>

mind lives in a healthy body, if students to be nurtured with proper education, they must be in good health. Falling ill health in a residential set-up is nothing but falling back in the learning process.

As observed by the researcher, the school ground meant for APSWRS/JC, Tsundur, is full of drainage water since this school is located in the middle of the fields and outskirts of the main habitation, all the wastewater is stalled in the school ground.

Table-18

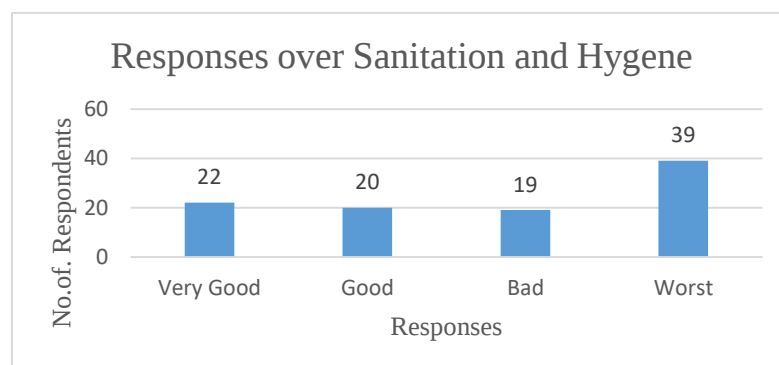
Sl. No	Responses over Sanitation and Hygiene	No. of Respondents
1.	Very Good	22
2.	Good	20
3.	Bad	19
4.	Worst	39
5.	TOTAL	100

The researcher questioned the students about the sanitation on their campus, and most replied satisfactorily. However, coming to the supply of sanitary pads, the institution is neglecting them, and most of them said their mothers buy sanitary pads for them when required. Here, the institution must act actively, which is important for a girl child to maintain good health because good health requires good learning. The students' responses reveal their dissatisfaction towards maintaining cleanliness and hygiene on the campus.

While replying to a question, “their suggestions for the development of their school”, the students replied that number of bath rooms should be increased. It reveals that there are no sufficient numbers of toilets as per the strength. Along with that, the

students highlighted that the stoppage of drain water in the school concentration of this drain water is causing too bad a smell, making them unable to stay on the school campus. Leaving the surroundings like this, as shown in the photographs, not only causes bad smell but also leads to severe illness for students.

Chart-14



Free Text Books and Note Books

The respondents opined that the textbooks and notebooks are being supplied per the APSWREIS norms. The students must be provided with free textbooks, note books and other study materials such as Geometry Box for Mathematics students, Graph Books, Map Work Books for Social Studies students or Arts students, and Copy books which help the students to enhance their writing skills. The employee organisations such as SWR Principals' Association, SWR Employees' Association, SC, ST, BC & Minority Employees Association, and SWR Non-Teaching Staff Association are pointing out that the quality of text books not satisfactory, and they are demanding that all the study materials must be supplied to the students with quality as per the norms of the society.

Cosmetic Charges

As per the G.O.M.S No. 83, Social Welfare (Edn.2) Department, dated 5.6.2018., each border of any of the institutions under APSWREIS in the state are liable to get cosmetic charges, Hair cut Charge and Stitching Charges as per the rates decided by the Department of Social Welfare. Cosmetic charges are to be utilised for buying soaps, powders, toothbrushes, toothpaste and other essentials. The rates of Cosmetic charges are as follows...

Table-19

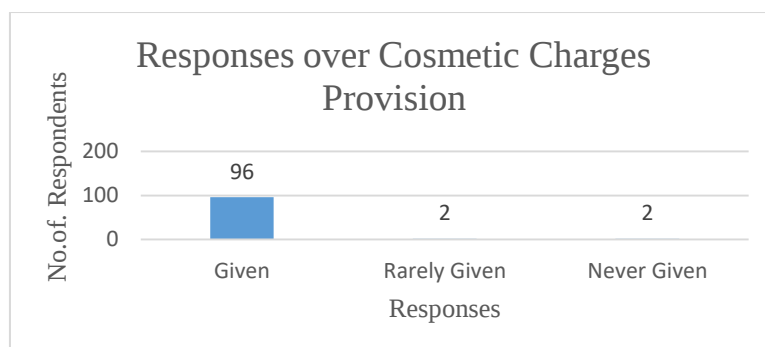
Sl. NO	Category of the Border	Charges per Month (In Rupees)
1	All Boys admitted in to Class V and VI	100.00
2	All Girls admitted into Class V	100.00
3	All Girls Admitted into Class VI	110.00
4	All Boys admitted Into Classes VII to X	125.00
5	All Girls admitted Into Classes VII to X	160.00

In addition to that every boy from classes V to X will get 30 rupees per month as hair cutting charges.

Table-20

Sl. No	Responses over provision of cosmetic charges	No.of. Respondents
1	Given	96
2	Rarely given	02
3	Never given	02
4	TOTAL	100

Chart-15



The researcher asked the students whether they were getting their cosmetic charges. Amongst the 100 respondents, 96 students said cosmetic charges are given to them but not regularly in time. 02 of them replied that cosmetic charges are rarely given, and the other two respondents said cosmetic charges are never given. Their responses clearly show that their institutions are not providing cosmetic charges in time. When the principal was questioned about this, she replied that there would be a delay in disbursing cosmetic charges due to administrative delays in releasing the respected amount to the schools. Except that there is no evading the cosmetic charges for students. When the researcher asked the students how they are managing when the disbursement of cosmetic charges is late? They replied that their parents bought all the essentials for them during their weekly visits to the school.

Education in Dr.B.R.Ambedkar SWRS/JC, Tsundur

As discussed at the beginning of the thesis, education is essential for everyone in our society. Education makes citizens wise and confident. Education improves one's knowledge and develops his/her personality and attitude, is the best tool to create more employment opportunities, and can break the cycle of poverty. Youth with education provide quality human resources and advance an economy in a developing nation like India.

An educated looks different from an uneducated and illiterate person regarding confidence in his/her future. Education plays a crucial role in turning weakness into strength. Increased access to education is much more important in countries like India, where quality education has become expensive today. It helps to reduce poverty by creating more and more opportunities for employment and helps to move families out of the shackles of poverty.

Education is only available to a certain group of people in places like India because they were born into a certain caste. This kind of differential treatment based on caste made them away from all the resources and values of the society. The lower castes that were denied access to education were forcefully thrown into poverty, out of the employment market and finally, the social dignity. Hence, providing quality education has become a challenge for the governments.

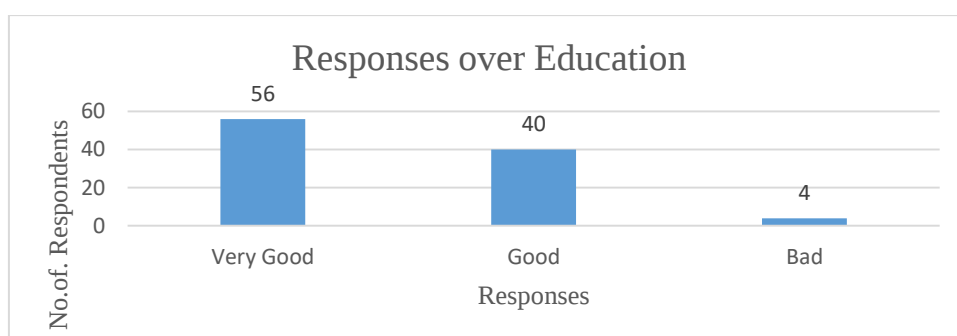
Education quality increases a child's chances for the betterment of their future is important. The public provision of education attracts criticism for lack of dedication to quality education. But Institutions under APSWREIS stand a little away from this criticism considering the kind of teaching they impart to students. The below table presents the responses of the students when they were asked about education in this institution.

Table-21

Sl. No	Responses over Education	No.of. Respondents
1.	Very Good	56
2.	Good	40
3.	Bad	04
4.	TOTAL	100

The above table describes the responses of students when questioned about education in APSWRS/JC, Tsundur. Amongst the 100 respondents, 56 said education is very good, 40 said education in their school is good, and the remaining four respondents opined they don't like education here in APSWRS/JC, Tsundur. The students' responses reveal that they are satisfied with the kind of education provided in APSWRS/JC, Tsundur.

Chart-16



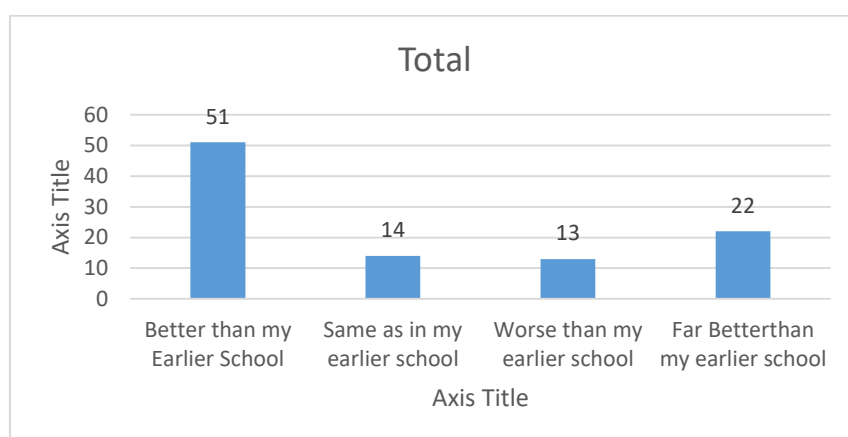
Differences in Teaching

The following table describes the opinion of the respondents about their feelings on education compared to their earlier school and APSWRS/JS, Tsundur. When the students were questioned, 22 of them responded by saying, "Far better than their earlier school", 51 students said, "Better than their earlier school", 14 students responded by saying, "Same as in their earlier school", and 13 students responded saying that "worse than their earlier school". From the opinions of the students, most of the students have positive opinions about education here in APSWRS/JC, Tsundur, when compared to their previous school.

Table-22

Sl. NO	Responses over Differences in Teaching	No.of. Respondents
1.	Better than my earlier school	51
2.	Same as in my earlier school	14
3.	Worse than my earlier school	13
4.	Far better than my earlier school	22
5.	TOTAL	100

Chart-17



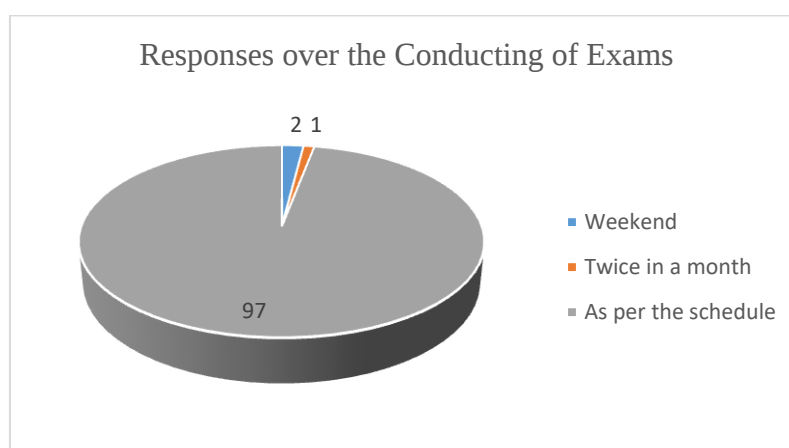
Conduct of Exams

Along with classroom teaching, conducting exams or tests is very important to assess students' learning capacity. As per the schedule, every institution running under the control of APSWREIS must conduct Monthly (Unit Tests), Quarterly, and Half Yearly, and except X class and Intermediate students who appear for board examinations, all other classes have to write their annual exams to be promoted to higher classes.

Table-23

Sl. No	Responses over the conduct of exams	No. of. Respondents
1	Weekend	02
2	Twice in a Month	01
3	Very rarely	00
4	Every day	00
5	As per the schedule	97
6	TOTAL	100

Conducting examinations systematically helps students assess themselves and teachers to find out where the students are lagging. As per the responses of the students given in the above Table, 97 respondents said the teachers conduct exams as per the schedule. Apart from the given schedule, no separate testing pattern is followed by the teachers in APSWRS/JC, Tsundur.

Chart-18

Bridge Course:

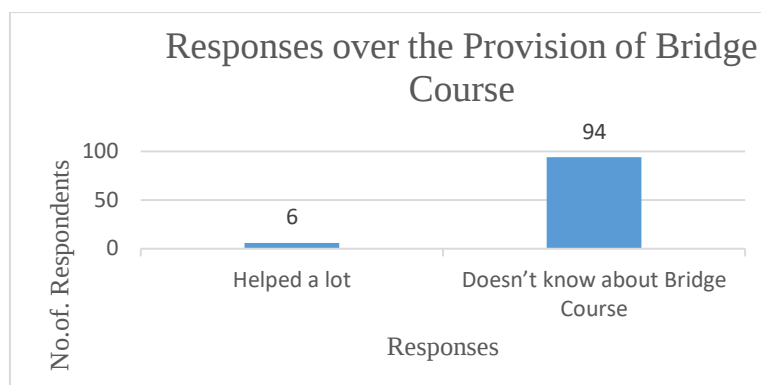
Bridge course is a concept used by the Institutions under APSWREIS to fill the learning gaps of children to cope with all other students in their class. The bridge course also helps the children become familiar with the school's academic environment. This helps the student not to lag behind in the learning process from his/her friends in the class. When the researcher questioned the students about the bridge course offered to them, all of them replied that they hadn't undergone any such course after they joined this institution. In fact, the principal's answer also strengthens students' responses on the Bridge course. She could not answer properly when the principal was asked about the Bridge course. It indicates that the school is neglecting the concept of the Bridge course, which helps the students not lag behind in class.

Table-24

Sl. No	Responses Over Bridge Course	No.of. Respondents
1.	Helped a lot	06
2.	Doesn't know about Bridge Course	94
3.	TOTAL	100

The above table describes the responses of the students when the researcher questioned them about the Bridge course in their school. Among the 100 respondents, 94 said they didn't know about the concept of a bridge course. And 06 respondents said the bridge course helped them a lot to cope with other students in their class.

Chart-19



How often do you raise questions in Class?

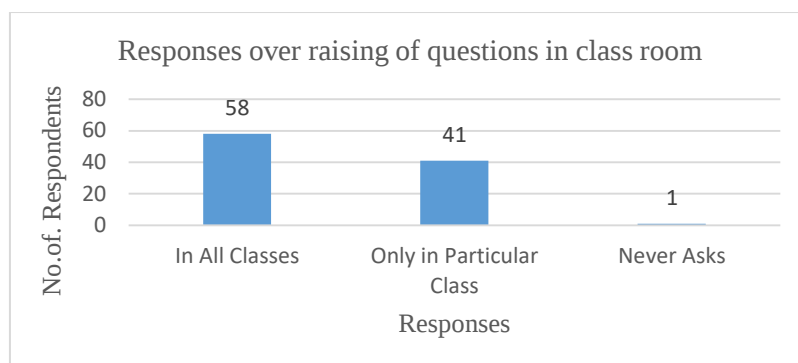
Active participation of a student in a classroom reveals that he /she is interested and becoming familiar with the subject taught to them. Rising questions in the classroom increases the enquiry nature of students and children's learning capacity. The table below describes the students' responses when asked.

Table-25

Sl. No	How Often you raise questions in class	No.of. Respondents
1.	In all Classes	58
2.	Only in Particular Class	41
3.	Never Asks	01
4.	TOTAL	100

Among the 100 respondents, 58 said they raise questions in every class, and 41 said they will ask questions only in a particular subject. The remaining respondent said he never asks questions in the classroom.

Chart-20



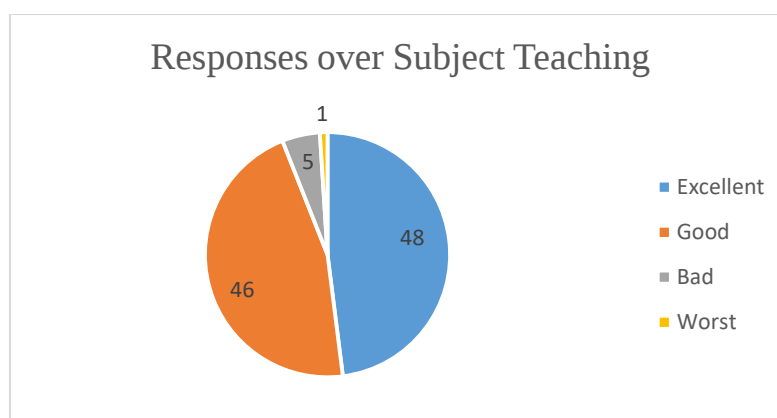
What is your opinion on your subject teaching?

The above table describes the responses of the students over subject teaching. Among the 100 respondents, 48 said subjects are excellently taught, 46 said the subject teaching is good, and the remaining six respondents had different opinions than the other respondents. They said the subject taught in the school is not good

Table-26

Sl. NO	Responses over Subject Teaching	No.of. Respondents
1.	Excellent	48
2.	Good	46
3.	Bad	05
4.	Worst	01
5.	TOTAL	100

Chart-21



Caring of Teachers

When students are admitted into these institutions of APSWREIS, which are residential, children must stay in hostels away from their homes, parents and environment, which they were familiar with until then. Being away from parents means he/she needs to be away from the unconditional love they received from their parents at home. Hence, the kind of love and affection their parents show must be provided at the school. In fact, the child also expects that because they just came out of that environment.

And the kind of caring their parents show towards them should be reflected as teachers or caretakers in the residential setups. In addition to that, the children/students need to be imparted with self-confidence and self-esteem to cope with the residential set-up. So, the teachers and other assigned caretakers in the institution must take care of all the psychological needs. Once the children are in school, teachers should take primary responsibility in shaping them psychologically and academically.

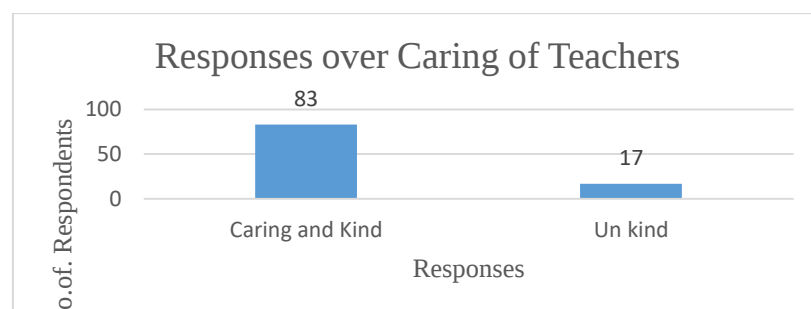
Table-27

Sl. No	Responses over Caring of Teachers	No.of. Respondents
1.	Caring and Kind	83
2.	Un kind	17
3.	TOTAL	100

The researcher wanted to know the students' responses about the care of their teachers, and it was wonderful to know that 83 out of 100 respondents said their teachers take care of them in a very caring and kind manner. And the remaining 17 replied that the teachers are unkind towards them. When the researcher asked why they felt teachers were unkind to them, they said they usually punished them.

When the researcher posed the same question to the teachers, they replied that, since this is a residential set-up, children need to be away from their parents, and we feel that as teachers, it should be our prime responsibility to provide parental care and love for them, then only they can stay here happily and complete their studies. They are just like our kids. The teachers replied that we love them, and when they are growing with good knowledge, we feel happy as they are our own children.

Chart-22



Caste Discrimination by Teachers from Upper Castes

Caste discrimination is the major problem, in fact, an evil which made a section of Indian society stay away from all the resources in general, particularly education, which has been treated as a standing army for the development of human beings. As it has been mentioned earlier, the APSWREIS institution establishment has been motivated by bad experiences experienced by the children of scheduled castes in the schools. The motive behind establishing this institution is not to let caste discrimination ruin the education of Dalit children.

The researcher wanted to ask this question to the respondents. When the researcher posed this question, most students expressed with a question mark face that most were unaware of caste discrimination. The researcher explained to the respondents what caste discrimination is, and all responded that they are not facing discrimination from their teachers on caste grounds. It is good and happy to know that, since there is no restriction on appointing teachers from other communities, the teachers comprise hails from all the communities. Despite the presence of non-scheduled caste teachers in the school, they are not practising caste discrimination.

Differential treatment by teachers

Once the children are in school, teachers play a primary role in shaping them psychologically and academically. The researcher wanted to know the students' responses about their teachers' treatment. It was wonderful to know that all the respondents said their teachers care for them indifferently.

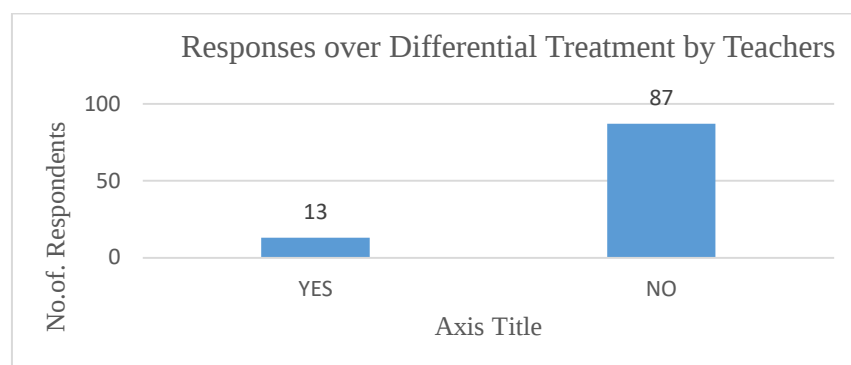
When the researcher posed this question to teachers, most smiled and replied that we treat those students differently only when they lag behind in their studies. We treat them differently to develop their learning ability to bridge the classroom gaps.

Treating differently is not in a negative sense but in a positive sense, except that we have nothing to treat students differently. They are just like our kids. We love them, and when they are growing with good knowledge and abilities, we feel happy as they are our own children.

Table-28

Sl. NO	Responses over differential treatment by teachers	No.of. Responses
1.	YES	13
2.	NO	87
3.	TOTAL	100

Chart 23



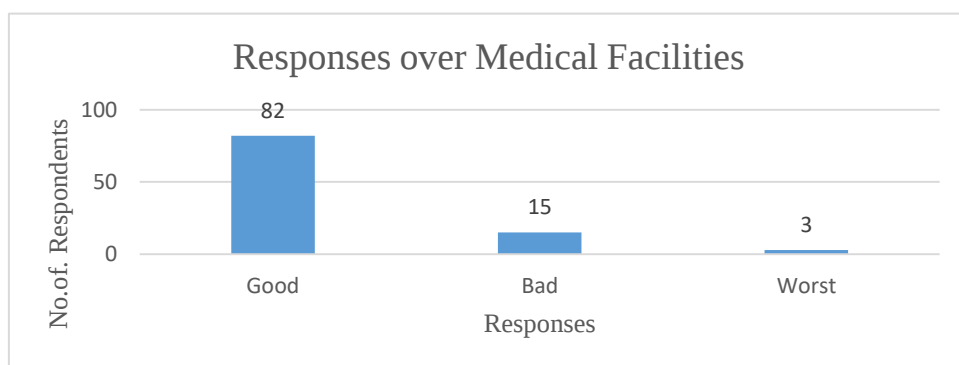
When the researcher asked whether the students were facing differential treatment from teachers, 87 said that they had not been treated differently by their teachers, and 13 of them said they faced differential treatment from teachers. When the teachers are asked about this, they reply that they treat students differently when they are lagging in their studies or if they are out of discipline. The teachers opined that that may make students feel that teachers treat them differently from other students.

Medical Facilities

Table-29

Sl. No	Responses over Medical Facilities	No.of. Responses
1.	Good	82
2.	Bad	15
3.	Worst	03
4.	TOTAL	100

Chart 24



Because these institutions are residential set up, there is a medical professional to look after the inmates' health.. When the researcher questioned the respondents, “Who treats you when you are sick? A Doctor or A Nurse?” all the respondents said there is no Doctor in school, only a Nurse who stays on the school's campus to deal with the primary medical needs of the inmates.

When the researcher asked the respondents about their feelings about medical facilities in the school, 82 replied that the medical facility is good, and the remaining said they are bad or worse. In addition, the respondents explained that they are treated

in school when they are suffering from fever, headache, stomach pain and first aid for any injuries, but if there is any serious illness, they have to go to a nearby hospital (PHC) otherwise we call our parents and stay at home and get treatment according to their financial ability and comes back to the school after recovery. This situation needs to be critically examined, and the institutions must be provided with the basic medical facilities with a resident Doctor.

Institutional Visits of the Officers

Institutional vigilance is much more important for Institutions like APSWREIS. Since it covers more than 140 institutions all over the state of AP, institutional check-ups are much more important for the better performance of the institutions in terms of both academics and administrative terms. As per the organisational structure of the society, the secretary is the boss at the state level. To coordinate the activities of the institutions in a district, there will be a district coordinator for each district. Since Tsundur is in the Guntur district, it comes under the immediate control of the DCO (District Coordinator), Guntur, whose office is in the said district's headquarters. The role of the DCO includes coordination, control, inspection, and facilitation of the APSWR institutions in the district.

Regular visits by DCO and other officers at the state level help to keep the institutions in the districts and states on the right track. The regular visits of the DCOs to all the institutions in the districts would help avoid the teachers and other staff's lethargic and careless attitudes. When the researcher asked the respondents, "Do officers visit the school regularly and in what intervals?" Almost all the respondents said there will be a visit of officers once a month. The principal of Dr. B.R. Ambedkar APSWRS/JC, Tsundur, said we are always in contact and

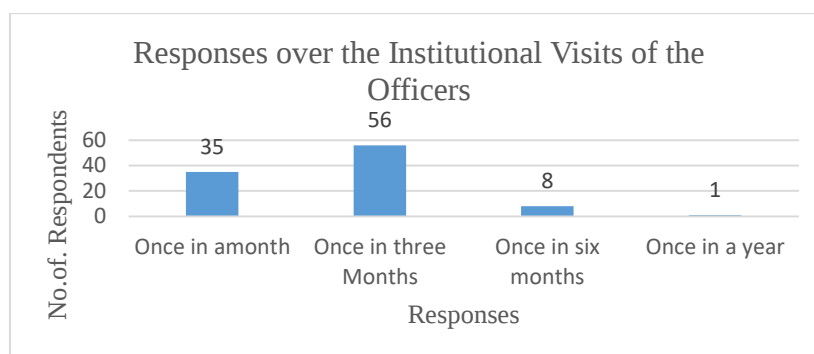
communication with the DCO and other required officials at the state level about the institution's activities.

Table-30

Sl. No	Responses over Visits of officers	No.of. Respondents
1.	Once in a month	35
2.	Once in three months	56
3.	Once in six months	08
4.	Once in a year	01
5.	TOTAL	100

When the respondents were asked about the institutional visits of officers, mixed opinions came out amongst the 100 respondents; 56 said there would be visits of officers once in three months, 35 said once in a month, and eight replied once in six months, and the remaining one replied as once in a year.

Chart-25



Provision of Vocational Training

At the school level, vocational education aids children in developing self-assurance and independence at a young age. The introduction of vocational training at the school level not only helps students to introduce new skills but also creates a sense of

respect in their minds and behaviour towards all other professions, i.e. it creates a sense of dignity of labour. Vocational training is much more important in countries like India, where unemployment is challenging for the government to resolve. Usually, vocational training includes skill-based courses like tailoring, electrical work, mechanical, plumbing, agriculture, and computer-based skills.

Vocational training increases confidence in the future and imbibes new skills, which makes students ready to take up any job that suits their skills without waiting for a job that matches their academic qualifications. Nurturing students in vocational trades helps and motivates students to think out of the given scenario, and they become confident about their future. The researcher, as part of the collection of primary data, questioned the respondents about the kind of vocational training provided in their school/ college. Almost all of them replied that they are undergoing Computer training, IT skills and Agriculture. Some of them expressed that the pieces of training are not at a satisfactory level and namesake. They highlighted that no permanent faculties for subjects taught under vocational training exist.

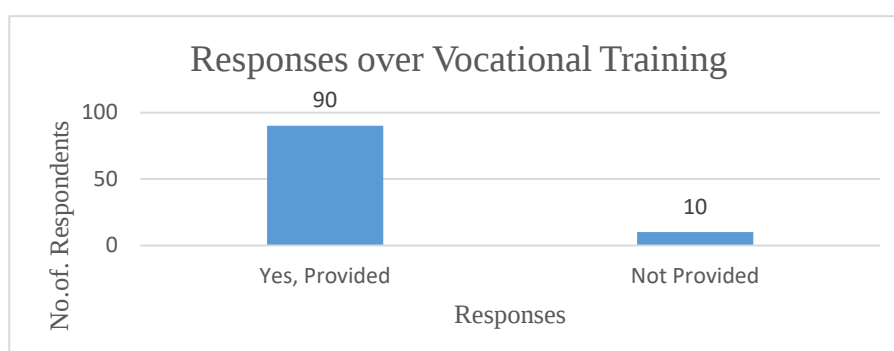
Table-31

Sl. No	Responses over Vocational Training	No. of Respondents
1.	Yes, Provided	90
2.	Not Provided	10
3.	TOTAL	100

The above table describes the students' responses when asked about providing vocational training in APSWRS/JC, Tsundur. Among the 100 respondents, 90 said they are provided with vocational training, and the remaining 10 replied that they are

unaware of such training at school. As per the students' oral responses, though vocational training is provided, they have become name sake and useless to them to learn new skills. The reasons are the lack of permanent and dedicated faculty for vocational training and concentrating too much on the main syllabus, deviating from learning vocational skills.

Chart-26



What are you Aspiring to be in Future?

A student with self-confidence can be able to dream big and unique. Children of those treated as untouchables, who were denied an education because of their caste and who are in the shackles of poverty are now dreaming big and becoming confident enough to set their life goals. When the researcher asked them 'what they are aspiring to be in future, their responses revealed how confident they are.

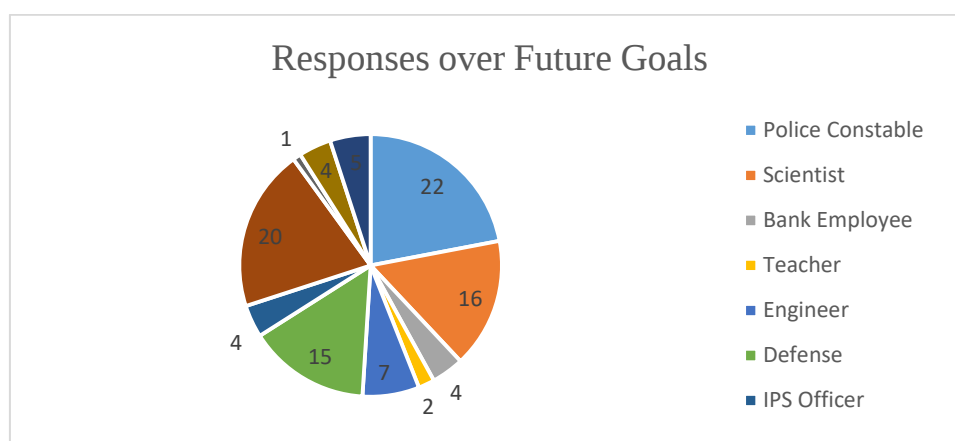
Table-32

Sl. No	Responses over Future Goals	No. of. Respondents
1.	Police Constable	22
2.	Scientist	16
3.	Bank Employee	04
4.	Teacher	02
5.	Engineer	07

6.	Defense (Army)	05
7.	IPS Officer	04
8.	Railway Employee	20
9.	Agriculture Officer	01
10.	IAS Officer	04
11.	Software Engineer	05
12.	TOTAL	100

They chose unique career options amongst the existing ones. This is undoubtedly a credit to the institution and its teachers. When education soars for the poor, providing quality education that makes children of poor parents and children of untouchables dream big out of the given limitations is really appreciable. As described above, the students' responses about their aspirations reveal that education provided in APSWRS/JC, Tsundur, added wings to its students.

Chart-27



Are you Confident enough that you can achieve your goals?

When the researcher asked this question to the students, they all said 'Yes' and were confident enough to achieve whatever they aspired to be in their future. They said the kind of teaching, life skills, and orientation about life taught them in this school made

them think out of the box. Some teachers said they could see students with increased confidence when they leave school after they complete their education. The teachers added that we also feel satisfaction when we see students like that.

Many scholars say self-confidence in a student's life increases his chances of having a beset prospectus in his / her future. Education or proper nurturing makes students believe in their own abilities. A self-confident student can shift his nature to **“CAN DO”** from **“Can't Do”**. It's really appreciable that APSWRS/JC Tsundur is on the right track to nurture students to become self-confident. This can be understood from the responses given by the students when they are asked.

Do you suggest your village students join this school?

The students are questioned whether they would like to ask their village students to join APSWRS/JC, Tsundur. This question was asked to know whether they are satisfied with the kind of education and other facilities provided in the school.

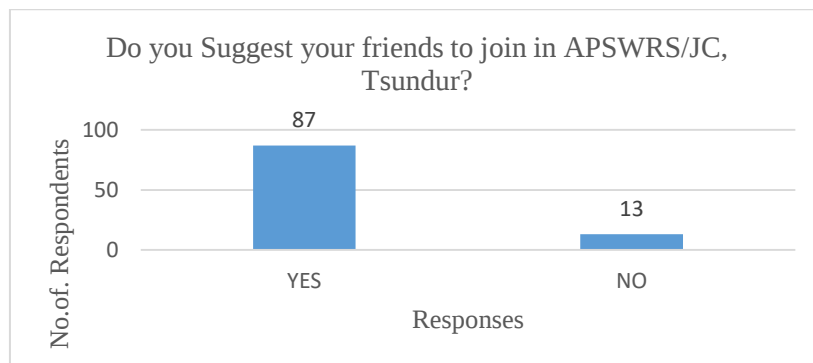
Table-33

Sl. No	Responses	No. of. Respondents
1.	YES	87
2.	NO	13
3.	TOTAL	100

Emphasising the education they provided, 87 of the 100 respondents said they would suggest students from their village join APSWRS/JC, Tsundur. And remaining said they won't suggest their village students to join this school. As per their responses, most of them are satisfied with the kind of education provided. Apart from lacking proper basic facilities, they wanted their village students to join APSWRS/JC,

Tsundur. Unless one is satisfied with something, one can't suggest the same to the others. Here, the responses of the students reveal that they are satisfied with the education provided in this school cum college.

Chart-28



Suggestions for the betterment of your School

When the students were asked about what needs to be improved for the betterment of APSWRS/JC, Tsundur, they responded by pointing out the following things which are lacking with this school at present and needed to be improved for the betterment of the students and as well as APSWRS/JC, Tsundur.

According to the impressions given by the students, the most important problem they face is the playground. Though there is a lot of land space available for the playground, that particular space is filled with drainage water from the Tsundur town. The students have no choice but to be confined to their dormitories, even during the game time. Interestingly, this school is located in the constituency of Mr. Nakka Anand Babu, the then Minister for Social Welfare, Government of Andhra Pradesh.

The following are the suggestions given by students for the betterment of their school.

- Drinking water facility

- Improved Bathroom facilities
- Provision of Generator Facility
- Proper Playground and Sports facilities
- e Local youth are coming into campus and making disturbances, which need to be controlled.
- Training for Competitive Exams
- Improved Medical Facilities.

All the requirements that students mentioned are for basic amenities, beginning with food, drinking water, sanitation, bathrooms, beds, benches, etc. Apart from these, they are requesting the provision of a generator facility. When the researcher asked why? they said that since the school is located in a semi-urban locality and on the outskirts of the town, there are regular power cuts, which became a problem for them to study and to stay in hostels. Since the school is located in the fields far away from the main habitation, snakes and other poisonous creatures are feared. The students also request to provide training for competitive examinations such as police recruitment and railway recruitment. It reveals that students are much more satisfied with the education provided in the schools. They only requested to improve the basic facilities for their healthy stay and learning on the school campus.

And teachers also agreed in their responses that the school lacks basic amenities and proper infrastructural facilities. They also said that it is true that there is no quality in the food provided for students.

Conclusion

As discussed at the beginning of the chapter, this school was established in Tsundur after the brutal massacre of Dalits in 1991. When it was established, there was no

permanent building for the school, and it was started in a sealed cinema hall where the incident, which is said to be the root cause of the Tsundur massacre, happened. After many years, due to the increase in admissions, it got permanent buildings and upgraded to college as per the growing requirement.

Every academic year the school provides admission for around 200 students into various classes after a merit cum entrance test conducted at the state level. According to the principal, there are teachers, railway employees, police Sub-Inspectors and constables, and engineers who passed out from this institution. Undoubtedly, the establishment of APSWRS/ JC here in Tsundur strategically provided education to the poor who cannot afford private education. As per the accounts of parents and teachers, the school and its environment could change students' orientation about their lives. Almost all the passed-out students from APSWRS/JC, Tsundur are settled in jobs or continuing higher studies.

From this, it can be said that APSWRS/JC could fulfil the educational needs of the poor in and around Tsundur and transform many children's lives without ending up as dropouts or agricultural wage labourers.

Observing the respondents' responses, it is clear that they are satisfied with the kind of education provided. But they are requesting better basic amenities like sanitation facilities, quality food, sports facilities, training for competitive exams and a generator. If APSWREIS provided the requested amenities in the school, undoubtedly APWRS/JC, Tsundur will become a destination for quality residential education for poor children in and around the areas of Tsundur.

CHAPTER-V

BALAYOGI GURUKULAM, SINGARAYAKONDA: FIELD ANALYSIS

Introduction:

In this chapter, the researcher tried to explain APSWRS/Jr.College, Singarayakonda. This chapter gives us a glimpse into why this school was established in Singarayakonda, how it became popular among the parents of school-going girl children and how it developed over time. The researcher also analyses the primary data collected during the field visits to this school. It presents the profile of the study area as well. Further, the researcher presents the respondents' responses to the questions asked by the researcher by a questionnaire. The researcher's questionnaire included various questions to obtain information about the kind of facilities provided in this institution.

Profile of Prakasham district:

APSWRS/Jr Singarayakonda is located in Singarayakonda, one of the towns of the Prakasham, which is one of the 13 revenue districts of Andhra Pradesh. Prakasham district was formed on 2nd February 1970 by carving out the Guntur, Nellore, and Kurnool districts for administrative convenience. To carve out the Prakasham district, three Taluks, namely Addanki, Chirala and Ongole were taken from the then Guntur district, four Taluks, namely Kandukur, Kanigiri, Darsi and Podili, were taken from the then Nellore district and three more Taluks namely Markapur, Yerragondapalem, Giddalur of the then Kurnool district were taken.

Prakasham is one of the nine coastal districts of Andhra Pradesh located between the 15° 20'N and 79° 33' E. The Bay of Bengal on the Eastern side, the Guntur district on the Northern side, the Kadapa and Nellore districts on the southern side and the Kurnool district on its western side are frontiers. It also shares its border with Telangana state on its north-western side, where it shares a border with the Mahbubnagar district of Telangana. The headquarters of Prakasham districts are located at Ongole, one of the significant towns in Prakasham district. Prakasham district has all kinds of transport connectivity except the Air. The national highways NH-5 and NH-16 go through this district. In terms of land, Prakasham district is the third largest in Andhra Pradesh amounting around 17,626 sq. km. For administrative convenience, the district is divided into 56 revenue mandals. It has a total of 1,081 villages and 13 small and major towns.

Demographic Profile of Prakasham:

According to the census statistics 2011, the total population of Prakasham district is 33,97,448, which is 6.8% of total Andhra Pradesh's population. Most of the population, i.e. 27,32,866, about 80.40% of the total population, lives in rural settings, and the remaining 6,64,582 (19.6%) live in urban and semi-urban areas. Amongst the total population, males and female comprise 17,14,764 and 16,82,684, respectively, and the sex rate is 981. The child population comprises about 3,78,261, among which 1,95,753 are boys and 1,82,508 are girls, and the child sex ratio stands at 932, which is alarming. The literacy rate of the Prakasham district is 63.1%. According to the 2011 census reports, the total number of literates in Prakasham district are 19,04,435 individuals, amongst which the male and females are about

11,07,686 and 7,96,749, respectively. The male and female literacy ratio is 719, which is alarming when compared to the general sex ratio of the Prakasham district.

Scheduled Caste Population in Prakasham District:

The scheduled Caste population in the Prakasham district is 7,87,861 individuals, 23.2% of the district's total population. According to the 2011 census details, Prakasham district tops in Andhra Pradesh regarding Scheduled Caste population. The literacy rate among the scheduled castes is about 59.7%, much less than the general literacy rate of the district (63.1%). Scheduled castes' literacy rate is alarming compared to the other communities and castes in the district. Amongst the total SC population, the literacy rate, even though the low male literacy rate (69.5%) is higher than the female literacy rate (49.9%), is again a considerable thing to rectify through government programmes. The sex ratio among the scheduled castes in the Prakasham district stands at 983, and the Child Sex Ratio is again alarming by standing at 956.

Most of the Prakasham district population depends on agriculture and allied activities, and 6,75,187 hectares are under irrigation. Most of the agriculture in Prakasham district is dependent on bore wells and canal water irrigation. Farmers do farming during the two farming seasons. During the Kharif season, Paddy and Red Gram are the major crops and Chickpea and Tobacco are the major crops during the Rabi season. Along with these crops, people also produce fruits and vegetables. Orange, Mango, Sapota, Lemon, and Papaya are the major horticultural fruit crops and chillies and Tomatoes are the primary horticultural vegetables. Along with these, the coriander occupies a significant portion of plantation crops. This is a brief about the district's cropping pattern and major cultivation crops. Along with farming,

people depend on livestock, such as rearing buffaloes, cows and crossbreed animals, to increase their incomes.

The forests occupy about 442.5 sq. km of the total area. Recently, agro-based, forest-based industry, and mineral-based industries are growing daily. The world-famous Galaxy granite is abundantly available in Chimakurty of Prakasham district, and the world-famous slate-making industry is in Markapur.

Education in Prakasham District:

According to government reports and official statements, the district stands at the top in a list of backward districts from all the corners of the country. The district, formed in 1970, is still backwards in all sectors, including education. According to the statistics given by the district education department, there are 4,311 schools of various categories in which 4,75,642 students are enrolled for education up to higher secondary level.

Schools and Enrolment in Prakasham district:

Table 1

S.No	Category	No.of. Schools	No.of.Students Enrolled
1.	Primary	2,857	1,88,511
2.	Upper Primary	630	76,773
3.	Secondary	800	2,00,000
4.	Higher Secondary	24	9,298
5.	TOTAL	4,311	4,74,642

(Source: <http://deoprakasam.co.in/index1.html>)

There are 37 KGBVs in operation in the district in which 7,440 female students are enrolled. The KGBVs provide education till the higher secondary level. And KGBVs are meant only for girls. Andhra Pradesh Residential Educational Institutions Society (APREIS) is running three schools located in Ganpavaram (Boys), Ammanabrolu (Girls) and Santhanuthalapadu (Boys). There are 7 Madarsas in operation at various places in the district where the Muslim minority population is considerable. The Central government schemes meant for educational development, such as Rashtriya Madhyamika Shiksha Abhiyan (RMSA), Sarva Siksha Abhiyan (SSA), Model School Scheme, Mid-Day Meals Scheme (MDMS) are being implemented in the district. The government authorities recognise 6,967 Children who come under the CWSN (Children with Special Needs) category and provide the required facilities to develop education in such students.

APSWREIS- Prakasham District:

Andhra Pradesh Social Welfare Residential Educational Institutions Society (APSWREIS) runs 14 educational institutions in the district. Amongst the 14 institutions, most of the institutions are meant for the Girls. There are two kinds of institutions one is only Schools which provide education till the 10th standard, and the other is Schools cum colleges which provide education till higher secondary level. Except for one institution at Kondepi other 13 institutions are School cum Colleges, amongst which ten school cum colleges are meant for girls, and the remaining 3 school cum colleges are meant for boys. Among the 14 institutions, 11 are meant for girls, and 3 are meant for boys. The APSWREIS is not running any co-education institution. The details of the APSWRE institutions are given below. The 14

institutions are distributed in all the essential locations of the district from all corners of the district for the convenience of the students to join these institutions.

Table 2

Sl.No	Institution Name	Boys	Girls	Co-ed
1	APSWRS/JC, Pedapavani	Yes	No	No
2	APSWRS/JC, Veligonda	No	Yes	No
3	APSWRS/JC, Arthaveedu	No	Yes	No
4	APSWRS/JC, Chimakurthy	Yes	No	No
5	APSWRS/JC, Singarayakonda	Yes	No	No
6	APSWRS/JC, Cumbum	Yes	No	No
7	APSWRS/JC, Darsi	No	Yes	No
8	APSWRS/JC, Dupadu	Yes	No	No
9	APSWRS, Kondepi	Yes	No	No
10	APSWRS/JC, Markapur	Yes	No	No
11	APSWRS/JC, Nagulapalem	Yes	No	No
12	APSWRS/JC, Addanki	Yes	No	No
13	APSWRS/JC, Racherla	Yes	No	No
14	APSWRS/JC, Yaddanapudi	Yes	No	No
15.	TOTAL	11	3	-0-

(Source: <http://www.apswreis.info/schoolinfo.html>)

Profile of Singarayakonda:

Singarayakonda is one of the towns of the Prakasham district. It is the headquarters for the revenue Mandal. It is between 15.25 N and 80.03 E and about 30 km from the Ongole district headquarters. Singarayakonda is located 20 Meters above the sea level. According to the census statistics of 2011, this town has a population of

28,675, amongst which 48% are males and 52% are females. The literacy rate of the town is 68% (male- 73% and female -61%).

APSWR/JC Singarayakonda:

APSWREIS established a school in Singarayakonda in 1994. This school was meant for only girls. Till 1997 it was continued as a school; due to the increased response from the parents in admitting their girl child, the school was upgraded to School cum College in 1997. Earlier, the school was running in the buildings of a Match Boxes industry, closed for industrial activities. But later, when the school got its building, they shifted the school to the present building. According to the information given by the Principal of the institution, till the 2015-16 academic year, the institution was providing only arts groups such as C.E.C (Civics, Economics and Commerce), H.E.C (History, Economics and Commerce), but from 2016-17 academic year onwards they also introduced Science groups such as M.P.C (Mathematics, Physics and Chemistry) and Bi. P.C (Biology, Physics and Chemistry).

According to the principal's accounts, there is a massive demand for admission into this institution from parents from all corners of the region and districtwide. Sometimes, recommendation letters from the local representatives, such as MPs and MLAs, brought by the respective parents requesting admission to their wards, but we must not consider such recommendations in admissions to provide equal opportunities to all parents as well as children, the Principal Mrs. D. Jaya Kumari added. The researcher found some Gunnies world record certificates in the office room of the principal. When the researcher asked the Principal about those certificates, she proudly replied, ' Our school obtained these Gunnies world records

certifications for participating in Dance Marathon, Kuchipudi dance and Traditional Stick dance'. While explaining the achievements of the passed-out students of the institution, she replied that there are Tahsildars, government lecturers, Bank Officers, Teachers, Professors, and government officials among the alums of the institution.

According to the given details by the principal, at present, the sanctioned strength of the institution is 820 and 810 students are admitted in various classes, and the caste reservations are strictly followed in the admissions into the institution.

Caste wise& Class wise enrolment:

Table 3

Sl.No	CLASS	SC	ST	BC	OC	TOTAL
1	V	72	4	4	1	81
2	VI	72	5	5	1	83
3	VII	74	2	6	-	82
4	VIII	71	5	4	-	80
5	IX	80	3	4	-	87
6	X	78	4	5	1	86
7	Jr. Inter M.P.C	35	2	1	1	39
8	Jr. Inter Bi.P.C	33	2	3	1	39
9	Jr. Inter CEC	71	3	4	-	78
10	Sr. Inter M.P.C	35	2	2	1	40
11	Sr. Inter Bi.P.C	34	3	2	-	39
12	Sr. Inter C.E.C	34	3	2	-	76
13	TOTAL	724	38	42	06	810

The main reasons behind choosing this school for study are: this school has high demand amongst the parents. Another reason is that the researcher has decided to

study girl's institutions as the case study—most students who join this institution hail from neighbouring villages and small towns.

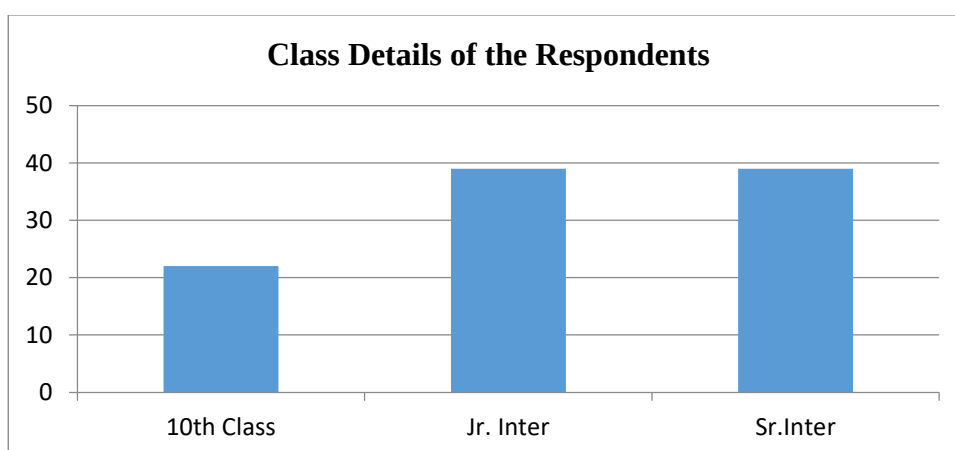
Class details of the respondents:

Table 4

Sl. No	Class	No. of. Students
1.	10 th Class	22
2.	Junior Intermediate	39
3.	Senior Intermediate	39
4	TOTAL	100

The researcher interviewed a hundred students and selected the respondents from higher classes to get exact information regarding the institution's running. Among the total hundred students, 22 students are from the 10th class and Junior Intermediate and Senior Intermediate classes; 39 students from each class were selected. Students from intermediate classes are from both groups, such as M.P.C. and Bi.P.C. Most of the students interviewed are 15 to 18 years old.

Chart 1



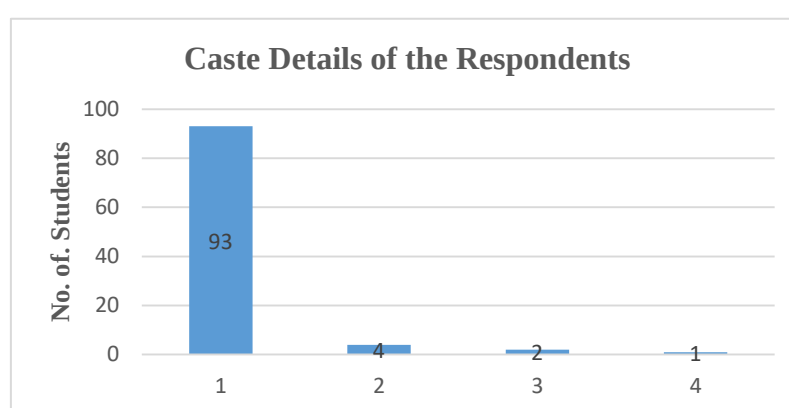
The institution is mandated to reserve 75% of the sanctioned strength for the children of Scheduled castes. The remaining 25% of seats must be distributed among the STs, BCs and OCs. Hence, most respondents also belong to the scheduled caste, and a small number belong to non-scheduled caste backgrounds. The caste-wise details of the respondents are explained in the below table.

Caste details of the Respondents:

Table 5

Sl. No	Category	Number of Respondents
1.	SC	93
2.	ST	4
3.	BC	2
4.	OC	1
5.	Total	100

Chart 2



Most children admitted into APSWREIS institutions are from Scheduled caste backgrounds and poor financial backgrounds. These residential schools are popular not only with the best schools but also with those poor parents' choice to admit their

wards. This popularity is because most parents, whose economic condition is somewhat reasonable, prefer to admit their wards into corporate schools nearby. Though the residential schools provide quality education with well-qualified teachers, the institutions' lack of awareness and failure to make the targeted community aware of their opportunities in the form of these schools is also one of the reasons for earning such popularity. Hence, the researcher wanted to trace the economic background of the parents of the students. Hence, the researcher also enquired about the economic condition of the parents.

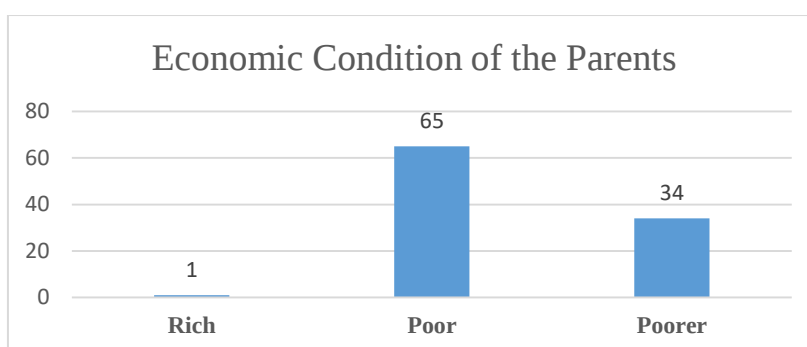
Economic Condition of the Parents of the Respondents:

Most of the respondents mentioned that their parents are either poor or poorer. One respondent among all the respondents said his parents are wealthy. When the researcher questioned her parents' economic background, she replied that they have some agricultural land and a tractor sufficient to lead their lives. Hence, she considered her parents as rich. Except for other 99 students who responded, their parents are either poor or poorer. The APSWREIS helps many parents, particularly from Scheduled Castes, to send their children to schools. Otherwise, they might have remained as dropouts. In this sense, APSWREIS is doing excellent service to the Scheduled Caste communities to continue their education, which is base for their future enhancements. The economic condition of the respondents is given below.

Table 6

Sl. No	Category	Respondents
1.	Rich	1
2.	Poor	65
3.	Poorer	34
4	TOTAL	100

Chart 3



Educational Standards of the Parents:

Illiteracy and lack of proper education also cause poverty, this tendency is high among the scheduled Caste and Scheduled Tribe communities because since they are not owners of any properties, education is the only way to enhance their financial status. Due to the lack of education for generations, they are living in acute poverty, and as a result, the next generations also have to taste the sourness of poverty. If parents are educated and employed in either the Public or Private sector, their children need not discontinue their studies, and they will also reach another step in their lives. But lack of literacy and proper education required for employment has

become a curse for the present and future generations unless they are imported with proper education.

The researcher questioned the respondents about the educational standards of their parents. Most of the parents are either below S.S.C or illiterate, from the responses the researcher got.

Table 7

Sl. No	Category	No. of patents	%age of the Respondents
1	Below S.S.C.	43	43%
2	Intermediate	12	12%
3	Graduation	9	9%
4	Post-Graduation	3	3%
5	Above Post-Graduation	1	1%
6	Illiterate	32	32%
7	TOTAL	100	100%

Among the 100 respondents, 43 replied that their parents' educational standards are below 10th class or S.S.C, and 12% of the parents have completed their S.S.C and Intermediate. Only 9% of the respondents said their parents are graduates, and 3% said their parents are post-graduates. And one respondent said her father has educational qualifications above post-graduation. 32% of the respondents replied that their parents are illiterates, meaning they have never attended school. Most respondents, i.e. 75%, said their parents are below S.S.C or Illiterate. The educational standards of the parents are related to their economic levels.

The educational qualifications of the parents determine their employment of the parents and, thus, their economic standards. Suppose the parents are well educated and doing a job (whether private or government), giving them financial freedom to send their children to schools freely. However, many Scheduled Caste parents are either illiterate or uneducated, which is insufficient to find employment for them. Hence, they are left with no option to continue as agricultural labourers. An agricultural labourer needs more financial status to send their child to school. If there is more than one child, they have to send only one amongst them to school and compromise in the case of their other child. In most cases, the education of the girl child is compromised to send boys to school. The scenario changed after establishing APSWREIS to provide free and quality education to children from scheduled castes. Now, most of the Institutions run by APSWREIS are meant for girls. Hence, the parents need not compromise on their girl child's education. But this must be taken into people, and the parents must be made aware of the educational facilities available for their children. The details of the employment status of the parents of the respondents are explained in the below table.

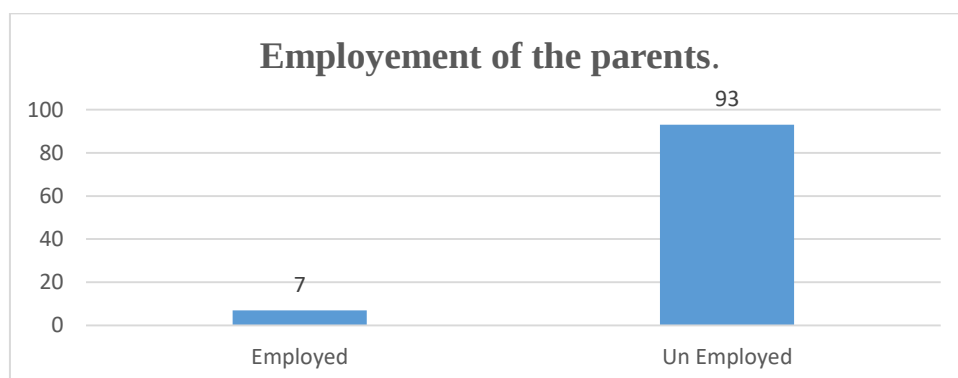
Table 8

Sl. No	Category	No.of.Respondents
1.	Employed	07
2.	Un-Employed	93
3.	TOTAL	100

Among the 100 students who responded, 07 respondents said that their parents are employed, and 93 per cent of the respondents said their parents are not employed and working in an unorganised sector. Of those seven employed, three are working on the

Anganwadi project, two are Anganwadi helpers, and one is an Anganwadi teacher. One parent works in a milk dairy as an employee, one is a practising advocate, and another is a watchman in the private sector. These details reveal that most parents sending their children to APSWREIS institutions are unemployed. If employed, they earn nothing more than the bread to their family members. The initiation of APSWREIS made children of poor parents, particularly of Scheduled Castes, not be deprived of education. Hence, they can be out of poverty and other social prejudices in the future. This is one of the significant contributions of APSWREIS.

Chart 4



This is a common tendency among downtrodden communities in general and among SCs and STs, in particular, to stop educating their girl child if there is more than one child in the family. The parents prefer to educate male children in school than female children. This compromising nature is due to their economic backwardness and their unaware understanding of education, which is very costly, and they give no value to the education of the girl child. APSWREIS, by starting schools for girls and that too free of cost, made parents send their girl child to school along with their boys. This is a great initiative taken by APSWREIS to encourage the education of girl children. Particularly in Singarayakonda APSWRS, most girls getting an education come from families with more than two children. Hence, one can understand that the

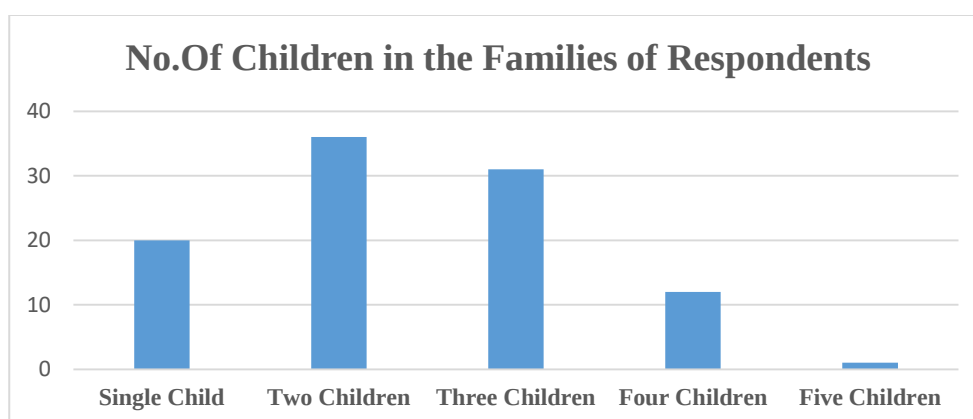
APSWREIS decreased the educational burden on parents and made the girls continue their education. The table and chart below give a detailed account of the number of children in the respondents' families.

Number of Children in the families of the respondents:

Table 9

Sl. No	Category	No.of Families
1	Single Child	20
2	Two Children	36
3	Three Children	31
4	Four Children	12
5	Five Children	01
6	TOTAL	100

Chart 5



Amongst the 100 respondents, 20 respondents said they are the only child of their parents, and 36 and 31 respondents said they are two and three children in the family, respectively. Twelve respondents said that in their family, they are four to their

parents. And there is only one respondent in whose family there are five children. The majority of the respondents belong to families in which there are two or more children. This is the greatness of the APSWREIS because it made the respondents continue their education even though their parents had more than two children from poor and poorer economic backgrounds. Here, we can understand the inclusive efforts of the Institution in avoiding education to people with low incomes to be sour.

Since most students who joined institutions are from rural areas and APSWREIS institutions need to catch up in proper canvassing and create awareness about the educational facilities, there must be someone to motivate parents and children to join these institutions. They might be educated in the family, teachers in their school, elders in the habituating area, and those already studying in the institutions. Whoever it may be, some awareness has been created among the surrounding areas of the APSWRS, Singarayakonda. As mentioned at the beginning of this chapter, some parents also approach school authorities with recommendation letters from local political representatives.

The school's principal denied giving admission responding to those recommendations since that is outside the rule position. Another reason she mentioned was that those who recommend the admissions are not concerned about the institution's development, particularly the school's basic amenities. The table and chart below show the respondents' responses when they questioned how they were motivated to join APSWRS, Singarayakonda.

Table 10

Sl. No	Influenced by	No.of Respondents
1	Parents	18
2	Teachers	58
3	Sisters or Brothers	24
4	TOTAL	100

Of the 100 respondents, 18 were influenced by their parents to join APSWRS, Singarayakonda. And 58 respondents said that their teachers influenced them in the school they were studying before joining APSWRS, Singarayakonda. 24 respondents said their sisters and brothers already studying and passed out in various APSWREIS institutions influenced them to join this school.

According to the APSWREIS rules, students can join institutions at three levels: one is at the 5th Class, the second at the 8th Class, and the intermediate levels. Entry into the remaining stages can also be allowed if available seats are vacant. During certain times, children of parents who are the victims of Human Rights violations such as caste atrocities can be allowed to get admission into any class at the discretion of the district authorities. According to the information provided by the Principal, the school records give no account regarding the admission of any children on the grounds of human rights violations.

The students who joined their 5th class can continue their education until they complete the intermediate education. Suppose they want to exit at any level, that is up to the parents and children to discontinue their education in that institution. In that case, they have an option to exit from that school/ college before the completion of their intermediate. Most parents take their children after completing their 10th

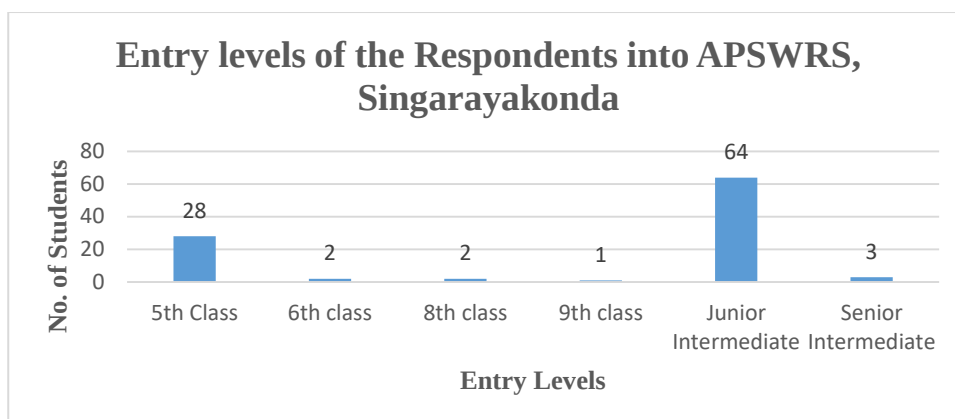
Standard and admit them into some other corporate Intermediate colleges. When the interviewer asked the principal for the reason for such a tendency, she replied that the parents have a false intention that intermediate education may not be suitable in government colleges since they believe that intermediate is the crucial stage for advancing their children's career. The students may request for the transfer of their admission to another school at any stage; based on the reasons given, the authorities may consider the request and sanction the same. The table and chart below explain the respondents' entry levels into APSWRS, Singarayakonda.

Table 11

Sl. No	Entry level	No. of Respondents
1	5 th Class	28
2	6 th Class	2
3	8 th Class	2
4	9 th Class	1
5	Junior Intermediate	64
6	Senior Intermediate	3
7	TOTAL	100

Most of the respondents entered the school at their Junior Intermediate stage. According to the responses given, almost 64 respondents amongst the 100 entered the above institution during their Junior Intermediate stage. And after that, the second place is occupied by the 5th class. 28 respondents said that they joined this institution, i.e. APSWRS, Singarayakonda, in the 5th class and continuing for their intermediate. Very few respondents entered at other levels, 2 at the 6th and 8th classes each, one at the 9th, and 3 at their senior intermediate stage.

Chart 6



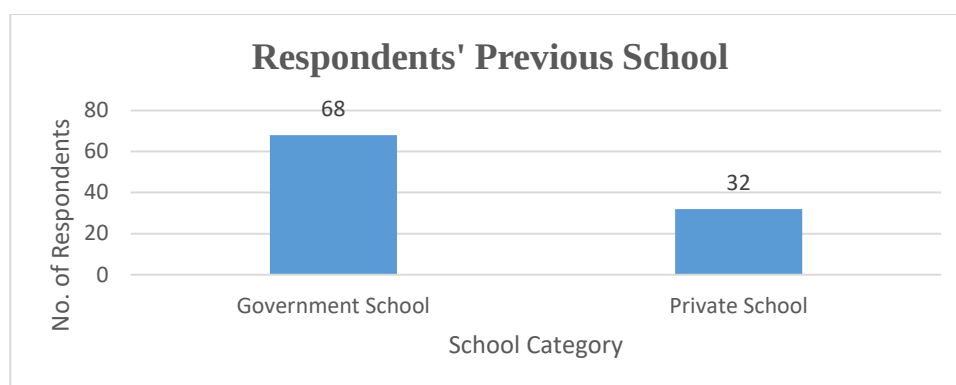
Before joining APSWRS, the children may be joined in some other school, a convent or government-run primary/upper primary/ High Schools. The parents think that education in APSWRE Institutions is far better than the government-run schools and most corporate schools. Hence, most students who joined APSWRS, Singarayakonda, studied in government-run public schools or convents near their villages. The children who join APSWREIS institutions have to go through a written test, and those who appear for the written test will be given admission according to the availability of the seats. The researcher also questioned the respondents about their previous school, and their responses are given below in the form of a table and chart.

Respondents Previous Schools

Table 12

Sl. No	Category	No. of Respondents
1.	Government School	68
2.	Private School	32
3.	TOTAL	100

Chart 7



The above table tells us that most respondents studied in government-run public schools. Most parents are from poor and poorer financial backgrounds and have only two options: to continue their children's education or discontinue the same. If all they want to continue, they are left with no option other than sending them to government-run public schools. Some parents are also there; though they are financially poor, they send their children to convent schools to impart quality and proper education to their wards. For the two types of parents mentioned above, APSWREIS appears as a boon since it financially reduces parents' educational burden and provides quality education.

Among the total 100 respondents, 68 said that before joining APSWRS, Singarayakonda, they studied in a local government school. And 32 respondents said they were studying in convent schools. Whatever the private school may be, they all get an education in one place, without spending a single rupee of their parents and a quality education. When the researcher questioned the respondents about the availability of private schools in and around their villages, 59 said that there were private schools in and around their locality, and 49 of them said that there were no private schools in and around their habitation.

Though private schools are available, most parents prefer to join them in APSWRS, Singarayakonda, because of their financial poverty and the quality of education in APSWRS, Singarayakonda, free of cost. When questioned by the researcher, most parents replied that apart from the poor basic amenities, the education in APSWRS, Singarayakonda, is far better than any available school in their area. And they also emphasised that excellent and qualified teachers are available in APSWRS, Singarayakonda.

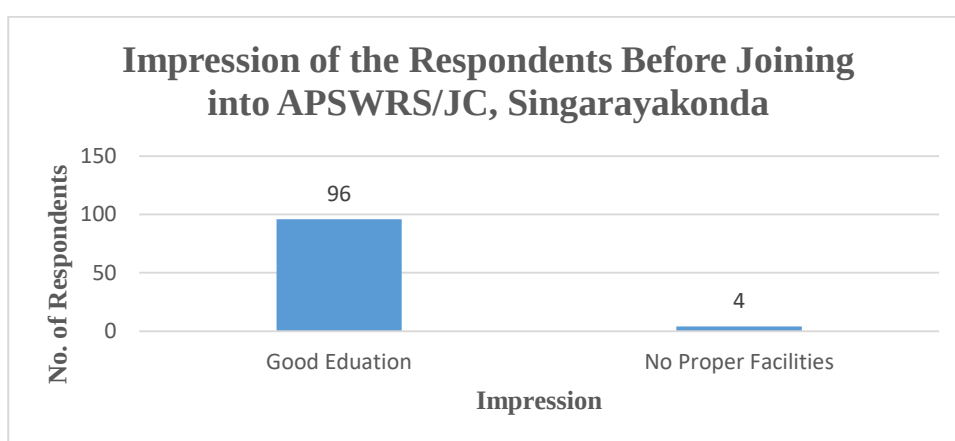
Once the students join the school, the institution must provide for every student's need, beginning with the slate to the plate. Andhra Pradesh Government, through APSWREIS, is spending crores of rupees to provide proper facilities for all admitted students to continue their education without any obstacles. Apart from teaching, the teachers also have to do another job: to motivate children to enhance their abilities and set up great life objectives. To send a confident student out of school/ college to achieve great heights in their chosen field, the overall life of a student takes a good shape in a school environment; influencing that transformation is the central role of the teachers and all the responsible people of the institution as well as those of APSWREIS.

Parents and their children join this school with lots of hopes; parents dream about their children's bright career, and the children also dreams of their future. Once in school, the responsibility to shape the student's life depends on teachers and the school's administration. Hence, APSWREIS appointed a principal who will act as the absolute manager of the school activities with certain limitations for every school. The rules of the APSWREIS say that the student-teacher ratio must be 1:22, but that is not happening in reality. Almost half of the teaching staff are working on a contractual basis.

In Singarayakonda, the researcher found no teacher for Crafts and Arts. They are maintaining teachers/Jr. Lecturers for all the main subjects but looking down at vocational training, which is essential to bring out the inner talents of the child. This is one of the significant problems the researcher found with the APSWRS, Singarayakonda. As this is already famous among the parents and students of that area, the students are enthusiastic about admission into this institution. Some of the teachers in rural elementary schools provide guidance and training for the bright students of their school to get admission into APSWRS/JC, Singarayakonda.

When the researcher questioned the students about their impression before joining APSWRS/JC, Singarayakonda, most replied (96 respondents) that they had an excellent opinion of this school, particularly about the education. Only four respondents said they have no reasonable opinion about the school regarding facilities such as hostel, food etc.

Chart 8



This response of the students reveals that the respondents' want of proper education has become a priority. Because they had been neglected without proper nurturing and dependent on public action to attain proper educational facilities. And the parents also expressed the same when the researcher questioned them. Creating a suitable

environment in a school/ college is equally important, along with providing good food. Facilitating the students with all required facilities such as Food, Books, uniforms, Dormitory, and sanitation is much more important in a residential set-up to make students ready to be nurtured with proper education. Considering the case of APSWREIS, providing necessities in its institutions has become a significant challenge because of the need for more funds. During the institution's early days, most schools, except a few, started in rented buildings/government buildings.

Coming to the rice used to cook food for the boarders, the government-supplied low-quality rice was used and used. As a result, the food quality was deficient in terms of the nutrition standard set up by the government itself. This has been a long-standing demand from the Teacher's organisations of APSWREIS for the creation/ provision of better facilities in all the institutions. But it is still unfulfilled. Many studies found that respect for the student's school facilities affects health, behaviour, engagement, learning and growth in achievement¹³. Apart from providing facilities, maintenance of their quality is much more important for an educational institution with a residential set-up.

As mentioned in the earlier chapters, APSWREIS provides all the required facilities for its students joined in its institutions across the state. As far as the official statements of APSWREIS are concerned, they provide all the facilities from PLATE to SLATE. The quality of the facilities is again a compromised subject in the case of all the institutions of APSWREIS except a few. Hence, the researcher tried to determine the quality of the facilities in the respected schools where the study was conducted.

¹³ <https://sites.psu.edu/ceepa/2015/06/07/the-importance-of-school-facilities-in-improving-student-outcomes/>

The researcher enquired with the respondent students and the teachers working in APSWRS/JC Singarayakonda about the quality of basic facilities such as food, shelter, health facilities, sanitation, and supply of books, uniforms, cosmetic Charges, etc. The responses to the

Quality of Food:

Food and nutrition play a significant role in a student's daily life¹⁴. Many national and international researches revealed that a healthy and nutritious diet is essential for a student's day. Nutritious food makes students active in both physical and psychological health. Being healthy and active is much more critical for a student to be nurtured with all the knowledge. A student with an empty stomach and lacking the required proteins in their food cannot be active to get nurtured. Hence, to keep a student's mental and physical health sound, they have to be provided with food with proper nutrition. A student with a healthy diet will be active in all walks of school activities, and both physical and mental growth possibly increase as they grow. Hence, keeping this in mind, the recent attempts of APSWREIS to provide food to its students show its commitment to providing nutritious food to its students.

Each educational institution running under the control of APSWRIS also provides lodging boarding facilities to the students who got admission. The food must be cooked in the school according to the given menu. A centralised menu is circulated to all the institutions by the Secretary, APSWREIS, which must be followed strictly while providing food to students.

¹⁴ <<https://srce.ca/content/nutrition-important-part-student%E2%80%99s-day>>

Table 13

S. No	Week	Milk Break	Breakfast	Morning Snacks	Lunch	Evening Snacks	Dinner	Night Snacks
1	SUN		Wheat Poori with Potato Kurma	Ground Nut Chikki	Fried Rice, Chicken Curry, Gongura (Sorrel Leaves) Chutney and Curd	Ragi Malt with Jaggery	Rice, Brinjal Curry, Dal with Spinach and Buttermilk	Banana
2	MON	MILK	Kichidi with vegetables and moong dal along with Ground nuts, chutney, Boiled Egg	Ground Nut Chikki	Rice, Potato Curry, Sambar and Curd	Ragi Malt with Jaggery	Rice, Cucumber Curry, Dal with Amaranthus Leaves and Butter Milk	Banana
3	TUE	MILK	Tamarind Rice + Boiled Egg	Ground Nut Chikki	Rice , Dondakaya Curry (Gherkins), Sambar and Curd	Ragi Malt with Jaggery	Fried Rice, Chicken, Gongura (Sorrel Leaves), Chutney and Butter Milk	Banana
4	WED	MILK	Idli, along with ground nut chutney and boiled Egg	Ground Nut Chikki	Rice, Bendi Curry (Oura), Sambar and Curd	Ragi Malt with Jaggery	Rice, Potato Curry, Dal with Gongura (Sorrel Leaves) and Butter Milk	Banana
5	THU	MILK	Upma with wheat rawa along with ground nut chutney and boiled Egg	Ground Nut Chikki	Rice, Brinjal Curry, Sambar and Curd	Ragi Malt with Jaggery	Rice, Bottle Gourd Curry, Dal with amaranth leaves and Butter Milk	Banana
6	FRI	MILK	Moong dal pongal along with ground nuts, chutney, Boiled Egg	Ground Nut Chikki	Rice, Banana Curry, Sambar and Curd	Ragi Malt with Jaggery	Fried Rice, Potato, Batani Kurma, Gongura (Sorrel Leaves), Chutney and Butter Milk	Banana
7	SAT	MILK	Idli, along with groundnut chutney and boiled Egg	Ground Nut Chikki	Rice, Cabbage Curry,	Ragi Malt with Jaggery	Rice, Seasonal Vegetable	Banana

					Sambar and Curd		Curry, Dal with Gongura (Sorrel Leaves) and Butter Milk	
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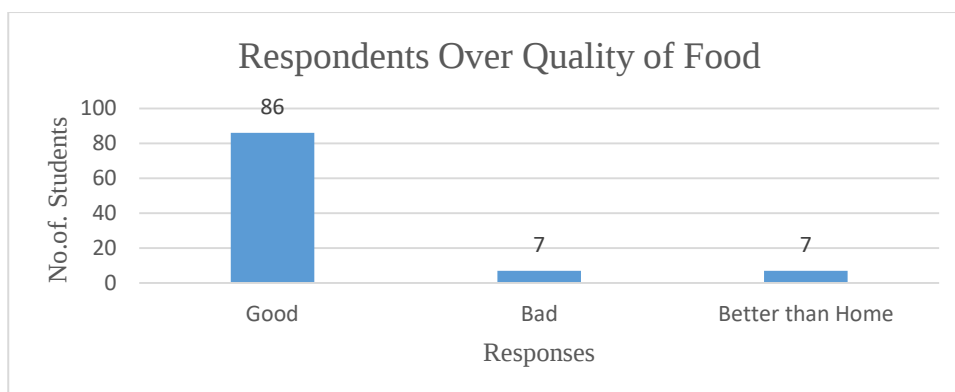
This is the menu circulated to all the schools from the academic year 2018-2019. Every school principal is responsible for uploading photos of students with food items on their plates per the menu. The photos have to be uploaded to the web portal provided for the purpose if any of the school principals fail, the food expenses will not be released; if any of the items are missing from the plates of the students, there will be cut short in the number of food expenses, the difference amount has to be borne by the principal, this system of day to day vigilance of provision of food made the principals of all the schools fell tense all the day, because until unless the headquarters accept the photos, they haven't got the food bills. Instead, the principals have to be responsible for paying from their pocket. This is one of the steps taken by the APSWREIS authorities to get the menu implemented in all its institutions.

The researcher questioned both the students and the teachers about the quality of food provided in APSWRS/JC, Singarayakonda; the responses of the respondent students are as follows....

Table 14

Sl. No	Response	Students	Teachers
1.	Very Good	-00-	6
2.	Good	86	9
3.	Better than Home	7	NA
4.	Bad	7	-00-
5.	Worst	-00-	-00-
6.	TOTAL	100	15

Chart 9



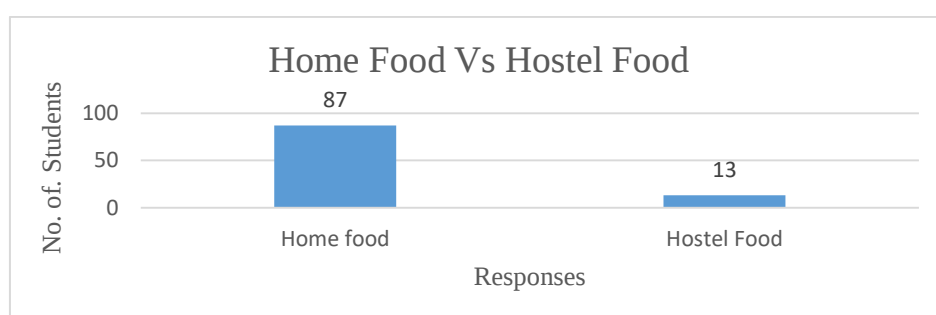
As per the students' responses over the food, it is surprising that none of them said that the food provided in APSWRSJC, Singarayakonda, is not 'Delicious'. Amongst the 100 students who were interviewed, 86 of them said that the food was good but not very good. 7 said the food was terrible, and 7 said they felt better than at home while having food. When the teachers were questioned the same, amongst the 15 teachers, 6 said the food was delicious, and the remaining opined that the food is just good. By comparing both responses, we can conclude that the food is not very good, but good.

The researcher observed that when the students were questioned about providing food, sanitation and other necessities, they were frightened to answer what they were feeling in their minds genuinely. The reason was that the teachers were observing them while answering. To get more clarity on food provided in the school (APSWRS/JC, Singarayakonda), the researcher again questioned the students about their feelings about the food provided at home and the food they have at their homes. The below table explains the responses of the students to the above question.

Table 15

Sl.No	Responses	No.of.Respondents
1.	Home food is Good	87
2.	Hostel Food is Good	13
3.	TOTAL	100

Chart 10



Among the 100 respondent students, 87 liked their home food than their hostel, and only 13 responded that they liked hostel food. This reveals that most of the students would prefer something other than the food being provided for them in their hostel. The reasons for that are not single but multiple, as the principal said, the supply of low-quality food grains by the government and low-quality food items by the contractors. And in addition to them, the cooks who prepare food need to be trained.

When the researcher examined the food served in the hostel, it revealed its low quality. Yes, the school follows the centralised menu, but with no proper quality. The rice and other food items are of low quality. When the researcher asked the principal about this, the principal threw the mistake on the government for supplying low-quality rice and the contractors for supplying other food items with less quality. Whatever the reasons may be, the ultimate sufferers will be the students. As the

research reveals, without a full stomach, without a full stomach and nutritious food, we can't expect proper growth in the students, both physically and psychologically.

The APSWREIS says they provide free everything from 'Slate to plate'. However, the free provisions can't be of low quality, which could affect the learning capacity of the students. APSWREIS facilitates its students with free lodging, free books, monthly cosmetic charges and two pairs of uniforms free of cost. The researcher is more enthusiastic about examining the uniform, notebooks, and other free supplies. Both the cloth/ fabric used for the uniform are of low quality, and the low-quality stitching with less SPI is another addition, all coming together to make a low-quality uniform. The reason may be the contractor who stitches the clothes, but accepting them for the students is a flaw.

Coming to the cosmetic charges, there are complaints from the students themselves that they will be late for two or three months or more in disbursing them. The researcher asked the students how they were managing, and they replied that their parents buy them all the required soaps, toothpaste, powders, etc., when they visit them in school. The researcher wanted responses from the students about their opinions on the basic facilities provided by the institution. As the researcher mentioned at the beginning of the thesis, APSWREIS provides all the required facilities to its students free of cost. The basic amenities include lodging, Classroom infrastructure, Sanitation, Medical Facilities, Cosmetic Charges, Uniform and Free Books, etc. The researcher observed the facilities provided except the hostels/ dormitories because the inmates are girls, so the principal denied admission into the hostel facilities. However, the researcher tried to find out the students' responses about the lodging facilities provided to them. The responses are as follows.

Responses over Lodging Facilities:

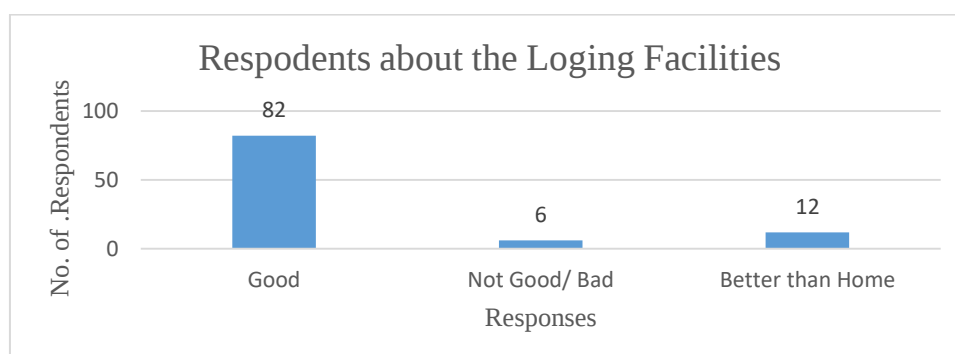
Classrooms and dormitories are located in separate buildings for inmates. Classrooms are used just for the teaching and learning activities. And the remaining time of the day students have to spend in their dormitories or hostels. There will be no separate rooms for each student, but a single hall arrangement for each class.

Table 16

Sl.No	Response	No.of. Respondents
1.	Good	82
2.	Not Good/ Bad	06
3.	Better than Home	12
4.	Total	100

When the researcher questioned them about the lodging facilities/hostel facilities provided, amongst the 100 respondents, 82 replied that the facilities provided are GOOD, 12 replied that the lodging facilities are better than home but not as good as they had at their home, and 06 amongst them replied the lodging facilities are not at all good.

Chart 11



Class Room Facilities:

The classroom environment plays a vital role in affecting a student's learning. Often, a classroom has been treated as a child's second teacher. A positive classroom environment in terms of learning increases children's love to engage in learning (Young, J: 2014). According to a study conducted by Professor Dr Sheryl Reinsh, former dean of the College of Education, Concordia University, Poland, the study indicates that children feel comfortable, secure, and appreciated in a classroom with a positive and high-quality atmosphere. Students gain self-confidence as a result, and their motivation to learn is high. In order for students to actively participate in the learning process, it is crucial to create a favorable learning atmosphere in the classroom.

The researcher tried to get responses from the students about the classroom facilities/ environment in the school. All the students responded, saying their classroom environment was "GOOD". When we entered a classroom, the researcher found a bunch of sentences on the wall about the importance of students in a classroom.

"When you enter this classroom,

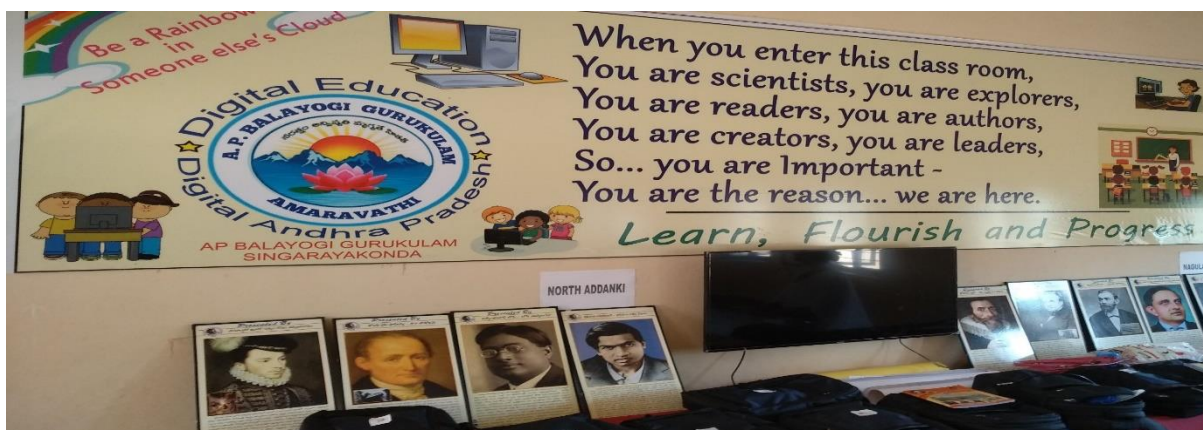
You are Scientists, You are Explorers

You are Readers, You are Authors

You are Creators, You are Leaders,

So..... You are Important

You are the reason.....We are here"



As the Indian social system denied learning to the untouchables, APSWREIS mentions the children as “Important” because every one of them has specific imbibed knowledge that has to come out, for that they are here. This statement explains the equality that must be established in the educational sphere. I wonder why there is no such kind of policy implementation on equality lines until institutions like APSWREIS are established, particularly for specific groups. Even today, the Indian education system is missing Equality, Fraternity which is crucial for the future citizens of this country.

Along with regular classroom facilities, there are Physics, Chemistry, Biology and Computer Education laboratories. Though the labs are not equipped with all the necessary materials required for the practical teachings of particular subjects, the labs are neatly maintained with the given materials. Since the teachers are experienced and well versed in those subjects, they are making students understand science concepts with the available resources, one of the teachers who teaches chemistry responded. And he also expects society to provide advanced laboratory facilities to make students understand science concepts more quickly.

Sanitation and Hygiene:

Table 17

Sl.No	Responses	No.of. Responses
1.	Very Good (Neatly Maintained)	56
2.	Not Good (No proper Maintenance)	42
3.	Worst Maintenance	02
4.	TOTAL	100

Sanitation plays a very crucial role in keeping us healthy. Sanitation and Hygiene are essential for all of us, particularly the children. Lack of proper sanitation facilities has become a global problem today. Sanitation plays a vital role in keeping a child in good health. As per a report, every day around the world, 800 children are dying due to preventable diseases related to diarrhoea¹⁵. Providing proper sanitation facilities in the living spaces may prevent many deaths among children.

Negligence in providing proper sanitation facilities may badly impact a child's health, leading to loss of appetite and malnourishment. Some researchers say that one in 4 children worldwide suffers from a lack of proper sanitation and hygiene, leading to severe physical and cognitive damage.

Providing proper sanitation and hygiene facilities in a residential set-up like APSWREIS means providing proper Bathroom facilities, providing a clean environment and motivating the students to maintain proper hygiene. Since this is a

¹⁵ <https://www.waterforsouthsudan.org/wfss-blog-use/2016/4/13/the-importance-of-sanitation-for-all-especially-children>

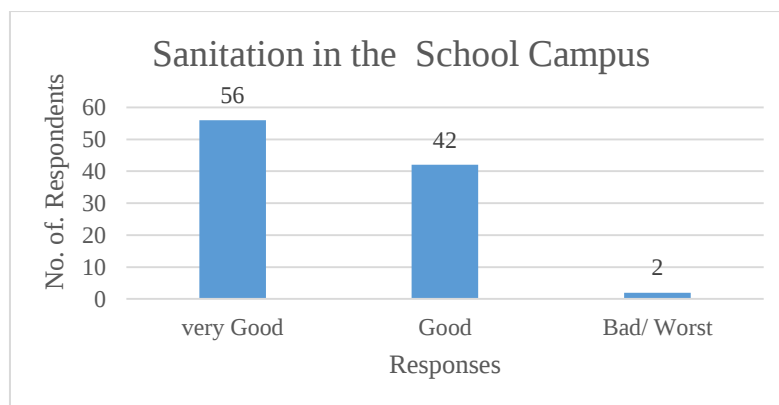
girl's campus, providing them with proper sanitary napkins to every student free of cost is essential. Making a girl child aware of menstrual health and sanitary pads is essential. Considering the given situation in India, as per the census reports of 2011, there are 336 million women and girls who are in the age of reproductive and undergo their menstrual cycle every month for 2 to 7 days. But amongst them, only 36% uses sanitary pads (National Family Health Survey Report), and all other uses dirty and unhealthy menstrual clothes¹⁶.

They use unclean menstrual cloths and sanitary pads for more than 4 hours, causing multiple growths of harmful bacteria, which may severely damage the health of a girl child. To reduce the risk of urinary tract infections and other related diseases, a girl child must be educated about using sanitary napkins properly. This responsibility should be on teachers in a residential set-up like APSWREIS institutions.

The researcher questioned the students about the sanitation on their campus, and almost all replied satisfactorily. However, the institution is neglecting the sanitary pads supply; most said their mothers buy them when required. Here, the institution must act actively, which is essential for a girl child to maintain good health because good health is required for good learning. While replying to a question about “their suggestions for the development of their school”, the students replied that the number of bathrooms should be increased. It reveals no sufficient number of toilets as per the strength.

Chart 12

¹⁶<<https://swachhindia.ndtv.com/menstrual-hygiene-day-facts-26-percent-use-sanitary-pads-periods-34309/>>



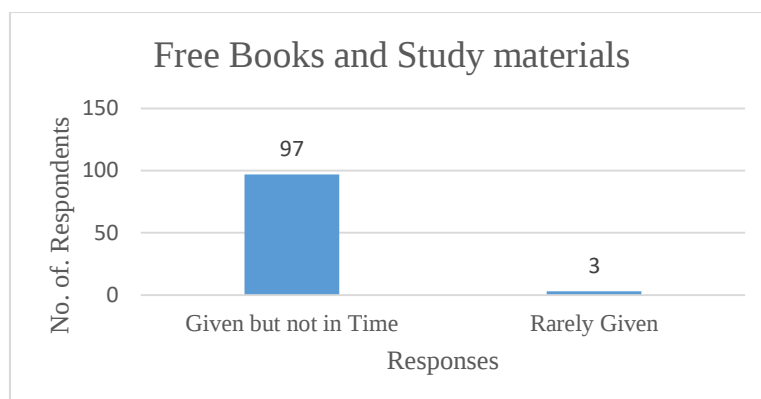
Free Books and Note Books:

The respondents opined that the textbooks and notebooks are being supplied. As per the norms of the APSWREIS, the students must be provided with accessible textbooks, Notes Books and other study materials such as Geometry Boxes for Mathematics students, Graph Books, Map Work Books for Social Studies students or Arts students, Copy books which help the students to enhance their writing skills—the employees' organisations include SWR Principals' Association, SWR Employees' Association, SC, ST, BC & Minority Employees Association, and SWR Non-Teaching Staff Association are pointing out that the quality of textbooks is not satisfactory, and they are demanding that all the study materials must be supplied to the students with quality as per the norms of the society.

Table 18

Sl.NO	Free Books and Study Material	No.of.Respondents
1.	Given but not in time	97
2.	Rarely Given	03
3.	TOTAL	100

Chart 13



Cosmetic Charges:

As per the G.O.M.S No. 83, Social Welfare (Edn.2) Department, dated 5.6.2018., each border of any of the institutions under APSWREIS in the state are liable to get cosmetic charges, Hair Charge and Stitching Charges as per the rates decided by the Department of Social Welfare. Cosmetic charges are utilised for buying soaps, powders, toothbrushes, and other essentials. The rates of Cosmetic charges are as follows...

Table 19

Sl. NO	Category of the Border	Charges per Month (In Rupees)
1	All Boys admitted into Class V and VI	100.00
2	All Girls admitted into Class V	100.00
3	All Girls Admitted to Class VI	110.00
4	All Boys admitted Into Classes VII to X	125.00
5	All Girls admitted Into Classes VII to X	160.00

In addition to that, every boy from classes V to X will get 30 rupees per month as hair-cutting charges. The researcher asked the students whether they were getting cosmetic charges.

Table 20

Sl. No	Responses	No. of. Respondents
1.	Given but not in Time	82
2.	Rarely Given	18
3.	Never Provided With	00
4.	TOTAL	100

Amongst the 100 respondents, 82 students said cosmetic charges are given to them but not regularly in time. 18 of them replied that cosmetic charges are rarely given. From their responses, it is clear that their institutions are not providing cosmetic charges in time; when the principal was questioned about this, she replied that there would be a delay in disbursing cosmetic charges due to administrative delays in releasing the respected amount to the schools. Except that there is no evading the cosmetic charges for students. When the researcher asked the students how they are managing when the disbursement of cosmetic charges is late? They replied that their parents bought them all the essentials during their weekly school visits.

Education in Balayogi Gurukulam, Singarayakonda:

As discussed in the beginning of the thesis, Education is essential for everyone in our society. Education makes citizens wise and confident. Education improves one's knowledge and develops one's personality and attitude. Education is the best tool to

create more employment opportunities, and it can break the cycle of poverty. A developing nation like India benefits from the excellent human resources that educated youth create by contributing to its economy.

An educated looks different from an uneducated, illiterate person in terms of confidence in their future. Education plays a crucial role in turning weakness into strength. Increased access to education is essential in countries like India, where quality education has become expensive today. It helps to reduce poverty by creating more and more employment opportunities and helps to move families out of the shackles of poverty.

In countries like India, Even today, the education of a girl child is given second preference to that of a boy. Since she was born as a girl but not as a boy, she was denied the right to go to school. Amongst the deprived communities such as SCs and STs, girl child's education attracts less importance due to poverty. And there needs to be stringent and dedicated action from the governments.

The education of a girl child is equally important as that of a boy. Every girl child in a family deserves a chance to go to school and acquire abilities to fly out of the given limitations by society. Apart from this, educating a girl child reduces gender biases and creates more and more opportunities for them to move into mainstream society. Finally, every father of a girl child must believe one thing: a girl child is not static and property, but she deserves a future like their sons.

Education: a quality education which increases a child's chances for the betterment of their future is essential. Since the governmental provision of education attracts criticism from all walks of about lack of dedication to providing quality education, Institutions under APSWREIS stand little from this criticism considering the kind of

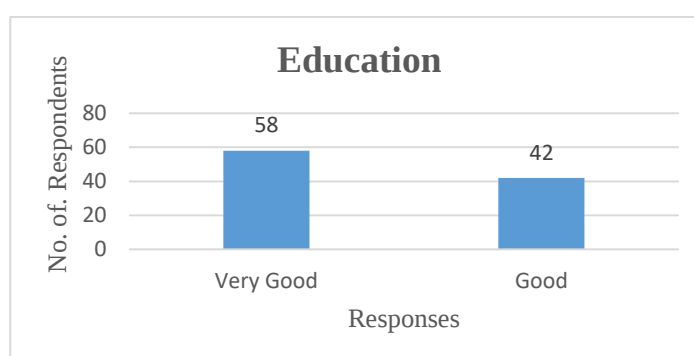
teaching they impart to students. The table below presents the students' responses when they were asked about education in this institution.

Table 21

Sl. No	Responses	No. Of. Respondents
1.	Very Good	58
2.	Good	42
3.	Bad	00
4.	Worst	00
5.	TOTAL	100

The responses of students when they asked about the education in APSWRS/JC, Singarayakonda, reveal that education here is excellent and qualitative. Amongst the 100 respondents, 58 said education is good, and the remaining 42 said education in their school is good. They are all satisfied with the kind of education and the process of learning provided in this institution.

Chart 14



Differences in teaching

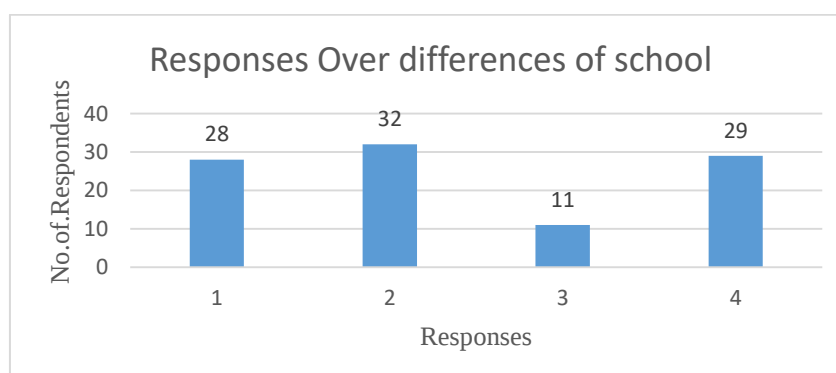
The below table and chart describe the respondents' opinions over the kind of teaching in APSWRS/JC, Singarayakonda and the school they were studying before

joining APSWRS/JC. The researcher got mixed opinions where 29 respondents said the education in this school is far better than their earlier school, 28 said the teaching in this school is better than their earlier school, and among them, 32 said teaching here in APSWRS is the same as in their earlier school, and 11 out of 100 said the teaching here in APSWRS is worse than their earlier school. The students' responses reveal that most are satisfied with the kind of teaching and opined that they are getting a better education here in APSWRS/JC, Singarayakonda, than in their earlier school.

Table 22

Sl. No	Responses	No. Of.Responses
1.	Better than My Earlier School	28
2.	Same as My Earlier School	32
3.	Worse than my Earlier School	11
4.	Far Better than my Earlier School	29
5.	TOTAL	100

Chart 15



Conduct of Exams:

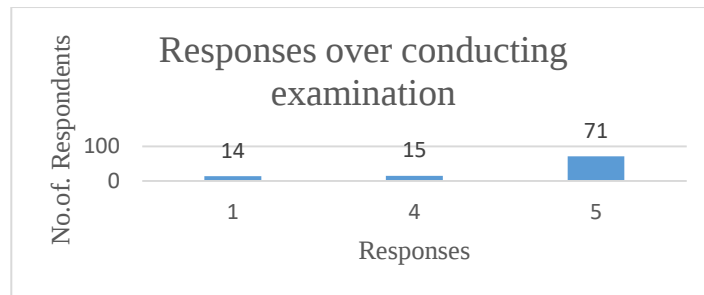
Along with classroom teaching, conducting exams or tests is very important to assess students' learning capacity. As per the schedule, every institution running under the control of APSWREIS must conduct Monthly (Unit Tests), Quarterly, and Half Yearly, and except X class and Intermediate students who appear for board examinations, all other classes have to write their annual exams to be promoted to higher classes.

Table 23

Sl. No	Responses	Respondents
1.	Weekend	14
2.	Twice in a Month	15
3.	Very Rarely	00
4.	Every Day	71
5.	TOTAL	100

Conducting examinations systematically helps students assess themselves and teachers to find out where they are lagging. As per the students' responses in the above table, 71 said they must write exams almost daily apart from the given examination schedule. When the researcher questioned the teachers, why are they conducting daily exams? They replied that those were not of regular type; they were like slip tests, flash tests to check whether students understand a particular topic or chapter well. This helps us to keep track of student's readings added.

Chart 16



Bridge Course:

Bridge course is a concept used by the Institutions under APSWREIS to fill the learning gaps of children to cope with all other students in their class. The bridge course also helps the children become familiar with the school's academic environment. This helps the student stay caught up in the learning process from their friends in the class. When the researcher questioned the students about the bridge course offered to them, all of them replied that they hadn't undergone any such course after they joined this institution. The principal's answer also strengthens students' responses on the Bridge course. She could not answer correctly when the principal was asked about the Bridge course. It indicates that the school is neglecting the concept of the Bridge course, which helps the students to not lag in class.

How often do you raise questions in Class:

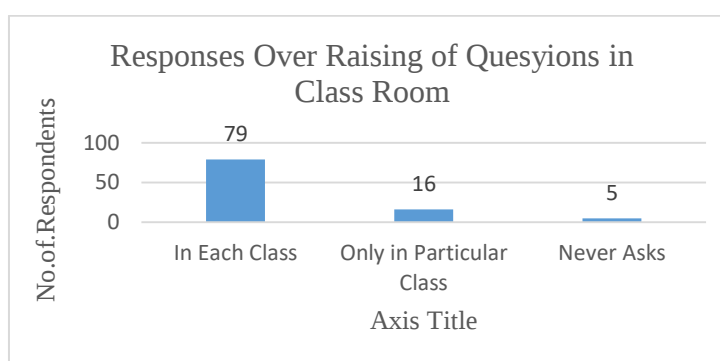
A student's Active participation in a classroom reveals that they are interested and becoming familiar with the subject taught. Rising questions in the classroom increase the enquiry nature of students, which increases a child's learning capacity.

Table 24

Sl. NO	Responses	No.of. Respondents
1	In Every Class	79
2	Only in Particular Classes	16
3	Never Asks	05
4	TOTAL	100

The above table tells the students' responses when asked how often they raise questions in the classroom. Amongst the 100 respondents, 79 said they would ask questions in each class, which means 79 students feel interest in their classroom teachings; 16 students said that they would ask questions only in particular classes but only in some of the classes. Five said that they never ask questions in any class.

Chart 17



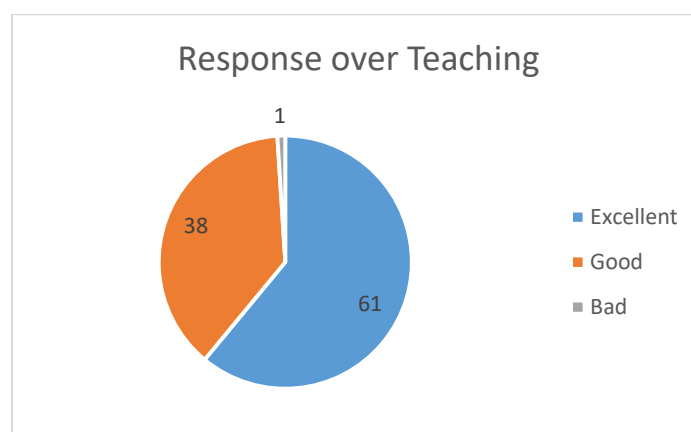
What is your opinion on your subject teaching?

When teachers are proactive in teaching students, their interest in learning increases, and they learn the lessons joyfully. Teaching must satisfy the receiver rather than the

teacher; hence, when a student is satisfied and well-understood about a subject, his interest in learning more and more increases. Increasing this kind of attitude/behaviour in students is the teacher's sole responsibility. Teaching using new tools, technicalities and more and more examples makes teaching more attractive to the students.

The researcher asked the students about their subject teachings; amongst the 100, 61 said classroom teachings are Excellent, and 38 said they are good. But one said the classroom teachings are wrong. The responses reveal that almost all the students are satisfied with the kind of teaching in their school.

Chart 18



Caring of Teachers:

When students are admitted into these institutions of APSWREIS, which are residential, children must stay in hostels away from their homes, parents and the environment they were familiar with until then. Being away from their parents means they need to be away from the unconditional love they received from their parents at home.

Table 25

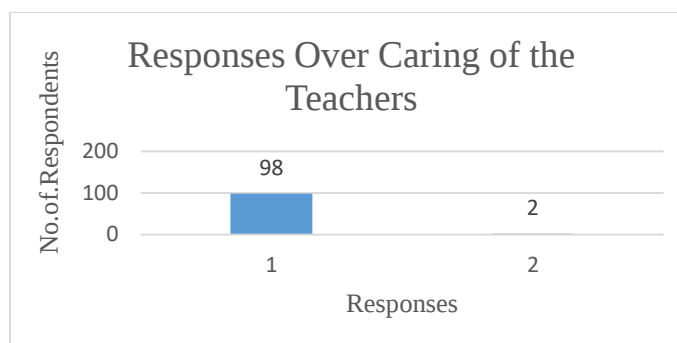
Sl. No	Responses	No. Of. Respondents
1.	Caring and Kind	98
2.	Un Kind	2
3.	TOTAL	100

Hence, the kind of love and affection their parents show must be provided at the school; the child also expects that because they just came out of that environment.

Their parents' caring towards them should be reflected in the form of teachers or caretakers in the residential setups. In addition, the children/students need to be imparted with self-confidence and self-esteem to cope with the residential set-up. So, the institution's teachers and other assigned caretakers must handle all the psychological needs. Once the children are in school, teachers play a primary role in shaping them psychologically and academically.

The researcher wanted to know the students' responses about the care of their teachers; it was beautiful to know that all the respondents said their teachers take care of them in a very caring and kind manner. When the researcher posed the same question to the teachers, they replied that, since this is a residential set-up, children must be away from their parents. We feel, as teachers, that it should be our prime responsibility to provide parental care and love for them; then, only they can stay here happily and complete their studies. They are just like our kids. We love them; when they are growing with good knowledge, we feel happy as they are our children, the teachers replied.

Chart 19



Caste Discrimination by Teachers from Upper Castes:

Caste discrimination is the major problem, in fact, an evil which made a section of Indian society stay away from all the resources in general, particularly education, which has been treated as a standing army for the development of human beings. As mentioned earlier, the APSWREIS institution establishment has been motivated by bad experiences experienced by the children of scheduled castes in the schools. The motive behind establishing this institution is not to let caste discrimination ruin the education of Dalit children.

The researcher wanted to ask this question to the respondents. When the researcher posed this question, most students expressed with a question mark that most were unaware of caste discrimination. The researcher explained to the respondents what caste discrimination is. And all of them responded that they are not facing discrimination from their teachers on caste grounds. This is good, and I am happy to know that, since there is no restriction on appointing teachers from other communities, the teachers comprised hails from all the communities. Despite non-scheduled caste teachers in the school, they are not practising caste discrimination.

Differential Treatment by Teachers:

Once the children are in school, teachers play a primary role in shaping them psychologically and academically. The researcher wanted to know the students' responses about their teachers' treatment; it was beautiful to know that all the respondents said their teachers cared for them without any differences.

When the researcher posed this question to teachers, most of them smiled and replied that we treat those students differently only when they are lagging in studies; we treat them differently to develop their learning ability and bridge the classroom gaps. Treating differently is not in a negative sense but in a positive sense, except that we have nothing to treat students differently. They are just like our kids. We love them; when they grow with good knowledge and abilities, we feel happy as they are our children.

When the researcher asked whether the students faced differential treatment from their teachers, 98 out of them said they were not treated differently, and 02 out of them said they faced differential treatment from teachers. When the teachers are asked about this, they reply that they treat students differently when lagging in studies if they are out of discipline. The teachers opined that that may make students feel that teachers treat them differently from other students.

Medical Facilities:

Since the institutions are residential settings, a medical professional must look after the inmates' health. When the researcher questioned the respondents, "Who treats you when you are sick, whether a Doctor or A Nurse?" all the respondents said there is no Doctor in school, only a Nurse who stays on the school campus to deal with the primary medical needs of the inmates.

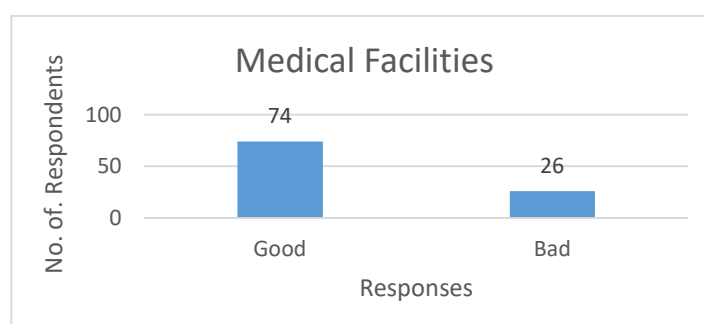
Table 26

Sl. No	Responses	No.of. Respondents
1.	Good	74
2.	Bad	26
3.	No Medical Facility at all	00
4.	TOTAL	100

When the researcher questioned the respondents about the medical facilities in their school, 74 out of 100 said that the medical facilities were good, and the remaining 26 respondents said the medical facilities were not good or bad.

In addition, the respondents explained that they are treated in school when suffering from fever, headache, stomach pain and first aid for any injuries. Still, if there is any serious illness, they must go to a nearby hospital (PHC); otherwise, we call our parents, stay at home, get treatment according to their financial ability, and return to school after recovery. This situation needs to be critically examined, and the institutions must be provided with the basic medical facilities with a resident Doctor.

Chart 20



Institutional Visits of Officers:

Institutional vigilance is much more critical for Institutions like APSWREIS. Since it covers more than 140 institutions all over the state of AP, institutional check-ups are much more critical for the better performance of the institutions in terms of both academics and administrative terms. As per the organisational structure of the society, the secretary is the boss at the state level. To coordinate the activities of the institutions in a district, there will be a district coordinator for each district. Since Singarayakonda Gurukulam is in the Prakasam district, it comes under the immediate control of the DCO (District Coordinator), Prakasam, whose office is in the said district's headquarters. The role of the DCO includes coordination, control, inspection, and facilitation of the APSWR institutions in the district.

Regular visits by DCO and other officers at the state level help to keep the institutions in the districts and states on the right track. The regular visits of the DCOs to all the institutions in the districts would help avoid the teachers and other staff's lethargic and careless attitudes. When the researcher asked the respondents, "Do officers visit the school regularly and in what intervals?" Almost all the respondents said there will be a visit of officers once a month. The principal of Balayogi Gurukulam, Singarayakonda, said we constantly communicated with the DCO and other required state-level officials about the institution's activities.

Provision of Vocational Training:

At the school level, vocational education aids children in developing self-assurance and independence at a young age. The introduction of vocational training at the school level not only helps students to introduce new skills but also creates a sense of respect in their minds and behaviour towards all other professions, i.e. it creates a

sense of dignity of labour. Vocational training is much more critical in countries like India, where unemployment is challenging for the government to resolve. Usually, vocational training includes skill-based courses like tailoring, electrical work, mechanical, plumbing, agriculture, and computer-based skills.

Vocational training increases confidence in the future and imbibes new skills, which makes students ready to take up any job that suits their skills without waiting for a job that matches their academic qualifications. Nurturing students in vocational trades helps them think out of the given scenario and become confident about their future. The researcher, as part of the collection of primary data, questioned the respondents about the kind of vocational training provided in their school/ college. Almost all of them replied that they are undergoing Computer training, IT skills and Agriculture. Some expressed that the training needs to be satisfactory and namesake. They highlighted that no permanent faculties for subjects taught under vocational training exist.

When the researcher asked the students about providing vocational training, they all said they were provided with it. As per the students' oral responses, though vocational training is provided, they have become name sake and useless to them to learn new skills. The reasons are needing more permanent and dedicated faculty for vocational training, concentrating too much on the primary syllabus, and deviating from learning vocational skills.

What do you aspire to be in Future

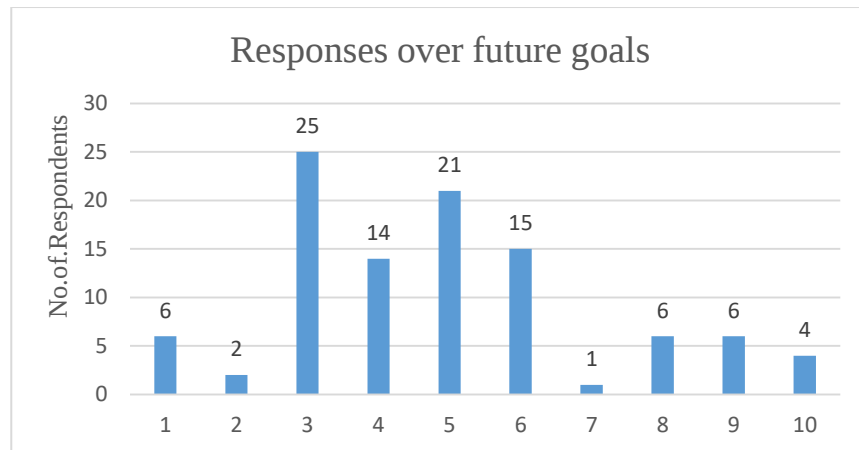
A student with self-confidence can be able to dream significant and unique. Children treated as untouchables, who were denied an education because of their caste and in

the shackles of poverty, are now dreaming big and becoming confident enough to set their life goals. When the researcher asked them ‘what they aspire to be in future?’ their responses revealed how confident they are. They chose unique career options amongst the existing ones. This is undoubtedly a credit to the institution and its teachers. When education soars for low-income people, providing quality education that makes children of poor parents and children of untouchables dream big out of the given limitations is appreciable. The students' responses about their aspirations in the above table reveal that education provided in APSWRS/JC, Singarayakonda, added wings to its students.

Table 27

Sl. No	Responses	No.of. Respondents
1.	Police Officers	6
2.	Scientist	02
3.	Doctor	25
4.	Bank Employee	14
5.	Teacher	21
6.	Engineer	15
7.	Political Leader	01
8.	Software Engineer	06
9.	Agriculture Officer	06
10.	Advocate	04
11.	TOTAL	100

Chart 21



Are you Confident enough that you can achieve your aspirations?

When the researcher asked this question to the students, they all said ‘Yes’, and they were confident enough to achieve whatever they aspired to be. They said the kind of teaching, life skills, and orientation about life taught them in this school made them think out of the box. Some teachers said they could see students with increased confidence when they leave school after they complete their education. The teachers added that they also feel satisfied seeing students like that.

As many scholars have said, self-confidence in a student’s life increases his chances of having a beset prospectus. Education or proper nurturing makes students believe in their abilities. A self-confident student can shift his nature to **“CAN DO”** from **“Can’t Do”**. It’s appreciable that APSWRS/JC, Singarayakonda, is on the right track to nurture students' self-confidence. This can be understood from the responses given by the students when they are asked.

Do you suggest your village students join this school?

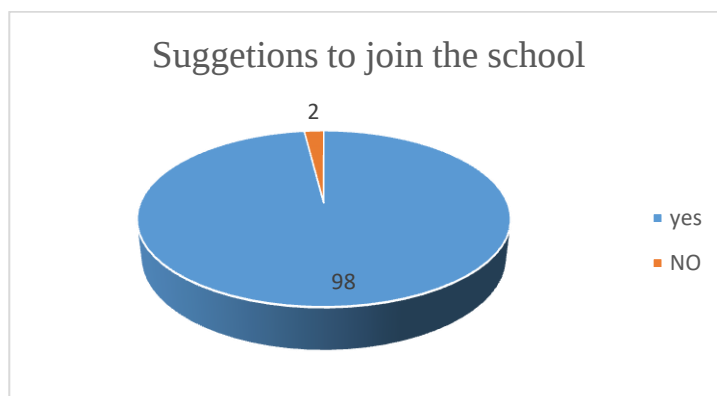
The students are asked whether they would like to ask their village students to join APSWRS/JC, Singarayakonda. This question was asked to know whether they are

satisfied with the kind of education and other facilities provided in the school. Emphasising the education they provided, 98 of the 100 respondents said they would suggest that students from their village join APSWRS/JC, Singarayakonda. One can't suggest the same to others unless satisfied with something. The responses of the students reveal that they are satisfied with the education provided in this school cum college.

Table 28

Sl. No	Responses	No. Of Responses
1.	YES	98
2.	NO	02
3.	TOTAL	100

Chart 22



Suggestions for the betterment of your school

The researcher asked the students for their suggestions for the betterment of their school cum college. The following are the suggestions, in fact, immediate requirements of the students in this institution.

- a. Improved food quality and drinking water facility.
- b. Improve sanitation in the hostels and increase the number of bathrooms.
- c. Provide generator facility.
- d. Beds in Hostels
- e. Benches in Class Rooms
- f. Sports facilities
- g. Provision of Degree College.

All the requirements that students mentioned are basic amenities, beginning with food, drinking water, sanitation, bathrooms, beds, benches, etc. Apart from this, they request that society establish a degree college for them to continue their education in the same environment. Apart from these, they are requesting the provision of a generator facility; when the researcher asked why? They said that since the school is located in a semi-urban locality and on the outskirts of the town, there are regular power cuts, which became a problem for them to study and stay in hostels. It reveals that students are much more satisfied with the education provided in the schools. They only requested to improve the basic facilities for their healthy stay and learning on the school campus. When the researcher asked teachers for their recommendations for the developments of APSWRS/JC, Singarayakonda, they also agreed with the same problems pointed out by the students. And they emphasised only two things: infrastructure facilities, Playground and sports facilities which need to be provided.

Conclusion

APSWRS/ Balayogi Gurukulam, Singarayakonda established in 1994 and upgraded to school cum junior college in the year 1997. It started as an institution in a matchbox industry building and got its buildings after a few years. This school cum college provided education only in Arts groups till the 2015-2016 academic year and started science courses in the 2016-17 academic year. Now, this educational institution provides quality education to more than 800 female students, and every year, more than 200 girls join this school in various classes. Since private institutions surround Singarayakonda, most poor and learned parents prefer to join their children.

This institution has become a destination for parents to join their girl child. Almost all the parents of the students are poor and poorer. Considering the available financial resources, most parents prefer to drop their girl child from education and spend on their boy's education. Since this school's establishment, most parents prefer to get admission to this school instead of dropping them out. According to the principal's accounts, there are Engineers, Teachers, Lecturers, Software Engineers and doctors among the students who passed out of APSWRS/JC, Singarayakonda. Undoubtedly, APSWRS/JC, Singarayakonda, has become a boon for girls who cannot afford private education. In addition, establishing this institution in Singarayakonda undoubtedly reduces parents' financial burden. To those girls whose future is supposed to end up as daily wage labourers, this school and its teaching could fill confidence to dream significant and decide their life prospectus.

This school rose to a position where students studying in private schools also attempted entrance tests to get admission into this school. It has become popular amongst parents and school teachers to prefer their wards. During the conversation,

the Principal said that even some parents come with reference/ recommendation letters from local MP and MLA requesting seats for their girl child.

Observing the respondents' responses, it is clear that they are satisfied with the kind of education provided. But they are requesting for the provision of better basic amenities like sanitation facilities, quality food, sports facilities and in addition a generator. Suppose APSWREIS provided the requested amenities in the school, undoubtedly APSWRS/JC. In that case, Singarayakonda will become a destination of residential education for poor girl children in and around the areas of Singarayakonda.

CONCLUSION

The primary attention of this thesis is to study how vital education is as a welfare measure and how it helped the scheduled castes and marginalised to obtain quality education to enhance their lives. This thesis emphasises that the Andhra Pradesh Social Welfare Residential Educational Institutional Society (APSWREIS) helped serve the educational needs of children of the scheduled castes. The researcher has also dealt with the role of education as one of the welfare measures of the state. And how far can the welfare state fulfil its objective by providing quality and inclusive education to children, through its institutional mechanism, of the scheduled caste communities? This thesis aimed to address this question by taking to schools set by the Social Welfare Department of the government of Andhra Pradesh.

At last, the researcher concludes this chapter by making critical observations on making education more inclusive and valuable for the downtrodden sections of our society, considering the case of APSWREIS as the case. The observations made here are the researcher's observations after his interaction and interviews with the stakeholders.

Though it emerged in the Western world, mainly in England, and later spread worldwide, the concept of the welfare state had been treated as an immediate answer to problems such as poverty and unemployment that were common in most countries during those times. All the world's countries realised the wellbeing of their citizens. The world started recognising the importance of the welfare of its people along with the rapid industrialisation going on the other side.

As Sidney Webb rightly pointed out, all the governments saw the welfare state as the best tool to secure minimum standards of civilised life. As Jeremy Bentham

emphasised, the welfare state accepted all world countries since it gives the majority's well-being. Hence, they opted for a welfare state in the governance of their people. Directly and indirectly, welfare provisions helped people worldwide secure minimum needs such as education, health, insurance, and all other basic needs to lead a standardised life with happiness.

After independence, India established a welfare state to secure minimum needs for all its citizens. By the time India attained freedom, poverty and unemployment were two major visible problems that Indian society faced. The social and economic disparities resulting from its complex social order also appeared to be significant evils that should be rooted out. Hence, the Indian Constitution's authors incorporated specific provisions as antidotes for India's problems. Part IV of the Indian Constitution (Directive Principles of State Policy) reflects constitution-makers ideas to transform India into a Welfare State.

To make India a just society through the principles of a welfare state, Indian leaders at the time of independence opted for a Democratic system of governance which vests ultimate powers in the hands of the people themselves. The Constitution wants everyone to be secured with equality, justice, and Freedom, which were not equally distributed among Indians before. The Indian constitution enshrined all sorts of required provisions to realise the promises it made in its preamble. Article 38 directs *“the states to secure the welfare of its people by securing a social order permeated by justice that of social, economic and political and to minimise inequalities in income, status, facilities and opportunities”*.

The welfare state's first top priority were to provide people's most basic needs, including those for food, clothing, and shelter. Later, education and health also joined

them to secure people a dignified and secure life in their societies. As many thinkers emphasised, education makes citizens wise. But here we need to answer a question: Education of what kind? The answer is education with quality, education that enhances their living standards, and education that secures people's dignity and equality. Education with the above qualities helps societies prosper and builds a strong nation with valuable and robust human resources.

Since education is on a concurrent list, the central and state governments are responsible for providing all youngsters up to the age of 14 are provided with an education, since after the independence, both governments provide education separately and jointly through various types of educational institutions. There are both residential and non-residential educational institutions spread all over the nation. Sainik Schools, Navodaya Vidyalaya, Kendriya Vidyalayas, and KGBVs are a few examples of centre-run educational institutions. Each state provides education to their children with funds and sometimes with the shared budget from the central governments. Apart from residential setups, all the states are running separate welfare hostels (Without schools) to facilitate marginalised children with accommodation. They get education from the nearby Zilla Parishad or some other schools run by their governments.

In the case of Andhra Pradesh, it is running several schools directly under its control. Some are residential, and some are non-residential educational institutions. APREIS, APSWREI, APTWREIS, and APMREIS are a few examples of residential educational institutions providing school cum hostel on a single campus. Along with AP, the government runs Zilla Parishad, Mandal Parishad, and Municipal, non-residential schools.

Along with the number of public-run educational institutions, there are also many private educational institutions with due recognition from the government of Andhra Pradesh. With time, the private educational institutions outnumbered those run by the government of Andhra Pradesh. With the increased number of private schools/colleges, the government also started disinvesting in the education sector and vice versa. Education, which is still a dream for most of the marginalised sections, became a nightmare with the entry of market forces in the field, increased education costs and made the marginalised and poor dependent on public educational institutions.

The establishment of the Andhra Pradesh Residential Educational Institutions Society in 1986 was a giant leap forward in providing quality and inclusive education to children who belong to Scheduled Castes by reserving 75% of seats for them. For primary data collection, two institutions of APSWREIS are selected, namely Dr. B.R. Ambedkar Social Welfare Residential School/ Junior College, Tsundur and Balayogi Gurukulam, Singaraykonda from two districts, Guntur and Prakasham, respectively. The institution in Tsundur is for Boys, and the institution in Singaraykonda is for Girls. These two are selected intentionally to have a comparative observation between the girls' and boys' institutions.

To obtain primary data, the principals, teachers and students from both schools were interviewed with the help of a questionnaire. After obtaining the primary data, the researcher prepared a detailed analysis based on the respondents' responses. The researcher concludes these findings and observations based on respondents' responses.

Main Findings of the Research:

Here are the specific findings of the researcher in the course of this whole research: -

- The dream of the Indian constitution and its makers to establish a welfare state in India has yet to reach the set objectives of the constitution. Still, the majority of the people are dependent on welfare schemes and programmes run by the governments.
- The matter of the welfare state has become a mere political tool for the political parties and their men to propagate their party and gain electoral support in the elections. Most welfare assurances didn't transform into action but remained as mere assurances.
- As many emphasised, providing education, health care, and nutritious food to children as welfare measures have not attracted much attention from the governments as per the nation's needs. Additionally, budgetary allotments must be in sufficient amounts in comparison to other developed and developing countries worldwide. With the increased entry of private players in the educational sector, the importance of public education has faded, and government educational institutions are named mere institutions of people with low incomes. And private education has become a status symbol and made parents forcible investments in their children's education. However, education provided by the government free of cost is available for them. Governments failed to create awareness amongst parents about these dangers. As a result, the admissions and strength in government educational institutions have increasingly fallen and are about to cease providing education. As a result, many poor children whose parents cannot afford private education will be the ultimate sufferers.

- The government educational institutions like Navodayas, Kendriya Vidyalayas, Sainik Schools KGBVs, etc., are good at providing quality and cost-free education to the children but only to the particular cream of society. They admit purely meritorious students in their institutions.
- It is a fact that Scheduled Caste children faced caste discrimination in government-run public schools. As a result, many parents give up sending their children to school for fear of caste discrimination from the upper caste children and teachers. The children from scheduled castes were treated differently from the other children. This unjust practice made many skip their schooling in the middle. The emergence of APSWREIS certainly made a difference; now, many of the children from scheduled castes in AP can continue their education without fearing such differential practices because 75% of seats in institutions run by APSWREIS must be reserved for students from Scheduled castes.
- It is found that both the institutions, i.e., Dr. B.R. Ambedkar SWS/JC, Tsundur and Balayogi Gurukulam, Singarayakonda, need more proper basic facilities. And poor quality of supplies. The common problem with all the institutions running under APSWREIS is the low-quality supply of goods and materials, including food and other classroom-related items. This is because of the lack of proper control over the persons who supply daily needs to the institutions.
- The food could be better quality since rice is a staple food for all AP people. Rice makes a significant portion of people's/ student's meals. However, the rice supplied to the institutions is of low quality. Since the rice is low quality,

the whole plate is low quality. The eggs, vegetables and all other finished food items like ground nut chikkies are also low-quality.

- It is found that no permanent teachers/lecturers to teach all the required subjects. In both schools, only 60% are permanent faculties. The remaining 40% are working on a contractual basis. And no faculty to teach vocational training courses. The outside resource persons are maintaining these subjects.
- Most of the students' parents belong to the categories of poor and poor with no proper educational qualifications to get a job or livelihood in an organised sector. All of them are agricultural labourers. Considering their financial status, they chose these institutions as better options for their students.
- Most students who joined these institutions previously studied in government public schools. Significantly fewer students came from private schools that too due to their parent's financial inefficiency to afford their schooling.
- Principals and teachers are not staying in the school complex, though residential quarters are readily available. They were saying this because they have school/college-going children; hence, they cannot stay on the school campus. And the school-going children of the teachers are kept from the schools where they work. Even the teachers also send their children to nearby corporate schools and colleges.
- Medical facilities are different from the requirements. They are not in a position to meet emergency medical situations. In all the institutions, only qualified midwives are recruited to serve the medical needs of the students. But as per the students' accounts, the medical facilities must be satisfactory.

- It has been observed that the teachers are made to supervise the mess facility in addition to their teaching and administrative responsibilities. This is significantly affecting the performance of the teachers.
- While interviewing the Principals of both schools, the researcher noted that all the teaching staff are only recruited temporarily. About 40% of this school's teaching staff are working on an outsourcing basis.
- The principal of Balayogi Gurukulam, Singarayakonda, described no water purifying facility at the school. Still, she installed one R.O. plant with donations from the area's elders. This action of the principal needs to be appreciated, but what about the other schools that could not manage to have an RO purifier plant? The school cum college in Tsundur has no RO purifying facility at all. When the researcher asked the principal, he replied that he requested his higher officials to have one in their school, and he is waiting for the sanction of funds to have an RO purifier plant installed in their school.
- In their review meeting, The Employees of the society released a document which criticises APSWREIS on various aspects, particularly on the goods supplied to the students for free of cost, like the trunk boxes, bedsheets, towels, plates and glass, water bottle, etc.
- The Study materials supplied to the students are not of better quality. The materials such as Geometry Box, Scale, Graff Books, Drawing Books, Copy books which students use to enhance their writing, and Notebooks are of low quality as available in the open market. The main reason may be the contractors who supply those goods. They are not supplying quality goods as promised to society for their greedy reasons.

- The employee organisations criticise the institution for its inability to control such private players. And the negligence attitude of the society needs to be changed. The contractors' supplies must be reviewed in time intervals to procure quality goods and supply the students with usable goods.
- It has been observed that teachers from non-scheduled caste communities do not dare to practice untouchability with the students and teachers from scheduled caste communities. The reason is that most of the population, students and teachers, are from scheduled castes.
- Most schools need to concentrate more on vocational training. Their focus mainly rests on the primary syllabus. There are no specific permanent teaching staff to deal with the vocational training; the schools are managing with the resource persons from outside.
- The principals of both schools said that if there is any fault with the contractors who supply the goods to the school, society will make the principal accountable. Each day, the principal has to upload photographs of students with their plates in hand with all the food items meant to be served on that day according to the centralised menu. If any item is missing from the students' plates, society will cut off the mess bills accordingly. The teachers questioned why we should be accountable for any delay or fault from the contractor who supplies the goods to the institution.
- According to the student's responses, the cosmetic charges to be given to the students every month have not been disbursed in time. The cosmetic charges were given once in three months.

- The teachers also agreed upon the low quality of food served to the students. They also felt terrible for serving such low-quality food to the students and their inability to do anything because it has to be changed at the societal level.
- It has been learned from the accounts of the principal, Balayogi Gurukulam, Singarayakonda, that she is facing high pressure with several recommendation letters from MP and MLA for admission for the children of their political supporters.
- The principal of Dr. B.R. Ambedkar SWS/JC, Tsundur, said that since the mess and sanitary staff workers are from nearby villages, sometimes they even threaten the principal and other staff when they ask them to work correctly.

Critical Observations:

All the students who responded have complained about the facilities at school, none of them said that education in the school is terrible. Food, shelter, sanitation, supplies, and cosmetic charges are not provided according to the society's guidelines, and there are many difficulties the researcher identified by analysing the primary data collected during the field visits. The following are the researcher's observations for improving the educational institutions run by APSWREIS.

- ❖ It won't be easy and reduces the quality of the facility when two responsibilities are assigned to the teachers. Teachers must be utilised only for teaching-related activities. A separate person must be designated as a warden to look after or supervise the mess facility that cooks and serves the students' food. All the mess-related activities must be entrusted to that person. He must

be made accountable for maintaining food quality and other allied facilities.

The warden must report to the principal of the particular institution.

- ❖ To maintain quality teaching, permanent faculties must be recruited through a strict process.
- ❖ Since students' health is much more important in the residential set-up, society needs to facilitate all the schools with an RO purifier as a policy measure. Particularly in the hilly/dry areas, drinking water is highly likely contaminated with fluorine. To safeguard the students not to fall to the ill effects caused by un-purified drinking water, providing this facility is a must.
- ❖ Infrastructural facilities, establishing more and more training centres for technical student education. However, it has been reported in the newspapers that the authorities need to be able to spend the allocated budget on the institution and return it to the government. The reason may be the need for more dedication from the secretary and other officials in the Society to develop the institution. This must be corrected, and all the funds must be spent on the institution's development. The officials can also recommend or request the government for more funds to make APSWREIS a world-class educational institution.
- ❖ The institution and its officers must give up the negligence attitude in providing free supplies to the students—a perfect vigilance mechanism is to be established to check out the activities inside the society. The institutional visits of DCOs and other officers must be at regular intervals. Their visits must not be nominal, but they must help to develop the institutions in particular and APSWREIS as a whole.

- ❖ Along with the school-level parents meeting, it is suggestible to hold district- and state-level parent meetings to imbibe confidence in the students and parents. It would also help APSWREIS to improve itself with suggestions from the parents.
- ❖ Skills and vocational training must be strengthened to instil confidence in students for their future. Vocational skills help students lead confident lives and think out of the box. Since there are no permanent faculties for vocational training, APSWREIS must concentrate on resolving this problem and should have a team of experts to handle the vocational training in all the institutions in the state on a rotation basis.
- ❖ The quality of food grains must be maintained. Students must be provided with nutritious food in a residential set-up, where students stay away from their homes. An empty stomach cannot help the children to study correctly. The quality of food items must be more comprehensive than the menu itself. It must be realised.
- ❖ The medical facilities in the institutions need to be strengthened to meet any unforeseen medical emergencies in the school. The institution should consider replacing the existing midwives with the resident doctors in each school. If not, there must be a team of doctors for each district to check the children's health conditions in every school on a rotational basis.
- ❖ APSWREIS must ensure that all the teachers working in its institutions join their children in the same school/ college where they are working. Then, only the teachers will work with utmost dedication. Teachers working just for the salary won't help APSWREIS to help the children joining its institutions.

- ❖ Several things can be developed with the allotted financial resources. Since the secretary is responsible for all the activities of the Institution, they can create wonders with children in APSWREIS if they are committed enough towards the development of their lives. As it happened with the TSWREIS Secretary, two of its students, Anand and Purna, scaled Everest, the highest mountain in the world. And many students got inspired that they could do anything in the future with this achievement of their fellow students. But APSWREIS returned funds to the government, unable to spend the funds allotted to them.
- ❖ As the highest authority, the Secretary must utilise the funds allotted to the institution in the budget and can request more and more funds to develop APSWREIS to make it a world-class educational institution. The secretaries and other officers must be highly dedicated to developing APSWREIS because it is the future of the children belonging to those communities which have been neglected for centuries.
- ❖ There is a need to create awareness among people in the villages about the existence of APSWREIS institutions and the kind of facilities they provide for its students. Then it would help more children to utilise the facility well.
- ❖ Playground facilities must be provided with all the required sports material and a well-versed sports personality as a trainer in each school.
- ❖ All the classrooms need to be facilitated with tables/ benches for students. And the laboratory facilities need to be strengthened as per the requirement with all the equipment essential for the scientific experiments.
- ❖ A generator or a power backup system must be provided in the institutions to meet the situations when electricity occurs. A trained person needs to be

appointed as a watchperson in every institution for the security of the students inside the campus.

- ❖ All the students from both schools want a college degree to be started in their institution to continue their education. The APSWREIS should consider starting at least a degree college in each district, starting in every institution.
- ❖ Society and the government must take necessary steps to keep the principals away from the political pressures from the local political leaders in requesting the admission of their men's children. It puts the principals under pressure.
- ❖ Developing APSWREIS means enhancing the lives of Scheduled Castes; developing APSWREIS means pushing the scheduled castes from poverty and unemployment. Providing the scheduled caste children with proper education and required facilities helps them to compete with the world with more skills, and it would become easier for them to succeed in the increasing competition. Proper nurturing of children today prepares them to face the wider world of opportunities.
- ❖ Children of those treated as untouchables and denied education based on their caste and in the shackles of poverty are now dreaming big and becoming confident enough to set their life goals. Parents believe that if their children get admission to the APSWREIS-run schools/ colleges, they can get a job and lead the happiest and most secure life, which they have dreamed of throughout their lifetimes.

The future of any nation depends upon the quality of human resources it possesses. Hence, providing quality education to the children of scheduled castes provides them with a promising future and creates a quality human

resource with more abilities and skills, increasing the nation's value. It helps the government uphold the promises made in the Constitution to serve its people better.

- **Limitations of the Study:**

- The study was conducted on only two schools, i.e. Dr. B.R. Ambedkar Social Welfare Residential School and Junior College, Tsundur and Balayogi Gurukulam, Singarayakonda.
- This study is done with 200 samples of Students, 100 from each school and 30 teachers are interviewed to obtain the primary data.
- Since this is a new study, secondary data on this topic has yet to be available. The study's findings and observations are specific to the field study of the two respective schools. One can not generalise these things to other institutions which are not under the purview of the present study.

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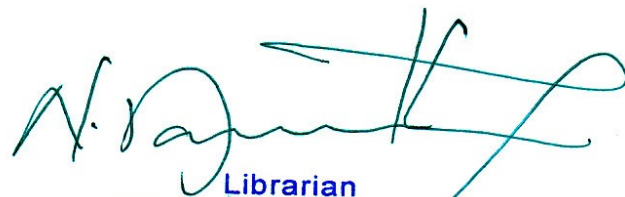
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Editor's Note

The Delhi Journal of Humanities and Social Sciences is a peer-reviewed journal based in Delhi. The present tenth Issue from April-June 2020 covers five research articles covers on various issues of social sciences and humanities related and one book review. The present issue have Tribal development experience from Orissa, Koya Community and their indigenous knowledge systems from cross-border areas of Andhra Pradesh, Chhattisgarh, Orissa regions, Scheduled Castes development issues from Andhra Pradesh, Young Entrepreneurs field explorations, Technology- Leadership and Effective Monitoring in implementation of MGNREGS, subaltern literary culture from Telugu region of Andhra Pradesh and book review on Nationalism in the Constitution of India being published by the Ministry of Social Justice and Empowerment, Government of India.

The journal has high potentiality in bringing the diverse social sciences knowledge in to the public domain in the form of publication. It has large circulation from different parts of Indian nation as well South Asian social science scholars are publishing in to the Delhi Journal of Humanities and Social Sciences.



Democratisation of India's Education System: Ambedkar's Role

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Abstract

Due to the complex caste system which is rooted in Indian society, a section of a section of people were deprived of all societal values. Since all the world countries are considering education as one of the important tools for the human development, Indian society restricted a section of its people from the getting education in each possible manner showing their birth in certain caste a reason. As the Marginals been away from the educational values they are forced to remain as poor, unemployed and deprived of modern democratic human rights. There were attempts in the history of the subcontinent by great social reformers like Buddha, Jyotiba Phule, Raja Rammohan Roy, Periyar Ramaswamy Naicker, Ambedkar and etc. Amongst them the role of Ambedkar in democratising the unjust, undemocratic education system is important which needs to be focused. This present research paper discusses the role played by Dr.B.R.Ambedkar's in bringing the education to the door steps of Marginals of Indian society. This paper also gives a brief account on as chief architect of Indian Constitution how Ambedkar incorporated equal opportunities for Marginals or ex-untouchables of Indian society.

Key Words: Caste-System, Marginals, Education System, Undemocratic, Equality, Ambedkar, Enhancement, Human Resource, Deprivation, Untouchability.

Introduction

"In my opinion higher education is the panacea of our social troubles"
-B.R.Ambedkar

The statement above gives an important and significant role of education in human's life. Most of the social scientists agreed that education is the single most powerful tool to help people to pull themselves out of poverty and make them to live with happiness. Beginning with Socrates to present day many political scientists recognised education as a means for the development of human society, they theorised the importance of education in making human beings as good civilians. When an individual is aware of his rights and duties then only, he/she could become an all-round human being.



In modern times, most of the countries in the world are trying to establish democracy as their form of governing system. After the World War second many countries in the world started granting fundamental rights for their citizens for the welfare of larger society. A country's human resource is being judged by the number of educated citizens that the country possesses. If a person is illiterate, he/she cannot understand the privileges granted to him by the state, likewise he/she will be out of the enjoyment of his/her rights granted to him. Education makes an individual wise, it will make them realise the position in the society where he/she is living.

Democratisation of Indian Education: Approach and Methods

The main intention in writing this article is to enquire how the "Indian system of Education" was Undemocratic is a basic question raised by Dr. Ambedkar becomes central point in examining the democratisation process of educational system by using the article, material gathered primarily based on the secondary data available. The education was not available to majority of its people how one could call it as democracy? Democracy remains meaningless to the people if they are remaining uneducated and the number of illiterates is at high. Instead of training people in knowledge and other learning skills, Hinduism trains its people how to accept and submit to the social norms, sorrows, suppression since their ancestors. Other than that, in writing no king, no god, no great persons of India have thought about their liberation from existing bondages. None had any sympathetic word about their conditions. Everyone attributed their present condition to their activities in past birth. The whole and sole objective of Indian education system was to establish and implement the existing stratification as it is. All the nation-states in modern days are establishing democracy as their system of government; it is the prime responsibility of that state to establish democratic values in their societies. Democracy is not merely a government system but it's a way of life. Democracy in social terms can be defined as removing all existing differences among the people in order to establish a just society.

Democratisation of Education and Ambedkar Role

Ambedkar's contribution and his thoughts in education were never given due importance by the mainstream writer when compared with his ideas in other fields such as socio and political. The ideas of Ambedkar have merely limited him to certain areas of thought. It he himself is deeply involved in the application of his ideas and thoughts in society. Ambedkar firmly believed that the wide- spread of education can only produce chances for the progress and betterment of the people particularly of downtrodden. He believed that education is a means for the existence of the downtrodden sections of Indian society. One can easily understand that one of the important reasons for the backwardness of the downtrodden is education, due to the



lack of education among Dalits and other depressed sections of the society are lagging in all sorts of social life. Ambedkar emphasized that education is a means for the development of Dalits. He has been emphasized for the educational enhancement of Dalits and asked the respective governments to facilitate Dalits with proper educational facilities. Ambedkar, having an experience of discrimination in the way of getting education at the very young age appears us as a person of great ideas who strived hard for the educational needs of future generations and his efforts made Dalits to enter into educational institutions.

Social reformers before Ambedkar notably Mahatma Phule thought that education can clear the ground for equality of the scheduled castes and it increases the quality of their lives as well. Phule recognised the importance of education in bringing equilibrium in society; he sacrificed his life and went through many hardships for the educational enhancement of Dalits. Mahatma Phule had the view that the low levels of education are the main cause for the backwardness among the untouchables.

According to Ambedkar education as means through which the depressed castes of Indian society could establish their equal status in society, which was denied for them since the ages. Due to the efforts by the great social revolutionaries like Phule, Ambedkar and others Princely States started realising the importance of making Dalits accessible to the education. During the first three plans almost 72 crores of rupees was spent on the welfare of the SCs, an amount which 42.16 crores spent on their educational development. This reveals the backwardness of the SCs in education even after independence.

India as a nation where the liberty, equality and freedom be firmly established, Ambedkar wanted people to live with dignity and honour. To achieve the goals of education exposed the unjust practices of caste Hindus in the name of the so-called Manusmriti. The tyranny of privileged castes has been questioned for the unjust practices in the society. Ambedkar critically examined the Smritis, Vedas and all other scriptures of Hinduism to dig out the injustice met by the depressed sections since the ages. He opined and explained that the reason behind restricting the education only to Brahmins is to secure the unjust stratification of society.

Ambedkar cautioned the depressed sections of Indian society to realise their position, and about the conspiracy of Hindus to block their enhancement. Ambedkar was explaining that the education was made non-approachable to the depressed classes because if they got knowledge, they would know the unjust stratification of society, by which they will blow up the caste system and by which the privileges of the Brahmins and other blessed kids of Manu will lose their smooth livelihoods. Ambedkar explained that the Brahmins intentionally made education and knowledge is away from the



depressed castes in order to make them slaves, so that they could live a comfortable and smooth life at the cost of the development of depressed classes.

The conspiracies and intentions of the caste Hindus were blindly, believed and agreed by the innocent masses of India. With their untruth teachings Brahmins are successful in maintaining the social order as they intended. And they justified the social stratification by attributing the past birth of the people and their behaviour in that birth. Ambedkar explained that the Hindu social order deprived Dalits not only from education but from all the spheres of development. Ambedkar believed that democracy is not only a system of governance but it's a way of life, how one treats others, how one reacts to his fellow human beings' sufferings. As Rousseau's General Will says Ambedkar also demanded the same that the majority of the Indian Society should be out of sorrows and their lives must be considered and valued. And the social clutches must be loosened for their development in all sorts. By realising the importance of education to the depressed classes, Ambedkar was saying

“The backward classes have come to realise that after all education is the greatest material benefit for which they can fight. We may forego the material benefits of the civilization, but we cannot forego our rights and opportunities to reap the benefits of the highest education to the fullest extent. Without education their existence is not safe.”²⁴

Ambedkar opined that without education the existence of depressed classes and their coming generations is going to be in danger, hence he suggested that they should realise the importance of their education for the safety of their present and future generations. Ambedkar opined that the coming generations should know the achievements of their ancestors, and the living conditions of them.

The achievements and the knowledge produced at the present should be transmitted to the coming generations which are possible only with the spread of literacy and knowledge. In Ambedkar's opinion a man's knowledge and sphere should spread and increase generation by generation. They shouldn't end up with just slaves or depressed and ignored, every section of human society should attain development for honourable and life with dignity and self-respect. This could be possible only with the widespread imparting of knowledge to all without any limitations. Ambedkar wanted those depressed sections of Indian society should live with dignity and honour; they should also achieve development as like other privileged sections of Indian society. He wanted the knowledge of the present generations to pass on to the next generations in order to

²⁴Sowbaghya G (2014). “Dr.B.R.Ambedkar Philosophy on Higher Education and its Relevance to Present Society”, *Institutional Educational Journal* (Quarterly), vol-III,



take part in the development of the society. Ultimately Ambedkar was looking for a country where his people also enjoy the values of development. For that Ambedkar wanted the depressed sections of India to educate them and agitate for their lost rights by organising their community. Ambedkar strongly believed that without proper education a man will remain as an ignorant slave since there would be no possibility for him/her to widen his horizon or sphere.

Ambedkar believed and understood that the main reason for the social deprivation, economic backwardness and political degradation among the depressed cases is 'lack of education'. He believed that education is an inevitable tool for the improvement of socio-economic conditions of the Dalits. He came to a conclusion that education could bridge the gap and the wide disparity in socio, economic and political status of deprived sections when compared to the privileged sections of the society. Ambedkar was with the opinion that the educational enhancement among Dalits would definitely help them to come out of traditional caste based, slavery kind of occupations and they could move to some respectful occupations which pave a way for the equality and respect for the Dalits. This occupational mobility could definitely bring equality and new opportunity for Dalits to enhance their living standards in all the spheres.

Ambedkar wanted depressed sections of society to unite and strengthen them in order to fight for their rights and freedom. For that he saw education as an important weapon to struggle to come out of the traditional bondages. Ambedkar was of the opinion that through education a society could stabilise within by providing employment to all by which the poverty wills wither away. Ambedkar viewed education not only as a means of getting employment but as a means to emancipation from the traditional social bondages, and to realise one's rights in order to fight for their implementation. Ambedkar views on education appear differ from many general perceptions on education because that is the result of his view and outlook of society on socio, economic and political aspects. Ambedkar realised the complete role of literacy in evolving a just society based on rationality. But his contemporary Indian philosophers failed in understanding like so. Ambedkar described education as a lever for development at both community and individual levels; he wanted every individual to attain good education and knowledge in order to give a better life for his/her next generations.

Ambedkar advocated for equal access to education for all as a fundamental right, because education empowers individuals to achieve great ends in one's life. Blocking him from getting education is nothing but making obstacles in the way of his great achievements in life. In his own words 'Everyone must have education as a means of defence, everyone must have education as this is a paramount requirement of every person for his self-preservation'. Ambedkar was a great human thinker; his thinking was based on rationality; he believed in rational way of life. He gave utmost importance



to human wellbeing. Ambedkar described that in India since ages only two groups of human beings are living one is People with human rights and the other one is people without human rights. The only objective of Ambedkar was to establish an egalitarian society based on social justice, human equality, human dignity, brotherhood Ness.

Ambedkar never limited himself by just saying something but he practically implemented what he realised and believed. When the state was ignorant of educational development of the Dalits, he tried to open some educational institutions in order to make the education available to the depressed classes. The institutions established by him played a crucial role in imparting the importance of education amongst depressed classes, youth and parents particularly in the Maharashtra region.

In 1924 Ambedkar established Bahishkrit Hitakarini Sabha with following aims and objectives....

1. To promote the spread of education among the depressed classes by opening hostels or by employing such other means as many seem necessary or desirable.
2. To promote the spread of culture among the depressed study circles.
3. To advance and improve the economic condition of the depressed classes by starting industrial and agricultural schools.
4. To represent the grievances of the depressed classes.

(Source: www.drambedkarbooks.com)

The Peoples' Educations Society inspired with the ideals and principles taught by Lord Buddha. Peoples, Education Society strongly believes in the ideas of social equality and Justice. It started thriving for its objectives with a motto of "Knowledge is Power" instead of "Knowledge is Salvation" in which most of the Hindu Indians believe. As an ardent follower of the great ideals of Lord Buddha Dr. Ambedkar always believed in Education as an effective weapon for the development of down trodden in all sorts of their lives. Peoples' education society, had a fortune for having great personalities like Dr. Ambedkar at the helm.

Peoples' Education Society provide its dedicated efforts in the higher education. Siddharth College of Arts and Science is the best examples for the dedicated efforts of the Peoples Education Society. People's Education Society continued its endeavours in the field of higher education by spreading its wings in different directions. At present there are 10 colleges affiliated to Peoples' Education Society. Along with them there are 4 secondary High Schools, @ Institutions which taught Diploma courses. And Peoples' Education Society Runs Hostels for the students studying in its Institutions. At present PES running hostels in Mumbai, Aurangabad, Mahad, Dapoli and Pandharpur. The institutions running under PES provide education in various subjects such as Arts, Science, Commerce, Law, Engineering, Mass Communication, Industry and Administration. As already discussed, Peoples' Education Society recognised the



importance of Education. Ambedkar, in his Mook Nayak extensively wrote about the importance of education for the deprived sections.

Everyone who knows Ambedkar easily realises that, he was fond of books. Ambedkar literally spent major portions from his earnings for educational institutions and to build libraries. Since past seven decades Peoples Education Society progressed and spread into a network of several institutions and stands before us as a proud institution which follows the social equality and justice in the field of education.

Conclusion

As Malcom X rightly said education is like passport for the future. Malcom X also emphasised and said 'the future belongs to those who prepares themselves for it today. Ambedkar worked hard to prepare a 'Tomorrow' for his people by bringing them out of the shackles of the society. In order to achieve this, he wanted to democratise the society particularly the education system, he tried hard to universalise the Indian education which was never before. Ambedkar as chairman of Drafting Committee of Indian Constitution played a crucial role in bringing equal rights and privileges to deprived sections in order to provide those equal opportunities in all aspects. By providing universal adult franchise he secured the dignity of every individual of Indian society. Even today Ambedkar is undoubtedly an inspiration for every Dalit youth to enter higher educational institutions.

He lightened the desire for attaining education among the Dalits. Occupational mobility among scheduled castes is already started. Educational enhancements among Dalits not only made them enter into new occupations but gave them a new ideology to realise their position and to fight for their lost rights. Now Dalits could be able to fight against the social bondages and they are moving towards the social and economic transformation from their existing positions. This is all because of the efforts done by Baba Saheb Ambedkar and the reformers like Jothirao Phule, Savitri Bai Phule, who inspired Baba Saheb Ambedkar. Hence there is no doubt to call him as the Messiah of Dalits. Hence Dr. Ambedkar's contributions and efforts in democratisation of Indian Education system are being remembered and benefited by the generations to come.

Conclusion:

As Malcom X rightly stated *"Education is our passport for the future. For tomorrow belongs to the people who prepares for it today"*, Ambedkar worked hard to prepare a 'Tomorrow' for his people by bringing them out of the shackles of the society. In order to achieve this, he wanted to democratise the society particularly the education system, he tried hard to universalise the Indian education which was never before. Ambedkar as chairman of Drafting Committee of Indian Constitution played a crucial role in bringing equal rights and privileges to deprived sections in order to provide those equal opportunities in all aspects. By providing universal adult franchise he secured the



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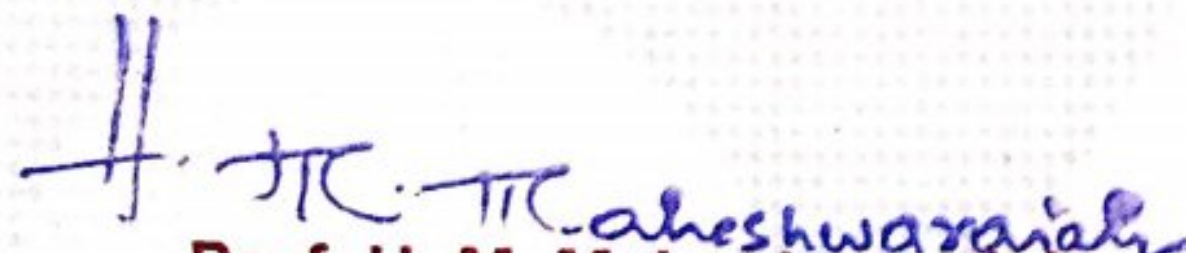
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