

**A study of reservation conflict for sub-categorization
among scheduled castes in Andhra Pradesh and
Maharashtra**



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Tilak Maharashtra Vidyapeeth, Pune
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In Political Science and Public Administration
Under the Board of Moral and Social Science Studies**

**Submitted by
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**Under the Guidance of
Dr. Manik D. Sonawane**

March, 2017

CERTIFICATE

This is to certify that the thesis entitled, "**A study of reservation conflict for sub-categorization among scheduled castes in Andhra Pradesh and Maharashtra**" submitted to the Tilak Maharashtra University, Pune for the Degree of **Doctor of Philosophy in Political Science and public administration**. This research work carried out by **Gollamudi Vijaya Kumar** under my supervision and guidance and to the best of my knowledge and belief the work embodied in this thesis has not formed earlier the basis for the award of any Degree or similar title of this or any other University or examining body.

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D E C L A R A T I O N

I hereby declare that the thesis entitled, “A study of reservation conflict for sub-categorization among scheduled castes in Andhra Pradesh and Maharashtra” completed and written by me has not previously submitted or published for the award of any degree or diploma or another similar degree of any other colleges or universities.

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LIST OF ABRIVATIONS

- BC - Backward Caste
- BC – Backward class
- CIIL - Central Institute Of Indian Language
- JSS - Jan Shikshan Sansthan
- KGBV - Kasturba Gandhi Balika Vidyalayas
- KVS - Kendriya Vidyalayas
- LIDCAP - Leather Industrial Development Corporation Of Andhra Pradesh
- LIDCAP - Leather Industrial Development Corporation Of Andhra Pradesh
- M.R.P.S - Madiga Reservation Porata Samithi
- MS - Mahila Samakhya
- N.S.C.F.D.C - National Scheduled Caste Financial Development Corporations
- NCERT - National Council for Educational Research and Training
- NET - National Eligibility Test
- NGOS - Nongovernmental Organizations
- NIOS - National Institute of Open Schooling
- NPEGEL - National Programme For Education Of Girls At Elementary Level
- NVS - Navodaya Vidyalayas
- POA - Project of Activity
- RPI - The Republican Party of India
- S.S.G.R.Y - Scheme of Sampurna Grameena Rojgar Yojana
- S.T.L.A - Scheme of Term Loan Assistance
- SC - Schedule Caste
- SCA - Special Central Assistance
- SCP - Special Component Plan
- SKP - Shiksha Karmi Venture
- SSA - Sarva Shiksha Abhiyan
- ST - Schedule Tribe
- TSP - Tribal Sub plan
- UEE - Universalization of Elementary Education
- UGC - Union Grant Commission
- WPR - Work Participation Rate
- YASHADA - Yashwantrao Chavan Academy of Development Administration

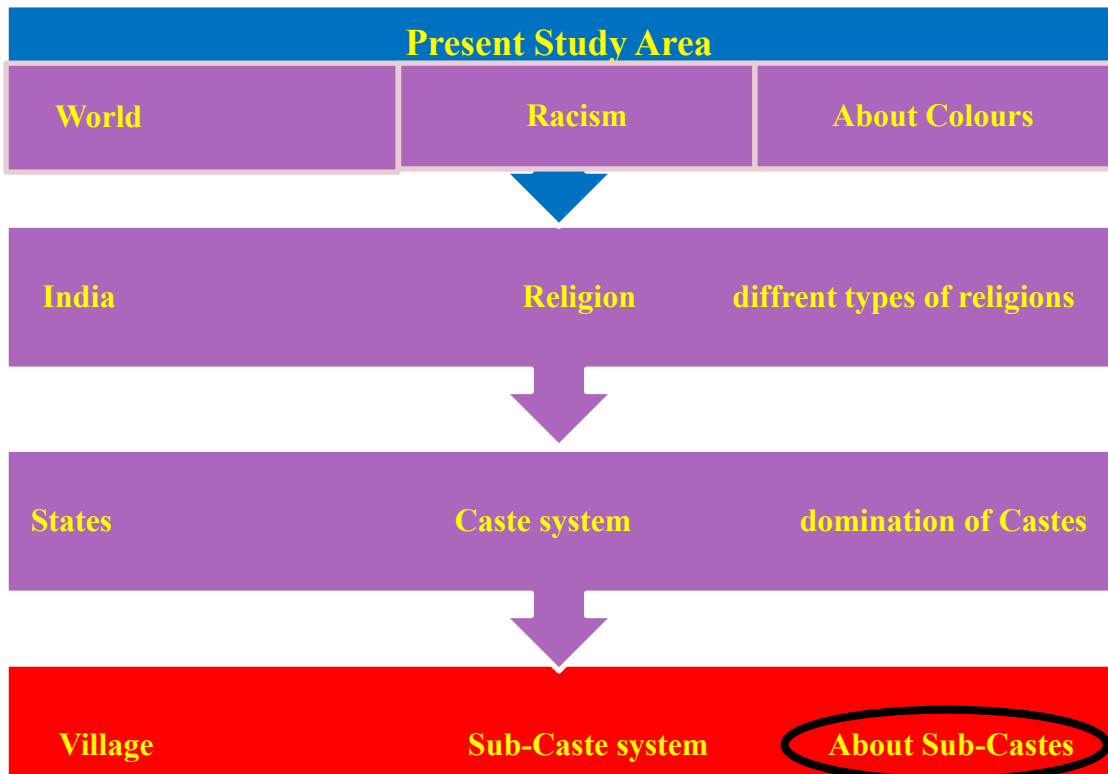
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1. Introduction:

In order to find where the present research can stand first of all, in the world many countries have faced discrimination problem in the form of Racism, but in India, it can be traced as religion conflict. If one can go further in-depth study of this discrimination problem towards to Indian states it can be seen as elite casteism and in village level, it will appear as sub-casteism. The present study deals with village level problem of discrimination called sub-casteism. In day-to-day life, there are many incidents which are coming in newspapers and television channels related to discrimination, or Untouchability or schedule castes reservation sharing conflict etc. For example recently mob attacks Bharath Janathadal Party (BJP) Member of Parliament (MP) Tarun Vijay who is belonging to Dalit for entering into Silgur Devta temple in Punaha Pokhri gram panchayat of Chakrata, around 160 kilometres from Dehradun in Uttarakhand¹. Regarding reservation sharing conflict in Andhra Pradesh, among 61 sub-castes like Madiga and its sub-castes who are blaming that their reservation benefits are utilizing by elite scheduled castes like Mala and its sub-castes. Poor castes among the scheduled castes want reservation to be segregated. Many times strikes, bandhs has taken place by the weaker castes like Mathang and bhangs in Maharashtra².

This chapter describes Indian social structure and scheduled castes customs and traditions. And also this chapter deals with Scheduled castes in British period; Dr. Ambedkar's role in making reservations for scheduled castes, and the need of reservations subcategorizations or the demand of sub-categorization. The title of the present research is "A study of reservation conflict for sub-categorization among scheduled castes in Andhra Pradesh and Maharashtra". The present subject is burning issue and appropriate in present circumstances as this research is dealing with sub-classification of schedule castes reservations. Behind the selection of the topic, there are few reasons that made the researcher to select it after brief study about the research problem. The present research topic is burning issue in many of the states, discussion of this study can bring out new solutions which may help to correct or make it progressive. The present study is focusing on bringing out shortfall of benefits of these policies so that government can consider revising those reservation policies and making it more result-oriented. And the present study "A study of reservation conflict for sub-categorization among scheduled castes in Andhra Pradesh and

Maharashtra” will discuss issues and challenges of schedule castes reservation policies in Andhra Pradesh and Maharashtra states faced by the weaker group of people among Scheduled Castes.



The present study covers reservation conflict in Indian states of Andhra Pradesh and Maharashtra. Since there are many policies which Indian government has put in to practice, the present study is focused on scheduled castes reservation sub-classifications in Maharashtra and Andhra Pradesh. Reservation policies are ventures for bringing weaker segments or oppressed people from the below poverty line, these reservation policies are opportunities which government is giving to scheduled castes, scheduled tribe, and other backward castes to make them develop, or annihilate untouchability or balancing these communities with the rest of society. Before independence these people confronted with untouchability, they were not treated as the part of the general society.

These weaker castes among scheduled castes faced various problems like economic, educational, political and social. These people have been undergone such inconvenience circumstances even their worst conditions can make readers cry. Numerous eras of these castes confronted untouchability on account of Hindu world class pecking order, they were residing out of towns to avoid society, they were not

allowed to either enter into the town or stroll in the city. The brutality of Hindu traditions kept these weaker segments out of the city where they can't have medical (health) or educational or social or other services. After independence, the constitution of India gave reservations to, these people who had experienced unexplainably terrible conditions³. This research will discuss Indian social structure, how caste system made untouchables, what sort of issues confronted by them, why they were out of mainstream, and why government came forwards to elaborate reservations, British government's part in noting weaker sections, Dr. Ambedkar's part in reservation, even 68 years after implementation of reservation policies why few castes are kept aside and not getting reservation advantages, and the need of scheduled caste reservation sub-classification are the topics covered along with conclusions.

2. Indian social structure:

The caste system of the Hindu religion in India is as old as two thousand five hundred years or more; the caste depends on occupation. The most astounding Varna (caste) in the Hindu religion was the Brahmin caste, which comprised of the scholarly People like educators, people who were knowledgeable in the Vedas and the Upanishads which are the sacred writings on which the Hindu religion is based and the clerics who perform the religious services.

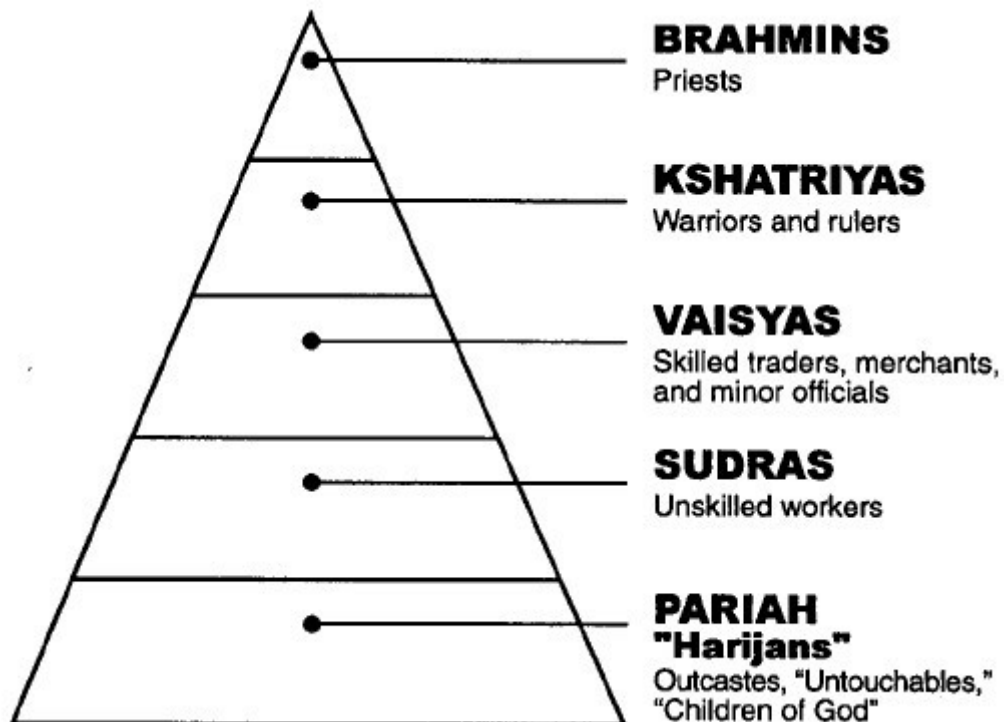
The second Varna was the Kshatriya, which comprised of the leaders of the Nation, furthermore the warriors and officers who shielded the Nation from the enemies. The Brahmins taught them enough figuring out how to carry out their duties well, yet not priestly duties and complexities of the religious writings.

The third Varna was the Vaishya, caste to which had a place for the vendors, brokers, artisans etc. This Vaishya varna was sufficiently trained by the Brahmins for doing business and its techniques.

The fourth Varna was the Sudras, who were the ranchers, agrarian laborers. Some of them were educated and some uneducated. The fifth Varna called Panchamas comprised of landless workers and the people who did the modest employments like cleaning the toilets or privies, transfer of junk, and so on. This Nation was roughly the social structure of the unified India before 1947 that comprises of the present Pakistan, India, and Bangladesh. Some of them may have been the first residents of the unlimited backwoods and mountains which secured an extensive part of the Nation in long time back⁴.

In the initial years, the aforementioned Varnas were not entirely watertight compartments, so that a man could traverse starting with one Varna then onto the next, contingent upon his abilities and aptitudes. After passing of several centuries, continuously over several years, every Varna became lifelong stamp and that created numerous sub-castes. Each Varna got its own traditions and customs, other castes are not entertained to mingle with one another. These differences of traditions and customs came not only in the varna but also in its sub-castes. For example, Mala and Madiga castes are belonging to scheduled castes but their living style, customs, traditions, and territories are different. All the Varnas and its traditional duties or job role were shown in the diagram below.

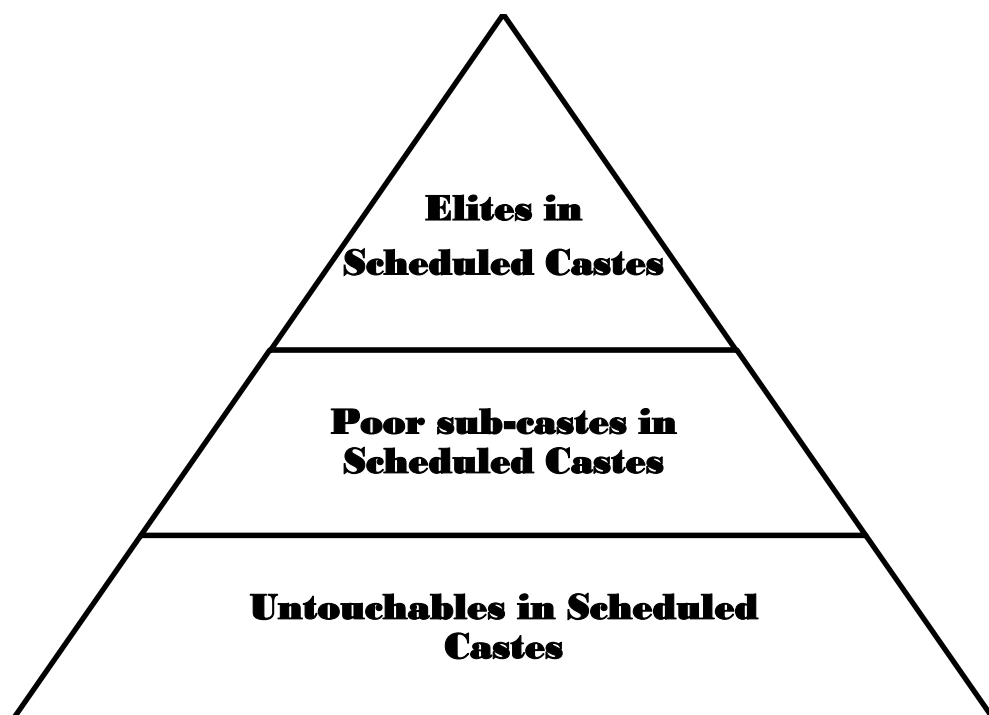
Fig. 1 Hierarchy in Hindu varna system



Above diagram shows that each varna has its traditional jobs but after many years passed each varna created its own sub-castes. But in present conditions every nation is looking toward to welfare state, opportunities open for all. So traditional varna and its own jobs have been adopted by others for example animal skin and its related work actual job done by untouchables but now a day's most of the chappal shops are running by the other varnas. The main point in this section is the castes and its sub-castes engaged other jobs along with their traditional jobs. In present criteria

among scheduled castes, who is really behind in all aspects of political, economical, social, and educational sectors is none another sub-caste weaker among scheduled castes. In Indian social structure, there is another structure called sub-caste hierarchy system. For example, in Andhra Pradesh and Maharashtra in scheduled castes there is a sub-caste hierarchy which consists of near 61 castes, among them few groups are rich in social, economical, political and educational and some are very poor and begging at their homes as their traditional customs. So it is clear that in scheduled castes there is another hierarchical system

Fig. 2 Hierarchy system among Scheduled Castes



Among the 61 scheduled castes, there are different types of traditions, customs, and beliefs. Each caste people have their own lifestyles and traditional jobs. Some of the castes are rich and some of the castes are very poor. For example, Dokkala and Budabukkala castes are very poor and they beg only at other scheduled caste homes but not other varnas like Vaisyas and kshatriyas. It makes sense of hierarchy existence in scheduled caste where some castes have their own houses and others are roaming here and there by begging, still, there are belonging to scheduled castes. So it is very clear in scheduled castes most of the sub-caste people are very

poor and doing work or begging in front of the other scheduled castes homes as it is their traditional custom.

2.1 Disadvantages of backward castes:

The Panchamas were named untouchables to other four varnas, in Hindu social framework in India. Along with few social, economical and political confinements were forced on them. This characterized Panchamas and Sudras incorporates different sub-castes, which have endured social and economical imbalance since ages. They needed to stay outside the villages. The idea of contamination was connected to them and they were dealt with as untouchable castes. These untouchable castes were first time authoritatively characterized and noted as discouraged castes in 1932 and they were deliberately recorded in the 1931 Census of India. Gandhi named the untouchables as 'Harijans'. Hari implies God and Jan implies people, in full meaning "people of God". The importance of this word in Hindi, Marathi, and different dialects is a youngster, whose father's character is obscure. In this way, the name Harijan was restricted by the untouchables⁵.

The scheduled castes had been precluded different sorts from claiming social and economical reservations. Subsequently, they had been falling behind the improvement. The social and economical hardship faced by the scheduled castes had been most the basic reason during pre and post freedom. In this situation, there was a need for a number of uncommon protection arrangements. One of that is reservation strategy in the educational institutions and administration enrolment. The goal of the reservation approach is to destroy the social and financial differences which existed in the general public.

The idea of purity and contamination in Indian culture is best reflected in the arrangement of a classification known as untouchables. These individuals were considered as having a place outside the Brahmanical society. This idea of untouchability took roots amid the last period of the Vedic period and turned into a different social class in the age of the Buddha. Sometimes they were known as the fifth varna. Chandala is the term utilized freely for some sorts of untouchables. They were not permitted to reside in the villages and needed to remain in separate quarters outside the villages. Their main work was to carry and cremate the corpses. The law-books have described that they ought to be wearing the pieces of clothing of the

corpses they created, and they should eat food from broken vessels and ought to wear just iron ornaments.

By the Gupta period, their status fell so much that they were compelled to further strike a wooden clapper on entering a town. The hunters, fishermen, leather workers (charmakaras), sweepers, basket makers all got to be untouchables. 'Dom' and 'Domb' was a tribe which got to be an untouchable classification subsequent to coming into contact with the caste separated groups. We moreover know about domb rulers separated from numerous Shudra Kings. Mlechchas were additionally considered untouchables. This untouchability has proceeded till late circumstances. Despite the fact that the act of untouchability is viewed as a wrongdoing yet in villages regardless it proceeds. Mahatma Gandhi started a battle against this practice. He wanted to call them Harijans. The Government of India has sanctioned numerous laws against anybody rehearsing or promoting untouchability. Education and social movements have contributed towards bridging the vast gap between them and the others. It is trusted this extremely cruel practice is wiped out soon.

In Indian caste system from many decades scheduled castes or tribes were gone through the difficult situations. Their economical, social, educational status was very poor with comparing to other communities in the society, due to narrow customs and traditions. It created a big gap between groups of people, some castes were not developed and they stayed behind in many aspects in Indian society. After many years of hierarchical practices, reservations came into existence to eradicate this gap between castes. But unfortunately, the caste system has created a sub-caste system which created more disadvantages among sub-castes.

From decades people has known untouchability practice on scheduled caste and scheduled tribes in Indian caste system. It sounds good for offering reservations to demolish discrimination and support scheduled caste and tribes. But among scheduled caste there is hierarchy system which priestly castes are able to grab opportunities and influence others to manage to utilize reservation fruits. Untouchable scheduled castes are not able to stabilize in one village their economical and political and educational conditions are very poor comparing with other scheduled castes. They even don't know about reservations, from many years these untouchable scheduled castes are away from fellow scheduled caste. They are not allowed to touch or mingle with other scheduled castes; these untouchable scheduled castes are really in need of

reservations or special assistance. But in reality, priestly scheduled caste people are grabbing and enjoying reservation benefits behalf of all scheduled caste. These are the real disadvantage for untouchable scheduled castes that there are getting benefits but they don't know and others are enjoying their benefits.

2.2 Customs and traditions of Scheduled Castes:

The Matang caste holds an essential role in the societal life of Maharashtra. The most of the percentage Matang group stays in the rural area of the state; they are far to town life due to lacking of educational, social, and economic conditions. In some occasions, Matang caste people will perform their role like cleaning and they will be neglecting after. This conviction of cooperation of individual from Mang group has discovered a relationship with the upper castes, at the season of wedding function Mang needs to perform the service of tying the bashing. To satisfy the vastu God a Mang needs to attach Toran to the main gate of the house. Believing of another tradition is additionally by the hands of Mang, which is thought to be a good sign. This conviction about Mang being related to making upper caste people see deliberately, that a Mang crosses them while they set out for some great deed⁶.

At the time of elections, a Mang voter is advantaged to make his choice to begin with, which guarantees applicant's triumph. These and numerous practices support the conviction that a Mang group is considered as a favorable group. In Maharashtra even a precept Bhetel Mang, phitel throb has been intermittently utilized. India has a rich social legacy and Maharastra is no special case to it. Numerous celebrations, practices are found in this state. Mang has been given a unique spot in such social and conventional practices. The gregorian year starts from the month of January and finishes in December. So the month of January is considered as the start of the year, yet Bharatiya sun-powered year spreads between the month of Chaitra and Falgun. The principal celebration that comes toward the start of the year in the month of Chaitra is Padawa. Padawa being the exceptional celebration is praised all over Maharashtra with an incredible energy. People start their new business, buy a vehicle, and so forth is being done on this favorable day. A Mang group needs to tie the Toran at the houses and a Mang is given cash or a gift like saree and traditional dress⁶.

2.2.1 Customs of Mala and its sub-castes:

The Mala and its sub-castes are found generally in clean occupations which find higher rank jobs in different occupations comparing with Madiga and its sub-castes.

Mala Jangam, Mala Dasari and Mithal Ayyalwar are the holy class of Malas. The Mala Jangam and Mala Dasaris direct over the celebrations of Saivaite area of Malas and Mithal Ayyalwar administer services of Vaishnaviate Organization of Malas⁷.

The Malas caste people from western part of Andhra Pradesh state are better than other schedule castes, and the Mala caste people are good in doing cultivation. The Mala caste people are advanced to shift near towns and render services to town administration. The town administrations comprise of the clearing, rummaging, conveying of information and land borrowing etc. It is accounted for the Mala-Masti people and acquires their employment by performing physical accomplishments, generally in the Mala sub-castes. The Gurram Malas who are viewed as poor sub-caste among Mala and its sub-castes, they beg for living only from Mala castes⁸.

2.2.2 Customs of Madiga and its sub-castes:

The Madiga and its sub-castes were occupied with more unclean occupations, and the Mala castes conventional occupations. They have been set at a lower level in the Hindu caste system as untouchables. The Sangari, caste is the spiritual consultant to Madiga caste to perform religious activities. Their conventional occupation is lecturing Madigas. Bindlas are likewise holy class of Madigas. Their fundamental conventional occupation is to perform purudu (service to expel uncleanness for the home emerging out of labor), to conjure (raise) and assuage (quench) the Goddesses like Muthyalamma, Ellamma and Mahishamma. A Bindla is allowed to acknowledge philanthropy from any caste. He goes on his way while singing melodies of Ellamma (the Goddess of Epidemics), and taking offering when someone offered to him⁹.

The Madigas conventional occupation is connected with the leather products. The principle job of Madiga is carrying the dead animals, tanning of leather or skin away, and assembling impolite calfskin, particularly making shoes, trappings for bullocks, and making leather related works, for example making bags for water carrying. They are additionally specialises in playing musical instruments particularly known as Tappetalu or Dappu. They play them on marriage and different religious events. At the season of any declaration in the towns, Madigas are requested to play Tappeta or Dappu plying in town avenues, which is prominently known as Dandora. In villages, each Madiga family is connected to other group of Madiga families, and they stay at one place. The connection to a family is called Tega and a Madiga who is elder to the house is called Tega Madiga. Madigas used to get income from their work mostly

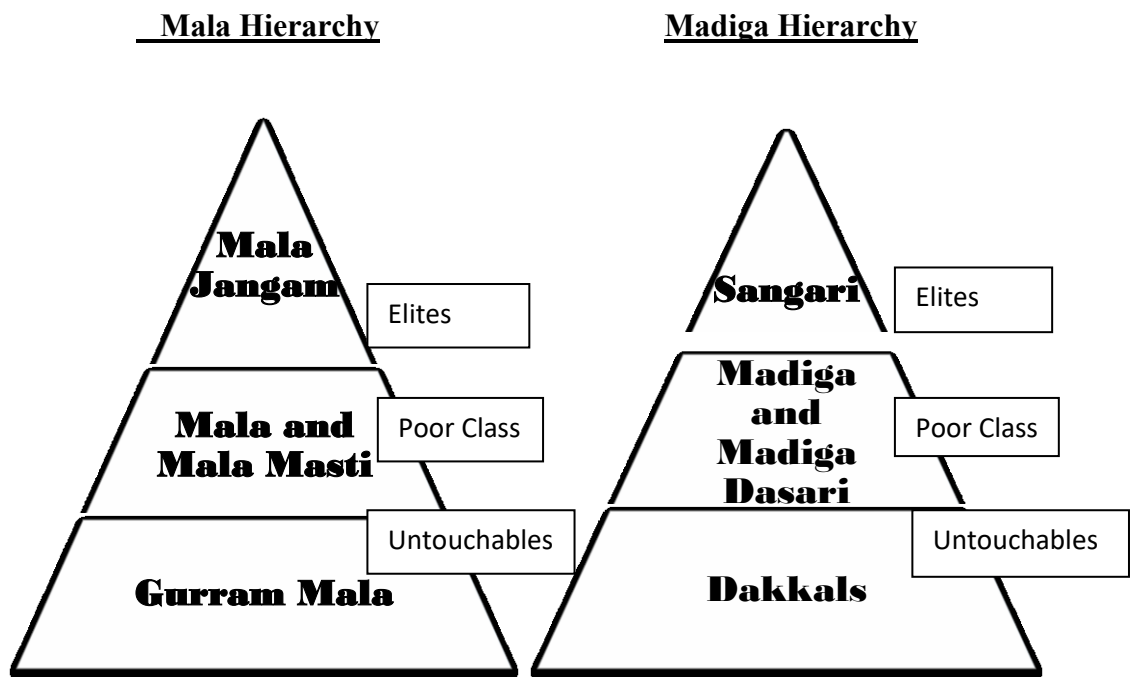
from customary occupation and the rest from farming work. Madiga Mastu, another sub-caste get income from their living by showing their gymnastic deeds, in Madiga provinces. They visit diverse towns and display gymnastic skills¹⁰.

The Sindu, the sub-caste of Madigas gain their living from stimulation and prostitution among the Madigas. The customary control of Sindollu is to perform moves and play Veedibhagavatham (road play) in Madiga Provinces. They trust that they have right to ask from Madigas. They go to all Madiga functions and divert by singing and dancing. They likewise keep up themselves by prostitution in Madiga provinces¹⁰.

The Dakkals who are viewed as most minimal in social chain of importance and untouchable to Madigas, they give particular identification with the ancestry of various groups of Madigas, that is, they are poets of Madigas. Each Dakkal family has a Jurisdiction over 10 to 20 towns where he has the privilege to gather sum in the families reserved for them. The act of asking and telling the family history of Madigas¹⁰.

In both Mala and Madiga scheduled castes there is hierarchy in sub-castes like rich, poor and poorest sub-castes can be seen as described below. It gives a good idea about 61 sub-scheduled castes are not holding equal standards; each one caste has its differences to others in many aspects.

Fig. 3 Hierarchy system among sub-Castes in scheduled castes



Source: Srinivas Rao, C. (2010). Madigala charitra-sumskruti, Tirupati. P.15-97

On above diagram, it makes sense of discrimination in scheduled castes also existing. Few castes are enjoying priestly positions and few castes are untouchables to the scheduled castes. Each sub-caste has its own customs and traditions like Varna system.

2.3 Discrimination and its Reflection on Dalit castes:

The caste system has brought numerous inabilities which have explored different social outcomes. The prohibition on interlining and the endogamy made the caste system inflexible and there were no potential outcomes of a Shudra. The Shudras were denied the (Hindu spiritual) rebirth function (Upnayana Samskara); they were not permitted into the sanctuaries (Temples). They were not permitted to procure information and it was viewed as a wrongdoing and it is not permitted to give them training. In brief, Shudras are denied education and spiritual scriptures by Hindu caste system¹¹.

They couldn't hear and present the verses and mantras of the religious writings. The refusal of training came about into lack of education, which thusly brought about instructive backwardness. The Shudras were not permitted to go with the dwija and even a solitary look to untouchable to the Brahmin was considered dirtying the Brahmin, and Brahmin needed to refine himself by taking a gander at the sun. In this way, the untouchables were not imparted from whatever remains of the general public. This ex-correspondence and social shunning advanced the act of untouchability, which brought about further social backwardness. Shudras were not permitted to claim property and they were not to hold a caste under the State. The restrictions of property to the Dalits made them poor and subject to others therefore which brought about their economic backwardness¹².

The social personality of the schedule caste and schedule Tribes was highlighted by the way that they were for the most part required to inhabit a separation from the primary town settlement. In brief, one can say that the caste and status of scheduled castes and scheduled tribes were entirely hopeless. They were dealt with untouchability; mostly the untouchability was practiced among the Hindu Brahmins. It was widespread to the point that these classes were not permitted either to sit with upper caste Hindu or to feast with them or to enter the temples. At the same time in day to day life practice of untouchability in some part of India is appearing for

example, people from Scheduled Castes and Scheduled Tribes group was offered tea, it was just served in different glass or holder particularly kept for them in a shops and different glass for the rich caste/class people in villages. It is without a doubt that even now there are few incidences where the old system are still in practice, concerning occasion, where, the schedule caste and schedule Tribes are not permitted to wear dhoti underneath the knees and a Scheduled Castes male can't put on a turban with turra¹³.

The Scheduled Castes and Scheduled Tribes were highlighted by Dr. Ambedkar. In short Dr. Ambedkar's explanation might be exactly cited here: *“We are people like all others. But then we need to exist like creatures. This is a disgrace. You are Hindus, however, you can't take water from the town well, you can't enter a sanctuary to love God, and you can't walk upright in the town. Pooches, felines, and mice can enter the sanctuaries however in the event that we enter then God is dirtied! So in the event that you need to live as people, you should not endure any shamefulness in future. Surrender eating the fragile living creature and dead creatures, wear clean garments, and send your kids to schools. Try not to withdraw under any circumstances join together and battle. I am with you and should dependably stay with you, Enduring, increasingly and determined battle, that is our way to salvation”*¹⁴.

The Scheduled Castes and Scheduled Tribes were distinguished generally on the fundamental of their social and financial incapacities. As Dr. B.R. Ambedkar commented that: “On the social aspect, we have in India a general public in view of the standards of evaluated imbalance which implies rise of a few and corruption of others, one the economical aspect, we have a general public in which there are some who have huge riches as against numerous who live in wretched destitution. To what extent should we keep on living this life of disagreements? To what extent should we keep on denying balance in our social and financial life? In the event that we keep on denying it for long, we will do as such just by putting our political vote based system in the hazard. We should see this inconsistency at the soonest conceivable minute or else the people who experience the ill effects of disparity will explode to the structure of political vote based system”¹⁵.

In Maharashtra state major castes and its sharing of educational benefits in universities and colleges is mentioned clearly in below table. It clarifies which caste is getting more benefits of scholarships in universities in 2008.

Table 1

Scholarships Holders in Mahar, Mang, and Chambhar

Caste	No. of holders of scholarship	% of students of total Dalit students	Total % of scholarship	% of advantage holders
Mahar	16,142	79.62	63.50	91.80
Matang	727	460	3.67	3.16
Chambhar	491	11.87	9.48	4.11

Source: Krantiveer Lahuji salve Matang study report, 2008.

Fig. 4 Scholarships Holders in Mahar, Mang, and Chambhar castes



The above-mentioned information makes sense of demonstrating about three castes. Among scheduled castes Mahar group is the one that has profited reservations advantage of 63.50%, the Matang group understudies have just 3.67% of S.C. grant. One can take note of the distinction in getting the advantage of grant like that of proficiency proportion. The table obviously demonstrates that Mahar group is the significant recipient regarding S.C. grants.

The figures of SC grant holder understudies of Maharashtra expresses that even in the advantage holders of grant, the Mahar group has taken the offer of 91.80 which is trailed by Chambhar with 4.11 and the Mangs, however, being the more in population to the Chambhars in Maharashtra, the rate of grant holders is only 3.16

percentage. Gaikwad Shankar expresses that improvement in the field of the education is the main real method for the upliftment of Dalits. As there is immediate relationship amongst instruction and the livelihood, the people who have fallen behind in the advanced education were even not able to benefit the offices in the vocation¹⁶.

Dalits other than Mahars have neglected to take the advantages of the offices in training has specifically influenced by their occupation. In the event of any individual or statement of faith instruction and the occupation influences on the economical condition. Training prompts work which creates cash that gives security coming about into a solid status. In a genuine sense, Dr. Babasaheb Ambedkar has given reservation in the constitution of India keeping in mind the end goal to see that, Dalits could get great status throwing endlessly their backwardness with guaranteed higher degree of economical state for Dalits. Yet, the above study shows that the Mahar is the main group that has been profited the advantages of reservations and that is the reason even in their livelihood part they are a heading over other Dalit groups. Unexpectedly, Matangs and other weaker castes that stayed far from the reservations have remained failed behind in the job segment also.

In the period of Vedas and its continuation many generations caste system has kept untouchables aside. They have gone through the discrimination and kept away from many sectors. But among those untouchables (Sudras) they are other untouchables (Maha-Sudras) who is staying away from them and begging at their houses. Among the scheduled caste these weaker castes faced more discrimination than the others. The reservations are not reaching up to those untouchables among scheduled castes. Still in many villages, one can observe sub-caste untouchability, those who are very poor among scheduled castes.

Table 2

Showing Inequality in educational aspects among SCs in Andhra Pradesh

Sl.No.	Castes	Total Population	Illiterates	Literates	SSC Metric	Graduates other than	Engineering	Medicine
1.	Adi-Andra	703633 (8.98%)	506561 (72%)	197072 (28%)	16763 (15.58%)	2338 (16.21%)	101 (17.11%)	83 (14.26%)
2.	Adi-Dravid a	95156 (1.22%)	75704 (79.56%)	19452 (20.44%)	14.29 (1.33%)	138 (0.96%)	8 (1.36)	0 (0)
3.	Mala	3151378 (40.22%)	2465909 (78.25%)	685469 (21.75%)	57194 (53.15%)	8113 (56.28%)	371 (62.88%)	357 (61.34%)
4.	Madiga	3731039 (47.62%)	3363107 (90.14%)	367932 (9.86%)	30147 (28.02%)	3614 (25.07%)	101 (17.11%)	128 (21.99%)
5.	Dakkal	1528 (0.19%)	1371 (89.72%)	157 (10.28%)	3 (0.002%)	1 (0.006%)	0 (0)	0 (0)
6.	Others	151675 (1.94%)	125727 (82.82%)	26048 (17.18%)	2045 (1.90%)	211 (1.46%)	9 (1.53%)	14 (2.40%)
	Total	7834409 (100%)	6538279 (83.45%)	1296130 (16.55%)	107579 (100%)	14415 (100%)	590 (100%)	582 (100%)

Source: (1) Census of India 1981. (Figures in Parenthesis are percentages in respective category of Educational level.)

In above table number of literates of Mala caste outnumber other sub-castes, but Illiterates of Madiga and its sub-castes are more than the Mala castes. Census of India 1981 says that in Medicine, engineering, graduates and in Matric exams Madiga castes are less than the Mala castes. It says that more reservation advantages are grabbed by the Mala castes people in Andhra Pradesh.

Table 3

Inequality in employment among SCs in Andhra Pradesh

Sl. No	Services	Madiga Allied Caste	Mala Allied Castes	Total
1.	I.A.S	14 (20%)	56 (80%)	70 (100)
2.	I.P.S	3 (23.07%)	10 (76.92%)	13 (100%)
3.	Allied Central Services	5 (20%)	20 (80%)	25 (100%)
4.	High Court Advocates	5 (20%)	20 (80%)	25 (100%)
5.	Public sector Gazetted officers and Non-Gazetted officers	20,884 (24.99%)	62,655 (75%)	83,539 (100%)
	Total	20,962 (25.00956%)	62,756 (75.0024%)	83,672 (100%)

Source: Justice Raju Commission's Report, quoted in G. Venkata Siva Reddy, page- No. 334.

In above-mentioned table shows that Madiga and its allied sub-castes are very less in number in all government service sectors comparing with Mala and its sub-castes. Including all services Madiga allied castes total representation is 20, 962, but Mala and allied castes represent 62,756. It clarifies that most of the services are occupied by the Mala caste and reservation benefits are utilized by one elite group. Scheduled castes reservations need to be sub-classify so that Madiga and its allied castes can utilize reservations.

Table 4

Inequality in Politics among SCs in Andhra Pradesh

Sl. No.	Levels of political Institutions	Madiga Allied Caste	Mala Allied Castes	Total
1.	MPP Presidents	57 (35.84%)	102 (64.15%)	159 (100%)
2.	ZPP Chairmen	1 (33.3%)	2 (66.6%)	3 (100%)
3.	Municipal Chairmen	6 (37.5%)	10 (62.5%)	16 (100%)
4.	MPS	1 (14.28%)	6 (85.71%)	7 (100%)
5.	MLAs	16 (41.02%)	24 (61.53%)	39 (100%)
	Total	81 (36.16%)	144 (64.28%)	224 (100%)

Source: Usha Mehra commission report 2008.

Politically Madiga united castes are less representation than the Mala castes. The advantages of reservations are not actualizing in right way that is the reason the variations are coming among Madiga and Mala castes. One group is grabbing more reservations and another one is not getting an equal share. Scheduled castes reservations have been throne among 61 sub-castes, rich among SCs are getting more opportunities like Mala castes, and weaker castes are missing of reservation benefits like Madiga and its sub-castes.

3 British government role in reservations:

Since the mid-twentieth century, a few terms have been utilized to notice the weaker section people. The notified and most generally known terms are untouchables and outcastes. Gandhi, due to the unfavorable meaning of untouchable, named them 'Harijans'. From the 1930s, they have likewise been referred to on the whole as Scheduled Castes, after the scheduled tribes added to laws influencing their status. In the 1970s, they came to call themselves Dalits¹⁷.

During the pre-Independence time activities to eradicate Untouchability, Christian preachers led the movement of the teachings of the Christianity to the scheduled castes looking to give welfare to them. By the 1850s, either motivated or disgraced enthusiastically by the evangelists' illustration, Hindu reformers developed. The conspicuous Dalit government official and legal advisor, Dr. Bhimrao Ramji Ambedkar (1891-1956), who saw the variation of the caste framework as important for the liberation of India's Dalits, changed over to Buddhism toward the end of his life. After some time, critical numbers, able it just a modest part of India's Dalits, have taken after his case. Jyotiba Phule was one such dissident from the 1850s these groups were in exactly alluded to as the Discouraged Classes. Furthermore, in 1860 he pointed out the discrimination in sub-castes and caste segregation in Maharashtra. The British and other Indian pioneers soon went with the same pattern, impelled on to a limited extent by reports of oppression on Indians in South Africa. In this way, in the 1880s, English authorities set up grants, uncommon schools, and different projects to give an advantage to the scheduled Castes. The maharajas (rulers) in local states like Baroda, Kolhapur, and Travancore, which were not under direct British organization, set up comparative activities. Dr.B.R.Ambedkar, from the Mahar caste of Maharashtra, was one recipient, from Baroda Maharaja¹⁸.

The Mahars had a long relationship with the British composed Indian Armed force, in which Dr. Ambedkar's dad and grandfather had served. One result was that Dr. Ambedkar could go to government military schools. The Maharaja of Baroda, perceiving Dr. Ambedkar's intelligence supported his stay in abroad, first at Columbia College in New York, where Ambedkar acquired a Ph.D. in Financial aspects, and later at London College, where he earned a Dsc.

(Shahu Chhatrapati) The first ruler in India actualized reservation approach (Gave half reservation in his state, on 26 July 1902) progressive lawful changes offered for caste free India and abrogation of untouchability. Shahu Chhatrapati is additionally known to a considerable measure for the upliftment of poor people and the downtrodden. He attempted his level best to make training and occupations accessible to every one of those living in his princely state. He additionally passed laws to permit the preparation of non-Brahmin men as sanctuary clerics. Shahu Chhatrapati was the Maharaja or the ruler of the Indian royal condition of Kolhapur state. Additionally known by the name of Rajarshi Shahu, he was known as an extraordinary social reformer of his time¹⁹.

Shahu Maharaj is attributed with doing much to assist the part of the lower castes, and without a doubt his appraisal is justified. He did much to make daily wage and livelihood accessible to all. He just not only improved economic conditions in his state but also, in the long run, giving free training to all, additionally opened a few institutions in Kolhapur for studies of a wide range of non-brahmin groups, along these lines encouraging the instruction of the provincial and low caste poor people.

Shahu's different activities included confining child marriage in his state and the support of inter-caste marriage and widow remarriage. He joined and propagated the Satya Shodhak Samaj and later moved towards the Arya Samaj. Affected by these social change developments, Shahu masterminded a few non-brahmin young people to be prepared to work as ministers, insubordination of ageless tradition which held the ministry for those of the brahmin caste. In any case, he confronted resistance from numerous including Lokamanya Bal Gangadhar Tilak, the extremely well-known loyalist of that time. After Shahu Maharaj's passing, this change was kept aside. Chhatrapati Shahu was extremely partial to wrestling and empowered it in his kingdom. Many wrestlers from all over India came to Kolhapur as wrestling delighted in imperial support in Kolhapur. The Indian postal office has issued a stamp devoted

to Shahu. On the primary issue reference, the legislature of India hails Shahu as A social progressive, a genuine democrat, and a visionary, a benefactor of the theater, music and sports and a sovereign of the masses. Chhatrapati Shahu was a numerous splendor identity who thought and acted long ways in front of his times²⁰.

As ahead of schedule as 1858, the administration of Bombay province, which incorporated today's Maharashtra, proclaimed that all schools kept up at the sole expense of Government should be interested in all classes of its subjects without segregation. Despite the fact that a 1915 press note uncovered that this approach was not being authorized in one case, a Mahar kid was not permitted to enter the school room, but rather was consigned to the veranda the Bombay government kept up its caste on the issue, and, in 1923, declared a determination slicing off guide to instructive foundations that denied admission to people from the discouraged classes. Different activities took after including the 1943 Bombay Harijan Sanctuary Section Act and the 1947 Bombay Harijan Act. In the Unified Territories, now Uttar Pradesh, the 1947 Joined areas evacuation of social handicaps Act was placed in power²¹.

The early part of the twentieth century saw a whirlwind of movement in the British government to evaluate the dependable self-government for India. The Morley-Minto report, Montagu-Chelmsford report, and the Simon commission was a portion of the activities that happened in this setting. One of the important issues in the proposed changes was the subject of reservation of seats for the discouraged classes in common and local councils.

4 Dr. B.R.Ambedkar's role in framing reservation policies:

Dr. B.R.Ambedkar got a chance to frame the constitution and ensure safeguards for SCs and ST's. It was a chance to impact the planning of the new constitution and ensures scheduled castes reservations. From the beginning, the Constituent assembly laid out unmistakably its goals and guidelines for the new constitution. A few of the composers' fundamental objectives, explained in the goals determination, included assurances of equity, essential opportunities of expression, and also sufficient reservations for minorities, scheduled tribes, and scheduled castes. These standards guided the agents all through the Constitution making process²².

The Constituent assembly set up a unique Consultative Board of trustees to handle minority rights issues. This board of trustees was further separated into a few sub-committees. The Subcommittee on Minorities concentrated on representation in

law-making bodies, reservation of seats for minorities in education and political sectors for minorities in general administrations, and managerial apparatus to guarantee the assurance of rights.

Treatment of the Scheduled Castes was widely opposed with endeavors by Dr. B.R.Ambedkar and his partners to create a procurement requiring reservations 35 percent of Scheduled Castes votes, supporters held for the Scheduled Castes reservations. The standard of regular voting and reservation seats in administrative bodies all through the nation was held regardless of solid resistance from powerful Constituent assembly and people like Nehru²³.

After independence, the Constitution get together proceeded with the predominant meaning of Scheduled Castes and Tribes and gave (through articles 341, 342) the President of India and Governors of states obligation to appoint a full posting of castes and tribes, furthermore the ability to alter it later as required. The real scheduled castes and tribes were made by means of two requests The Constitution (scheduled castes) Act 1950, and The Constitution (Scheduled Tribes) Act, 1950 separately²⁴.

5. Reservation policies after Independence:

Treatment of the Scheduled Castes was broadly talked about in social welfare states or developing countries like India. Endeavors by Dr.B.R.Ambedkar and his partners to create a procurement requiring reservations of 35 percent of scheduled castes votes in a voting demographic held for the Reservation seats in elections. The rule of basic voting and reserved seats in authoritative bodies all through the Nation was held in spite of solid resistance from the powerful constituent assembly. Individuals like Nehru regardless; the pioneer time frame game plan of having the Scheduled castes pick contender for held seats through neighborhood constituent assembly was dropped. All through the prudent exchange, Hindus permitted nothing that would suggest isolating from the Scheduled Castes in a chosen sense from the Hindu castes²⁵.

On January 26, 1950, India finished its domain status, turned into a republic, and put, as a result, its new constitution. With a whole segment committed to principal rights, the Indian constitution disallows any segregation in view of religion, race, caste, sex, and place of birth. This law reaches out to every single open foundation; for example, government runs instructive offices, to access to lodgings

and eateries, open livelihood and open wells, tanks and streets. The act of untouchability is announced illicit (Article 17). Essentially, Article 15, which denies separation, likewise contains a provision permitting the union and state governments to make any uncommon procurement for the headway of any socially and educational in reserve classes of residents or for the scheduled castes and scheduled tribes. This dialect was included in 1951 inside weeks of an incomparable court choice banning amounts in school confirmations. The velocity of the change is characteristic of the solid political backing for reservations shows Nehru's own perspectives in any case²⁶.

Correspondingly, Article 16, calling for equity of chance in matters of open work, contains provisions allowing the reservation of arrangements or posts for any regressive class of residents which, in the conclusion of the State, is not enough spoke to in the administrations under the State and another permitting reservation in matters of advancement for Scheduled Castes and Scheduled Tribes. A different segment of the constitution, Exceptional procurements identifying with certain classes, requires the reservation of seats in the place of the, parliament or Lok Sabha, and the state assembly for the scheduled castes and scheduled tribes. The quantities of reserved seats are dictated by the extent scheduled caste and scheduled tribe people to the overall public, taking into account population gauges from the latest decennial enumeration. The President of India and the Parliament, in the constitution with the state governments, decide the rules towards qualifying as Scheduled castes, Scheduled Tribes, and other backward classes²⁷.

A few procedures need to be done with these procurements for reservation. To start with, the Constitution initially required the reservation of seats in the Lok Sabha and state councils to end following ten years. Besides, in regards to the reservation of occupations, Article 335 of the constitution commands that the cases of the people from the scheduled castes and scheduled tribes might be thought about, reliably with the support of the effectiveness of the organization. At last, a National Commission for scheduled castes and scheduled tribes was made to examine, screen, an earnest request, and assess the advancement of the scheduled castes and scheduled tribes under the plans went for the financial improvement of these castes. Another Commission was additionally formed to examine the status of the social and economic conditions of backward classes. The India's constitution framework itself,

with its strict order directed by birth, is inconsistent with the beliefs of balance and social equity²⁸.

In spite of the formation of commissions to screen reservations and different plans, the Constitution gives incredible freedoms to the individual states to decide the percentage and cut-off points of reservations. The reservations are giving the power to plan and actualize strategy to those socially and economically backward classes of Nation. However practically speaking, the adaptable time point of confinement is put on the reservation of seats in the Lok Sabha and state administrative congregations, there is no such provision with respect to the future end of reservations of advancements.

6. Movements on reservations subcategorizations among the scheduled castes in Andhra Pradesh and Maharashtra:

The Madigas have been battling for equivalent reorganization and equivalent share in reservation benefits by 1980's itself. Arundhateeya Mahasabha was first to Dalit sub-castes relationship in A.P. battling for a respectable character spreading the adoration story of Arundhathi and Maharshi Vashistha anticipating a high picture of Madigas. The Madigas trust that the genesis of Arundhathi uncovers the genesis of the Madigas that they were first conceived on the planet the earth. After the freedom, the Bandusevamandali carried on the exercises of the Mahasabha as a social association of Madigas in Andhra Pradesh. After on A.P. Madiga Sangham initiated a battle period of Madiga development for an equal share in reservation policies formulated in 19980's. Taking a clue from Madiga Sangham, Dakshina Bharatha Adijambava/ Arundhatheeya Samakhya preceded the battle for equal share in reservation policy formulated in 1990's. Later on, Madiga Reservation Porata Samithi rose as a battling association for equivalent character and reservation advantages in Andhra Pradesh²⁹.

Arundhateeya Mahasabha, which was set up in 1920 in Andhra area of recent Madras administration and the same in 1931 in Hyderabad State proceeded with its exercises for a significant period. A Telugu Madiga L.C Master Swamy spread the genesis of Arundhathi and the Native Ruler Jambavantha distinguishing the Madagas genesis with Arundhathi as their caste little girl and Jambavantha as their grandfather. The Arundhateeya Mahasabha of the Hyderabad took after the system of L.C Master Swamy in giving great importance of the Madigas on the premise of their genesis relating their connection with Arundhathi jambavantha. These wings of Arundhateeya

Mahasabha rose with the ascent of individual affiliations and identity classes among Dalit pioneers, preceding the freedom³⁰.

Arundhateeya Banduseva Mandali, a social association of Madigas was built up in 1981 under Presidentship of Dr. Kishna Lal. The people from this Mandali were against utilize their caste name as a prefix to this association and name it as Madiga Sevamandali as the word Madiga gives a significance people identity and the very word is damaging and disgrace appended to the society. The Bandhu Sevamandali sorted out Dasara Milap consistently and created family relationship relations among the Madigas in AP especially in twin urban communities. Surprisingly the Mandali distributed a booklet with title “The Status of Arundhateeyas” with itemized insights demonstrating unbalanced representation of Malas, indicating new correspondence amongst Malas and Madigas and requesting arrangement of SCs into A.B.C.D classes for the equivalent conveyance of reservation advantages among SCs. The Mandali utilized the techniques of requesting and petitions to ventilate their requests and offered representation to state assembly of Andhra Pradesh, requesting relative representation to Madiga caste groups in the field of training, occupation, and governmental jobs.

Madiga Reservation Porata Samithi (M.R.P.S) went into the battle stage, requesting measure up to the character and equivalent offer in reservation advantages in 1994. This association was set up by 20 youth at a katcha house in a little town by name ‘Eadumudi’ in Prakasham area of Andhra Pradesh under the authority of Krishna Madiga on seventh July 1994. The M.R.P.S is prominently known as Dandora by the customary obligation of Madigas in the organization as a courier. The Madigas cry in town avenues thumping drums to telecast message of town organization. The MRPS took a vow in making the rank or the word Madiga respectable suffixing caste to their names like Sharma, Rao, Reddy and Chaudary, which was dealt with injurious and contaminating in organized caste framework. The M.R.P.S utilized four characters Arundhathi, Jambavantha, the Madiga and Dandora (Drum) to prepare people and catch themselves a respectable, square with personality for Madags through the battle³¹.

The Madigas had given etymological intending to term, the Madiga to make it satisfactory and respectable like Sharma, Reddy Rao, and Choudary. As they translated, the Madiga implies Maha (extremely) + Adi (from starting) + ga (moving).

That implies the Madigas are the first inhabitants of India moving and living on the earth from the earliest starting point. The Madigas gladly say that thatha (in the Telugu language) Jambavantha was the main native ruler who was conceived much before the earth takes its entry to the world. The Madigas announced that there is not something to be embarrassed about utilizing their caste to their names as postfix. The Dandora development gave a feeling of pride to Madigas to present themselves as Madiga. They are effective in compelling the general public to acknowledge Madigas as respectable by spreading the native history of Madiga group around Arundhati and Jambavantha through Dandora movement.

The personalities of M.R.P.S utilized as a part of the development acted as a philosophy in assembling Madiga mass in lakh and displayed its well-known quality in constraining the Administration of Andhra Pradesh in yielding their interest to order 61 Scheduled Castes into A.B.C.D. groups for proportionate and equivalent dispersion of reservation advantages. The Dandora movement composed different projects requesting classification of Scheduled Castes. It sorted out spearheading programs in the history of social developments in Andhra Pradesh. The M.R.P.S prepared around 5 lakhs of Madigas for its first program known as Chalo Nizam School and it is effective in taking shape of movement in. Shocking the inhabitants of twin urban communities of Hyderabad and Secunderabad, the state capital was overwhelmed with Madigas on this noteworthy day in its second astounding procession which was composed in September second, 1997, with a motto 'Chalo Gathering' of Madigas³².

The M.R.P.S was effective in the constraining administration of A.P in requesting the legislature to choose a request commission to go into differential misuse of reservation advantages by Mala sub-castes and to prescribe for the need to sub-classification of scheduled castes into clusters. The M.R.P.S composed a modified and vital in the battle of both Madigas and Dalit development in A.P likely the first of its kind in the history of Indian social developments which was known as Maha pada Yathra of Madigas. The convener of Dandora development strolled for 1052 kilometers within 52 days covering a large number of towns in Andhra Pradesh. The Madigas got their pioneer with extraordinary pride communicating their joy saying that they are fortunate to get a friend in need of their caste. On sixth June 1997, Krishna Madiga achieved the state capital with around 8 lakhs of Madigas

demonstrating the mass backing to the reason for sub-classification. Seeing backing for the interest, legislature of Andhra Pradesh under the administration of N. Chandrababu Naidu issued G.O. ordering SCs into ABCD groups taking after proposals of Equity Ramchander Raju Commission of Report.

6.1 The need of scheduled castes reservations sub-categorization:

The Madiga Reservation Porata Samiti (MRPS), shaped with a sizable area of previous Naxalites in 1995, chose to mount weight on the Administration till its requests were met. Taking the idea of social equity to its sensible end is the theory behind the MRPS's battle. A marathon 1052 kilometres long padayatra embraced by MRPS pioneer and previous Naxalite Manda Krishna Madiga in 1996 provoked Naidu to set up a legal commission to investigate the issue. Following eight months of the request, the Justice Ramachandra Raju commission found that the Madigas and the Rellis castes were very poor among scheduled castes. Their economical, educational, and social conditions are very poor than the other scheduled caste people. While the Malas caste people are enjoying 60 percentages of open doors, the Madigas were left with around 30 percentages. The commission supported the division of SCs into A, B, C and D classes for 15 presenting of reservations. The commission sorted Rellis as A, with one percentage reservation, Madigas as B with seven percentage, Malas as C with six percentage and Adi-Andhra as D with one percentage reservation. As the division did not adjust the general portion of SCs, it was thought no Local authorization was required. The Malas challenged the request and the G.O was invalidated by the High Court in September 1997. Not taking the simultaneousness of the National Commission for SC/STs was one of the observations raised by the court³³.

Absolutely, the subject transformed into a tussle between the State and Center. The National Commission was not fulfilled by the data outfitted by the State and called for more information. In the interim, reacting to a request documented by the Andhra Pradesh Government, the High Court asked the national SC/ST commission to give its assessment on the issue by June 23. However, the commission is unrealistic to express its last view before the date, in perspective of the unpredictable way of the issue. After Punjab, Andhra Pradesh is the main State in the nation to go in for characterization of SCs. The Administration asserts that the move was neither unlawful nor unusual as the same criteria had been taken after for isolating the OBCs.

Manda Krishna Madiga conducted strike which finished on June 17 when he was captured not just conveyed the issue to the fore again yet started off viciousness also. Naidu denied the charges that the Administration was taking a permissive perspective of the vandalism and savagery. He, nonetheless, conceded that the police couldn't capture Krishna Madiga as his supporters, who held lamp oil bottles, debilitated to immolate themselves if their pioneer was touched. While Krishna was demanding the execution of the order from the present scholastic year, the Legislature communicated its powerlessness to do as such as the matter was pending with the National SC/ST Commission.

In spite of the fact that Naidu could work out an agreement among all political gatherings in the state on the issue (the Get together passed a consistent determination for classification on 2000 April 22), his resolve to actualize arrangement is laden with lawful and political obstacles. After High court judgment, reservation sub characterizations were dismissed by Andhra Pradesh government from 2004. But as before 2000 year many sub-castes like madiga was expressed issue of attempting to get reservations once again in educational, political and different sectors with elite group castes like Mala³⁴.

6.2 The reasons for the demand of scheduled castes reservations sub-categorization:

The order of Scheduled Castes into four gatherings has turned into a debating issue in Andhra Pradesh, separating the Dalits into two warring camps. The Madigas are asking segregation in reservations and the Malas are restricting it. Despite the fact that the N. Chandrababu Naidu Government's choice to segregate the SCs reservations in the government sector like educational organizations taking into account their financial levels the interest has a long history. The 95 lakh SC population in the State is partitioned into upwards of 61 castes, with the Madigas conforming to 47 percentages and the Malas 36 percentage. Mostly, the advantages of reservation in the previous five decades have gone to a great extent for the Malas³⁵.

The Malas, who are to a great extent benefited in the past British ruled areas, they profited from the Christian missionaries who achieved the region around 250 years back and raised their educational standard. This prompted their improvement in the fields of education and business. They contended with the upper castes in all circles, be it work or legislative issues and it was yet common that they could beat

other weaker SC castes in government jobs. Then again, the Madigas are generally based in dry spell areas of Telangana and Rayalaseema. In education level or political investment, they were no match for the Malas. So in the race for the advantages of reservation as well, they were abandoned.

The Madigas keep on suffering. As a humanist put it, while the Malas were attempting to rival the created Kammas and Reddy, the Madigas were not even in a caste to contend with the Malas. The Madigas' interest for an order of SCs into four gatherings with the end goal of the share goes back to 1974 when Jalagam Vengal Rao was the State's ruling. In spite of the fact that the then Congress administration realized that the Madigas had a point, but elite groups like Mala caste people never digest it. The accompanying table clarifies which caste is poor among poor or which caste is not getting the advantages of reservation benefits, and why the interest of sub-categorization scheduled castes reservations are taking the interest of weakest among weaker.

Table 5

Admission of scheduled caste students in educational institutions of Andhra Pradesh in the academic year 1996-97. –before the period of subcategorization					
Courses (in all educational institutional)	Groups				Total
	Mala (C)	Madiga (B)	Adi Andhra (D)	Relli (A)	
B.Tch	64%	26%	10%	--	100%
B.E	73%	23%	4%	--	100%
MBBS	77%	20%	3%	--	100%
LAW	56%	37%	7%	--	100%
B.Ed	71%	28%	1%	--	100%
Sciences (M.Tech, MSc)	65%	33%	2%	--	100%
Arts (M.Com, M.A)	71%	28%	1%	--	100%
Degree courses (B.Tech, B.Sc, B.Com, B.A)	68%	29%	2%	1%	100%
Andhra Pradesh residential schools (class 5to intermediate)	62%	35%	2%	1%	100%
I.A.S coaching Admission	89%	10%	1%	--	100%

Source: Usha Mehra Report on SC categorisation in AP-2008

Above table explains that Mala caste is getting more reservation benefits than other sub-castes in education sectors. All courses of the university in 1996 to 97 academic year according to Usha Mehra report science, arts and even in IAS coaching Mala caste is taking more advantages than the other sub-castes.

There is very less percent of people from Madiga community in higher qualification degrees and jobs according to above table. The Mala caste is getting more opportunities in I.A.S and professional courses; it is 89% out of 100 which is enjoying more benefits than its population percentage.

Table 6

Admission of scheduled caste students in educational institutions of Andhra Pradesh in the academic year 1999-2000. During the period of subcategorization					
Courses (in all educational institutional)	Groups				Total
	Mala (C)	Madiga (B)	Adi Andhra (D)	Relli (A)	
B.Tch	44%	46%	7%	3%	100%
B.E	46%	42%	6%	6%	100%
MBBS	48%	44%	6%	2%	100%
LAW	46%	41%	7%	6%	100%
B.Ed	46%	40%	7%	7%	100%
Sciences (M.Tech, MSc)	40%	50%	6%	4%	100%
Arts (M.Com, M.A)	40%	46%	7%	7%	100%
Degree courses (B.Tech, B.Sc, B.Com, B.A)	41%	47%	7%	5%	100%
Andhra Pradesh residential schools (class 5to intermediate)	45%	41%	8%	6%	100%
I.A.S coaching Admission	50%	48%	2%	--	100%

Source: Usha Mehra Report on SC categorisation in AP-2008

As respects job, the greater part of the castes of specialists, designers including programming experts are hoarded by the Mala caste, leaving class IV and III posts like drivers, attendants, assistants to the Madiga and united castes. Indeed, even in all India administrations and Group-I and Group-II administrations of state government, 70% of the posts are held by Mala leaving rest to others. In these circumstances, Madiga and different castes can't seek after uniformity with them.

During the period of reservation sub-classification implementation, many sub-castes has got the privilege of getting benefits from reservation policies. On the above table madiga and mala, sub-caste reservation benefits are almost same. It is because of strict implementations of then the chief minister of T.D.P government Sri. Chandrababu Naidu.

Table 7

Scheduled Caste employees of Andhra Pradesh: 1991					
Department	Groups				Total
	Mala (C)	Madiga (B)	Adi Andhra (D)	Relli (A)	
Total scheduled caste employees	62,055	20,384	6,149	1,333	89,921
Central Government & PSUs	5,896	3,756	1,112	83	10,847
State PSUs	735	369	33	3	1,140
Local bodies	1,675	1,431	383	348	3,837
Andhra Pradesh Social Welfare Residential Educational Institutions	303	202	3	3	511
State Government (15) District Offices with Sweepers and Public Health Workers	10,703	7,282	2,402	577	20,964
State Government (15) Dist. Offices without Sweepers and Public Health Workers	10,402	6,025	1,822	--	18,249
Secretariat (19 Departments)	169	70	20	--	259
Head of the eportments (66 Departments)	2,101	1,216	149	43	3,509
Universities	534	423	110	150	1,217
Tirumala Tirupati Devastanam	951	357	115	126	1,549
IAS officers in the state	32	10	--	--	42
IAS officers in central and other states	85	15	--	--	100
IPS officers in the State	10	3	--	--	13
IPS officers in Central and state	25	4	--	--	13
Deputy Collectors	50	14	--	--	54
Magistrates	25	4	--	--	29
Government lawyers	15	3	--	--	18
Health Department Officers	17	5	--	--	22

Source: Usha Mehra Report on SC categorisation in AP-2008

Politically, Madiga caste is no place in the Nation. Truly, all Political gatherings advanced the initiative of Mala castes at the costs of Madiga rank. Indeed, even by 1960, late Shri Damodararam Sanjeevaiah Garu, a Mala by caste, turned into the chief minister of the Andhra Pradesh. He even rose to the caste of the president of all India congress board of trustees. Shockingly, no one from Madiga castes reached

up to know to the chief minister caste, it shows Madigas political stability. Taking after table shows a representation of Mala and Madiga castes in the state get together and parliament and comparable different posts.

Table 8
Castes of Public Importance (2008)

S. No	Castes	Madiga	Mala
1	Chief Minister	--	1
2	Speaker of Lok Sabha	--	1
3	Speaker of Andhra Pradesh Assembly	--	1
4	Central Cabinet	--	1
5	Members of Parliament	3	5
6	State cabinet	3	4
7	MLCs	2	3
8	MLAs	17	22
9	Mayors	--	2
10	Municipal Chairman (reserved 10)	--	10
11	Government representative in Delhi (cabinet rank)	--	1
12	National SC/ST Commission members	--	2
13	State SC/ST commission (chairperson)	--	2
S. No	Castes	Madiga	Mala
	Judiciary		
1	Judges of Supreme Court of India	--	1
2	Judges of High Court	--	4
3	District Munsif and Magistrates	5	30
4	Government Pleaders	6	35
S. No	Castes	Madiga	Mala
	Administration		
1	Chief Secretary to Government	--	1
2	Chief state Election Commissioner	--	1
3	Principal Secretary to Government	--	7
4	Principal Secretary to CM Peshi	--	1
5	Collectors	--	3
6	IAS/IPS officers	22	120
7	Deputy Collectors	14	50
8	Group-I appointment in 2005 in AP		
9	Group-II appointment in 2006 in AP	30	130
10	Admissions in Andhra Pradesh study circle (2004)	14	36

Source: Usha Mehra Report on SC categorisation in AP-2008

Teachers Arrangements in Andhra College, the accompanying table shows With reference to Instructors arrangements in Andhra College. In taking after table Mala Madiga caste instructors in various sections said it will see the effortless distinction between both castes educators' arrangements.

Table 9
Teaching staff in Andhra University

S. No	Name of the college	Teaching Staff					
		Total	Others	SC	Mala	Madiga	Others
1	College of Arts & Commerce	215	172	43	37	6	--
2	College of Law	13	12	1	1	--	--
3	College of Science & Technology	189	163	26	20	6	--
4	College of Engineering	168	146	31	23	8	--
5	Academic staff College	--	--	2	2	--	--
6	School of Distance Education	25	19	6	4	2	--
7	P.G. Center, Srikakulam	19	16	3	3	--	--
8	P.G. center, Kakinada	12	7	5	5	--	--
	Total	641	535	117	95	22	--

Source- Usha Mehra Report on SC categorisation in AP-2008

According to above table which has taken information from Usha Mehra report of 2008 says that Madiga caste representation in teaching staff in Andhra University is very less comparing with other scheduled castes. During 2008 in academic staff college and Law College along with P.G centers Madiga caste teachers representation is nil. Due to their poor educational and economic conditions, they could not able to compete with other sub-castes like Mala and Mahar castes among scheduled castes.

Science the origin of Andhra College in 1926, out of the 15 vice-chancellors, 2 are from the Mala Group; No madigas was delegated as either as vice-Chancellor or dean of the College. In the following table, the researcher explained sub-castes and its representation in universities vice chancellors.

Table 10
Appointment of Vice-Chancellors Andhra College

S.No	Name	year	Caste	category
1	Sir C.R. Reddy	1926	Reddy	OC
2	Sir S.Radhakrishnan	1931	Brahmin	OC
3	Sir C.R.Reddy	1936	Reddy	OC
4	Prof. VS. Krishna	1949	Kamma	OC
5	Dr.A.L.narayana	1961	Brahmin	OC
6	Prof. K.R. Srinivas Ayyangar	1966	Brahmin	OC
7	Dr.L.Bullayya	1968	Mala	SC
8	Dr.M.R.Appa Rao	1974	Velama	OC
9	Justice Avula Sabasiva Rao	1980	Kamma	OC
10	Prof. K. Ramakrishna Rao	1984	Kamma	OC
11	Prof. K.V. Ramana	1988	Gavara	BC
12	Dr.M. Gopalakrishna Reddy	1991	Reddy	OC
13	Prof.R. Radhakrishna	1998	Kapu	OC
14	Prof.Y.C. Simhadri	2002	Mala	SC
15	Prof.L Venugopala Reddy	2005	Reddy	OC

Source: Usha Mehra Report on SC categorisation in AP-2008

The researcher has gathered information from Usha Mehra committee report which has given information about sub-caste utilization of reservation benefits in universities. For example Andhra college and its vice chancellors from 1926 to 2005, it noticed that out of 59 sub-castes from scheduled castes only two Mala caste people got reservation benefits in the year of 1968 and 2002.

There are other varna people who got the opportunity to become vice chancellor for many times from 1926 to 2005. In sub-caste hierarchy, only Mala caste people are in advance and utilized two times reservation benefits. Other sub-caste community people have kept aside, they are very far from reservations which prove in above table.

The following table shows the difference in employment with reference to Mala and Madigas in various Universities in Andhra Pradesh. Teaching and non-teaching staff included.

Table 11
Teaching and Non-teaching staff in different universities

S	Name of University	Teaching Staff			Non- Teaching Staff		
		Mala	Madiga	Other s	Malas	Madig a	Other s
1	Andhra University visakhapatnam	79	23	--	250	90	120
2	Osmania University Hyderabad	42	23	--	80	110	50
3	Acharya Nagarjuna University Guntur	35	03	--	200	110	30
4	Sri Venkatswara university Tirupathi	30	03	--	--	--	--
5	Sri Krishna Devaraya university Ananthapur	23	01	--	20	10	25
6	Dravida University Kuppam	08	02	--	--	--	--
7	Sri Padmavathi Mahila University Tirupathi	12	03	--	--	--	--

Source: Usha Mehra Report on SC categorisation in AP-2008

In all colleges like aforementioned in table Andhra College Visakhapatnam, Osmania university Hyderabad, Acharya Nagarjuna university Guntur, Sri Venkateswara university Tirupathi, Sri Krishna Devaraya university Ananthapur, Dravida university Kuppam, and Sri Padmavathi Mahila university Tirupathi in teaching or non teaching staff Mala caste people are more than other sub-castes. The elite Mala caste people are keep snatching reservation advantages of all scheduled castes and telling doesn't classify SCs. Mala caste people wants to take on more share in reservations, other sub-castes are not able to compete with Mala caste as they are financial, politically, socially and educationally Mala caste people are more advanced than the other sub-castes people.

7. Conclusion:

The Hindu caste system has made variations among castes and it created untouchability. In caste system sub-castes also followed discrimination or untouchability among them. Each sub-caste has its own traditions customs and profession. For example Mala and Madiga sub-castes, both are scheduled castes but they stay differently, they follow different customs and traditions. In this hierarchy, Mala sub-caste has dominating Madiga and its sub-caste in Andhra Pradesh, as Mahar caste became elite group among scheduled castes in Maharashtra³⁶.

The economic conditions are not only measurements for allotting reservations by constitution makers, it is hundred years discrimination faced by generations by generations which make them consider. Along with social conditions which castes treated by Hindu caste system as untouchables and kept out of the main stream from educational, economical, spiritual and mental aspects are also the part which needs to consider. Reservations have given because of upliftment of those people whose generations continued facing problems by Hindu caste system with untouchability, deprivations etc. But within the caste fold system there is still hierarchy which is continuing domination, the present study deals with this aspect which is very important for the development of sub-castes³⁷.

The reservations have given for overall scheduled caste, for example, there are 61 scheduled castes sub-castes in Andhra Pradesh. 15% of reservations have given to all sub-class; among 61 sub-classes whoever is capable, they are getting this 15 percent reservation seats. It can be one caste people who are more forwarded than the other 60 sub-castes. But the problem is what about other caste people those who are not able to study in private schools or not able to provide good education to their children? Can they compete with those elite group people? The answer is obviously no. This is the reason among 61 scheduled caste in Andhra Pradesh and among 59 scheduled castes in Maharashtra poor castes like Madiga and Matang people are demanding to segregate reservations³⁸. The present study deals with this problem of reservation conflict for sub- classification.

The present part portrayed that there is such an assortment of steps or procedures executed for the upliftment of weaker sub-castes. However in the meantime, talking after 68 years celebrations of Autonomy the benefits of reservations has not yet reached to downtrodden sub-castes. From table five to eleven on above data shows that Madig and Matang cases are not in proportion to use the benefits of reservations, that exhibits the Significance of present study and the variation among Mala and Madiga in Andhra Pradesh and Matan and Mahar in Maharashtra is going to explore in the second chapter for further knowledge.

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2.1 Introduction

2.2 Overview

2.2.1 Magazines and Articles

2.2.2 Newspapers

2.2.3 Websites

2.2.4 Books

2.3 Conclusion

2.1 Introduction:

A review of literature empowers the researcher to delimit and characterize his topic by distinguishing the current study areas. It helps the researcher to stay away from repeated and obtain work. The researcher can use different methodologies for exploring the further study. The review of books, articles, unpublished papers, magazines, newspapers, website knowledge related to present study has been incorporated in this section. The study of related literature proves that the researcher is acquainted with what kind of research work done and what work remains or untested matter is. Even review of literature exploration is based on past information, this study will help to disposes of the duplication of what has been done and gives valuable conclusions and related recommendations for further studies.

The researcher arranged this chapter in a systematic way. The data related to reservations and scheduled castes gathered from books, magazines, articles, newspaper, and web sites arranged to get a clear idea to any reader.

Regarding the review of the literature, it can be said that the reason for a survey is to examine basic information through books, articles and examination of earlier research work, unpublished papers or writings and hypothetical articles. There are many researchers who published their work on the reservation, or caste system in India, or issues of scheduled castes and tribes. But the present study of reservation conflict for sub-categorization among scheduled castes in Andhra Pradesh and Maharashtra is unique study; it is first attempt in this area of a comparative study between two states regarding reservation sub-classification. A survey of the writing uncovers whole books devoted to the issue, and even these endeavors can't completely

deal with the reservations policies. So as to accomplish expansiveness without losing profundity, the researcher has analyzed the reservations sub-categorization issue in Andhra Pradesh and Maharashtra by concentrating on the experience of the Schedule castes.

2.2 Overview:

The present section of the review of related literature helps to understand the background of study or related knowledge. The researcher had reviewed many data bases and found that, the present study is contemporary relevance in the society for scheduled caste present issue of reservation sub-classification. Published and unpublished thesis and related documents has been reviewed by the researcher and he gone through those resources and explained in to simple language. The data has four main sub-classifications as follows:

2.2.1 Magazines and Articles

Chalam, K. S. in his article ‘Indian Judiciary and the end of Dalit bonhomie’ mentioned about Dalit problems in various states with examples. In his article, he brought past issues like Chundur case in Guntur district of Andhra Pradesh which is related to 8 untouchables was butchered by Kapu-Reddy on 6th August 1991 in Tsundur (Chundur). In the last part of his article regarding sub-caste of scheduled caste in Andhra Pradesh, he has brought facts that in Andhra Pradesh Mala caste is dominant caste among all scheduled castes in coastal Andhra Pradesh¹.

David Picherit in his article ‘Dalit mobilisation and faction politics in rural Andhra Pradesh’ mentioned about Dalit mobilization in Chittoor district of Andhra Pradesh. He mentioned Mala leadership signal the continuities of the domination of Mala over Dalit organizations at the expense of Madiga. In his article, he told that to overcome socio-economic differences between Mala and Madigas and to give a better representation to Madigas, caste struggles around reservation policies led Madigas to launch their caste-based movement Madiga reservation porata samithi (MRPS) (Dandora)².

Padmanabh Samarendra in his article ‘Religion, caste and conversion’ described membership of a scheduled castes and judicial deliberations. He raised thoughtful questions and answers in his articles as follows³:

1. What happens if a member of the community recognized as a scheduled caste converts to Christianity?

2. Does he/she cease to be a member of that caste with the consequent loss of the benefits of reservation?
3. What happens if the same person converts again to Hinduism?
4. Can the person recover his/her membership of the caste?
5. What happens in cases where a Christian, after converting to Hinduism, claims a caste identity that she/he was not even born with but which was a part of her/his ancestors profile two generations ago?
6. Could reconversion to Hinduism automatically lead to a recovery of the membership of the one's caste? If not, then, what grounds would a recovery be possible?
7. If a caste was free to admit or expel any person, then what would be the role of birth in deciding its membership?
8. Could a caste give membership to someone who was not even born within its fold?

In this article, the writer explains about some case studies where a Madiga caste people changed his religion and once again revert his religion and the legal aspects of changing religion.

Govardhan Wankhede in his article 'Higher education and the scheduled castes in Maharashtra' explains factors that significant in scheduled castes students' access to higher education. He described the problems they faced during the admission process and takes stock of the difficulties they confront after securing admission⁴.

2.2.2 Newspapers:

The researcher collected information related scheduled castes discrimination, sub-groups in scheduled castes, caste discrimination by own sub-castes, domination of upper castes on Dalits and so on. But it's not worthy to mention all bulky material at this point, so here is the latest information on discrimination on scheduled castes. The Sunday express, Pune, September 23, 2012, the first page says that a Dalit kills self after daughter is gang raped by 8 Jats. These incidents show that Dalits are still facing problems by upper caste Jats in Dabra village in Hisar district⁵. The times of India, Saturday May 21, 2016 on page 9 it says that Bharatiya Janata Party (BJP) Member of Parliament (MP) Rajya Sabha, Tarun Vijay from Uttarakhand was beaten by members of the upper caste from Silgur devta temple in Punaha Pokhri gram Panchayat of Chakrata, around 160 KM from Dehradun. This incident taken place just for entering into the temple, MP Tarun Vijay belongs to scheduled caste so it is not permitted to

enter into the temple. Because of asking equal rights, or he tried for the eradication of untouchability or discrimination, he got beaten by upper caste mob and after being hit by stones, MP Tarun Vijay started bleeding from his ear and head⁶.

The Matang caste people in Maharashtra take strike and make demand for implementation of Lahuji Vastad Salve Commission; in The Indian Express Pune Newlines, February 2nd, 2016, page no 6, Says that the protesters had been camping outside the office of the social welfare commission near the Pune police commissioner's office, blocking the road⁷.

On the suggestions of the Ramachandra Rao Commission, the legislature of Andhra Pradesh chose in June 1997 to order its Scheduled castes (SC) population into A, B, C and D classifications and settled a particular share of seats against each of the caste classifications generally coordinating the extent of their numbers in the total population. This was done in light of the effective Dandora movement by the madigas requesting a rationalization of the share framework. But, the state government order was struck around a single judge bench of the high court of Andhra Pradesh in 1998. The Andhra Pradesh government continued with its choice and proposed to transform it into a Demonstration, which was appropriately passed by the state assembly in the year 2000.

Prior the subject of reservations inside reservations in employments reserved for the SCs and tribes obtained unmistakable quality in Andhra Pradesh, Punjab had presented a twofold characterization of its SCs population. At the point when the Andhra Pradesh case went to court, Punjab needed to improve on its reservation segregation. It is valuable to nearly analyze the Punjab case to check whether the inner classification of SCs for reservations in employments has filled a need.

The demonstration was additionally tested in the high court yet this time a five-member bench discovered nothing un-legal in sub-characterization of the SCs of Andhra Pradesh and rejected the interest against it. But, when the case went to the Supreme Court, the court took a negative view on the demonstration and stuck it down in 2005. Implications of this judgment were however not bound to the condition of Andhra Pradesh alone. Much before the topic of 'quotas within quotas' for the Scheduled castes turned into a questionable subject in Andhra Pradesh, the legislature of Punjab had presented a twofold grouping of its scheduled castes population. It was on May 5, 1975, that the state government sent a letter to the work places of its different offices guiding them to offer '50 percent of all the considerable number of

opportunities of the castes held for scheduled castes to balmikis and Mazhabi Sikhs, if available, as a first inclination from among the scheduled castes hopefuls⁸.

In a resulting official order, it was further elucidated that the proposed grouping of amounts connected indirect enrolments only and not in advancement cases. Gaining from the Punjab experience, the state government of Haryana excessively chose in 1994, making it impossible to gap its SCs population in two hinders, A and B, constraining 50 percentage of the considerable number of seats for the Chamars (group. B) and offering 50 percentages of the seats to non-Chamars (group. A) On special premise. This course of action functioned admirably until 2005 when the Punjab and Haryana High Court coordinated the two state governments about the illicitness of the segregation in light of a writ request of by Gaje Singh, a Chamar from the local. The candidate referred to the Supreme Court judgments against the sub-categorization of SCs on account of Andhra Pradesh. However, the Punjab state government immediately worked an exit from it and transformed the official request of 1975 into a Demonstration in perspective of the political criticalness in the setting of the inevitable decisions to the state assembly, the legal aspect is a long way from resolved.

The Punjab is holding first rank in sc population in India states, Punjab has the most astounding extent of SCs. The SC population in Punjab has additionally been developing at a rate much higher than whatever remains of the population. In 1971 the extent was 24.7 percentages. It went up to 26.9 percentages in 1981 and further to 28.3 percentages in 1991. Nonetheless, in the next decade, it developed at a slower rate and was 28.85 percentages in 2001. Punjab also has a much bigger extent of seats held for the SCs (25 percentages against 15 percentages at the national level). Like elsewhere, the SCs of Punjab are partitioned into various communities with particular social characters and experiences of financial advancement. As indicated by the official list Punjab has a total 37 SCs. however, a substantially greater part of them can be clubbed into two or three clusters.

The first group of Mazhabi Sikhs and the Balmikis/Bhangis constitute a total of 41.9 percentages (30.75 and 11.15 percentages individually) of the total scheduled castes population. Also, the second cluster group made up of the ad-dharmis (15.74 percentage) and Chamars/Ravidasis/Ramdasi Sikhs (25.85 percentages) together constitutes another 41.59 percentage. The rest of the 33 casts groups constitute only 16.51 percentages of the total scheduled castes population of Punjab. For different

verifiable reasons, those from the second group of Punjabi SCs have been significantly more portable and politically dynamic than the rest. It was among the Chamars of the doaba sub-district that the celebrated ad dharam movement showed up amid the 1920s. Not only did the movement offer visibility to the group, it additionally accentuated the need to teach youngsters and energized employment enterprise among its adherents, who were altogether comprised of the neighbourhood Chamars. The ravidasis and ramdasis, who too are initially from a similar group, have additionally shown improvement over the balmikis and Mazhabi Sikhs in the field of training and in securing quality occupations under the quota framework.

Despite the developing interest of the term Dalit for self-description over caste communities and the proceeded with the theme of the category scheduled castes by state offices and popular media, the inside contrasts among different communities keep on being as imperative as they could ever have been. Quotas and the Political Procedure are the contemporary condition of Punjab was cut out of post-partition under Punjab in 1966 on the request of the Akalis. The Akalis who asserted to speak to the political yearnings of the Sikhs had propelled a movement for revamping of the area inside the system that had been advanced by the central government on linguistic desegregation of different territories of India.

However, given the way in which the dialect address had been communalized in Punjab, the interest for a different Punjabi speaking state, a Punjabi Suba, was ipso facto additionally a common interest for a Sikh majority share state. Jawaharlal Nehru, India's first prime minister was eagerly contradicted to the Akali request. However, the central government in the long run offered into the Akali request and the state was revamped in 1966 by taking out ranges where dominant part of the population reported themselves as Hindi speakers. In spite of the fact that much littler in size; post 1966 Punjab had almost 60 percentages Sikh population. Despite the Akalis claim of speaking to all Sikhs, there have dependably been sharp political contrasts inside the Sikh people group. The position has remained a critical variable that shapes the interior power structure of the Sikh people group.

The Akali Dals have been ruled by the Sikh upper casts, the khattris, and the Jats. On the flip side, the Dalits among them, who constitute anyplace between 25 percentages and 30 percentages of the total Sikh population, have stayed on the edges of 'group issues'. Truth be told the Dalits among Sikhs demonstrated a little eagerness for a different Punjabi Suba fearing expanded mastery of the upper caste jats in the

nearby country setting. The Sikh Akali authority which had before worked from inside the Congress Party additionally started to seek after a self-sufficient political plan amid the post-freedom period. They were to a great degree effective with the decisions of the Shiromani Gurudwara Prabandhak Panel (SGPC) and tried to manage the condition of Punjab. In any case, the Congress kept on summoning steadfastness of a genuinely decent extent of Sikhs, especially those from non-predominant caste communities, the urban traders and the 'backward' and 'Dalit' caste communities. It was to merge this vote bank within the Dalit communities that the state administration of Punjab under the initiative of the then leader Giani Zail Singh chose in 1975 to present a segregation among the SCs of Punjab for employments reserved under the amount framework. It might be significant to say here that independent of the political party in power, Punjab boss clergymen have all originated from the predominant landowning caste of jats. The main special case was Zail Singh who was from a 'regressive' caste assemble. As specified above, of the 25 percentages employments reserved for the SCs, 50 percentages (or 12.5 percentages of the total) were to be offered to Mazhabi Sikhs and Balmikis on preference basis.

The Mazhabi Sikhs with about 31 percentages of the SC population of Punjab are the single biggest gathering of Dalits in the state. Contrasted with the Dalit castes communities of the chamar group, the Mazhabis have dependably been significantly more excited about the Sikh religion and Akali politics. This would have clearly implied leverage to the Akalis over the Congress Party. Giani Zail Singh needed to break this partnership and that was maybe the political motivation behind why the quota segregation was presented. Essentially, the balmikis with a considerable nearness in urban Punjab could oblige the 'Hindu' politics of the Jan Sangh in a mutually charged politics. It is in this setting one should see the amount politics of the Congress Party amid the 1970s. Indeed, even today the balmikis and the Mazhabis glance back at Giani Zail Singh as a leader. As the central leader of Punjab, he attempted to comprehend and feel the torments and desires of the balmiki-Mazhabi Samaj from the profundity of his heart. Not at all like other political pioneers he didn't simply convey discourses and look for acclaim from the gathering of people additionally accomplished something constructive by assigning 50 percentage of the SC amount for them in 1975.

As a political procedure, the segregation of communities for the amount would have to be sure been disagreeable with the other sub-group of Dalits in Punjab.

However, the extent of Sikhs among them has been generally little and the threat of it merging with the communitarian politics of Akalis was restricted. Standards and Personality History of dynamic Dalit politics in Punjab are genuinely old and about-face to the early years of the twentieth century. It was in the 1920s that the ad dharam development was started in Punjab by Mangoo Slam among the Chamars of the doaba sub-area. The ad dharamis development of Punjab has been a standout amongst the best of Dalits assemblies in the whole subcontinent. Not only did it prevail with regards to preparing an expansive numbers of sub-Dalits against the caste framework and for a different religion, it also prevailing with regards to spreading the message of training among them. Today the ad dharmis are maybe the most dynamic group among the scheduled castes of Punjab. Alternate segments of Chamars have additionally been politically very dynamic. The notable Dalit pioneer Kanshi Slam, for instance, hailed from a Sikh ramdasi group of Ropar locale. Interestingly, the chuhrah group of the Dalit castes (balmikis and Mazhabi Sikhs) has been far less portable. In the country setting Mazhabi Sikhs have been nearly connected with farming, for the most part as wage workers or 'tied' hirelings of the enormities proprietors. In any case, once in a while did they claim any rural land and only a couple developed the land as occupants in Punjab. As the official information appears, less than 5 percentages of all the Dalits are recorded as cultivators and given their status, the extent of Mazhabi Sikhs among them would be even lower. Regarding their topographical spread, they are moved more in the Malwa sub-area of Punjab where the hold of big land owners has traditionally been much more grounded and openings for work outside horticulture far lesser than the more urbanized doaba district where a vast majority share of Dalits are advertisement dharmis or Chamars.

In spite of the fact that a portion of the versatile Mazhabi Sikhs have additionally moved to urban centers where they are utilized as government hirelings or have turned into a part of the urban regular workers, an expansive greater part of urban chuhras are known as balmikis. As far as occupation they are for the most part required with the traditional calling off their caste, rummaging. Their relocation to urban regions would have constantly been in light of the developing interest for foragers in the region and working-class regions. While employment was accessible rather effortlessly, their urbanization did not really bring any sort of social versatility however when some of them could win well with normal compensations and benefits. Actually, proportionately the quota of urban balmikis occupied with rummaging work

would have only run up with movement from the town where only a little extent of them filled in as foragers. Their characters too were that of 'kammi' or 'sepi', which means traditional homestead specialists, who were known for their common occupations, despite the fact that status was perpetually dictated by their position in the caste chain of importance. Composing on the historical backdrop of the group in the locale, Prasad makes a comparable point about the urban relocation of Punjabi chuhras to Delhi amid the provincial time frame.

Given every one of these restrictions on the mobility of balmikis and mazhabhi Sikhs historically, their accomplishments in education would have additionally been constrained. The confirmation of employment in the municipalities as scavengers would have only demoralized the balmiki families from searching their youngsters towards education. As a leader of the balmiki group let them know in a meeting in Ludhiana: Shockingly those who got jobs in government part at a generally senior level from our group perpetually originate from provincial ranges. Among the urban balmikis there has traditionally been no inclination for instruction. This point was further confirmed by Slam Rattan Ravan, a critical pioneer of the balmiki group: The City Demonstration has conflicted with our group. It obstructed our advancement and kept them joined to the traditional control of searching. Our kin began landing secure positions with no training and accordingly they didn't feel the need of trying to get themselves or their youngsters taught. In the city of Ludhiana where we have a few schools and a college and all conceivable offices for instruction, only two understudies from the balmiki group could meet all requirements to be specialists in more than 30 years. This mindset of relying upon the region administration was widespread in our group and along these lines was the greatest test for them. Our battle is against sub-communities as well as against our own communities. Conversely, the Chamars had a characteristic favourable position over the chuhras on account of their traditional contribution with calfskin work and a specific level of self-rule. This reality is over and again underscored by balmikis. A resigned officer of Punjab government and an ideologue of the balmiki development, R. L. Sabberwal, for instance, let them know in a meeting: The Chamars have had preference over them. Their involvement with leather work and shoe making actually made them employment visionaries and merchants. They were quicker to grab as they accompanied urbanization and reservation. We have had no such convention. Our occupation kept them in reverse.

However, throughout the year's a small step have started to change for the balmikis too, secure work as scroungers in the urban region is progressively turning into a relic of times gone by. The recently rising searching temporary worker pays low wages. With no instruction or specific aptitudes, the Balmiki youth does not have many choices. Indeed, even the individuals who get taught are perpetually the original of the informed in their families. It is difficult for them to contend with the moderately more portable Chamars and advertisement dharmis for the administration employments in held standards. Balmiki/Mazhabi Tumult It is in this setting when the end of the characterization of standards was requested on July 25, 2006, by the Punjab and Haryana High Courts there was a sudden feeling of outrage and unsettling among the balmikis and Mazhabis of Punjab. They were quick to themselves and framed a gathering called the 'Balmiki and Mazhabi Sikh Reservation Bachao Morcha' in a meeting approached July 30, 2006, in Jalandhar. The morcha gave a call of Punjab bandh for August 4, 2006, against the high court controlling and requested rebuilding of 12.5 percentage booking for the balmiki and Mazhabi Sikh in government employments according to the 1975 warning. What's more, they additionally underlined the need of broadening their interest for a comparative share of seats in admissions to instructive organizations. Truth be told, they demanded that without a different standard in instructive foundations, work reservations had neither rhyme nor reason. 'We only don't have a contender for better employments on the grounds that our youngsters think that it's difficult to get confirmations in the organizations of advanced education', was the rehashed contention. As per The Tribune of Augthemt 5, 2006, the bandh was very fruitful and life in real urban communities of Punjab was totally incapacitated for the day.

The daily papers reported members from the balmiki group drove by their pioneers held showings in different regions in a challenge against the choice of the Punjab and Haryana High Court to wipe out 12.5 percentage bookings for balmikis and Mazhabi Sikhs in government occupations. They rebuked the administration for not adroitly introducing the case due to which the reservations were wiped out. They requested the rebuilding of 12.5 percentage reservations in government employments for them as well as in instructive foundations They encouraged the state government to acquire an enactment the coming session of the state gathering for making break even with a circulation of reservation between balmiki/Mazhabi Sikhs and ad dharmi Samaj to keep away from any encounter in future.

So as to merge and activate the community, the morcha also started a foot-walk from the town of Sangrur on September 10, 2006. The marchers were to achieve Amritsar in nine days covering quite a bit of Punjab. Given that decisions to the state get together were so close to, the Balmiki-Mazhabi development clearly made the Congress government jittery. They immediately surrounded an enactment to change over the 1975 directive into an act and exhibited it to the state get together on the most recent day of its session, on September 17, 2006. The draft bill was collectively passed by the lawmaking body get together and it turned into a Follow up on October 5, 2006, in the wake of being affirmed by the senator. In spite of the fact that going off the Demonstration could for now go around the high court judgment on standard order, it neglected to fulfil the balmiki and Mazhabi Sikhs in light of the fact that the said Demonstration had no segregation for extending the quota to admissions to instructive establishments. Leaders of the morcha attributed this to the continued domination of Chamars in the Congress politics and state bureaucracy. ‘Of the 105 or so IAS officers from the scheduled caste category in the state of Punjab only three belong to the Balmiki-Mazhabi community’, pointed out Ram Rattan Ravan. He also mentioned the fact that at the time of the framing of the Act even the social welfare minister was from the Chamar/ Ravidasi community.

Though the then chief minister Amarinder Singh promised them on October 10 in Patiala that he will soon issue an ordinance and extend the quotas to seats in educational institutions, he did not contribute. In the meanwhile, the legal validity of the Act of 2006 was challenged in the Punjab and Haryana High Court by one Hardip Singh on October 10, 2006. Even though it did not issue a ‘stay order’ on the Act, the court accepted the appeal for hearing and has also issued notices to different departments of the Punjab government about the disputed status of all the new appointments made under the Act, leaving the balmiki-Mazhabi struggle for quota in educational institutions in limbo.

Concluding the ongoing debate and disputes on the question of extending the quota to Other Backward Classes (OBC) students to central government funded institutes of higher education has made it a politically difficult question. The nature and intent of the mobilization on the part of medical students opposed to the OBC quotas and the extensive media coverage accorded this have tended to polarize popular opinion on the subject of reservations. In the given context, it seems one could either be ‘for’ or ‘against’ the idea of reservations, generally speaking. It even

makes it difficult to distinguish the OBC reservations from the reservations for scheduled castes and scheduled tribes which have had a very different political and sociological context. Such a polarization of public opinion is not only politically unfortunate, but it also makes it difficult to critically examine some of the most content other issues on the subject in a dispassionate manner. The question of reservation certainly cannot be collapsed into a single and undifferentiated subject.

The sociological and political context of SC and ST reservations has been very different from that of the issue of OBC reservations and the policy related issues concerning the former are also different from the latter. The question of internal classification was recognized to be an important issue long back in 1975 in the state of Punjab, much before it became an issue with the more depressed Dalit communities in other parts of the country. Interestingly, it also worked without any problems for nearly 30 years in Punjab. Though we do not have any data for Punjab but figures are given by the Gurnam Singh Commission for Haryana appear quite revealing. The share of the more depressed category of SCs of the category 'B' (which included the local balmikis and Mazhabis) in the class I jobs went up from 17.6 percent before the introduction of classification to 46.4 per cent in the recruitments made after the classification. The difference was even more striking in the case of class II jobs where it went up from less than 8 per cent to 48 per cent. Similarly, in the case of the class III jobs, the share of the more depressed SCs went up from 10 percent to nearly 49 percent. The experience of internal classification of the scheduled castes in Punjab and Haryana is certainly much more than instances of competitive vote bank politics. The value of the Punjab case also lies in the fact that it has been in operation for more than 30 years and does ask for a close and sympathetic examination, and perhaps an extension to other regions of the country.

2.2.3 Websites:

Web sites are a hub for the source of knowledge; the researcher got good information related to the research topic which he presented in references. It provided the latest information regarding review of literature related to the research topic, the researcher went through caste, based problems, discrimination, and untouchability so on using different types of websites like Dr. Ambedkar.org. Even some websites like www.google.com and www.youtube.com provide videos of caste discriminations, viva presentations of Ph.D. holders from different universities etc. Past situations on caste-based movements, Matang and Madiga castes struggles for sub-classification of

scheduled castes reservations, present conditions of Matang and Mahars in Maharashtra etc, related information gathered from websites for basic knowledge.

2.2.4 Books:

Bibhuti Yadav in 'Dalits in India' volume 1 and 2 mentioned about Dalit, Dr.Ambedker, Buddhism and the idea of religion, Gandhi, and status of Harijans. The states of Scheduled Castes and Tribes in India are additionally clarified in one part. Society and traditions of various states Dalits individuals were clarified in briefly⁸.

K.L Sharma in 'social imbalance in India' distinguishes the transformation of class structure in the contemporary country India. He attempted to clarify how Scheduled Castes and Tribes related issues with untouchability and segregation. The method for showing an imbalance in the public arena on grounds of social perspectives is justifiable in light of the fact that cases are utilized tremendously as a part of his presentation. An alternate kind of social imbalances in Indian culture has been clarified⁹.

Chilumuri SrinivasRao in his book (in Telugu) 'Madigalacharitra samskruti' reasoned that denied classes individuals have brilliant history and culture. In his book, he clarified about the history of denied classes and varieties among sub-castes. The fundamental topic of his book is discussing sub-castes among Scheduled Castes are extremely poor, they require more help and he specified cases of mala and madiga and sub-castes and their way of life and society¹⁰.

P.Muthaiah in his book (in Telugu) 's.c lalo vargeekarana enduku' quickly expounded on Mala and Madiga castes way of life and their present conditions in the public arena in Andhra Pradesh state. He displayed information of differently situated in state government and inferred that the development of sub-castes among Scheduled Castes are not exactly the others like Mala Castes in Andhra Pradesh. He proposed that sub-classification of reservations for scheduled castes are required¹¹.

Panthukala Srinivas in his study of 'sub-castes social and political affirmation acquires' bring out realities of madiga and Mala and its sub-castes in Andhra Pradesh state. His emphasis on political declaration is identified with present exploration. His study discusses separation among scheduled castes, issues, and challenges but it is not a comparative study of different states. He brought life of back ward sub-classes in particularly Andhra Pradesh.¹²

P. Ramachandra Raju in 'scheduled castes for categorization' brings out insights of weaker area individuals in different colleges and schools¹³.

Chandana (1980) broke down distributional example of 'scheduled caste population in India' and pointed out those spatial inconsistencies in the dispersion, furthermore highlighting a certain shortcoming in admiration of such study¹⁴.

Tripathi (1999) has been attempted an investigation of scheduled caste population in perspective of financial profile of India. There is checked the expansion of urban scheduled caste population because of the development of industrialization and modernization. It was found that the decadal development rate of the scheduled caste has been more than that of the overall public a decade ago¹⁵.

K. Sita (1986) explained about an example of scheduled tribes in Maharashtra by utilizing the region astute information and thought about the development and circulation of population¹⁶.

Acharya (1993) endeavors on land dissemination example of scheduled caste population in Marathwada and western Maharashtra by utilizing area shrewd statistics information. He likewise considered monetary arranging of scheduled caste population in this area¹⁷.

Bhardwaj and Harvey (1975) inspected a near investigation of caste-related structures of scheduled caste and the overall public in Punjab by utilizing locale survey information of 1961. It was found that urban and provincial both territories the vast majority of scheduled caste population as a farming specialist as a contrast with all inclusive community¹⁸.

M. Kistaiah in his edited book 'public policy and administration' clarifies the significance of comprehensive studies which could be utilized to advance approaches and to assess them fundamentally during the time spent usage. In his gathering of articles, an endeavor is made to portray the different studies led in India by eleven researchers who share their perspectives on approaches and its need of assessments. For the most part, this book concentrated on business worker relations in the legislature of India, urban arrangement, and advancement and reservations. To some up, the essential contention in his book is not to deny any enhancements in the state of weaker segments as a consequence of the defensive separation arrangement. Despite what might be expected, there have been some unmistakable additions to areas of weaker section population. Be that as it may, the strategy, in general, has been more hindering than instrumental in conveying most by far of denied classes from their denied status. While it is not by any stretch of the imagination genuine that the different abnormalities highlighted here¹⁹.

Rudolph and Rudolph's 'modernity of tradition political improvement in India' (1969) is one of the most punctual deals with the political advancement of India. The researchers examined in insight about the part of castes relationship in the modernization, and flat and differential assembly. One vital point, which is underlined by the scholars, is that adjustments in the way of life, structures and open elements of caste are fundamental yet not adequate conditions for its law based incarnation²⁰.

The politics of accommodation caste, class, and dominance in Andhra Pradesh is an article in the above work. As indicated by Ram Reddy the approach of convenience is a system for the provincial and post pioneer rulers in the state. In the zone of Madras administration, the pilgrim rulers obliged the developing elites, in the post pre-period it is the governmental issues of support and populism sustained the common predominant castes principle by pleasing the rising first class from the regressive castes, lower Castes, and different areas. This procedure of convenience kept the political union of the regressive Castes in particular and other lower castes all in all to frame an option political stage²¹.

The researcher saw the constant disagreements since the functioning of Andhra Pradesh. In his perspective political procedure of Andhra Pradesh is the declaration of the disagreements like Brahmins versus non-brahmins, Zamindars and jagirdars versus the workers, and rich laborers versus agribusiness workers, Telugu versus non-telugu, seema Andhra versus Rayalaseema, Reddies versus Kammas and so forth.

'Dalits and democratic revolution' (1994) by Gail Omvedt is a vital work on the lower castes developments amid a provincial period in Nagapur, Hyderabad, Andhra, Mysore, Bombay administration and so on. The researcher cases to comprehend the lower castes developments in a more innovative than the authority customary communists. In this work the researcher examinations the three patterns, which were spoken to by congress and Gandhi against the pilgrim control, the communist's hostile to medieval and DR.Ambedkar against the castes framework in the nation. In his view, Dr.Ambedkar's way of freedom of the lower castes is ousting of the Hindu religious ideological administration. Dr.Ambedkar tended to see monetary and social mistreatment as partitioned structures, taking up social change as the best approach to testing Hinduism and communism as the best approach to overcome financial abuse²².

‘Why lam not a Hindu’ (1996) is the basic work of Kancha Ilaiah from the political society approach. His principle contention is that there is a disagreement between two societies. One is the beneficial society of the Dalit bahunans and ineffective society of the Brahmins. The previous is in charge of the whole material riches, though the last mis using the Dalit bahunans with the gadget of the Brahminical philosophy by utilizing Sanskrit dialect, which can't be comprehended by the delivering castes. He basically surveyed the state, business sector and relations in common society and the development of the upper castes Shudras as the decision class, their philosophy and procedure of activity to legitimize²³.

The article of castes pecking order is the nonattendance of balance among the units which shape the entirety. In such manner, as indicated by Srinivas (2010) different castes in Rampura, do structure a chain of command. The castes units are isolated by endogamy and commensalism and they are connected with caste contrasts of dietary and occupation. Yet it is troublesome if not inconceivable, to decide the precise or even estimated spot of every caste in the hierarchal request. The castes by and large speaks to a particular ethnic gathering with its own history, customs and distinguishing pieces of proof and every caste live in pretty much suction quarter of the town. Lewis (1969) in his investigation of Ranikhera Hindu village of eleven hundred individuals, around fifteen miles from New Delhi, the national capital found that there are independent wells for Harijans or untouchables. Eating and smoking in the middle of higher and lower Castes are still forbidden. Low castes individuals won't sit together on the same caste for town meeting²⁴.

The book entitled ‘castes and race in India’ (1932) by G.S. Ghurye have isolated the topographical domain of India into four sections north, south, east west and depicted the predominant Castes and races acquiring in each, together with their separate particular attributes. He has followed the reasons for the backwardness of the select Castes and clarified in point of interest the thought of castes groups. He calls attention to the prevailing Castes and the reasons for their regressive/forward groups, for example, brahmin, kunbi or maratha kunbi, together with definite clarifications²⁵.

D. V. Kumar's commitment in ex-criminal tribes: Are they neglected? In the book tribal development in India' (1989-eds: N. Patil and B. Jena) concentrates on the ex-criminal tribal groups in India. Making specific references to the criminal tribes Act of 1871 and the statutory procurements made from there on for their settlement of these tribes, the compose finishes up the industrious abuse unleashed by the police has

unavoidably emphasized hatred among these tribes and proposes that the police ought to be conscious towards these individuals and perspective their activities with unbiased eyes²⁶.

'Castes and tribes in India' (1998) by Anuradha Sharma's noticed that the castes society was not a homogenous group in which refinements of economic well-being might exist however a general public in which different gatherings with particular labels were noticeable castes and tribes were gatherings with a very much created life of their own, the enrolment of which was resolved not by determination but rather by birth. It likewise contributes towards a practical and thoughtful examination of the roaming tribes in a contemporary circumstance in a touchy, helpless and possibly dangerous part of the Indian society²⁷.

Maharshi Shinde has done a profound learn about Mang group. His genuine agonizing over Mang group is clearly found in the said work. He had arrived at the conclusion that the first and the principal state in Maharashtra was of mahar and Mangs which were taken up by Marathas at the appointed time to time. Mang is likewise like a Mahar, however, he has been stifled under the Mahar in the Gaogada and Mahars plays a part in this concealment. In a genuine sense, Mang is the genuine child of this Hindu bhumi entirely before the mahar²⁸.

In this manner, the untouchability and Mang mahar and general condition of Dalits in India have been concentrated initially by Maharshi Vitthal Ramji Shinde. His exploration is a pathfinder for some to take after.

In his book Gaogada (1995) contributed that an imperative report that could be of incredible help with a specific end goal to comprehend the contemporary social state of Maharashtra. As he himself had a place with the upper castes, he couldn't introduce the reality of the lower castes and their association with each other. His partiality about untouchables, offenders, and corrupt Castes is sufficiently unmistakable, in light of the fact that his non-cloture of Matang, Mahar, and Ramosis Castes as udantappu castess, and announces them parapindlolup mean the individuals who are subject to upper castes for their survival. He calls kunabi as bichara mean blameless. It appears that his methodology towards lower Castes is one sided. Indeed, even with every one of these constraints, his book Gaogada is of awesome help so as to comprehend the Matang group and balutedari arrangement of Maharashtra²⁹.

'Mahar castes' (1985) written by Alexander Robertson is the Marathi form of Alexander Robertson's unique book in English, the Mahar people a study of

untouchable in Maharashtra. The first book of Alexander Roberts was distributed in 1938. He was roused by J. M. Fercure and J. Z. Pig; father of national Christian council. Individuals living in England are mistaken for the terms like individuals suspended and untouchable. How can the general population be out of the castes by birth? Why the individual gets dirtied by the touch of mahar? Are the inquiry managed in the book. Keeping in mind the end goal to achieve its root the Marathi legends, traditions, and custom, methods for love, convictions and so on are utilized. In spite of the fact that in its title, the book essentially eludes to the Mahar group, general it manages untouchables. In this book, one can discover an insight about mahar, Mang connections which are a critical thing to note³⁰.

In her study Sunanda Patwardhan (1973), 'Change among India's Harijans in Maharashtra'; a case study has clarified that in Maharashtra among Dalits the mahar alone have taken effectively political means for upgrading their societal castes under the magnetic initiative of Dr. Ambedkar. It has made the Mahars into a dynamic group politically. Sanskritization has additionally offered castes some assistance with liking Chambhars to lose the disgrace of untouchability. Chambhars likewise have viable exchange affiliations. The dhors through castes affiliations have endeavored to realize changes. Lodgings and dharmshalas are worked for the general population of dhor group. Well to do dhors assemble lodgings and give grants. Be that as it may, there has been no sorted out and formalized action by Matang. Because of the discontinuity of advancement among Dalits moderately in reverse groups (Chambhars, Dhors, Matangs and Holars) have threatening feeling about the generally created group (Mahar), on the grounds that additionally dismissal of past Dalit castes gathering enrolment as nav Boudhas. It demonstrates that Matangs are less created among Dalits in Maharashtra³¹.

S.M. Dahiwale (1989) in his study entitled, 'rising entrepreneurship among scheduled caste of contemporary India': a study of Kolhapur City, has expounded how the new occupations are taken up by untouchable castes persons in Kolhapur city in Maharashtra. Among untouchables, greater part of the respondents, who got money related or specialized help and consolation from their relatives, had a place for the most part to the mahar caste gathering. Further, it was found that as 95.8 for all castes mahar respondents had a foundation of white collar class society. He additionally said that it is a result of Mahars is presented to the development drove by the reformers. The individuals who have profited as an after effect of government's constitutional

duty, despite the fact that a couple has used numerous instructive and different offices, gave to them³².

B. K. Khadase's 'Mang caste: a sociological study' (1990), is one of the imperative studies for this specific examination work. He had concentrated logically the most disregarded and in reverse castes, that is, Mang of Vidarbha. Khadase conveys to light how the modernization has impacted the social frameworks of Matang group, for example, family, marriage, and connection, financial and religious aspects in sub-castes. The vast majority of the Castes in and at the edges of town are experiencing changes. The mahar group has additionally changed after their transformation in Buddhism. In any case, one does not locate a remarkable change among Matang group. Despite what might be expected, the Mang group attempted to secure the falling structure of balutedari in the town life. Why did it happen so? do we locate the same picture all around? The most ignored caste in the general public has stayed disregarded even by the researchers. This was acknowledged by khadase and that is the reason he had embraced investigation of Mang group in Vidarbha locale³³.

Khadase had attempted the study from the viewpoint of the social foundation, for example, Matang's marriage, family framework, religious associations, their instructive and caste association and so forth. He has considered the change being occurring because of the above components. He has learned about the procedure of modernization, culturalization, westernization, customs, speculation, multi-referential nature, and urbanization. He has utilized a procedure of survey and meeting technique. In his study, he has secured 26 towns, 6 towns and one metropolitan city from Vidarbha where 210 respondents are chosen.

The conclusion khadase has touched base toward the end of his theory is similarly essential. He watches the westernization process among the Mangs is not all pervasive. Even then, Khadase's studies miss the mark to break down and allude to the causes that have influenced the Mang group for their backwardness. The study couldn't clarify why Mang group has stayed in reverse in terms of social change when contrasted with the mahar, Boudha group³³.

A study entitled, 'The spot of Matangs in Indian castes framework and Mahar Mang relationship' (in Marathi, 1989a) by B.C. Somavanshi. In this book, the birthplace of castes and untouchability, the inception of Mang group, who were the Mangs? the status of antiquated Mangs as far as instruction, societal castes, the strategies for division among Mangs, their traditions, and convention, the significance

of Mangs from social viewpoints and the relationship of Mangs with different Castes particularly with Mahars and numerous issues have been examined inside and out.

Somavanshi says, 'Whatever source material I read about the relationship between Mahar, Mang, it was expressed that, there was ill will between them generally yet the tasteful intelligent purpose behind the same is not discovered anywhere. This was something unconvincing and that inclination brought forth this book. Prior there was a contention in the middle of Mang and Mahar; even today it exists, however, there is a distinction just in their explanations behind it.' One can discover the significance of this book while contemplating their connections.

Somavanshi has composed another little book called 'Boudhadharmiya Matang' (1998) which tosses light on the old and contemporary religious state. His decision that Mahar group could have existed before to the Mangs and the Mangs could have been resulting from Mahars, does not appear to be satisfactory on the speculative level. While telling the cause of Mang group, he had given numerous confirmations to demonstrate that the Mangs were of Buddha religion. The Mangs stayed far from Dr. Babasaheb Ambedkar and his religious change, even a basic examination of this issue has been done in this book. The Mangs contradicted Dr. Ambedkar, however, there were numerous Mangs in the awesome number who upheld him, has been appeared by the author³⁴.

Indeed, what? Why? I will make India Boudha, the promise taken by Dr. B. R. Ambedkar stayed unfulfilled once again. Dalit development implies fundamentally the development of Mahars is a stamp on Dalit development as a rule. The republican party is brimming with then Mahar and today's Nav Boudha. This gathering has never given degree and representation to other than Mahars, subsequently, the gathering has stayed restricted to the Mahars alone, these are a percentage of the perceptions that toss light on Mahar, Mang connections.

Castes, which has its roots in religion and has been raised by the financial strengths and perceived by the past political structure, had once involved and even now possesses a vital spot in the town social life⁴³. Actually, castes have been examined as a religious, social, financial and political unit of the general public, albeit every one of these perspectives is associated. Late studies have possessed the capacity to enlist a few changes in them and they have attempted to correspond them with various social strengths. The structure of castes chain of command by Hiramani (1977) in his studies in Maharashtra society demonstrates that the castes of Matang

group are in the seventh caste in the social progression of castes in Maharashtra. This appears to be unseemly regarding social clarification of Matang group.

Dr. Dileep Arjune's book on 'Matang samaj: stithaanigati' (2006) by Dr. Dilip Arjune a survey of Matang group in economical point of view from the area of Jalana has been taken off there are in every one of the six parts in this book. The primary section manages the verifiable point of view of Matang group. The second section manages the Matang group of Jalana area. The third part mulls over the Social and Educational state of the Matang group. The fourth part manages the wretched living conditions, occupations of the group. In the fifth section, the social and religious condition has been contemplated and the 6th part takes the point of view of the improvement approaches of the state and local government for Matang group and the rate of the advantage taken by Matangs³⁵.

In the whole book is composed of the investigation of 540 members of Matang group in Jalana area. Today's Jalana locale had been the piece of Aurangbad region. This locale is known as one of the immature and an advanced region of Maharashtra, The investigation of Matang members from such a region certainly holds an essential place, however, the investigation of Dr. Hanumant Misal and Dr. Dileep Arjune has its own particular restrictions. Dr. Misal had chosen 500 groups of Aurangabad city while Dr. Arjune selected 540 families from Jalana district. Since these restrictions, it was impractical for the above-said looks into to take a more extensive perspective in terms of Matang's commitment in political social and abstract point of view.

Dr. Hanmant Misal's book 'Maharashtratil Dalitanche Antarang': Matang samajache Samajshastriya Vishleshan is the result of the innovation a theory submitted to Dr. Babasaheb Ambedkar Marathwada Vidyapeeth by Dr. Hanumant Misal in the year 2006³⁶.

There are nine parts in the book. A survey of instructive, social, efficient, political and religion parts of Matang group has been taken into it. The principal section offers as the authentic point of view of Matang members while part seven manages the Matangs cooperation in social beginnings. It additionally manages the reservations for Matang group. The researcher has noticed the episodes bad form on the Matang group.

BalajiKendre (2009) in his study, 'movement and development': A Sociological Study of migrant sugarcane cutters in Kolhapur district has found that there are a number of Matang castes laborers were confronting social separation at the

workplace and at a local area. It demonstrates that Matang castes individuals are confronting parcel of issues in their everyday life. So there is need of solid investigation of Matang castes in Maharashtra³⁷.

The researcher has embraced broad writing review associated with the announcement of the issue. The prior studies, which were significant deliberately contemplated. In any case, two parts of Matang group were discovered missing in their studies. These two angles are concentrated on in this present part which has prompted further research. These two perspectives are as per the following: Conventional anthropological under Castes of castes are not absolutely without material substance. For instance, Srinivas (1962) propelled the idea of overwhelming castes as the most valuable approach to comprehending castes at the grass root level. A prevailing caste has six characteristics; to be specific, a sizeable measure of the arable land locally accessible, quality of numbers, a high place in the nearby chain of importance, Western instruction, occupations in government organization, and urban wellsprings of salary (Srinivas 1966:10-11). The disunity among Dalits on different fronts is turned out to be a noteworthy obstacle in voicing their consistent challenge against the present pattern of privatization of Indian economy and Indian commonwealth. Like along these lines in Maharashtra, the Maratha is the predominant castes as far as political force, monetary force, and in all circles of the co-agent area. Matang as Dalit group is constantly made a casualty of this predominant gathering. This is the one side of Matang group. Thusly it misused, underestimated, defrauded by the upper castes in Maharashtra regarding social, financial and political parts of their lives³⁶.

There are a number of enactments and laws to ensure the privileges of Matang group. In any case, these demonstrations are not material when insider adventures another group. It implies inside Dalit classification there are a number of groups which are partitioned and levels of financial improvement are discovered diverse. Along these lines, Matang group is additionally sidelined by in gathering individuals, for example, Maharas in Maharashtra. In such manner Jogdand (1997) has expressed, the Matang is sizeable Dalit group in Maharashtra, additionally are not content with the Neo-Buddhists. Their fundamental conflict is that the Neo-Buddhists have privatized Dr. Ambedkar. This has brought about control of Dr.Ambedkar to one caste. The Matangs wailed over the abuse of the name of Dr.Ambedkar by the Mahars. Remarking on the transformation issue which has made a wide inlet between

these two sisters groups, the Matangs trusted that even after the change to Buddhism the Neo-Buddhists kept watching Hindu customs and consequently there is no genuine change in their lives. At that point why if we grasp Buddhism they mightily contended further, the activists from the Matang group kept up that a sizeable area from the most youthful era needed to be a part of the solidarity handle, however, they (Matangs) have not been taken into certainty by the RPI authority³⁷.

The sidelining of the Matangs has constrained them to slant towards the BJP and Shiv Sena. The Matangs annoyance was coordinated towards the Neo-Buddhists for having cornered the advantages of reservation strategy, it creates the impression this very resentment of the Matangs constrained them to request separate reservation standard proportionate to their population and further to go for A.P recipe. (The Andhra Pradesh government split the Scheduled Castes into four classifications A, B, C and D. The Malas were gathering every one of the advantages of reservation in Andhra Pradesh and against them, the Madigas asserted some authority). The present study plans to research these issues of Matang as a community in Maharashtra.

‘Mang community in transition’ in this first ever sociological investigation of Matang Community, Kachole D. D, contemplated the Matang community of Aurangabad rural³⁸.

He has chosen 173 respondents from the city of Aurangabad and from the 25 towns around the region of Aurangabad he has chosen 55 respondents. The poll and meeting system were utilized. Kachole has done an exhaustive investigation of Matang group through socio experimental point of view in which he has managed social, prudent, instructive, political status of the group. A critical part of the study is the similar survey of urban and rustic Matang group. He has even followed the connection between the Matang groups with another group.

He has contemplated the starting point of sub-castes, their religion, society, occupation and distinctive state one find in this framework. His exploration in the change of the group is of enormous significance in which he has watched that the Mang dwelling in towns is nearly poor to the Mang living in urban communities. While alluding to the physical, organic, social and innovative viewpoint he has noticed how the industrialization and urbanization are mindful of achieving the social change in the group.

Kachole has managed the framework, religion, monetary condition, the political arrangement of Matang group. The study manages the Matang group that

existed before 1980 Kachole's concentrate probably is a way discoverer to comprehend the Matang group. 'The Matang community of Maharashtra' (Maharashtratil Matang Samaj) is a book by Karunesh Dolare in which he audits the castes framework in Hindu religion, Hindu sacred writings and untouchability, the social reformers in Hindu religion. He has even managed the historical backdrop of Matang group, the Matang group of Peshwe period and the various Matang developments. He has noticed the impressions about Matang group and Dr. Ambedkar. There are numerous noteworthy notes in the book.

R. N. Treatment's 'effect of government welfare measure on scheduled castes of India' (1998) is one of the critical hotspots for the investigation of scheduled castes. The book is the result of Salve's Ph.D. processes. He has contemplated the scheduled castes of Karveer Taluka of Kolhapur area. He has thought about the socio-monetary and life conditions and the instructive and word related advancement of the groups like Mahar, Mang, and Chambhar. He has mentioned certain objective facts about the advantages taken by Scheduled Castes of the Governmental plans for the said castes and the change occurred thereby. His study from the viewpoint of self-character and the sentiment disengagement among the group makes an awesome impression³⁹.

This study is the result as 200 respondents of one Taluka of Kolhapur district among them 36 are Mahars, 35 Matangs, and 23 respondents are Chambhars. This book itself is a vital record to comprehend instructive, word related and socio social existence of scheduled castes.

'Study related mobility among scheduled castes', (2009) is a Ph.D. proposal of Karade Jagan in his book. This is the investigation of the 48 castes in Kolhapur area. Among them are the accompanying eight groups concentrated on. They are Beda Jangam (1), Bhangi (1), Buddhist (7), Chambhar (29), Dhor (4), Khatic (3), Mahar (54) and Mang (33). The researcher has chosen 211 S.C. respondents, 25 respondents have not reacted that is the reason the study involves just of 186 (86.91) respondents. The study is in the point of view of instructive accomplishments. There are 61 Buddhists and 54 Mahar respondents. The book is helpful with a specific end goal to comprehend the caste related portability of the scheduled castes⁴⁰.

A Socio financial investigation of Matang group in western Maharashtra with social reference to Satara and Pune locale (2006) is an unpublished Ph.D. process by

Laxman Avaghade. He has chosen four talukas each from both the areas. 54 towns and 249 families from their 8 talukas involve this study.

The researcher has taken an audit of the political and efficient circumstance of Matang group. He has even contemplated the effect of reservation arrangements and how much these approaches have come to the Matang group. While learning about the legislatures conspires, the specialist had, for the most part, considered the advantage got by Matang group through Anna Bhau Sathe Development Corporation.

ShripadMahadeo Mate's book *Asprushtancha Prashna* (1933) manages general investigation of untouchables when all is said in done. The author has based his study considering the Census Reports of British researchers and officers like Risley, Blunt, Einthoven and the books of Thurstan Anderson, Kennedy, Rajawade, Ranade, MaharashiShinde. He has even contemplated the writing distributed on round table conference⁴¹.

Mate in this book manages the essential inquiries like who are the untouchables and gives data about the number of inhabitants in untouchables, the regressive castes that have been considered as guilty parties, etymological investigation of untouchables, the unsociability rehearsed, in actuality, furthermore have advanced his own encounters to destroy untouchably. Regarding Matang group he manages Mang castes, their instructive, and economic wellbeing. Mang mahar relations, diverse developments of Matang group, and different issues. Mate has likewise attempted to comprehend the group in its social point of view by examining the chronicled ceremonies and practices, adages and open systems. This book, however, rich in its substance does exclude Matang group in subtle elements as it manages numerous different Castes and statements of faith having a place with the untouchables. The data identified with Mang is at the peripheral level, however, a critical one.

Ashru Punjaji Jadhav has concentrated on the 'Mangs in rustic Akolain' his Ph.D. theory (2007). He particularly has examined Matang group dwelling in the provincial region in Akola locale structure financial, social, conjugal, family, political, and religious points of view⁴².

In this study, Ashru Jadhav has chosen around 40 towns and contemplated 300 respondents. The specialist has likewise managed word related conduct; instructive condition the part of a group in reorganization developments. The study is very valuable to contemplate Mang group in the provincial region of Vidharbha.

Sharad Gaikwad has concentrated on the Matang group that is reflected in the Marathi writing in his unpublished Ph.D. Postulation 'Marathi Sahityatil Matang Samaj (2007). He manages Matang group shape the authors other than Dalits, the Matang group that showed up in the sub-castes of Dalit journalists and general life and living of Matangs. This study can demonstrate accommodating to comprehend Matang life through self-portraying accounts, short stories, books, lyrics and so on. This study is done through an artistic point of view which itself could be its confinement.

LataMurugakar's 'Dalit Panther chalwal' is a Marathi interpretation of her Ph.D. pro-castes Dalit panther movement a sociological appraisal (1995). She has examined the Dalit panther movement in its authentic viewpoints alongside Black Panther movement in America⁴³.

She has concentrated on in subtle elements the ascent of the development, its forceful nature, the rebellions inside of, its political perspective focuses, the contrasts between concerning political stand and in this manner it's breaking. She has considered Dalit panther and Black Panther nearly. She has searched down the connection between the Dalit writing and Dalit development. She has taken a survey of the namantar movement raised by Dalit panther.

The Dalit castes of Maharashtra alike in different states are not a socio-politically united group. In Maharashtra, the real line of partition among Dalit castes is religion on the base of 1956's transformation to Buddhism. The Dalits who changed over to Buddhism call themselves Neo-Buddhist or Buddhist. This is open and intelligent for all castes persons yet as a general rule the predominant offer of this group is had a place with mahar caste. The second expansive gathering is of non-Buddhist who did not change over to Buddhism they are Hindu Dalit but rather a Hindu religion is itself not a reason for solidarity among Hindu Dalit castes. So this article is an inquiry into the past to see underlying drivers of disunity, discontinuity and socio-political conduct of Dalits which did not let them politically united and kept far from a political force in Maharashtra. In this article, the major Dalit Castes of Maharashtra Neo-Buddhist or Buddhist or Mahar, Matang and Charmakar or Chambhar has been considered in light of their noticeable vicinity in state Dalit governmental issues.

The last two-three decades have seen numerous researchers both Indian and outside in sociologies especially from political science and humanism making genuine

endeavors to think about the socio-social political parts of the Dalit group , prompting the development of another region Dalit concentrates on. There is copious and subjective work in this made by both Indian and outside researchers Gopal Guru, Anand Teltumbade, Kancha Ilaiah, Raosaheb Kasabe, MSS.Pandian, Sudha Pai, Sukhadev Thorat, Harish Wankhede, Ahire D C, Gail Omvedt, Christophe Jafferlot, Eleanor Zelliot.

Every one of the researchers has made a noteworthy commitment to the Dalit society has uncovered distinctive part of Dalit life. Yet, this writing has not concentrated on one part of the Dalit study in the more noteworthy term that is the fracture of Dalit Castes in itself, particularly, the edge on Buddhism among Dalit which at last hamper their political advancement. Along these lines, I felt that this viewpoint could be a center for this article. I have counted here few writing made by a few researchers on this angle.

‘Matang Samaj: Sthiti aani Gati’ (Marathi), by Arjune, Dr. Dileep, 2006, Aurangabad, attempted to deal with the reasons for the backwardness of Matang castes contrast with ex-untouchable Castes. He examines it in Marxist point of view and gives material records for this, that the compassion little business of Matang group like rope making, crate making did no permitted them to leave the town and separate its ties with other castes on which they were reliant. So they didn't take up arms against the untouchability and abominations made by upper castes on Dalit, likewise did not join to Buddhist as both castes were having struggle commonly with each other⁴⁴.

Beltz, Johannes, in his Ph.D proposal distributed as book ‘Mahar, Buddhist and Dalit’: ‘religious conversion and socio-political emancipation’ (2005), has concentrated on the Mahar castes with its three living characters Mahar as confident castes among low un-untouchable castes, Dalit while managing upper caste and Buddhist as in a transitive stage in her social affirmation. He has managed all part of the life of Buddhist and discloses mental, social, financial and political cooperation with another socio-religious gathering, particularly, concentrating on their connection with other Dalit castes including their disparities, question, strife and politically distinctive conduct. He has given the genuine and common financial and political issue of Buddhist in connection to non-mahar Dalit castes, OBCs and upper castes⁴⁵.

Birmal, Nitin, Ghotale Vivek, 2010, Matadarsangha Dalitanche, Rajkaran Prasthapeeth Jaatinche (Marathi), in ‘parivartanacha vatsaru’, Diwali Vishesank,

Pune. Their article contends through the investigation of 2009 Lok Sabha decision of Maharashtra that till today upper castes delay in tolerating Dalit as their agent. The de-impediment commission enumeration 2001 expanded the saved seats of SC in the state. This change was disillusioning for upper castes since this expansion was at the expense of open seats. So in this disillusioning circumstance, the upper caste deliberately played Hindu Dalit' card against the Neo-Buddhist in Lok Sabha survey with the subjects or promulgation like Jai bhim peksha ram ram bara⁴⁶.

(Ram-Ram is great than welcome Jai-Bhim), menbatti is great than udbatti (Incense is great than light), Nili peksha Gulal bara (Saffron is great than Blue), Mahara peksha Chambhar/Mang/Dhorbara (Charmakar/Matang/Dhor is great than Mahar/Neo-Buddhist). The upper caste took the advantages of stratification among Dalit Castes. As per Nitin Birmal and Vivek Ghotale this is the significant reason that all RPI competitors lost their seats in this decision.

Bhosale B.V., 2006, 'Charmakar in Transition', Nurali Prakashan Company, Mumbai has said the hesitant state of mind of Charmakar while managing with other Dalit castes and used to feel dishonorable to delight their caste character in broad daylight. He has followed the mental and behavioral course of social life while managing other castes bunch like upper Castes, OBCsand Dalits, likewise, their sentiments of political-financial unreliability and detachment from other Dalit castes. Further, he composes that with the changing circumstances and neo-liberal approach Charmakar have breaked up past servitude and being absorbed with cutting edge request, training and spanning up to the hole between Neo-Buddhist and them⁴⁷.

'Shivkal wa Peshavaiteel Maharancha Itihas' (Marathi), by Kathare, 2009, Dr. Anil, (2002), Saguna Prakashan, Pune, has given the records of the social and military status of Mahar in the time of Shivaji, Adilshahi, and Peshwai. Likewise, he has specified the clashing point between the Mahar and Matang on the base of vatan and compassion honor in town framework which given around then to them⁴⁸.

'Jaat wa Maharashtraatil Sattakaran' (Marathi), (1998) Palshikar, Suhas, composes that how the affirmation of Buddhist in society, training, and government area was misused by Shiv Sena to make interruption in non-Buddhist Dalit vote bank and mollified upper caste by controlling militancy of Mahar or neo-Buddhist in socio society. In his another book Shiv Sena Ek Bahumukhi Wagh (Marathi-2006) says Shiv Sena developed with changing circumstances and appropriated the contemporary socio-political conditions for her political reason. The forceful attested of Buddhist

had frustrated numerous different Castes in the state, so Shiv Sena revealed these baffling conditions and played 'Hindu Dalit' card against neo-Buddhist or Mahar in the appointive survey to win held body electorate⁴⁹.

Sakate Mahindra, 2009, 'Matang Samara Amoral Awahane (Marathi), Vicharshalaka', Prof. Nagorao Kumbhar, Year 22nd, June-2008 to July 2009, Latur. In this article writer has given the subtle element record of instruction, financial conditions, He deals with the reasons that why and how Matang stayed in reverse contrast with Buddhist or Mahar. He accuses of the current state of Matang to political delegates of Matang and the frail reaction of Matang group given to Ambedkarite belief system which brought about for the non-affirmation of them in financial and political field⁵⁰.

In his article 'the political and social in Dalit movement' by Wankhede, Harish S, sees the achievement and impediment of two fruitful Dalit development, first is socio social Buddhist development of Maharashtra and BSP's political development in Uttar Pradesh. He contends that the advanced Buddhist character offers socio-political and social poise to change Dalit into cutting edge, popularity based and radical which is not offered by the pitiful, corrupted and bring down castes Hindu personality. Further, he says that Buddhist development of Maharashtra is fruitful on three parameters like social, conservative and fizzled in political stadium⁵¹.

Here the researcher need to say that as Harish Wankhede says that Buddhist development is effective in socio, monetary and social circle yet this achievement is restricted to the Mahar castes just and minors who were non-Mahar before their change. Along these lines, this is not the situation for all Dalit Castes of Maharashtra, particularly, who stayed a long way from Buddhist development. What's more, I think this is the one reason that Buddhist development couldn't succeed in political circle and fizzled in declaring themselves as the genuine beneficiary of Dr. Ambedkarite socio-political legacy.

Harish Wankhede has given a decent and smaller evaluation of the disappointment of Buddhist development as political development. This examination is Buddhist was driven and Buddhist point of view, thus, he doesn't go to the record, reasons and materialistic conditions for the estrangement of non-Mahar Dalit and OBC Castes from Buddhist development. Coordination and crumbling of low Castes in the general public follow ever: Ever, the untouchable Castes and lower castes were submerged with the Hindu social request as serving caste with customary occupation,

convention, standards, standards and idea of sin or bless. The solid Caste Panchayat framework never permitted a person to separate the differentiated castes structure, practices and profession. There were a few religious orders like Buddhism and Charvak in old time-Sufi, Vaishnav, Lingayat, Mahanubhav and Bhakti in the medieval period who attempted to form the social request with nonappearance of castes segregation and chain of importance, however in the genuine sense they were not fruitful, and the essential social request stayed unshaken. With the benefits given by conventional social request to upper castes, they never acted⁵².

The quest for related writing detects a few critical capacities. As per Best J. W. what's more, Kahn J. (2007), edited of related literature is a defrauding of the sub-castes of perceived powers, prove that the researcher is acquainted with what is as of now known what still obscure and the untested matter is. Since successful exploration is based on past information, this study wipes out the duplication of what has been done and gives valuable theories and accommodating recommendations for huge examination⁵³.

In a word, it can be said that the reason for a survey is to examine fundamentally a portion of a distributed collection of learning through summary, characterization and correlation of earlier research thinks about, an audit of writing and hypothetical articles. The present part presents the examination point, introduces a succinct audit of the applicable writing, and furthermore examines the methodological parts of the examination. Castes framework is extraordinary in Indian culture.

The recorded direction, the examples of politico monetary changes experienced amid the post-freedom period and the thesis of various ethnic groups decide the real working of castes relations in a given area. Provincial varieties are perceived regarding working caste relations. Alongside 'Town groups' and Joint Family, caste has frequently been seen as a characterizing highlight of the customary social request of India. It was just in the Hindu religious reasoning that the act of caste was formally supported and social relations as the prominent sociological comprehension of Indian culture goes were composed progressively all over the place in the sub landmass including the Christians, the Muslims, and the Sikh religions. This was accepted to be the situation especially in provincial India where caste separation was seen to be required for the working of the agrarian economy (Jodhka 2002)⁵⁴.

2.3 Conclusion:

The word reservation is known as common in daily life, but a reservation is an unsuitable name. The appropriate word used in the Indian constitution is representation. Reservation is given to individual as a representative of the downtrodden community. And it is clear that reservation not given to anyone in his individual capacity. Those who are getting these reservations are expected to help their communities to come up.

The reservation policy is using as a plan of action to demolish variations or discrimination and act as a helping exercise in the state. In India, many castes of the society were denied the right to property, education, business, and civil rights because of the practice of untouchability in Hindu caste system for a long time. In order to bring them up for the historical denial and have safeguards against untouchability and discrimination, the reservation policy came into existence.

Only the political reservations (seats reserved in state assemblies and central parliament) were to be reserved for 10 years and after every ten years, the policy review was needed to extend for another 10 years. That is why after every 10 years the parliament extends political reservations. The 10 year limit for reservations in education and employment is not mentioned. The compensatory exercise or reservations in educational sectors and in employment are never given a limit as it is given for the political reservations.

There are many people who attempted research on Dalit movements and weaker section in various aspects but the present study is different than the all above work, it gives the researcher to attempt to find 'A study of reservation conflict for sub-categorization among scheduled castes in Andhra Pradesh and Maharashtra'.

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- 3.1 Introduction
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3.1 Introduction:

The review of literature in the previous chapter reveals that a good number of research works has done on various subjects like caste system, Hindu religion and also few studies on reservation policies in political and administrative fields and development programs for the backward castes. But, there are no studies on “A comparative study of reservation conflict for sub-categorization among scheduled castes in Andhra Pradesh and Maharashtra”. Hence, this study is a new attempt, not only to discuss on caste system but also sub-castes and their problems in getting a share of scheduled caste reservations. The review of literature clearly says that there were no earlier studies on the comparative study of the reservation conflict for sub-categorization among scheduled castes in Andhra Pradesh and Maharashtra. That’s why this study is necessary to take up as it would bring the research gap and contributes to the enrichment knowledge.

The present chapter deals with research methodology. In this study, qualitative and **comparative research methodology** used to find the “A study of reservation conflict for sub-categorization among scheduled castes in Andhra Pradesh and Maharashtra”. The comparative research methodology is utilized for this study. The study focused on reservation sub-classification in Indian states of Andhra Pradesh and Maharashtra. The study is limited to only reservation sub-categorization conflict in schedule castes. In this study, the researcher would like to study the demand of separate reservation to Madiga and Matang communities in Andhra Pradesh and Maharashtra. The researcher would like to find out philosophy and background of the demand of sub-classification of reservations among the scheduled castes. In following section the objectives, hypothesis and research questions of the study clearly mentioned for guiding the research work as follows:

3.2 Research Problem:

The present sections deals with the research problem and its formulation. **The research problem of the study is Madiga and its sub-castes in Andhra Pradesh and Matang and its sub-castes in Maharashtra claiming that reservation benefits are utilizing by elite castes in scheduled castes and weaker sub-castes are remaining poor in all aspects after 69 years of independence.** A study of reservation conflict for sub-categorization among scheduled castes in Andhra Pradesh and Maharashtra mainly focussed on reservation sub-classifications issues. The researcher mainly focussed to

analyze government (political parties) role towards to reservation sub-categorization for the deprived classes, to evaluate implementation of present reservation policies for the scheduled castes in grassroots level, to examine why many communities or sub-castes are out of mainstream after implementation of reservation for many years, to study the demand of separate reservations among SC's in Maharashtra and Andhra Pradesh states. In order to find out these objectives the researcher used hypothesis which he explained in later part of this chapter.

In the first chapter researcher clearly brought the attention of how schedule cast people discriminated by Hindu (varna) caste system, what steps taken for their upliftment in British period and Dr.B.R.Ambedkar's role in reservation for weaker sections. And in the same chapter clarifies about reservations for the weaker sections are not reaching to the weakest among weaker and also noticed how only a few elite groups are occupying reservation benefits and some do not know it.

The study relies mainly upon secondary data. Primary data is assembled through fieldwork, interviews, and questionnaire, a comparative methodology which compose like, field work notes and observation procedure for making relevant examinations were used. The secondary data joins basic sources, other than existing works, reports and documents journals appropriated by the caste related subject, and the reports and distinctive records (disseminated and unpublished) that are available with the government sources like reports, records, notices, commission reports etc.

The present study of reservation conflict for sub-categorisation among scheduled castes in Andhra Pradesh and Maharashtra, about unfair utilization of reservation benefits against weaker sub-castes like Matangs in Maharashtra and Madigas in Andhra Pradesh, is clearly visible and dumbfounding reality. In the blink of an eye days this sub-castes are turning out obviously in caste violence as a loss from various perspectives, in this study attempt has been made to consider the Matang and Madiga group which falls under schedule castes. \

3.3 Statement of the Study:

There are 59 scheduled castes in Maharashtra and 61 sub-castes in Andhra Pradesh. Among these castes some sub-castes are out of the mainstream, they are not getting reservation benefits like Madiga in Andhra Pradesh and Matang or Mang in Maharashtra. **The statement of the study is to find out the need of sub-classification of scheduled castes reservations.** In the previous chapter researcher brought in to

consider that there are 61 sub-castes in schedule caste list in Andhra Pradesh and 59 sub-castes in Maharashtra. But very few castes are getting the benefits of reservations and some castes are not getting. The study focussed on the problem of reservation policy issues and challenges among Andhra Pradesh and Maharashtra. The plan of the reservation policies is uncommon advantages to the denied classes in India with its presentation in the late nineteenth century it has contributed much to the upliftment of the denied classes. Nevertheless, a productive assessment of the limits and operations of this structure has for quite a while been past due. It is evident that somewhat number of persons fitting in with variously denied classes have benefitted from the technique of the guarded isolation concerning guideline, work in government workplaces and lawmaking bodies. These persons get an opportunity to have more benefits and probably better economic positions, than the persons of other sub-castes in scheduled castes. Recollecting the previously stated points of view the present study intends to perceive the issue of reservation conflict among the scheduled castes for reservation sub-categorization between Andhra Pradesh and Maharashtra.

3.4 The purpose of the Study:

The purpose of the study is to find out why reservation policies are not reaching to all scheduled castes and why only a few sub-castes are grabbing opportunities. And also the researcher would like to find out or the research purpose is to analyze government (or political parties) role towards reservation sub-classification making for the deprived classes, to evaluate implementation of present reservation policies for weaker sections in grassroots level, to examine why many communities are out of the mainstream after reservation, to study the demand of sub-classifications of reservations among SC's in Maharashtra and Andhra Pradesh states and to take brief revive of the government role on sub-classification of SC's reservations.

As showed by Collins dictionary the word reservation policies are the thing that you have to perform. Additionally, the assessment having a particular point and of being made plans to perform it, if it is so the inspiration driving this study is taking a note about of reservation conflict among scheduled castes in A.P and M.H states and drawing realities which will help to the people who attracted critical work and also to the policies makers. These results can be useful for the policy makers through revealing the facts constantly there will need to make new methodologies which can

accomplish authentic target groups. This study can be useful to apply another part of the country and the same investigation can be associated with the private sector. This study wants to survey with comparative methodologies regarding find out challenges and issues of scheduled castes reservations sub-classifications in A.P and M.H.

The unequal sharing between various sub-castes of scheduled castes, a couple of castes benefitted more while others, who were extraordinarily debilitated, could scarcely advantage. The sensible consequence of such discrimination had been a redirection of variations show not only in the Hindu society even inside weaker castes and. While this methodology presentation is not bewildering, as it happens in the greater setting of class society, it has exhibited particularly ruinous to the tremendous mass of weaker section that benefitted least.

3.5 The scope of the study:

The scope of the study focused on issues of reservation conflict among scheduled castes and the political, economical, educational and social benefits, issues and challenges of reservation sub-classification conflict in Andhra Pradesh and Maharashtra. A study of reservation conflict and conditions of weakest among weaker sections is a part of this study. To wrap things up this study is related to reservations of scheduled castes and the need for classification of reservation.

3.6 The significance of the study:

There are a number of studies on the weaker classes in India. Nevertheless, there is furthermore a more broad degree for the study of the issues like exhaustive systems, guarded isolation, and Social value. Still, there are some weaker castes that up 'til now doing combating and starving for the social value and reservation preferences. However, there are not a lot of studies on weakest denied class like Mang, matang, madiga, Bhangi etc. Likewise, most of the studies rely on single or two variables like caste or class. In India, reservations are seen as a fundamental instrument for influencing economically related change, notwithstanding the way that weaker castes identity relies upon their untouchable custom status, their social issue has been terrible destitution. The present methodology has not made an adequate acquisition for the denied classes' financial movement as has been starting now noted. Further, the general and legal structures of reservations are very far for few castes like Madiga and Mang that is the reason of the currently denied class in dilemma.

Reservation policies are acquirments favouring denied classes are confined more particularly and yielded better result in the economic employment related, This arrangement of reservations in class positions while obviously filled the need of ensuring the region of weaker zones in world class structure and thereby moderate their affirmation it had the malevolent effect of legitimizing the low broad power structure.

The compelled few among denied classes who were enlisted in top positions, energetically or unwillingly, have been able to be bound together with the establishment. This was either because of their formal part driving forces or as an after effect of survivalist faculties of ensuring their positions. In either case, the methodology has successfully calmed the diverse fragments of denied classes even while not doing much for their masses.

The study is significant as it deals with scheduled caste reservations. The study is important in terms of sub-castes upliftment or finding of their need of reservation sub- categorization. And the present study deal with the social, economical, educational, and political conditions of scheduled castes in Andhra Pradesh and Maharashtra which gives more significance to the present study.

3.7 Objectives:

The main objectives of this research are:

1. To analysis the socio-economic conditions and demographic changes of the selected sub-castes in Andhra Pradesh and Maharashtra.
2. To evaluate implementation of present reservation policies for weaker sections at grassroots level,
3. To examine why many communities are out of mainstream after reservation,
4. To study the demand of separate reservations among SCs in Maharashtra and Andhra Pradesh states,
5. To take a brief review of the government role on sub-classification of SC's reservations.

3.8 Hypothesis:

This study was based on the following hypothesis:

1. There is big gap or variation (in terms of socio-economic conditions and demographic changes) between sub-castes among the scheduled castes.

2. The implementations of reservation policies at the grassroots level are passive and some of the weaker groups are not aware of those policies.
3. There is an emergency, to take a look at the need for reservation segregation in selected states.
4. There is no correlation of reservation policies segregation among weaker sections. (There is disproportionate of sharing of reservation policies among weaker sections.)
5. The government's role on reservation policies for weaker sections is passive rather than active in selected states.

3.9 Research Questions:

1. Is socio-economic and demographic conditions are same between sub-castes in scheduled caste of Andhra Pradesh and Maharashtra?
2. Are present reservations policies are reaching to target groups (all sub-castes)?
3. What are the challenges before implementation of reservation policies?
4. Which problems are faced by the sub-castes on the distribution of reservation policies in the selected states?
5. What kind of action has been taken by the government (or political parties) towards segregation of reservation?

3.10 Variables of the Study: (Discrimination, Social conditions, economical conditions, reservation benefits, religious change, political conditions, Income, caste, occupation)

A variable is defined as anything that has the amount or best that varies. The dependent variable is the variable a researcher is interested in. An independent variable is a variable believed to affect the dependent variable. Confounding variables are described as interference because of every other variable. In the present research dependent, variables are reservation policies. And independent variables are various benefits like scholarships, various opportunities in different aspects. In this research confounding, variables are movements which take place because of policies. In the present study of the reservation conflict among the scheduled castes in India with special reference to Andhra Pradesh and Maharashtra, one of the essential variables is reservations. Policies in India is limitless, this component also one variable in this study the reason is it can change in condition. Grants are also one variable in this

study. Benefits of the political, economic, and social condition also consider as one variable.

3.11 Source of Data: (There are two principle sources 1.primary and 2.secondary)

Primary data in this study like interviews and field work which will be more vital in bringing facts in selected states. The most basic data for the relative study is secondary information. For this study, the researcher used Telugu, Hindi and English books, newspapers, media and reports of various commissions on reservation approaches are the key wellsprings of secondary data. Moreover, the researcher has relied on the information of various libraries to look for related data with the objective of study.

The information required for this study is gathered and analyzed by comparative research methodology, between A.P and M.H states making an examination with accessible information and reaching inferences. Alongside this information survey, interviews, and field notes which managed by the researcher is included.

Data in regards to the study of reservation conflict among the scheduled castes in Andhra Pradesh and Maharashtra is not accessible on the grounds that such sort of association or organization which can keep up overall data of various castes populations is not found in India. There is no component which can keep up data with respect to the financial status of weaker sections in India. So to get more information related to castes in terms of financial, social, political and developmental conditions of Madiga, Matang, and Mala, Mahar sub-castes there are different sources, for example, books, commission reports, government reports, and media clippings/cuttings etc.

The real facts about the Madigas and Matangs castes reports in census has not up to mark. And the real facts need to bring through special commissions in various parts of Andhra Pradesh and Maharashtra. After gathering secondary data the researcher has visited various social meetings and mobilization programmes and had perception as case study to confirm the circumstance, the researcher has chosen a portion of the cases which were illustrative of the specific local representative. This has empowered the researcher to consider the financial and social status of affected group individuals in Andhra Pradesh and Maharashtra.

3.12 Delimitations of the study:

The reservation policy in India is a vast study. There are so many policies which government is implementing for the development of weaker sections, it makes this study to have some delimitations to the study are stated as follows:

- a) The study is delimited to scheduled castes reservation policy and sub-categorization.
- b) The study is delimited to selected two states only (Andhra Pradesh and Maharashtra)
- c) The study is delimited to major scheduled castes only. (Madiga, Mala, and Mahar, Mang)
- d) The present study is delimited to a period of 1980 to present conditions regarding issues and challenges of reservation sub- classifications.
- e) The study of research work started before the separation of Telangana state. The data will consider both states Andhra Pradesh and Telangana as one and referred as Andhra Pradesh.

3.13 Sampling design:

The section of this study describes sampling method. Out of population how the researcher made sampling is the core part of the study. The study of the reservation sub-classification among the scheduled castes in India are an endless study zone, yet the researcher delimited the study to the two states (Andhra Pradesh and Maharashtra). A comparative method permits the researcher, gathering information among selected communities and contrasting, examining them. In the meantime researcher conducted interviews and used questionnaire among selected people for important data, it brought out the accurate consequence of exploration.

The researcher personally gathered 400 questionnaire and interviews in order to get accuracy information from the present situation. From the Maharashtra state 200 questionnaire and interviews and from the Andhra Pradesh state 200 questionnaire and interviews conducted by purposive sampling method due to a big quantity of population and less proportionate. But out of 400 sample, equal proportions of questionnaire and interviews conducted like 200 Madigas, Malas and 200 Mahars, Matans. The subject of this study core part discusses sub-classification of reservation policies in India, however out of this population researcher focused on two major castes Mala and Madiga from Andhra Pradesh and Mahar and Matan from

Maharashtra state as it is delimitation of the present study. Along with secondary data the researcher conducted, interviews, questionnaire and case studies with a specific end goal to cross check the information which was assembled.

3.14 The period of study and the area selected:

Basically, the reservation sub-categorization movement started in Andhra Pradesh near in the year of 1980 but, the exposure of demand of sub-classification took place from 1990 in Andhra Pradesh and Maharashtra. The present study brought basic information of census or reservation related issues and challenges from 1980. The study area is Maharashtra and Andhra Pradesh. Particularly the present study focussed on reservation sub-classifications Science there is near 60 sub-castes in schedule caste. The researcher focussed on Mala madig in Andhra Pradesh and Mahar Matang in Maharashtra.

3.15 Data analysis and interpretation:

Science the present study is using the comparative method the researcher used secondary data to compare and analyse. To conform the result, the researcher has tested with 400 interviews by purposive sampling. The primary data was analysing with the help of SPSS software and find out the result to support the secondary data for making this study qualitative. The data analysis is very important for drawing conclusions or testing the hypothesis. To compare precisely the attributes of Matang and Mahar group in Maharashtra with Mala and Madiga group in Andhra Pradesh, the researcher has utilized triangle analysis strategy as a part of which the researcher has utilized analysis methods or data effectively accessible to confirm the basic assessment of the circumstance of the sample. The important conclusions are made in view of the recorded and current status of Matang group in Maharashtra, a Madiga group in Andhra Pradesh.

After the triangulation of the information to wrap things up, conclusions and recommendations made along with scope of the further study.

3.16 Researcher as a part of the community:

Mahatma Phule comprehended the troubles of untouchables, Ambedkar conveyed it quite and the Nigro's voiced out their own particular sufferings which were general all around. Women imparted their own particular sufferings. These are the overall public who were the insiders of their own existence. The researcher himself being scheduled caste; his knowledge about his own sub-castes is more

pragmatic and genuine. The researcher himself has a spot with the weaker community which makes him nearer to the subject he oversees. This can help him for an all around an examination of the gathering. He has picked the comparative study of Madiga, Mala and Mahar, Matang castes' for his study with a slant that he can offer value to the subject. This sociological study takes after the past, present and the consequent destiny of the selected groups.

The researcher has selected Maharashtra and Andhra Pradesh states for his field work. The present study is an exploratory study completed with the help of comparative method. Beside this, field work and questionnaire strategy have similarly been used. Discretionary sources, for instance, books, appropriated and unpublished research works, newspapers, Magazines, reports from central and state similarly have been gathered. Basically, this study may be liable to be the first of its kind that has grasped for the Andhra Pradesh and Maharashtra states for the wide examination of the Madiga and Matang sub-castes.

The Madiga and Matangs are untouchable castes from Andhra Pradesh and Maharashtra. Nevertheless, these are by all record by all account, not the only Dalit communities, there are hundreds and countless Dalit communities in India and possibly the Madiga and Matang communities continue being the most disregarded one among each one of them. Untouchable castes are spread all over India. They possess in numerous parts of the world. There are slaves among the Romans, slaves among the Spartans, laborers among the British primitive experts, Negros in America, Jews in Germany and untouchables among the Hindus. The yearning was that the study would yield beneficial information about Malas, Madigas, and Matang, Mahars on reservation conflict. This would contribute the updated information for the developmental tasks especially weaker sections among the scheduled castes.

3.17 Chapter Scheme:

Chapter scheme clarifies briefly what work is done in each chapter. The present study has seven chapters which deal with the reservation conflict for sub-categorization among scheduled castes in Andhra Pradesh and Maharashtra. The delimitation of the study makes particular because of the broadness of reservation policies. So the study delimited to reservation sub-classification issue and its challenges. Each chapter work described as follows:

3.17.1 Chapter one: Introduction

In the first chapter the researcher described the introduction of the present study. The researcher's way of introducing topic is really thoughtful. In a broad way, he introduced the caste system in India, reservation policy in pre-Independence and post-Independence: a short introduction about Andhra Pradesh and Maharashtra. Then he narrowed chapter by introducing Mala, Madiga, Mathang, and Mahar castes Sanskrit roots, post conditions, culture, and subdivisions. In last part of this chapter he introduced Mala madiga conflict. In this chapter, he mentioned about the origin of the caste system and four kinds of Varnas how it came into existence also included. He pointed out Ambedkar's writings which are talking about the caste system. That is in the begging there are only three varnas in Vedas but after the fourth one included. Due to fear of their prestigious life Brahmins did this amendment to Vedas was Ambedkar's argue. In reservation policy, he discussed Improvement of reservations in pre- independence time and post-independence time. However, he stressed that the Scheduled caste people are indebted to Dr.B.R.Ambedker for his endless work on reservation policy. As it goes on about movements for sub-categorizations among the Andhra Pradesh and Maharashtra, the need of sub-categorization and demand of sub-categorization explained in detailed. In the last section of this chapter the researcher has explained conclusion in detailed in simple language. Through the tables, the researcher clearly explained the population of Mala, Madigas and Mahar , Matang communities with their sub-castes in area vise also enriched work.

3.17.2 Chapter two: Review of literature

The second chapter deals with the review of the literature. In this chapter the researcher reviewed sufficient work which is related to present study. Information related to research gathered from books, unpublished papers, magazines, articles, newspapers. In the last part of this chapter is important as it described how present study is different than the other study. Science it is first attempt to find out the reservation conflict for sub-categorization among scheduled castes in Andhra Pradesh and Maharashtra it show the need of this research work and in this context it is contemporary relevance.

3.17.3 Chapter three: Research methodology

The third chapter contains research methodology. In this chapter, the researcher explained delimitations of the study. Basically, the research supposed to deal with all 60 scheduled castes in Andhra Pradesh and Maharashtra, but in this chapter researcher fixed the limits to Mala, Madiga, and Mahar, Matang castes. This chapter also dealt with research procedure like introduction, statement of the study, purpose of the study, scope of the study, significance of the study, research questions, objectives, hypothesis, variables of the study, source of data, limitations of the study, delimitations of the study, sampling design, the period of study and the area selected, data analysis and interpretation, Researcher as a part of community, and conclusion In this chapter methods of data collection, selection of respondents, and analysis of data. End of this chapter his plan of chapter scheme is very transparency.

3.17.4 Chapter four: Profile of Mala, Madiga, and Mahar, Matang in Andhra Pradesh and Maharashtra.

The fourth chapter contains philosophy behind reservation conflict for sub-categorization among scheduled castes. This chapter focused on the Profile of Mala, Madiga, and Mahar, Matang in Andhra Pradesh and Maharashtra. Before that researcher has given in details about the origin, the formation, and rise of schedule caste reservations issue. The researcher presentation of data regarding selected castes and their past and present conditions in tables and graphs for easy understanding.

The researcher presented data in a systematic way in fourth chapter as it continued flow of understanding as follows: part-A (schedule castes communities in Andhra Pradesh), population, sex ratio, proficiency and education, social conditions, arrangement of jogini (devadasi) or matangi, financial status of scheduled castes, castes related culture, income, part-B (schedule castes communities in Maharashtra), as indicated by census of India 200, populace size and distribution, sex ratio, proficiency and instructive level, financial action work participation rate (wpr), classification of workers, marital status, religion, places, instructive status of matangs, part of social reformers, status of schedule ranks after independence , matangs , the origin of word Matang, the meaning of word Mang, matang, source of matang, the inception of matangs race, who are the chandals , Mahars, religion, philosophy, part of political castes, Indian national freedom struggle, the part of neo-Buddhist development, the part of state and conclusion.

3.17.5 Chapter Five: Reservation conflict among scheduled castes

The fifth chapter deals with the issues and challenges of reservation conflict for sub-categorization among the scheduled castes in Andhra Pradesh and Maharashtra states. In this chapter the researcher focussed his attention to particularly schedule castes reservations conflict and problem of sharing. The researcher presented issues of schedule castes regarding reservation sub-classification in selected states are as follows; introduction, the harijan elites, intro Dalit rivalry, false caste certification, the political parties and its changing ideology, development and atrocities, scheduled castes struggle and hurdles in their socio-economic development in Maharashtra, occupation of sc's in Maharashtra, hierarchies among scheduled castes, caste atrocities against Dalits, movements of lower castes against caste system and discrimination, conversion of mahar to Buddhist, and conclusion

3.17.6 Chapter six: Analysis and Interpretation of data

In the sixth chapter, the researcher drew his attention to analyzing and interpretation of data which are gathered by observations interviews, through a questionnaire, and secondary data. In this chapter the researcher brought sufficient knowledge to get more information for data triangulation. The sixth chapter actual framework is as follows: Introduction, profile of the respondents, classification of the respondents by sex, the classification of the respondents by age group, education, respondent's knowledge about the reservation conflict, respondent's opinion on reservation conflict, description of the study, interpretation of data, and conclusions.

3.17.7 Chapter seven: Conclusions, Findings, and Suggestions

The seventh and last chapter deal with findings, conclusion, findings and suggestion. In this chapter the researcher has rightly pointed out various facts of the reservations sub-categorization and its issues and challenges in Andhra Pradesh and Maharashtra. In this chapter, the researcher made an attempt to give an overall view of all chapters. The researcher has given valuable suggestions which are very important. The researcher has taken great efforts to present the Findings. The researcher has included the rich bibliography for ready reference. And also the researcher tried to incorporate some pie charts and diagrams, tables for better presentation of data.

3.18 Conceptual Background:

In the political science and public administration subject, the well-known chapter is Karal Marks who is talking about workers labour and their hard work stolen by the elite groups in the form of benefits. But in reality the benefits of the company needs to share by the both workers and owners. In this present research the reservation benefits are not sharing by the all 61 sub-castes only few elite sub-castes are utilising reservation benefits, in public administration subject the J.S.Mill, Jermy Bentham talks about more happy to the more people and minority priority which the present research also deals with same objective. Further John Rawl's distributive justices also related to present research topic. The benefits or power needs to distribute among the all scheduled caste.

3.19 Conclusion:

In this chapter the researcher explained research methodology as follows: comparative research methodology has been used for this research, secondary data is the major source for comparison, even though secondary data is primary to make study qualitative the researcher gathered sample of 400 selected on purposive sampling method, two hundred from Maharashtra and two hundred from Andhra Pradesh states. Along with questionnaire researcher conducted interviews and field work for making research qualitative. Both secondary data and primary data collected and it analyzed in the sixth chapter with the help of SPSS software. The researcher has given little delimitation for expressing boundaries of this study. In the last part of this section, the researcher has given a clear view on chapter scheme.

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4.1 Introduction

4.2 Part A (Scheduled castes communities in Andhra Pradesh)

- 4.2.1 Population
- 4.2.2 Sex ratio
- 4.2.3 Literature and education
- 4.2.4 Social conditions
- 4.2.5 The system of Jogini (devadasi) or Matangi
- 4.2.6 Financial status of Scheduled Castes
- 4.2.7 Castes and its related culture
- 4.2.8 Income

4.3 Part B (Scheduled castes Communities in Maharashtra)

- 4.3.1 As indicated by census of India 2001
- 4.3.2 Population size and distribution
- 4.3.3 Sex ratio
- 4.3.4 Literature and educational level
- 4.3.5 Financial action work participation rate (WPR)
- 4.3.6 Classification of workers
- 4.3.7 Marital status
- 4.3.8 Religion
- 4.3.9 Places
- 4.3.10 Educational status of Matangs
- 4.3.11 Part of social reformers
- 4.3.12 Status of schedule castes after independence
- 4.3.13 Matangs
 - 4.3.13.1 The origin of word Matang
 - 4.3.13.2 The meaning of word Matang, Matang
 - 4.3.13.3 Source of Matang
 - 4.3.13.4 The inception of Matangs race
 - 4.3.13.5 Who are the Chandals
- 4.3.14 Mahars
 - 4.3.14.1 Religion
 - 4.3.14.2 Philosophy
 - 4.3.14.3 political status
 - 4.3.14.4 Indian National Freedom struggle
 - 4.3.14.5 The part of neo-Buddhist development
 - 4.3.14.6 The part of state

4.4 Conclusion

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4.1 Introduction:

In this section, the researcher would like to present a profile of selected sample castes among 61 scheduled castes. As this study focused on Mala, Madiga, Mahar, and Matang castes it is necessary to know their economical, political, social, and educational backgrounds. The reason for reservation conflict for sub-categorization among scheduled castes in Andhra Pradesh and Maharashtra has linked with their profiles it makes the researcher to give brief information in this section.

In this present study, the data collection started from 2012 as researcher gathered data before the bifurcation of Andhra Pradesh state in two states called Telangana and Andhra Pradesh, that why the data is considered for combined state. This chapter divided into two parts, first part explains about Mala and Madiga castes profiles and second part explains about Mahar and Matang profiles. So that conditions of these castes will be understood by readers which will be needed for further evaluation.

4.2 Part A (Schedule cost communities in Andhra Pradesh)

The total people of Andhra Pradesh, as indicated by the 2001 census are 7.60 percentages, out of this people, 1.23 percentages are fitting in with scheduled castes. The scheduled castes people constitute 7.4 percentage of the country's population. The scheduled castes and scheduled tribes demand (Amendment) Act 1976 has announced 59 scheduled castes in Andhra Pradesh and present sub-castes are 61¹.

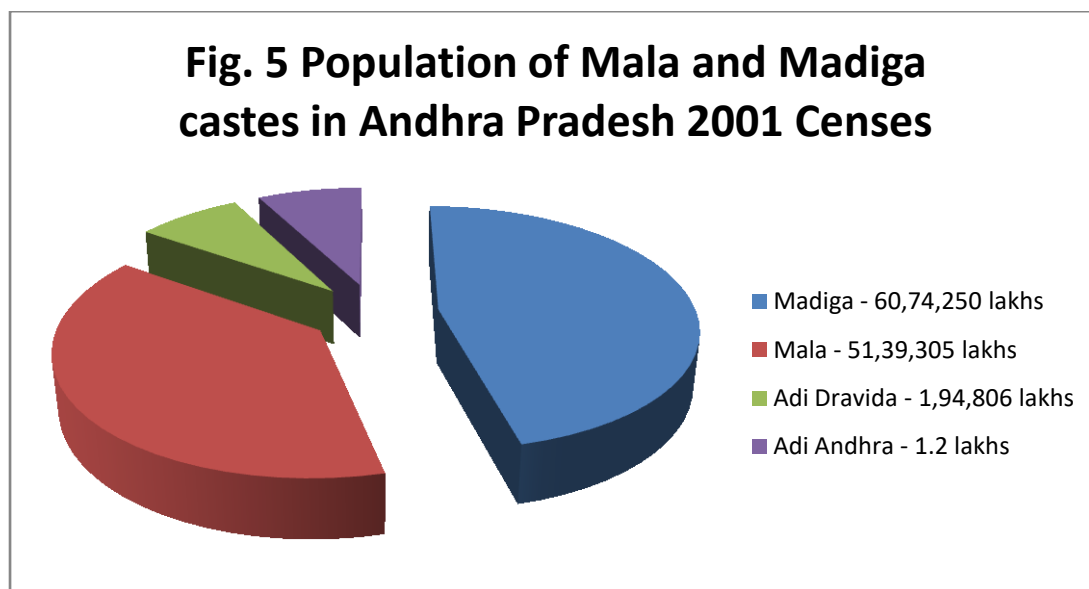
The improvement rate of scheduled castes people in the decade 1991 to 2001 at 16.5 percentages has been higher of stood out from the general advancement rate of the State people (14.6 percentages) as a rule. Among them, Mala scheduled castes have recorded most critical advancement rate of 29.7 percentages followed by Madiga 25.5 percentages. The Adi Dravida have in like manner recorded a low improvement rate of 4 percentage on account of the ethnic prejudice, it is likely that different Adi Andhra and Adi- Dravida have reported themselves as Mala and in addition Madiga².

4.2.1 Population:

Madigas are numerically the highest scheduled castes with a people of 60, 74,250 lakhs constituting of the State scheduled castes people. They are followed by Mala having a people of 51, 39,305, lakhs Adi, Dravida with a people of 1, 94,806 lakhs and Adi Andhra 1.2 lakhs. As indicated by 2001 census 82.5 percentages of SC's are living in the urban area of the State. Among the numerically major scheduled castes, Adi Dravida

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has the highest 88.7 percentage of Nation population, trailed by Madiga 85.1 percentage, Mala 81.9 percentage, and Adi Andhra 76.8 percentage. Among the Districts, Nellore has the most amazing 22 percentage of scheduled castes people; Visakhapatnam has the slightest 7.6 percentage³.



4.2.2 Sex ratio:

The general sex ratio of the Scheduled Caste people of Andhra Pradesh is 981 females for every 1000 people which are higher than 978 for Scheduled Caste people of the State in 2001. The Scheduled Caste people in Andhra Pradesh according to 2001 census is 123.39 lakhs. Out of 123.39 lakhs of the Scheduled Caste people, 102.19 lakhs live in commonplace districts constituting 82.82 percentages of the total Scheduled Caste people of the State and the staying 21.20 lakhs (17.18 percentages) are in urban territory⁴.

The movement of the sub-scheduled caste people to urban extents, of the state, of 2001, demonstrates, the pervasiveness of Mala Caste (43.77 percentage), Madiga Caste 42.58 percentage Adi Andhra 1.56 percentage Mala Sale 0.53 percentage and the only scheduled caste in these four social occasions comes to 88.44 percentage of the total scheduled castes people to the State. The rate flow of Scheduled Caste people to urban zones of the State from 1991 to 2001 measurements in rate is showed up in table 12.

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Table 12

Percentage distribution of the Scheduled Caste community by castes wise during in 1991 and 2001 census in rural and urban areas of Andhra Pradesh.

S. No.	Name of the Schedule Caste	1991 census		Total %	2001 census		Total percentages
		Rural	Urban		Rural	Urban	
1.	Adi Andhra	85.75	14.25	100%	76.77	23.23	100%
2.	Madiga	85.00	15.00	100%	85.14	14.86	100%
3.	Mala	80.59	19.41	100%	81.94	18.06	100%
4.	MalaorSali Netkani	93.94	6.06	100%	90.26	9.74	100%
5.	Others	76.44	23.56	100%	75.93	24.07	100%
6.	Un specified	75.75	24.25	100%	49.55	50.45	100%

Source: census of 1991 and 2001

The essential sub-castes are showed up in the above table as indicated by 1991 enrollment through the subject of the study relates to Madiga to differentiate the same and that of Mala. Therefore the depiction is required on the Madiga and Mala Castes just and the Adi Andhra is furthermore having a spot with Madiga. It is watched that Adi Andhra has a most critical spot in nation districts with 85.75 percentage whereas Madiga claims second place with 85.00 percentage as against the Mala Caste with 80.59 percentage in a third place. As to range, the Mala Caste stands first with 19.41 percents against the Madiga Caste with 15 percentage ensuring second places and Adi Andhra Caste with 14.25 percentages in third place as indicated by 1991 census.

This shows Mala Caste has extended widely higher than Madiga Caste and Adi Andhra Caste. As per the 2001 insights, there is development in Madiga Caste with 85.14 percentages in the nation with the lead position, Mala Caste with 81.94 percentage ensuring second place and Adi Andhra Caste 76.77 percentage in third place. As to urban people Adi Andhra Caste stands first with 23.23 percentages, Mala Caste stands second with 18.06 percentages and Madigas Caste goes to a third place with 14.86 percentages. This reveals that the Madigas are poor since Nation people are in progressive and Malas are made consequent to their rural people is less as per 2001 census.

4.2.3 Literature and education:

Capability and skills are two key markers of the level of change achieved by a social occasion. The capability results in care other than adding to the general change of

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wellbeing, cleanliness, and other social conditions. Among the major Scheduled Castes, Adi Andhra has been represented the most educational profile rate of 69.6 percentage took after by Adi Dravida (65.4 percent) and Mala (60 percentage). More than half of Madigas are incompetent individuals with literature rate of 47.5 percentages. The female literature rate of 43.3 percentage Scheduled Caste people is lower stood out from the total female of the State 50.44 percentage and also their male accomplices 63.5 percentages and 36.9 percentages have been recorded among Adi Andhra and Madiga⁵.

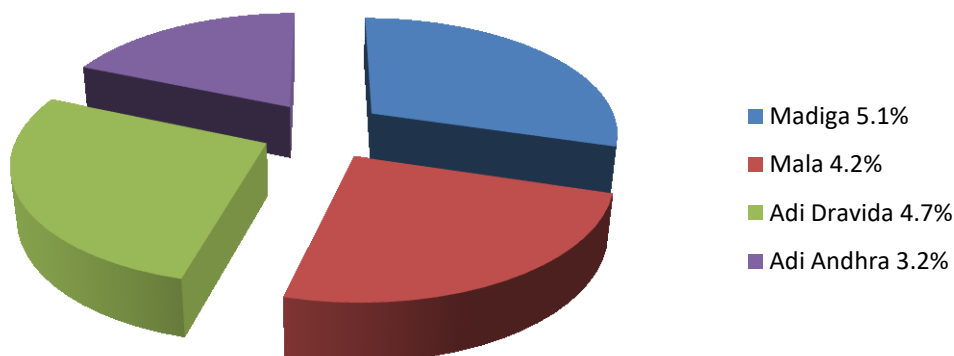
Table: 13

Table showing the details of the level of education among the major Scheduled Castes in Andhra Pradesh 1991 census.

S. No.	Name of the sub Caste	Literate level without education	Below primary	Primary	Middle	Metric or secondary higher secondary	Technical non technical diploma	Graduate and above
1.	All Castes	4.6	30.3	32.0	10.6	17.8	1.0	3.7
2.		5.1	34.3	31.7	9.8	15.7	0.7	2.7
3.	Madiga	4.2	26.9	32.2	11.3	19.6	1.2	4.6
4.	Mala	4.7	24.6	37.3	12.7	17.5	0.8	2.4
5.	Adi dravida Adi Andhra	3.2	25.0	32.2	11.9	19.9	1.5	6.3

Source: census 2001

Fig. 6 Literate level without education in 1991 Census



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From the above table no.13, it is seen that the Madiga Caste have capable without the level of direction at 5.1 percentage at most literature rate when appeared differently in relation to various Castes. In the event that there ought to be an event of graduate or more Madigas claim only 2.7 rates when the compound to Mala with 4.6 percentages similarly reveals that the Madigas are undeveloped at the diverse levels of preparing. The informative levels moreover show that the dropout is clear after the key levels and again after Metric or Secondary levels.

4.2.4 Social conditions:

Comparing with Mala caste people Madiga and other sub-castes people are poor in Andhra Pradesh. At the same time in Maharashtra, Mahar people are more advanced than the Matang caste people as researcher noticed in field work. The Scheduled Castes are treated as untouchables and they are generally required to possess a division from the village or in the edges of the village. In the traditional Hindu society, there were legal and custom approvals which kept the lower castes from implying the way and lifestyles of the upper castes. There are certain segments in the lifestyles of Madigas which are perhaps situated even lower in the traditional Hindu arrangement of characteristics. In any given region, the societal position of castes is solidly related to the dietary affinities for its people. Generally, Madigas eat meat and additionally particular sorts of the meet which are held to be unclean⁶.

4.2.5 The system of Jogini (devadasi) or Matangi:

The plan of Jogini called devadasi or matangi system seen much dominating in the Madiga Scheduled Caste. It is assessed that 20 percentages of the scheduled castes are incorporated into this system of joginis (Matangi or Basavi) in rural SCs from Madigas. The body of the jogini is to douse the sexual pleasures of the upper castes people. The Madiga scheduled castes people make their female adolescents before or resulting to fulfilling the time of youthfulness to the goddess Sri Ellamma or Sri Peddamma at the season of performing town festivities called Sri Ellamma or Sri Peddamma Jathra. In the limit, goats or the buffalo are surrendered to the goddess and the female young women will be asked for that usage turmeric powder, white sari, yellow coat (Ravika), leg wrist knickknack and rings to the leg finger called Kalimettalu and in the wake of dressing, the young woman will be handled parade in the avenues to take her to the goddess with drums pounding⁷.

In the wake of surrendering the animals, the town head specifically Grama Pedda will be asked for that join Thali Bottu to the Jogini. These joginis will be asked for that

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move before the parade while taking the dead arrays of the upper Caste to the burial ground for a forsaken fulfillment with which they should be satisfied. To diminish this sort of remorseless anathema, the Government of Andhra Pradesh figured an Act in the midst of 1988. In case anybody mishandles this Act, he will be sentenced for a period of 3 years imprisonment⁸.

4.2.6 Castes and its related culture:

In Indian rural culture, occupations are so unbendingly organized that there is an immediate connection between the castes related example and the social structure. Occupations of the rural people are for the most part characterized into customary or Nonconventional occupations. Customary occupations are connected with caste chain of command. The word related example of scheduled castes in the past days was additionally extremely unbending and for the most part relied upon the societal position of the group to which the group had a place.

In Andhra Pradesh, Malas considered as higher in social aspects than Madigas. Customarily they have been consigned by the Hindu group to such unclean occupations as grave burrowing, stunt devils extra. Madigas coming next in the scheduled castes chain of command were seen in as shoemakers, scroungers, work area inners, corpse removers etc. In any case, the 1981 Census of Andhra Pradesh demonstrated that the larger part of scheduled castes are locked in as farming workers, while those in customary occupations constituted just a minority bunch, Strong desires among scheduled castes to ascend higher in the word related pecking order was obvious. Accordingly scheduled castes are found to float away from conventional occupations highlights such vertical word related portability over eras. In view of the data got from 20,000 scheduled castes candidates for administrative posts in a nationalized bank, the researcher watched between generational word related versatility from customary employments to semi-conventional to cushy occupations⁹.

The grandparents of these candidates were accounted for to be unskilled, occupied with conventional occupations with exceptionally poor financial levels. The fathers were semiliterate, occupied with semi-customary occupations and gifted workers. The respondents themselves with educational levels as high as secondary school and all the more so yearning for an administrative post itself demonstrated a positive advancement in the social stadium. The movement from customary occupations was plainly obvious.

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4.2.7 The financial status of Scheduled Castes:

Economic status is one of the significant determinants of the financial level of people. At the point when the pay is more it is conceivable to buy better sustenance and along these lines enhance dietary status. The economical level of scheduled castes families has been looked into in these aspects. In Orissa, most Harijans had wages as low as Rs.200 or per family every month in the eighties and it contrasts in the pay of Malas and Madigas of Chittoor District. While a high rate of 32.7 Malas had a yearly salary between Rs.4000 to 6000, 42.7 percentages of Madigas had Rs.2000 to Rs.4000. At the more elevated amounts of income, it was Malas who were more in numbers than Madigas¹⁰.

Table 14

The Annual income and Percentage Distribution of A.P Scheduled Castes

<u>Annual Income (in Rs.)</u>	<u>Malas</u>	<u>Madigas</u>
2,000	9.1% (10)	9.3% (7)
2,001 – 4000	17.3% (19)	42.7% (32)
4,001 – 6000	32.7% (36)	22.7% (17)
6,001 – 8000	15.5% (17)	10.7% (17)
8,000 - 10,000	16.4% (18)	9.3% (7)
Above 10,000	9.1% (10)	5.3% (4)
Total:	100.0 (110)	100.0 (75)

Source: Kanthamani (1982)

The study extends a superior financial level for Malas contrasted with that of Madigas. The investigation of Rathnaiah (1987) in Chittoor District demonstrated that 70 percentage Malas had pay extending in the middle of Rs.500 and 3000 per annum per family. While 30 percentages had paid between Rs.3000 and Rs.15, 000 as these figures spoke to family income; the salary would be much beneath the neediness line.

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The educational accomplishment in scheduled castes has changed considerably as a result of the different authority and nonofficial measures. A few of them achieved high levels of educational. Be that as it may, these high levels appeared to be more amassed in the standout group which is Malas. While in every single other caste of scheduled castes in Andhra Pradesh, the level accomplished is altogether low. This has demonstrated an awesome effect on the work related, land property and wage of the families. The castes related jobs of scheduled castes were likewise during the time spent change. Conventional control of scheduled castes which contained them in their low status has just about vanished, however in a few sections of the nation and in the Andhra Pradesh state they are still in presence. Be that as it may, those included in such occupations were regarding it as an optional one.

Conventional occupations are for the most part connected with uneducated people. Occupations of the higher societal position are generally connected with the accomplished more youthful era. The way that Malas in Andhra Pradesh are more taught, interprets into better-paid occupations for them. The number of Malas ascending to the framework of I.A.S., I.P.S., and unified administrations was more than different groups. When all is said in done, the All India SC information showed that SCs in I.A.S. and I.P.S. framework ascended from 25 in 1954 to 670 in 1984. In this way, the monetary states of SCs are additionally evolving¹¹.

In any case, today the dissemination of a few lakhs sections of land under Bhoodan and Gramdan empowered a significant number of these scheduled castes to have arrived and gotten to be cultivators. Almost three-fourths of the scheduled castes families today own property. In any case, the uneconomical size of the area possessed by a few has made a hefty portion of them to either leave the area as neglected uncultivated land or exchange their privilege of property to others for financial contemplations. Indeed, even here the bigger measured area holding ranchers are accounted for to be more in the Mala group than in alternate subjects including Madigas.

The income of more than two third of the aggregate scheduled castes is accounted for to be beneath the poverty line. Just those with higher educational levels have higher salaries. Here again, Malas lead the pack over Madigas and other SC groups.

Along these lines, in all circles of financial advancement be it in economic wellbeing, training, lodging, occupations, salary or land possessions, scheduled castes have indicated change however not at an attractive pace. The rate of change is not proportionate to the assets designated. In all perspectives, it is found that just a segment

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of scheduled castes are enhancing while others are staying as they may be, in this manner extending the crevice between the subjects of scheduled castes. In Andhra Pradesh, it is Malas that are growing quicker than Madigas. Given applicable and satisfactory chances to every one of them, means there ought to be no anxieties about their capacity to use these open doors and achieve a higher status. On the off chance that this is not happening at a normal pace, there ought to be inside and out studies to test in to the main drivers that start the distinctions. The new studies that showed the contrast in the financial status of Malas and Madigas have not endeavored to follow the purposes behind such contrasts. Along these lines, there is a need to reassess the financial status of these two groups as likewise to distinguish the explanations behind contrasts.

The first part has demonstrated that the reservations strategy has not been completely effective in fundamentally enhancing the states of the SCs. As an examination of any report from the National Commission for SCs and STs will uncover, the Indian government, from vital to neighborhood levels, has regularly shown a lazy disposition in overseeing reservations arrangement. In the meantime, SC intrigues regularly take a rearward sitting arrangement on the political motivation. The reservations framework has developed into a bureaucratic structure with significant inefficiencies.

4.3 Part B (Schedule castes in Maharashtra)

As indicated by the 1981 census, the number of ST and SC individuals in India is 51 million and 104 million separately. The together constitute 23.51 percentages, (7.76%) S.T, and 15.75% (S.C.) of the aggregate population of India. The SC and ST are managerial terms to recognize the untouchable or Harijans and the tribals or Adivasis individually. The term scheduled castes showed up without precedent for the Government of India Act, 1935. For the tribes, the Act utilized the term in scheduled tribes. Preceding this, both the groups were by and large known as discouraged classes¹².

The Indian constitution, 1950, has held the wordings of the 1935 Acts, with a slight variation in the position of the tribes. Rather than in reserve Caste, they are called Planned Tribes. Under Articles 341 and 342 of the Indian constitution, the president has determined certain gatherings as scheduled castes and scheduled tribes

4.3.1 As indicated by the census of India 2001:

The aggregate population of Maharashtra, according to the 2001 Census, is 96,878,627. Of this, 9,881,656 (10.2 percentage) are Scheduled Castes (SCs). The SC population constitutes 5.9 percentage of the nation's SC population. Fifty-nine (59) SCs

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have been told in Maharashtra under the Scheduled castes and scheduled tribes orders (Amendment) Act, 1976, one and only SC, Kaikadi has been advised in the state with a zone limitation¹³.

The development rate of SC population in the decade 1991-2001 at 12.8 percentages has been significantly lower if contrasted with the general development rate of 22.7 percentage of the state population. Among the numerically significant SCs, Matang has recorded the most elevated development rate of 21.2 percentage, trailed by Bhambi (16.1 percentage) and Mahar (10.9 percentage). The most minimal development rate (6.2 percentages) is enlisted among Bhangi at the 2001 Census¹⁴.

4.3.2 Population size and distribution:

Out of 59 SCs, Mahar, Matang, Bhambi and Bhangi together constitute 92 percent of the SC population of the state. Mahar is numerically the biggest SC with a population of 5,678,912, constituting 57.5 percentage of the SC population of the state. They are trailed by Matang 2,003,996 (20.3 percentage), Bhambi 1,234,874 (12.5 percentage) and Bhangi 186,776 (1.9 percentage). Twenty-eight (28) SCs have returned population beneath 1000 at the 2001 Census of the aggregate SC population, 61.7 percentage are dwelling in country zone. Matang have the most elevated (66.9 percentage) provincial population, trailed by Mahar (65.5 percentages). Then again Bhangi, the fourth biggest SC of the state is exceedingly urbanized, having 92.7 percent urban population took after by Bhambi (49.1 percentage). Area shrewd appropriation of SC population demonstrates that Latur region has the most noteworthy 19.4 percentage SC population, trailed by Bhandara (17.8 percentages), minimal extent of SC population (1.4 percent) is recorded in Ratnagiri region¹⁵.

4.3.3 Sex ratio:

The general sex proportion of the SC population in Maharashtra is 952 females' per 1000 guys, which is higher than 922 reported for state population in general at 2001 Census. The sex proportion of SC population has enrolled change more than 944 reported at 1991 Census. Among the region's the most elevated sex proportion (1089), is recorded in Sindhudurg area and the least 903 in Mumbai (suburban). The Statement beneath shows sex proportion and tyke sex proportion (06) of the SC population at the national, state and numerically the biggest four SCs in 2001 Census¹⁶:

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Table 15

Sub castes sex ratio population in Maharashtra

Age Groups	All SCs (India)	All SCs (Maharashtra)	Mahar	Mang	Bhambi	Bhangi
All Ages	936	952	956	955	934	960
0 - 6	938	936	937	946	912	939

Source: Census of India 2001

From the above table, the all sex proportion of the SC population of Maharashtra is higher (952) than the all sc's in Indian (936). At the individual caste level, Bhamgi have the most reduced sex proportion in age group of 0 to 6 years populations, in contrast with the state SC population and in addition to the other SCs.

4.3.4 Literature and educational level:

Literature (Proficiency) and educational level are two essential pointers of the level of advancement accomplished by the society. The literature results in more mindfulness other than adding to the general change of wellbeing, cleanliness and other social conditions. As per 2001 Census, rate of educated persons (the individuals who can read and compose with comprehension) 7 years or more, among SC population of Maharashtra is 71.9 percentages, which is lower than 76.9 percentage reported for state population. The literature information demonstrates that the SC population of the state has made critical change in educational sector in the decade 1991 to 2001. The literature rate, which was 56.5 percentages in 1991, has expanded by 15.4 rate percentage in 2001. Among the significant SCs, Bhangi are accounted for to have the most astounding 77.1 percentage literature rate, trailed by Bhambi (74.9 percentage), Mahar (74.1 percentage) and Matang (62.2per penny). The female literature rate of 60 percentages among SC population is lower when contrasted with 67 percentages among females of the state. As in literature rate, the most elevated and least female education rate of 66.9 percentages and 48.6 percentages have additionally been recorded among Bhangi and Mang¹⁷.

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Table 16

Educational levels attained by major SCs								
Name of SC	Literate without educational level	Below primary	Primary	Middle	Metric or Secondary Or Higher Secondary Intermediate	Technical & Nontechnical diploma	Graduate & above	
All SCs	2.1	29.4	26.3	16.6	20.5	0.4	4.8	
Mahar	2.0	28.2	24.9	17.2	22.1	0.3	5.3	
Mang	2.8	37.0	29.3	14.1	14.2	0.2	2.4	
Bhambi	1.8	26.3	26.7	16.5	22.2	0.7	5.6	
Bhangi	1.8	30.9	33.3	18.8	13.5	0.1	1.6	

Source: Census of India 2001

Out of the aggregate SC literates, 31.5 percentages are with no educational level or have achieved beneath primary level. The literates, who have accomplished training up to essential and middle levels, constitute 26.3 percentage and 16.6 percentages individually. 20.5 percent are having educational level up to Metric or Higher Secondary levels, suggesting that every 5 SC educators is a Matriculate. Literates with educational level of Graduation or more are 4.8 percentages. Separately, Bhambi (5.6 percentage) have the most astounding rate of Graduation & above educational level. The educational level table likewise demonstrates that the drop out is obvious after the primary level and again after metric or secondary levels. This example is steady for all the real SCs. population in the age bunch 5 to 14 years are the potential understudies. 79.3 percent of the SC population in this age gathering is going to different educational foundations. In such manner, Mahar have the most elevated 81.5 percentage school going youngsters.

4.3.5 Financial action work participation rate (WPR):

The work participation rate (WPR) is the rate of labourers to the aggregate population. The WPR of the SC population is 41.9 percentages at 2001 Census, which is lower than 42.8 percentage recorded at 1991 Census. The male WPR has been 50 percentages and the female WPR 33.5 percentage in 2001. At the individual caste level, the WPR differs from the most elevated 43.5 percentage among Mang to the least 31.7 percentage among Bhangi. Bhangi have additionally recorded the most reduced female WPR of 20.6 percentages¹⁸.

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4.3.6 Classification of workers:

There has been a decrease in the principle labourers from 92.5 percentages at 1991 Census to 81.9 percentages at 2001 Census. This has brought about relating increment in the peripheral labourers from 7.5 percentages in 1991 to 18.1 percent in 2001. Out of the aggregate specialists, horticultural workers constitute 46.1 percentages, which is higher than 45.6 per penny for SC population at national level. Different labourers represent 37.3 percent. Just 12.9 percentages have been returned as cultivators; staying 3.7 percentages have been labourers in family unit industry. Along these lines, there is a slight movement in the class of specialists among SC population; the labourers occupied with horticultural exercises (cultivators in addition to farming workers) constitute 59 percentage of the aggregate work power against 64.3 percent recorded in 1991 Census. At the individual caste level, Mang have recorded the most noteworthy 57.9 percentage rural workers, trailed by Mahar (48.5 percentage), Bhambi (29.3 percentage); while the least 1.6 percentage is enrolled in the event of Bhangi, who are essentially in the class of different specialists¹⁹.

4.3.7 Marital status:

Conjugal status is one of the critical determinants of fruitfulness and development of population. The 2001 Census information on conjugal status demonstrates that 49.4 percentage persons among the SCs of Maharashtra are never tie. The as of now wedded constitute 45 per penny while 5 percentage are widowed. Just 0.6 percentages are separated and isolated.

Lion's share of young ladies and young men among SCs in Maharashtra are getting hitched subsequent to accomplishing the legitimate period of marriage. Relational unions of SC young ladies beneath 18 years (1.3 percent) are lower than that recorded among SC population at national level (2.8 percentages). Additionally, the occurrence of marriage among young men underneath 21 years at 1.2 percentages is fundamentally lower than 3.1 percentage collected at national level for SC population. The mean number of youngsters ever conceived per ever hitched SC ladies of all ages and also 45-49 years age gathering are 3.1 and 3.7 individually, which are verging on equivalent to the comparing figures of 3.2 and 4.2 for schedule caste population at national level²⁰.

4.3.8 Religion:

Out of the SC population of Maharashtra, 67 percentages are Hindus and 32.9 percent are Buddhists. There is a little 5,983 (0.1 percentage) Sikh population among SCs. Mahar numerically the biggest SC in the state have recorded 56.2 percentage

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Buddhists, 43.7 percentage Hindus and Sikhs 0.1 percentage at 2001 Census.

The caste Matang was incorporated into the rundown of criminal cases by the British Government. Be that as it may, route in 1952 the Matang group was freed from the criminal law. In the long run, as Matang caste is dealt with as untouchable in 1961 it is incorporated into Scheduled Caste. In this present section area of Matang, Status of Matang ever, Sub-caste and Ethnic gatherings, Surnames and Deities sum Matangs, Population of Matangs, Customs of Matangs, Religious Practices of Matangs, God and Goddesses of Matangs has been contemplated. And also Marriages, Occupation and Educational Status of Matang groups are studies²¹.

4.3.9 Places:

Mang or Matang in Maharashtra are called Madar or Madiga in Karnataka and Madiga in Andra Pradesh and Mangele in Gujarat. Chivang in Vidharbha and Ambuj in all over Maharashtra in their own particular everyday dialect. This caste is for the most part found in Maharashtra, Gujarat, Karnataka, Andhra Pradesh and Madhya Pradesh. Madigas are found in Karnataka and Andra Pradesh also. Generally as we go over Mahars alongside Mangs in Maharashtra so likewise in Andhra Pradesh there are Malas alongside Madigas²².

In Kashmir there is a caste Mangi which is a foreseer and predicts future. Indeed, even today the castes are driving a migrant life. Accordingly, Mang is spread over in various parts of India and is known by different names. This caste is found in Maharashtra, Karnataka, Gujarat, Andhra Pradesh, Madhya Pradesh, Assam and Kashmir. It likewise found in Gao and Kerala moreover. The divinity of Mariaai is the image of mother earth. This could be demonstrated by similar investigation of all these which mean the Mangs of Maharashtra and Naamshudra of Bengal have their same god. In the event that Mangs are called chandal till late times, even the Naamshudras were likewise called chandals. Mangs have a sub caste called Holiya and Naamshudras too have a subcaste called Haaliya. One subcastes of Naamshudra Jaliya has a control of fishery, wheare as in Gujarat Mangela too have the same occupation. In this way, Mangs in Maharashtra and Naamshudra from Bengal more likely than not has been initially the one ethnic gathering. An examination is fundamental in this appreciation. It is said that the inception of Matang Community is found on the banks of Tungabhadra River in southern India. In any case, the rule of Matang Community had spread from Maharashtra to Tungabhadra valley. From the locale itself Matang Community more likely than not spread all over India²³.

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4.3.10 Educational status of Matangs:

Among every one of the men in India, who took a stab at the upliftment of untouchables with their deeds, the noticeable name that ought to be contemplated is that of Mahatma Jyotiba Phule. He has contemplated over intelligently on the social, monetary, educational and social backwardness of untouchables and gave a firm bearing to their liberation in future. Through his social considering, he has turned out with a perception that, among the regressive condition of untouchables, ladies are untouchables among the untouchables in their presence even after a large number of years. The primary purpose behind their state is nothing else except for the obliviousness.

That is the reason Mahatma Phule focused on the educational of ladies. He had an inclination that untouchables would get to be insightful with the touch of educational and they would begin dislodging bondage and after that they would begin battling for their flexibility all alone. With this perspective, he began first young ladies school in 1848. He has done an authentic deed of starting the main school for young ladies in India. The untouchable offspring of Mang, Mahar and Chambhar used to take training in this school²⁴.

There were numerous European locals as well. The report says that there were three schools and around four hundred understudies were taking training. There were numerous youngsters fitting in with different groups. This reference is found in news distributed in Dnyan Prakash on ninth Sept. 1856. Later in 1855/56 the administration had apportioned a land parcel for the school yet the school got shut down. The secretary of the school was Raobahadur Sadashivrao Ballal. The area stayed in his ownership then. The additional area that stayed other than the school building was given to a Mang for development²⁵.

4.3.11 Role of Social Reformers:

Twentieth Century is a key one in a point of view of freedom of untouchables in India. People who worked for the untouchables in the field of preparing ensuing to having charged from the works of Mahatma Jyotiba Phule are Rajashri Shahu Maharaj (Kolhapur), Sayajirao Gaikwad Maharaj (Baroda) and Maharshi Vitthal Ramji Shinde. Maharshi Shindes work for untouchables is vital one; his examination related to the issues of untouchability was scholarly and additionally had a touch of exploratory perspective. So history cannot ignore his dedication in the field as first pioneer, who thought significantly about untouchability and began the improvement about their issues.²⁶

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Mahatma Phules business identified with untouchability was constrained to Maharashtra. In any case, Maharshi Shindes work in this range crossed edges of the state and the country. Maharshi Vitthal Ramji Shinde began his work in 1903. He ventured into this work on the proposition of Maharaja Sayajirao Gaikwad and did the diagram of enlightening status of the untouchables in Baroda Sansthan.

He navigated Hindustan in the midst of somewhere around 1903 and 1906 to have an adjacent point of view of the life of untouchables and developed an affiliation named disheartened Class Mission. Dr. Babasaheb Ambedkar was just 15 years then, who later on came to be known as the Masiha of untouchables. Maharshi Shinde had worked in social, money related, religious and educational fields. He opened a couple of schools for untouchables like that of Mahatma Phule through Bharatiya Nirashrit Sahayakari Mandal.

The similar study in connection to the different untouchable's castes demonstrates that the Mang group lays a long ways behind to the others. The figures of the year 1915 are low as the report of Madras school did not achieve Head office.²⁷

4.3.12 Status of schedule castes after independence:

India got to be free in fifteenth August 1947 and got to be republic in the wake of tolerating the constitution on 26th January 1950. The fantasies to shape new nation and new society were seen. A strategy was acknowledged to get discouraged segment of the general public in the standard of social, monetary and social advancement of the nation. A protected right was given to the different castes and beliefs that were covered in the murkiness of lack of awareness for the ages, with the goal that they can be acclimatized into the formative procedure of the nation other than giving them a respectable spot in the general public which was not guaranteed them some time recently.

As an after effect of this the reservation approach in the field of educational, administration and legislative issues was received. The primary goal behind every one of these standards was to see that, Dalits are made capable and their improvement would happen. Educational and vocation are interrelated. One who can instruct oneself could discover work which guarantees a positive wage, clearly that would update monetary status of the Dalits. That is the reason Dalits were given a few offices in educational and reservations in livelihood by the state and local government. 60 years of Indian freedom, it is important to think whether the educational offices and reservation in the regions of work have demonstrated helpful to the Dalits or not.

Dr. Babasaheb Ambedkar had offered Dalits to teach, unite and sort out, reacting

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to which the Mahar group has accomplished a striking advancement in the field of training. Mahar group has increased strong ground in the job division by getting a charge out of the advantages of reservation arrangement. Be that as it may, notwithstanding having such a booking for Scheduled Caste, how much the Mang group has advanced in the educational field is a matter of incredible concern which ought to be thoroughly considered truly. As per the Census of 1981, there are 69 castes in Maharashtra that has population of 44, 79, 753 lakhs which is 7.14% of the aggregate population. Mahar, Mang and Chambhar are three noteworthy castes among the Scheduled Castes with the population having the rate of 83.15. Despite the fact that having an admirable population among Dalits by and large, Mangs out of these three noteworthy Scheduled Castes have stayed in reverse in educational field. Here Shankar Gaikwad has advanced certain conclusions on the premise of his learn about Matang group, Dalit society and the reservation strategy. In like manner the Mang, Mahar and Chambhar have these are the accompanying rate among the aggregate population and their literature rate²⁸.

At the end of the day it can be said that, there is disparity in getting the educational offices or even it can be said that all the Scheduled Castes have not got the equivalent advantages of the offices given to them. A few castes have made utilization of their chances and were sparkling, though a few castes have failed behind. Alongside the literature rate of Mang, Mahar and Chambhar Shankar Gaikwad has even learned about, what number of understudies have profited the administration grant among these three groups. Taking after table would demonstrate the rate by which we know which of the Dalit group is ahead of time to look for the advantages of government grants.

Table 17

Scholarships Holders in Mahar Mang and Chambhar

Caste	No. of holders of scholarship	% of students of total Dalits.	Total % of scholarship
Mahar (Boudh)	16,142	79.62	63.50
Mang	727	460	3.67
Chambhar	491	11.87	9.48

Source: Gaikwad Shankar, Samajsanstha Sanshodhan Patrika, 1995: p.34.

The above makes sense of demonstrate that of three commanding groups among Dalits Mahar group is the one that has profited grant advantage of 63.50%, the Matang group understudies have just 3.67% of S.C. grant. One can take note of the distinction in getting the advantage of grant like that of education proportion. The table obviously

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demonstrates that, Mahar group is the significant recipient as far as S.C. grants (Gaikwad Shankar, 1995:34). The figures of SC grant holder under studies of Maharashtra expresses that even in the advantage holders of grant, the Mahar group has taken the offer of 91.80 which is trailed by Chambhar with 4.11 and the Mangs however being the more in population to the Chambhars in Maharashtra, the rate of grant holders is only 3.16. Gaikwad Shankar expresses that improvement in the field of training is the main significant method for the upliftment of Dalits.

As there is immediate relationship in the middle of educational and the work, the individuals who have failed behind in the advanced education were even not able to benefit the offices in the livelihood. Dalits other than Mahars have neglected to take the advantages of the offices in educational has straightforwardly influenced to their job. If there should arise an occurrence of any individual or statement of faith educational and the employment consequences for the financial condition. Educational prompts job which creates cash that gives soundness coming about into a show home us. In a genuine sense Dr. Babasaheb Ambedkar has given reservation in the constitution of India with a specific end goal to see that, Dalits could get great status throwing endlessly their backwardness and guaranteed the up degree of financial state of Dalits. Yet, the above study mirror that the Mahar is the main group that has a substantial the advantages of training and that is the reason even in the business division they are a heading other Dalit groups. Despite what might be expected, Mangs who stayed far from the educational have remained failed behind in the livelihood segment too.

In this admiration Pathawardhan Sunanda has advanced her perceptions through her study on the states of Dalits. Pathawardhan Sunanda has grouped the occupations in 279 sorts regarding the diverse castes and has expressed that, the vocation division is basically filled by Mahar group. In 279 sorts of employment, Mahars took 183, Chambhar 37, Mang 26, Other 15, Holar 3, Meghwanshi 4, Chavadi 2 and Bhangi 9. As indicated by Pathawardhans study, Mang group however being alongside Mahars in population, has stayed behind the Mahars and to the Chambhars in the work segment. Pathawardhan Sunanda likewise has given certain figures through her study on the livelihood of Scheduled Castes. Shankar Gaikwad has chosen diverse workplaces for his study, in Aurangabad where a large portion of the representatives of the concerned workplaces were the respondents. In like manner among the aggregate 691 Scheduled Castes, the Mahars had a rate of 87.84 Chambhar and Manghad 5.35 each and Dhor and Bhangi had 0.58 and 0.72 separately²⁹.

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In this way Mahar group is the main group to profit the most unmistakable position in literature, training, work part and general advantages given by the administration. In examination, Mang however being second biggest group in population to the Mahars among Dalits has stayed in reverse in all territories. Mahar group is cognizant and that is the reason it has speeded up into general advancement, despite what might be expected Matang group not monitoring it has stayed in reverse.

So it is fundamental for Matangs to know about the rate kept held at the administration lodgings keep running by the social welfare dept. of legislature of Maharashtra. Gaikwad had proposed that the Mang group ought to be given a unique reservation in the educational and work division; generally the wide hole between the Dalits of profiting the administration offices could prompt imprint the eager among them.

A profound and unique study around there is essential. The educational state of Matangs in Maharashtra is by all accounts more despicable as indicated by the above study. Mahar group is progressed to those of Matangs. Mang ought to introspect on these issues. Such thoughtfulness could be communicated in the accompanying purposes behind their backwardness

1. Most of the Matang Community is destitution stricken.
2. Matang group does not feel the significance of the educational.
3. There is no legitimate administration to conscious them as far as training and render them appropriate direction.
4. There is a more noteworthy impact of ceremonies and conventions in Matang group.
5. They need in the self assurance.
6. Those who have advanced in the advanced education don't think back to their group and even the other group does not take a gander at the informed ones with deference.
7. There is no association that takes a stab at the Matangs in the field of educational.

These things set forth the photo of the Matang group in educational. A kid from Mahar group whines route back in 1856 to get his ideal for advanced education to the British Governor General lastly gets his privilege. This determination which is with Mahar group is not with Matangs thus as opposed to despising Mahar group, the Matangs ought to introspect on the issues and steed themselves ahead.

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4.3.13 Matangs:

Matang (Mang) is a standout amongst the most essential castes among all the untouchable castes in Maharashtra. Indeed, even today this caste holds a critical spot in the undertakings of town. Mang has an essential spot in the Balutedar arrangement of town. This caste is a standout amongst the most stifled and dismissed castes in the state. Its status is thought to be the most minimal among all. Indeed, even in this way, the caste is tremendously critical from the social perspective³⁰.

This part endeavours to have early on data about the Matang group. Mang or Matang signifies a caste or doctrine or it endeavors to indicate the class or an idea has been clarified in this part. It likewise touches the Matang group at the season of Shivaji Maharaj, Peshwa period and British period.

The part tries to build up character of the Matang group amid the time of Shahu Maharaj. Keeping in mind the end goal to manage the Matang group of Marathwada it considers the group that existed amid the time of Nizam. It tries to build up a certainty and hunts in the mission to know who the first tenants of Maharashtra are. Matang group has been found in the light of Vethbigar Balutedar, and Vatandar framework that won in the general public which implies that the part tries to investigate the Matang group through social and authentic points of view³¹.

4.3.13.1 The Origin of Word Mang:

Mang is transcendent since thirteenth century in the Marathi territory. Before this, regardless, the position was insinuated as Matang. The reference to Matang is not made in adoration to castes or conviction but instead it is found as Rishi naam (name of the Rishi). We get references to the expression Matang in Ramayan and Kathasaritsaagar which are the stories of Rishis. Amid that period Rishis were implied and were having a spot with the lower strata. In a book titled Ash Nippat in pali composing Matang and Chandal are the words synonymous with each other. The Marathi word Mang is gotten from the sanskrit word Matang³².

In sanskrit Mang is even called a swapach or shwapak, in any case, Matang is the culturelization. As showed by Maharshi V.R. Shinde the primary word is Mang³³.

4.3.13.2 The meaning of word Mang, Matang:

Matang is the sanskrit variant of the word Mang. The researchers have utilized Mang and have touched base at various implications of the word
Mat + atank implies the colossal ones who show striking accomplishments.
Mat + Ang imply the individuals who have the colossal quality³⁴.

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Phonetically the significance and source of Mang can be said to be the person who makes dread without weapons. Prabhakar Mande holds this perspective. Matang the word Maat implies the person who has a quality and ang implies body; the united importance of these words might be a man who has a force³⁵.

The word Matang implies the person who follows out the way or the person who demonstrates a way or it even means the person who sustains himself by asking for nourishment. In the prior sense the word Mang implies (the person who follows out the pieces of information to wrongdoing and the criminal and in the later period it implied one who requests sustenance and lives on.) These are the different implications of the word Matang as per Chavan Ramnath³⁶.

In Sanskrit Mang is called shwapach or shwapak the significance of the word shwapak is one who eats the meat of canine. These statements of faith can be followed in Assam district even today. The reference to Mang is made four times as Pratimaanin the Tukaram Gatha. The importance there is the person who enjoys to wrongdoings³⁷.

Matang is the advanced utilization of the first word Mang, Maang and Mang. This is the genuine word. This word should have been utilized, signifying human or sibling. As Mr .is prefixed before the name in English so in Brahmi dialect the word mang is utilized before the name. The addition lady is utilized as a part of plural sense. It is a Dravid word Mangal that signifies a nation. Mang likewise implies monkey (Vanar) in Kannada and even Dravid word which is available even in English word monkey. In Sanskrit and purana literature Matang is utilized as a typical name and Rishiname. We don't discover reference to Matang signifying the castes and if discovered it is a late one³⁷.

Numerous researchers have touched base at various implications of the words Mang or Matang. The entire scene is by all accounts like the depiction of the elephant by the blinds. The scientist might want to part Mang like this: Maimplies mother and Ang imply body the mother earth is called Ma. In this way to the scientist word Matang implies the person who is the offspring of mother earth or child of soil.

Mata + Ang = Matang implies the person who is conceived out of soil.

Again the importance comes to be, the person who is the child of earth sample Bhoomiputra.

The genuine importance of the term Matang, as indicated by analyst is the child of the earth the person who is fearless and effective. Be that as it may, with the progression of time the significance is corrupted and Mang is taken to be the person who

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revels into out of line deeds and the person who requests nourishment.

4.3.13.3 Source of Matang:

Vitthal Ramji Shinde has affirmed that, initially Matangs probably been fitting in with the kol (Koli) starting point. While Gautam rishi has advanced his view that Chandal like Matang probably appear with the union between a Brahmin woman and a Shudra Man³⁸.

A myth goes like this, when the ruler Brahma began making the universe, his work was hampered by the winged steeds. Subsequently the making of universe was hindered. By that time the Lord Mahadeo made the main Mang. He was Madhya after which the entire universe was made. To put it plainly, the Mangs have contributed in the making of universe and he was made by the Lord Mahadeo himself. Commitment to the Lord Mahadeo among the Mangs is surely understood³⁹.

Jambuwant is thought to be the preeminent progenitor of monkeys and Matangs case to be the descendents of Jambuwant.⁴⁰ Considering the prior talk and the find out it gets to be hard to put forth a firm expression about the starting point of Matnags and even a solid proclamation can't be made about their race. We have expressed that Chandal is not a race. Shinde considers the Matangs in Gujarat are in the control of angling, maybe this probably drove Shinde to reach his decision. Kathale Nanasaheb has made a reference to eight conditions of the Matangs, which implies, Matangs had built up their own kingdoms and had wealth by overcoming others but since of the predominance of Brahmins they probably surrendered to Brahmins⁴¹.

This leads us to infer that the Matangs more likely than not been the lords, which implies they more likely than not been having a place with the Kshatriya race. In this association Dakkalwar says in his bani Mangacha essential kheri vittal (the customs of Mangs identified with kshatriya Varna) even this highlights the considered Mangs being Kshatriya.

4.3.13.4 The inception of Matang race:

Russel and Hiralal (1975) have expected that the caste of Mang ought to have been started from the adivasis. Nonetheless they have concurred that it is extremely hard to go for the source of Mang caste. Mande Prabhakar (1983) affirms that when the tribal individuals continuously began settling and their change was occurring from Adivasis to villagers, an arrangement of an individuals who were initially Adivasis yet couldn't have a place with both, meandered looking for work were announced by Britishers as the crooks and their belief was viewed as the Criminal statement of faith thus the caste and

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statement of faith like Banjara, Berad, Bhamta, Rajput, Bhil, Chaparband, Kaikadi, Katkari, Koli, Mang – Mang Garudi, Pardhi, Ramoshi, Vaghari, Vadar were announced as criminal caste and ideologies⁴².

They were stamped as crooks privilege from their births. That being said they not absorbed into it totally. From the above rundown, the Mangs who were Adivasis prior and who carried on with a tribal life very for quite a while and who were settled at the edges of the towns were joined in the rundown of Scheduled Castes in 1961.

As indicated by (Shinde, V.R., 1933) Madig, Mang, Mangele were one and the same. He accept that they more likely than not been initially having a place with Kol (Koli) beginning. The investigation of above sentiment delivers three essential percentages. 1) Mangs more likely than not been initially the Adivais. 2) They more likely than not been carrying on with a tribal life for quite a while. 3) These days they have settled in their settlement at the edges of the towns⁴³.

A portion of the vital percentage that backing the affirmation that the Mangs more likely than not been unique the Adivasis are:

1. We get a note that the Mangs had no worry with the 52 Rights of Mahars who were untouchables then. Be that as it may, they were consolidated as the town labourers at the appropriate time of time.
2. The settlement of Mang is at the edges of the town which isolates them from different castess and ideologies.
3. The conventional control of the Mangs is connected with bamboo, planning diverse articles from the leaves of trees, to set up the strings and ropes and chasing and so forth which states that they were identified with the wildernesses.
4. Their enthusiasm for playing musical instruments and different instruments, their loving for the tunes and move demonstrates their closeness to Adivasi life.
5. The different practices and convictions in gods, Bhagat, effect of enchantment, technique for penance, strategy for last rights after the passing, this goes near Adivasi way of life.
6. Among the Mangs the love of Mari Aai is given a top need and henceforth we discover the sanctuaries of Mari Aai in and around their settlements. The divinity Mari Amma is a slang of Mari Aai this demonstrates the Mangs ought to have been had a place with Andhra and Karnataka structure where they spread over to the diverse parts of Maharashtra.
7. The Dakkalwars of Mangs speak Telgu dialect; they know parsi which is the

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mystery dialect of Mangs. The masterminds cited above have opined that, the Mangs more likely than not been the adivasis⁴⁴.

All of the castes and statements of faith in India more likely than not had been the Adivasis at a specific purpose of time. This is reality in the social existence of human development. This implies, the castes like Maratha, Mali, Dhanagar, Vanjari, Mahar, Chambhar and so on more likely than not been Adivasis in early period. The principal ever settlements have been built up, in the wildernesses which itself demonstrates that all the human life was never around the city. It is in the wildernesses that the underlying settlements have been built up, which itself demonstrates that all the people were the Adivasis at first. As the time passed they moved out of wildernesses and got to be villagers and later on the city individuals. With the creation of agribusiness, initially the tribal man, settled⁴⁵.

Along these lines, Mang is a valiant, forceful, fair and astute (sharp) caste. It generally holds up its picture. In the word Mang itself every one of the attributes of the caste are covered up. Mang is an immaculate local gathering. Mang is a Bhoomiputra. The first occupants of Maharashtra are Mangs however in force legislative issues; the Mahars have constantly attempted to smother them. Mangs had states in Maharashtra preceding Mahars. It is said and trusted that Mahars are of senior citizens house which means they were here before kunabi yet Mangs were dwelling here before Mahars implies that they were to be called as Mhoralya Gharache. There ought not to be any issue to acknowledge Mangs as the first occupants of Maharashtra⁴⁶.

4.3.13.5 Who are the Chandals:

The caste Chandal is thought to be the most minimal and untouchable. There is no unanimity about the inception and the accurate importance of Chandal. In Manusmriti three sorts of Chandals are portrayed, however in the sacred texts they are taken to be of five sorts⁴⁷.

- 1) The posterities of Shudra father and Brahmin mother are Chandal.
- 2) The youngster destined to unmarried woman is Chandal.
- 3) The youngster destined to the blood related couple is Chandal.
- 4) The kids destined to the person who at first acknowledged plain lifestyle and after that went into the Grahasthashram is Chandal.
- 5) The youngster destined to a Barber father and Brahmin mother is Chandal.

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4.3.14 Mahars:

The lower and untouchable castes were critical in the town framework for rendering administrations to town like military as supplying power, laborer castes craftsman, smith man, shoemaker, cowhide specialist and battling castes. This is the same case about Maharashtrian untouchable castes: the Mahar position, an untouchable caste of Maharashtra, was the foundation of Maratha armed force. Their administrations were preceded till Peshawa period. Alongside Maratha and Muslim they were qualified for Vatan called Mahar Vatan which was given by Adilshaha of Bidar, Maratha King for their genuineness and military services. Articles of cowhide made by Chambahr were valuable for military and also social reason. Yet these elements did not bring any progressions of their social rejection. As per Dr. Ambedkar, for sure, the vatan was an update of disrespect and bondage of untouchable castes. In the cutting edge time, the British announcing the Mahar caste as one of the military race, utilized them as a part of military by setting up Mahar regiment. In the meantime⁴⁸,

Rango Bapuji a progressive in seventeenth century conglomerated lower castes Ramoshi, Koli, Bhil, Mang against the pilgrim power. The transformative Vasudev Balwant Phadke shaped a cooperation of Mahar, Mang, Ramoshi, Koli, Bhil with Brahmin and Muslim supporters against British in the range of Pune. Though these castes were utilized for various administrations as a part of town like cleaning towns, securing town, ranch work, giving proof in criminal cases and correspondence yet their administrations were not esteemed and they stayed denied, abused, least in financial political structure. It is just in pioneer period with the entrance to advancement, the untouchable castes got to be aware of their economic wellbeing and began to broadcast the essential a good fit for self improvement and nobility yet by one means or another it was not the same instance of all untouchable castes.

The prohibition and misuse of all Dalit castes likewise did not bring them on one political stage due to the endogamous way of caste, sentiment prevalence and inadequacy with connection over other untouchable castes on the base of social chain of importance, fundamental material clash at the town level, impact or mastery of built up caste on their course of social conduct and open life. In this manner, however the social conditions and material conditions were comparative among untouchables, they never met up (for their upgrade) on account of customary standards, principles and honour given by castes. The Indian culture stayed steady and ceaseless with one of a kind component of separation and pecking order since every individual was working and carrying on inside of the caste

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surrendered set. So there was no discontent about this social structure until the present day values and investigates touched this framework, thus, intrinsically Dalit castes with their caste mentality up were never united for any regular reason and it was not all that diverse thing about the other Hindu castes that is the reason Dr. Ambedkar battled thoroughly to demolish the caste⁴⁹.

Restricted sources and challenge for worthless honour, material among untouchable castes: The prevalence and feeling of inadequacy in connection over each other among Dalit castes in Maharashtra denied them from meeting up. The material conditions used to be reason for contectastes among Dalit castes with each other on the base of Vatan, conventional occupation and rendering administrations which were the method for their day by day bread and butter. Often these issues were seen the course of question between the Mahar and Matang castes in postShivaji era.

The Chambhar another untouchable position used to view herself as better than Mahar Mang and faltered to add to any relations with them and other Dalit castes. The purpose behind this was, Chambhar were financially in a superior condition contrasted with MaharMang in light of their helpful cowhide business and service. In the pre autonomy time, the Mahar, by calling reaction to given by Dr. Babasaheb Ambedkar to teach, unite and shake, surrendered their unsanitary conventional unclean occupation and left the town, town administrations and Vatan. Be that as it may, whatever remains of untouchable castes such like Chambhar, Matang and Dhor did not react equally. As an after effect of the training and mission of self personality, the Mahar position penetrated government occupations and educational foundations. Out of 10% of SCs in Maharashtra, 35.11% Mahar (1961evaluation) contrasted with 32.28% Matang and 22.06% Chambers, took lead taking all things together area of life. (Census 2010, Mahar 57.50%, Matang 20.30%, Carmakers under 07.00% of 10.20% Maharashtras SC Population). In this way, it got to be unmistakable pattern in government employments, grant and reservation standard that the Mahar relatively ruled the quantity⁵⁰.

This was right yet there were numerous purposes for this like numerical quality of Mahar and the mission for confidence and educational. In any case, without evaluating these social reasons, the photo of reservation of government and educational in which Mahar were predominant, was utilized against the Mahar by numerous Hindu political association in Maharashtra particularly by Shiv Sena in 1990s to get the backing of Dalit castes other than Mahar or Neo-Buddhist⁵¹.

Though the Dalit castes did not have congruity among themselves, yet they

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didn't have any cruel clash against each other. When they moved to urban regions, they obliged each other in government quarters and congested territories of city, predominantly slums. Previously, edified and taught Matang, Chambhar upheld Dr. Ambedkar's Dalit development. R.G. Khadagale, Aappasaheb More, K.K.Sakat, Bahusaheb Sathe, Shivram Janaba Kamble, Eknath Awad named here who worked and added to the Ambedkarite development, regardless of their position identity. In the late time, particularly after 1990s, with the spread of training among Matang, Charmakar, Dhor and rest of the Dalit castes, they have begun taking a gander at the Ambedkarite philosophy for the right course of improvement as the Mahar or Neo-Buddhist have made for themselves. Thus, there have been a few endeavours among these castes for trading contemplations, having open level headed discussion and course to meet up for the amicability and improvement in this work the savvy people, government representatives and instructing group have taken lead. Yet one can't say that all Dalit castes have been ended up united politically⁵¹.

4.3.14.1 Religion:

In India, religion assumes the part of belief system and sets the parameter for individual and gathering behaviour. Thus, two distinct religious philosophies turned into the solid power for the bifurcation of Dalit castes, similar to transformation to Buddhism got to be clashing issue among Dalit castes. The Chambhar, Matang, Dhor remained and had confidence in Hinduism and worshiped the Hindu Gods. The Neo-Buddhist rejected Hinduism and Hindu God. The issue of change was unpreventable while communications occurred between Buddhist Dalit and non Buddhist Dalit. The Chambhar never tested the Hindu social various levelled framework on the base of avoidance, segregation and underprivileged. Disregarding this; they endeavoured to impersonate Brahmin in social conduct and looked themselves comparable to Hindu upper castes⁵².

The procedure of sanskratization had solid roots in Chambhar, contrasted with other Dalit castes of Maharashtra. So the lion's share of Chamber castes swore off Dalit development, however there were some famous persons like Dr. Ambedkar development who had a place with the Charmakar position. Charmakar, by and large, used to hide their social personality and keep themselves unmistakable from Dalit, while using the advantages of reservation arrangement. This behaviour of Chambhar irritated the Neo Buddhist and expanded the crack between both castes. Often, Charmakars were utilized as political and social intend to challenge Maharor Neo Buddhist by upper castes the annihilation of Dr. Ambedkar in first Lok Sabha race from Charmakar hopeful on

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Congress ticket hurt the Mahar. That is the reason Neo-Buddhist stake solid hostile to Charmakar feeling⁵³.

The Neo-Buddhist on the base of transformation, each time dismisses the Matang calling them HinduMang, along these lines it produced lack of engagement in Matang group to join Neo-Buddhist politically and socially. Conversion in Maharashtra, not deliberately, made another new refinement among Dalit castes that Buddhist Dalit the Dalits who changed over to Buddhism and who did not change over to Buddhism stayed as Hindu Dalit. After 1980s, BJP Shiv-Sena played Hindu Dalit card for political and social reason and attempted to club all Hindu Dalit costes together on Hindu character yet this never brought Hindu Dalit castes on one talk⁵⁴.

4.3.14.2 Philosophy:

The main separation in Republican Party of India (RPI) was properly on the base of political belief system. The RPI under the authority of Dadasaheb Gaikwad held hands with communist and socialist development on the issue of area satyagraha which was started by Nana Patil. Another lieutenant of RPI, B.C. Kamble and his devotee disfavoured it calling this as being against the instructing of Dr. Babasaheb Ambedkar. After this, the RPI each time went into disrepair with particular gathering on reason of religion, socialism, secularism (Congressism), communalism (Shiv-Sena, BJP). Commonly, behind this reason, the genuine case was close to home pick up and absence of political judiciousness⁵⁵.

The aggressor Dalit puma a non-political association (1972), was likewise bifurcated in two gathering on the base of communalism and Buddhism and worsened in an aloof organization. Around the Dalit mass couldn't ready to imagine the dichotomy in the middle of caste and class belief system, which was one of the reasons for disunity among Dalit people by just after leaders. Ideological debate was an element of Dalit political pioneer where mass had little part just as supporter, along these lines, the distinctions among Dalit on the premise of belief system is end product of numerous pioneers of numerous feeling and philosophy.

4.3.14.3 Part of political gatherings:

The political gatherings are seen for their political part in the public arena to assemble, wakeful and spur the people for political parties, interest collection, mass activation, representation and planning itself into the state power. On account of Maharashtrian Dalit castes this part of political parties was not performed by any political gathering nor might it be able to unite the Dalits as politically strong power.

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The Shiv-Sena political party built up in 1969 with the reason for Marathi normal man, rose above himself from social association to dynamic political party as guard of Hindu interest. In the late 1970s, with the ascent of numerous caste association, Dalit militancy and discontent about minority Muslim, Shiva-Sena pulled up the backing of upper caste Hindus taking position against the Dalit particularly Mahar or Neo-Buddhist and Muslim. The Shiv-Sena challenged against the basic works of Dr. Ambedkar on Hindu religion, particularly the riddles in Hinduism. Further, Shiv-Sena pronounced that however she is against the Dalit, particularly, against the Neo -Buddhist. This position of the Shiv-Sena empowered her to get the backing of non Buddhist alit particularly Chambhar and Matang. The Shiv-Sena exploited discontent in Non Buddhist Dalit about the Neo-Buddhist as a result of their expansive offer in government work. This discontent was proliferated by Shiv-Sena against Neo-Buddhist, in 1994 on the event of Dr. Ambedkar birth commemoration at that point, Chief Minister of Maharashtra, Manohar Joshi, indirectly denounced Neo-Buddhist for having abused reservation share, and asked Non-Buddhist Dalit to join Shiv-Sena⁵⁶.

In the conclusion of Prof. Suhas Palshikar, the fierceness of Shiv-Sena against Neo-Buddhist was a result of conversion in actuality, this was not the certainty; Shiv-Sena deliberately exploited discontent against Mahar which was in the brain of Non-Buddhist Dalit and upper caste in view of their self assuredness and defiant character. To be sure, the prevailing caste rebuffed those lower castes, which were sufficiently brassy to endeavour it. Also, Mahar or Neo-Buddhist was not exemption in Maharashtra. In Maharashtra, after 1980s, there were a few endeavours to unite Hindu Dalit castes. Really, Hindu Dalit, with their diverse caste affiliation and gatherings were framed together, as a test to Buddhist Dalit legislative issues by Shiv- Sena and BJP partnership in Maharashtra. Consequently the symbol of Saint Rohidas, Lahuji Vastad, Annabhahu Sathe, Babu Jagjivan Ram were utilized for this independently.

The proposition of Shivshakti Bhimshakti, organization together in 2003 and its assertion of union on thirteenth might 2011 conflicts with the prior position of Shiv-Sena against Neo-Buddhist, which was utilized to allude on the base of conversion. So this demonstrates the position taken by Shiv-Sena against changed over Buddhist Dalit had simple a political reason, with evolving situation.

Indian National Congress: It is appears that Shiv-Sena and BJP were cruel against the Dalit self ruling legislative issues and worked for the discontinuity of Dalit governmental issues. Be that as it may, the Indian National Congress gathering was much

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ahead in this in the early stage from Independence period. On 30 September 1932, with the endeavours of Gandhi, a hostile to untouchability league was built up. Later this association was changed in Harijan Sevak Sangh. At first, Dr. Ambedkar was likewise part of this association. In any case, the approaches of Harijan Sevak Sangh were slanted towards the Congress arrangements, and it was contended that the Dalits, particularly Mahar, who were passionate adherents of Dr. Ambedkar, were rejected for the grant honoured by Harijan Sevak Sangh⁵⁷.

The reason given by Thakkar Bappa, a Congress adherent, was that the Mahars of Bombay residency was most created contrasted with different Dalits. Thus, the Congress disfavoured Mahar for financial help as they were not good with Gandhian belief system and they were supporter of Dr. Ambedkar who was a passionate commentator of Gandhi and Congress. So suddenly, the centre of Congress was on Dalits, however other than Mahar. The Congress additionally cultivated non-Ambedkarite representation for Dalit. She looked to make elective initiative to Dr. Ambedkar for Dalit by organizing Babu Jagjivan Ram, a Charkar from Bihar. The mass transformation of Mahar had been addressed for the advantage of reservation strategy. Non-Buddhist Dalit castes and upper castes guaranteed that changed over Dalit can't take the advantage from the reservation portion. However, in the 1960, then boss pastor of recently framed Maharashtra state Yashwantrao Chavan, stretched out reservation advantages to changed over Buddhist because of their commitment in Sanyukata Maharashtra Samiti. This expansion of reservation approach to Neo-Buddhist was widely restricted by Babu Jagjivan Ram.³⁸ This augmentation of reservation to Neo-Buddhist Dalit was the primary major accomplishment for devotees of Dr. Ambedkar in Maharashtra after Dr. Ambedkar. Despite the fact that the Neo-Buddhist profited from the reservation approach at the State level, they were not entitled for reservation in Central administrations until 1990⁵⁸.

This issue was brought up in Lok Sabha by Ramvilas Pasvan and he pressurized the then government to develop reservation advantages for Neo-Buddhist in local administrations. Hence, the congress government kept Neo-Buddhist avoided for a long time for the reservation advantage at centre it was the V.P. Singh government who developed reservation at the inside level to Neo-Buddhist. The fact of the matter is that Congress never supported Mahar or Neo-Buddhist on account of their mission for self ruling Dalit legislative issues which was danger to her catches all legislative issues. So this disapproval of Congress for Mahar or Neo-Buddhist was gift to non Buddhist Dalit who was expecting advantage under the support of Congress. Not with caste this,

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Congress was additionally careful that all Dalit castes might not get to be united.

In the 1999, another gathering was cut out of Indian National Congress by Sharad Pawar, P. A. Sangama, Tariq Anwar contradicting any outside individual facilitating countries most astounding post like head administrator and supported that she is the genuine carrier of patriot and secularist philosophy which was given over to

4.3.14.4 Indian National Freedom struggle:

The Republican party of India (RPI) which was established promptly after the demise of Dr. Ambedkar by his adherents spoke to itself as herald of Dalit hobbies after freedom and felt as envisioned gathering of Dr. Ambedkar. The part of RPI who speaks to the political presence of Dalits in the state governmental issues can't be overlooked in the state politics of Maharashtra however there are numerous pitfalls in the RPI governmental issues. The Republican Party did not make any genuine endeavour to bring Non-Buddhist Dalit political pioneers under one platform they neglected to keep up political solidarity of Mahar or Neo-Buddhist. The Neo-Buddhist Republican pioneers needed Non-Buddhist to end up Buddhist first to demonstrate their unwaveringness toward the gathering. As per them, Buddhism was by all account not the only answer for present financial conditions. This challenging point never let them get to be united⁵⁹.

Another point is that when the RPI attempted to separate the farthest point of Dalit legislative issues and to widen its wing, the mindset of Hindu castes did not permit them to bolster RPI, for example, under the authority of Dadasaheb Gaikwad, the RPI drove the development for landless area works. Concentrating on the issue of area, Dadasaheb Gaikwad attempted to take Dalit governmental issues past the Dalit castes. In any case, Non-Dalit castes even Non-Mahar Dalit Castes did not backing to this. The explanation behind this was the castes, aside from Dalit, were all the while faltering to acknowledge Dalit as pioneer. Indeed, even Dalit castes did not acknowledge Mahar administration that was politically cognizant and mindful among lower castes⁶⁰.

Indeed, even RPI in itself after brief timeframe, was utilized by the self intrigued Mahar initiative. The RPI neglected to gain by the lively Dalit development and generally conflicted with its ethos. The RPI fizzled not just in preparing the retrogressive castes and Muslims against the decision Congress additionally fizzled in persuading the Non-Mahar Dalits. Another side of the disappointment was covered up in the solid administration and political brutality of upper castes that other in reverse castes and Dalit castes did not demonstrate any backing to RPI.

Further, the RPI authority was in the key strategies for the presence of party, for

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the broadening of degree in the mass and reasonable position or part on the distinctive political, social, financial, nearby, national occasions. In the early period of RPI, the gathering administration demonstrated distinct fascination on particular issues of society through presentation, examination, conclusion with their broad perusing and information about society. However, later on the gathering was famished out for this sort of administration. No any pioneer could decipher Dr. Ambedkars idea and information with regards to contemporary social reality.

The repetitive sort of elucidation Ambedkarite thought turned into the impediment of RPI and she couldn't look past that. Each time the RPI authority, after every split, manhandled the name of Dr.Ambedkar and estimations of Dalit toward Dr.Ambedkar as Dalit were seen RPI an imagined gathering of Dr.Ambedkar. Once achievement and spread more than three express the RPI was decreased into various groups and gatherings with extreme confinements, some of them:

The Ambedkarite Republican Party, Peoples Republican Party, Republican Party of India, Republican Party of India (Athavale), Republican Party of India (RPI) democratic, Republican Party of India (Kamble), Bhartiya Republican Paksha. All groups are restricted to Maharashtra, some of them just to an area and no group is in solid position that she could get her applicant chose. As indicated by Raosaheb Kasabe RPI got to be nostalgic issue as opposed to a down to business, useful political gathering. She ever acted like a weight gather and not alike political party.

Yet, the RPI, in right way never, dismissed the political presence and yearning of Neo Buddhist. In this manner, RPI was the different and particular political attecastes and representation of Neo Buddhist in state. Polarization of Neo Buddhist in state legislative issues was properly the disappointment of RPI Neo Buddhist authority who couldn't form all Dalit castes in a one political drive and battle against the methodologies of other political gatherings which were denying the Dalit self governing politics⁶¹.

4.3.14.5 The role of Neo-Buddhist development:

The Buddhist development in Maharashtra has constrained achievement, the development in producing an element social change, which can develop the goal of all Dalits. There was no delicate arriving for this development in the public eye. The development over evaluated the estimations of ideological responsibility and radically on the coliseum of politics. The consequence of the Lok Sabha decision in 2009 was an eye opener and exceptionally negative for the Neo-Buddhist Dalit, who had been completely spellbound in state governmental issues and society⁶².

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4.3.14.6 The Role of state:

The role of State is exceptionally negative about the Dalit that is the part of decision making about the Dalit legislative issues. It has ardently kept up the separation between the Dalit and non Dalit inside castes itself. The decision party, through sorting out various caste gatherings of various Dalit castes, has not let Dalit castes get united under one symbol. It has happened each time that the Dalit self sufficiency was denied by the decision party in the state mechanical assembly. They avoided and appropriated Dalit governmental issues through the bringing out Dalit supcastes and persecuting them with Dalit against course, particularly hostile to mahar talk in Maharashtra. In the State governmental issues, the Buddhist and adherents of Dr.B.R.Ambedkar were regularly casualties of aggregate savagery due to their insubordinate demean or, which used to challenge the built up political, financial and social structure. Hostile to Mahar talk was the principle system of Hindutva association of political gatherings. The political gatherings select the hopeful having a place up to the Dalit caste who dont respond against gathering if the enthusiasm of Dalits is being infringed. In the event that any Dalit political pioneer acts for Dalit interest he would have fear the losing his gathering position. So every one of these things have genuinely tested the political awareness of Dalit castes in the state political participation⁶³.

Really state is not an unmistakable, separate substance from society, it is the impression of the arrangements of the administration keep running by then administering political gathering. So state and state functionaries numerous time not stayed unbiased and cast deist estimation toward the Dalit intentionally or unwittingly. It has been demonstrated commonly that state and its functionaries like police, income division, and social equity office stayed emotionless toward Dalit and unpreventive against Dalit monstrosities, some time themselves are included in barbarities on Dalit. In the mob case at Mata Ramabai Ambedkar Nagar, Mumbai on 11th July 1997, 11 individuals were murdered and 26 harmed when police opened flame on a Dalit bunch for revolting, after the defilement of Dr. B. R. Ambedkar statue by some miscreants.⁵⁷ In most exceedingly awful Khiarlanji slaughter case on 28th September 2006 the Dalit family was tormented, assaulted and executed. The state hardware from talathi, tahasildar, gatherer, medicinal officer and police stayed uninterested about the episode that case was recorded under the protection of civil right act instead of prevention of atrocities (SC and ST) Act.

Despite the fact that the collections of female individual from family were discovered stripped and embarrassed examination was not coordinated to recognize

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assault episode nor after death was done under legitimate principle and power. The state verging on attempted to stifle this news with the assistance of media however some social association brought this wrongdoing of humankind out in the open circle. Here additionally the state attempted to smother the challenge sorted out by social association. In a report got out November, 2006, the Center for Equity and Social Justice of the administration's own Yashwantrao Chavan Academy of Development Administration (YASHADA) found a profound established social scheme towards encouraging the wrongdoing and resulting smothering of proof on the part of certain mutual powers and in addition different components from legislative issues and organization⁶⁴.

Consequently state and its functionaries in numerous barbarity bodies of evidence against Dalit stayed uninvolved in conveying equity and standardized savings to Dalit, at some point turned out to be a piece of concealment in persecuting Dalits voice. Since the arrangement of Maharashtra state till today no Dalit gathering and individual got the rule of state power that she or he could offer support and government managed savings to Dalit that came about them in the crazy. So state completely neglected to produce confidence and certainty among Dalit concerning states absence of bias, security and equity, making them lack of interest toward it.

4.4 Conclusion:

The status of Mala and Madiga castes in Andhra Pradesh is clearly visible by secondary data presented in this chapter. Madiga and Matang caste educational political, economical and social conditions are very poor comparing with Mahar and Mala caste in scheduled caste list from Maharashtra and Andhra Pradesh. The weaker sub-castes like Madiga and Matang level of human advancement in these groups certainly impact the normal level of human advancement of every social gathering. It is not only that the backwardness of these groups is pulling down the general advancement, yet that there is an infringement of the privilege of these groups to advancement similarly comparable to different groups. The positive separation strategy of the Indian government and in addition of the state government in support of these groups and ensuing extraordinary projects for their advancement could have enhanced their levels of living. In spite of the fact that there has been advancement as far as numerous advancement pointers over the SC and ST groups in the state, despite everything they linger behind the other social gatherings. On account of educational, the crevices between social gatherings are getting to be smaller. Be that as it may, the pace of advancement among these groups has been underneath desires. Wellbeing conditions among these groups have been enhancing at a

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moderate pace. The circumstance is disturbing regarding monetary prosperity as the neediness level among the STs has, indeed, expanded amid the most recent decade or somewhere in the vicinity. In addition, landlessness among these groups particularly STs, is expanding. These two actualities might be foundations for worry at the arrangement level. Land distance furthermore, relocation are the difficult issues for STs in the state.

The strategy activity of unique help through special component plan and tribal sub plan (SCP/TSP) as far as spending plan portions for the welfare furthermore, advancement of these (SC/ST) groups is still not being satisfied in practice. Given the authentic circumstance of these groups with appreciation to their human advancement levels, more engaged intercession is expected to improve the pace of advancement among these groups.

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5.1 Introduction:

The profile of selected scheduled castes for this study in Andhra Pradesh and Maharashtra, presented in previous chapter. The data shows that Madiga caste in Andhra Pradesh is economically, politically, educationally and socially weaker than the Mala caste. The Mahar caste in Maharashtra is advanced than the Matang sub-caste. Reasons might be various but gradually weaker sections like Madiga and Matang sub-castes representation in educational, political, social and other sectors are reducing comprising with Mala and Mahar sub-castes.

Present chapter deals with reasons for the scheduled castes reservation conflict in the first phase. In the second part of this chapter it discussed why Madiga and Matang caste people are fighting for sub-classification of scheduled caste reservations are explained. After Independence, the system of Jamindari framework vanished, by the constitution, for the constitution and of the constitution. The central government implemented numerous welfare plans, motivating forces to the poor particularly to the Madiga and other Scheduled Caste. Presently it is imperative to ponder the accompanying welfare plans gave to the Scheduled Castes. Both Central and State Government have executed their own particular plans to the Scheduled Castes.

The Central Government supported a few plans specifically to the Scheduled Castes and a few plans through the State Government to hold up under parity trouble as coordinating stipend by the State Government. Despite the fact that the plans are given to the Scheduled Castes, because of the long strategies and approaches that are embraced, the Scheduled Castes are not ready to use the plans appropriately and there are cases, for unpredictable and abuse of the plan establishes to the Scheduled Caste. Further it is required to study that the Scheduled Caste division in the middle of Mala and Madiga is likewise a noteworthy issue for the execution of the plans either by Central or State Government¹.

By the Constitution (86th Amendments) Act 2002, another Article 21-A has been embedded in the Constitution which states that the State should give free and obligatory training to every one of the age of 6-14 year in such a way, on the State might decide. Significant advancement has been made concerning the fulfilment of Universal Literacy. But still the proficiency rate of the Scheduled Caste in Andhra Pradesh is still as 53.52 as uncovered by the 2001 censuses².

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5.2 Reasons for the scheduled caste reservation conflict:

In this section the researcher would like to bring out reasons for scheduled caste reservation conflict. This part also focused on what is the loop holes in government policies related to scheduled castes reservation? Why weaker sections among scheduled caste are feeling in secure with present reservation policy? And this chapter presented secondary data which is important for analysis and findings in later chapter.

5.2.1 The weaker section elite groups:

All over the India among the SC population many sub-caste SCs are still not ready to exploit particular reservation benefits due to elite group domination. In introduction chapter it showed that among the scheduled caste there is hierarchy system and very few dominant sub-castes are grabbing reservation benefits. As indicated by the 1991 censuses, the proportion of rural to urban population was 81:19 for SCs, while that for all of India was 74:26 (72:28 in the 2001 registration). Over portion of SCs are utilized in the farming division, generally as landless agrarian workers. Most of the scheduled castes weaker sections peoples are not educators and they are not aware of the reservation benefits.³

Interestingly, as noted by different commissions on SC/STs, the forward among the SCs, who are in elite groups in terms of economical and have political associations, are securing a lopsided offer of reservations advantages. But some of the dominant sub-castes like the Mahars in Maharashtra, the Ezhavas in Kerala and the Mala sub-castes in Andhra Pradesh manage to get more benefits of reservation like changing religion and utilising both religion certificates for reservation benefits.

It is evident that an elite group of the SCs who used more reservation benefits, for example, to acquire seats in governing jobs, seats in educational institutions, they use informal political or economical influences. The Scheduled Castes lawmaker like Dr. B.R Ambedkar, a Mahar from Maharashtra, originated from similarly more prosperous SC families. Dr. B.R. Ambedkar's father and grandfather were in the military, frequently a method for accessing education benefits and more study related expenditure. Jagjivan Ram, who got to be dynamic in the Congress party in the mid 1930s, was a Chamar from Bihar whose father was worked by the Indian armed force. Jagajivan Ram crew's agreeable financial circumstance encouraged his going to college in Calcutta⁴.

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Table. 18

The admission to the Engineering courses in different Universities and the last rank up to which each category was admitted to the course would justify the sub-categorization.

University	Year	SC-A Rellies	SC-B Madigas	SC-C Mala	SC-D AdiAndhras
Andhra	2004	64903	46093	25650	69864
JNTU	2004	69650	101984	45055	69594
Kakatiya	2004	75164	31872	33245	58816
Osmania	2004	100498	53356	46141	65259
Sri Venkateshwara	2004	93452	94401	31714	51774

Source: Usha Mehra commissions report 2008

5.2.2 Intra Dalit Rivalry among Scheduled Castes:

The ongoing clash between the Mala and Madiga castes, both castes considered untouchables in Andhra Pradesh. Out of the 61 sub-castes in Andhra Pradesh, the Mala and Madiga are the biggest group, constituting around 80 percent of the states SC population. Between the two castes, the Madigas are thought to be poorer than the Malas in the Andhra Pradesh. Scheduled Castes are outcastes, among them there are hierarchy out of 61 the Mala sub-castes are elite group. Since 1972, the numerically bigger group Madiga caste, which refers to the Malas unbalanced offer of reservations shares, has requested that the state's 15 percent SC quota to be subdivided. Their case, which has been moving around the Andhra Pradesh government, high court, and the National Commission for Scheduled Castes and Scheduled Tribes, is as yet pending last controlling and will most likely be considered by the Supreme Court. Meanwhile strains between the groups proceed, despite the fact that so far couple of clashes occurrences, as on in 1997 in which a Madiga youth was clubbed to death by Mala youth, have happened⁵.

5.2.3 The misuse or false Caste Certification:

Another variable undermining the positive patterns is the commonness of false caste confirmation. Non-SCs, whether out of advantage or frantiness, have been referred to act like SCs keeping in mind the end goal to get government occupations, not with caste different advantages stood to SCs, for example, unwinding of most extreme age breaking points and waiving of common administration exams and

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expenses. While trying to control the issue, the Karnataka state government considered issuing caste certificate to SCs, STs, and OBCs in June 2001. In these cases, the arrangement was racked when the powers acknowledged how excessive such an approach would be, given that around 90 percent of the state population could be considered SC, ST or OBC⁶. The false caste certificates in sub-castes and also having two certificates like converted certificate can be used to minority reservations and normal certificate can be used in scheduled caste reservations makes unfair reservations and really poor sub-castes remained poor.

5.2.4 The Political Parties and its Changing Ideology:

National political parties in India which is running by high caste people are not dedicated to solve the problems of scheduled castes. As political parties always wants to look in to vote banking aspects, but not in to problem solving. Congress or BJP or CPI or CPM or any other political party never mentioned reservations sub classifications in their manifesto because it will cost to lose of one major caste vote banking. According to situations they find temporary treatment but not for eradication, when ever movements are done for reservation sub categorization they give oath that they will solve but never taken steps towards to it.

Since the fading of Congress strength, the Bharatiya Janata Party (BJP) hosts developed as Indians driving get together. Not with caste being portrayed as a Hindu patriot party savagely contradicted to Muslim culture, the BJP has likewise been depicted as propagating a Brahminical social order in which upper caste Hindus rule and mistreat the lower castes in Indian culture since its political inconveniences after the 1996 races, when the gathering couldn't discover any coalition accomplices and was unsuccessful in framing an administration, the BJP has endeavoured to adjust its picture to extend its allure⁷.

One noteworthy change has been taken by the BJP's push to tone down its customarily activist Hindu patriot view. Its statement highlights segments on responsibility to the Welfare of the Scheduled Castes and Scheduled Tribes and untouchability and a crime against humanity. Among its guarantees are those for a law to go down the reservations approach, uncommon tribunals to manage protests of non-usage of the strategy, and endeavours to see that special open doors advantage the biggest and most stretched out cross-segment of SCs. The BJP has even conjured the name of Dr. Babasaheb Ambedkar, reporting in its 1998 proclamation that a

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benefitting National Memorial out of appreciation for Dr. Babasaheb Ambedkar, who committed his life to the reason for social equity, will be raised at Chaitya bhoomi in Mumbai on the lines of national dedications like Raj Ghat, Shanti Van and Vijay Ghat. The latest declaration from 2016 the BJP drove vows to ensure existing reservations approach for SCs such articulations are probably gone for charming SC voters⁸.

In 1997, the BJP shaped a coalition with the BSP in the Uttar Pradesh government. Most as of late, with its achievement in the 1999 decisions, it heads the National Democratic Alliance the Alliance, which incorporates liberal castes like SC-legislator Ram Vilas Paswan's Lok Jan Shakti Party, controls the Lok Sabha.

Inside of its scheduled castes, the BJP has additionally attempted to propel people with non-customary foundations, for example, SCs. For instance, it made Bangaru Laxman, a SC, its leader. Nonetheless, he was compelled to leave when the Tehelka embarrassment including remuneration and resistance contracts surfaced in 2001.

In present scenario the BJP government and its leading leaders has influenced people by many policies like Swacha Bharat. The ideology of party is depend on its leaders as new leaders are arriving their effect surely shows impact on policies.

5.2.5 Atrocities on weaker Section sub-castes:

While creating the multi-pronged methodology of the upliftment of scheduled castes, it would be expected by policy makers that advancement measures would practice a significant impact in wiping out inability or segregation and different states of scheduled castes which are in charge of caste brutality against them. While this might really have happened much of the time, there are no studies on whether departmental exercises to advantage scheduled castes have prompted a diminishment in the instances of outrages against them. This must be measured or assessed with reference to particular regions and castes through longitudinal studies.

There is need along these lines to get sufficient criticism on the effect of improvement measures on untouchability related practices and additionally the level of physical savagery caused on scheduled castes especially from barbarities inclined zones recognized on the premise of rate of wrongdoing on scheduled castes. These inquires about could be done by ICSSR establishments as a piece of their progressing research exercises and particularly through Dr. B.R. Ambedkar seats set up by service

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of social equity and strengthening in some prestigious colleges/research focuses to give legitimate criticism on such view points. It is fundamental in this setting the service of social equity and strengthening builds up a system of getting enough examined input on effect of different advancement programs on the criticism assembled ought to be utilized as inputs for rolling out improvements in researches, projects and plans for SCs.

In India overall atrocities on scheduled castes still exist for sad, in this issue even among the scheduled castes weaker sub-castes like Matangs and Madigas are facing more problems than the elite sub-castes in rural areas where they used to go for work in the fields for survival⁹.

5.2.6 Socio economic conditions of sub-castes SC's:

Maharashtra is considered as a standout amongst the most dynamic and created state in India. Society of this state is isolated progressively into Varnas and numerous castes. Financial separation and prohibition on the premise of caste personalities are not new in Maharashtra. The Scheduled Castes (SCs) are poorest of the poor segment in Maharashtra as well as crosswise over India. Changed over Mahars or Buddhists and Matang castes are generally focused by upper caste Maratha and OBCs in Maharashtra. Caste abominations against SCs are demonstrating an expanding pattern in Maharashtra in the present period. These weaker sections have social, political and financial problems which identifies with their minor financial advancement. A significant number of them are currently neither after any Hindu customs, nor put stock in Hindu religion and their divine beings. They have ended up focus of incensed extremist people. They are rejecting exploitative caste framework and raising voice against caste separation and misuse. The greater parts of the other scheduled castes are not contradicted to Hindu religion and their customs; they have been focused on just hardly by the upper castes¹⁰.

Traditionally SCs have been filling in as manual specialists and horticulture servitude workers; however they are not effortlessly accessible for the same work nowadays. Expanding caste barbarities, segregation and concealment of SCs in cutting edge period or globalizing world are prompting fortification of caste framework. This turn is extremely unsafe for the advancement of SCs as well as all segments of the general public. Subsequently, it is the immense hindrance to the accomplishment of social congruity.

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Varna is separated into numerous Jati and classes. It has existed from the antiquated period. Brahmans are a major supporter of the caste framework and made it extremely inflexible. They have benefit, force and economic wellbeing through it. Brahmans are on the highest point of the framework. They are minister and researchers. Next are the Kshatriya, political rulers and troopers. These people perform occupations that are viewed as unclean and dirtying, for example, searching and cleaning dead creatures and are viewed as untouchables. They are not thought to be a piece of the Varna framework. Castes framework denies them essential rights to live. They are mortified and struck by the upper castes when they break guidelines of the caste framework.

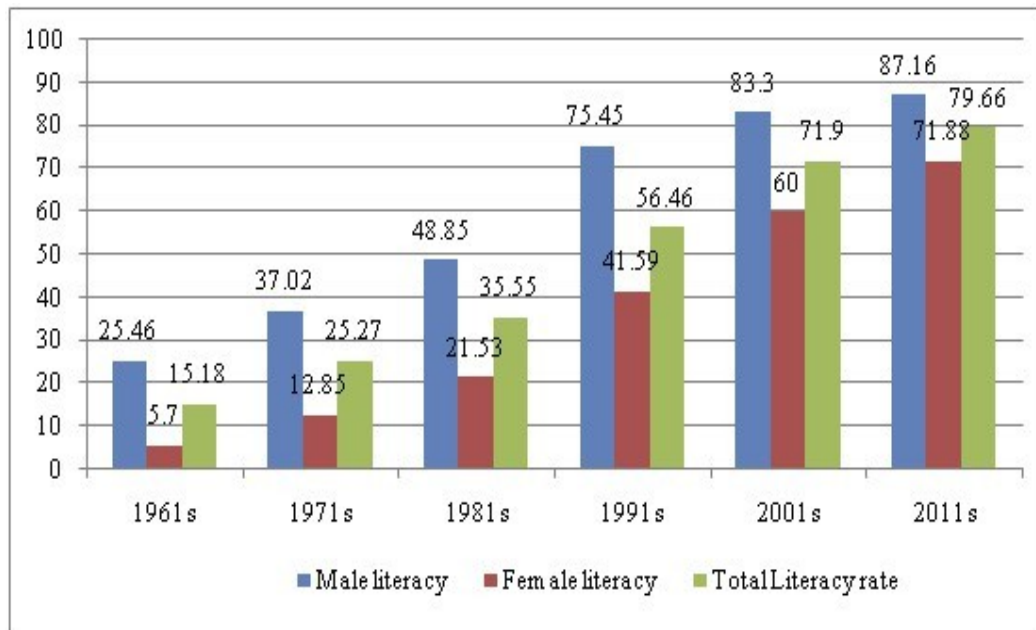
The castes framework is not simply a division of works which is entirely unique in relation to the division of work; it is a chain of importance in which the divisions of workers are reviewed one over the other. This division of work is not unconstrained; it is not in light of regular capacities. Each individual has word related flexibility after autonomy of the nation. Lower castes have a tendency to get assimilated into lower paying and less prestigious current occupations and higher caste get lucrative and high prestigious employments on the premise of societal caste, great instruction, specialized aptitude and so forth. Employment is the significant determinant variable of economic wellbeing in Indian culture.

Untouchables are not quite the same as the other lower castes. The Indian castes framework is extremely unbending. Higher castes mistreat the lower caste socially, politically and financially. Indeed, even lower castes contradict the advancement of other lower caste. Each caste exaggerates itself in connection to others. Elements of caste or caste frameworks are to a great degree viable strategy for prohibition and monetary misuse¹¹.

The primary target of the paper is to portray the castes structure and its association with upper caste and among scheduled castes. Moreover, it manages SCs battle for financial improvement and obstacles in Maharashtra state. The study depends on blend strategies subjective and also quantitative measure to depict marvel. Information for the study has been gathered from the different Government reports, distributed and unpublished archives and so forth.

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Fig. 7 Literacy Rate among SCs in Maharashtra



(Source: Maharashtra Development Report, 2007, Census of India, 2011)

The rate of proficiency is the formative gauge of the general public. Figure 2 demonstrates proficiency rate among SCs in Maharashtra. It is the sign of the educational improvement of the SCs in Maharashtra. The proficiency rate among SCs is demonstrating an expanding pattern and jumped from 15.18 percent in 1961s to 79.66 percentages in 2011.

5.2.7 Poor occupation of scheduled castes:

For the most part SCs in Maharashtra are functioning as manual or easygoing workers in the state economy. Landlessness is the primary driver, which keep them as negligible country poor. Work support rate is recorded at 43.9 percent in 2011. It is slight change from 41.9 percentages in 2001. At numerous spots, landless workers fill in as servitude work in agrarian homesteads of upper caste agriculturists. The people who have minimal ranches, work regularly in their homesteads, and leave town for work amid off farming season. Segregation in wages and work is a typical thing in their everyday life. With monetary improvement, particularly modern development and tertiary segment development in urban focuses, numerous SCs relocated from rustic to urban zones for looking better occupation and better job. Amid this time of move, a large portion of SCs have left their customary occupations or castes employments. Be that as it may, generally are getting utilized simply as manual or easygoing work in the urban economy.

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Reservations for SCs in instruction and government (State and Central) administrations, has enhanced their offer out in the open administration. SCs, STs and OBCs are getting 13 for every penny, 7 percentage and 19 for each penny reservation in state government employments respectively¹².

5.2.8 Hierarchies among Scheduled Castes:

There are chains of command rehearsed by SCs among themselves. These progressions depend on the ground of castes, occupation and religion. Bhangi, Chambar, Bhambi have extensively enhanced their economic conditions in the caste framework, because of Sanskritisation. These castes see themselves as centred caste in the caste system of Maharashtra. Ideological contrasts among the Dalits, as Mahar or Neo Buddhist, Matang and Chamar is different groups. Mahar keep on battling and unite against sub-caste classification for the sake of the Dalit as they assume, however Madiga and Matang sub-castes are poor among scheduled castes and they fight for sub-classification¹³.

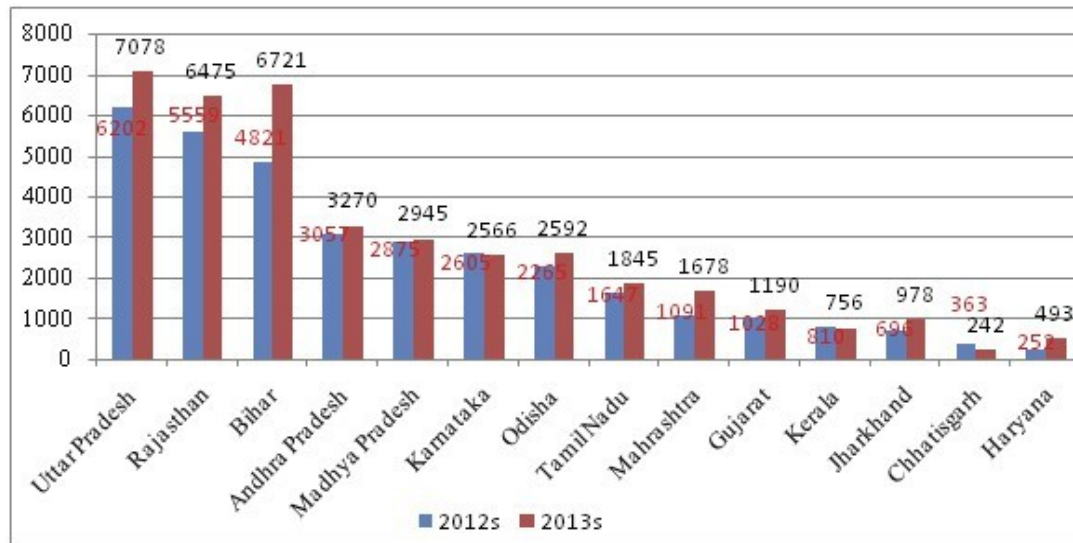
5.2.9 Caste System and Discrimination:

Caste outrages are not new for the SCs in Maharashtra. They have been encountering it since long time. Amid 1970s and 80s, it developed all over India. Particularly in Marathawada a locale of Maharashtra, severe surge was dispatched against Dalits. Among Dalits, Mahar group is for the most part focused on in light of the fact that they are moderately preferred off over other Dalit groups as far as social economical, educational, self-declaration and hesitance that expanded among new Buddhist because of belief system of Ambedkar¹⁴.

Figure 3 shows the how tragedy of SCs all over India in the year 2012 to 2013. Episodes of monstrosities against SCs have expanded amid this year in all states except for Chhattisgarh. It decreased from 363 occurrences in 2012 to 242 in 2013 in Chhattisgarh as planned tribes have a noteworthy offer in this state. Uttar Pradesh is demonstrating the most elevated episodes of monstrosities against SCs. It expanded from 6202 episodes in 2012 to 7078 occurrences in 2013.

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Fig. 8 Atrocities against SCs in India (In numbers)



(Source: National Crime Record Bureau, India 2012 and 2013)

Maharashtra is remaining at the ninth case in term of occurrences of Atrocities against SCs. These atrocities expanded from 1091 in 2012 to 1678 in 2013. This is 53 percentage increased. It is higher than a large portion of the states.

5.3 Reservation policy in implementation:

If reservation policy is implementing properly why there are variations among sub-castes? Why only one or two sub-castes are grabbing reservation benefits? Why few sub-castes are out of main stream? According to the secondary and primary data it is noted that Madiga and Matang sub-castes are weakest among weaker than one can assume that there is problem in present reservation policy. Or else one may say that the implementation of the reservation policy is corrupted. Whatever the reason maybe the weaker sections like Matang and the Madiga scheduled castes couldn't use the procurements because of elite groups or absence of information or else in general it noticed that, they are not ready to be instructed and adequate data are not available to them to make utilization of the reservation plans²⁶. Sometimes purposively few persons misinform and make trouble to weaker sections since the most of the sub-castes are ignorant people. They are not ready to use the investment funds, because of different issue, for example, sick wellbeing and they don't want to stay away from their kids etc. It can be noted because of the domination of the upper Castes, the Madigas and Matangs and other weaker sub-castes are not to be encouraged.

Even in Government workplaces, the Scheduled Caste people are not ready to acquire the convenient data. Due to socially backwardness they are scared to get information. Lacking of health facilities in villages the elite caste doctors are not

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convenient to the scheduled castes people in rural areas, as they face problem of the untouchability. Either the Government or private sectors owners of the business don't treat them well to clean it, thus they will need to lead a troublesome life. The political people effectively partake in these issues just when they require help of the Caste people. There is domination by the upper Caste people on scheduled castes people. The lower caste being weaker sections among scheduled castes the Madigas or Matang is not ready to do anything but to acknowledge working disregarding the hardships.

5.3.1 The insufficient resources investment on Sub-castes:

The insufficient resource investment on sub-castes is one of the reasons for scheduled castes weaker sub-castes movements in many states. In implementation the 15 percentage benefits are grabbing by few sub-castes and other sub-castes are not able to use. From the 68 years reservation benefits were left open for all scheduled castes sub-castes but the strongest sub-castes have been utilising those benefits which is not formal. The Government resources or investments should be specifically need to give to the weakest among the weak so that equally all scheduled castes will get reservation benefits.

The state or central government unbalanced budgetary for scheduled castes can lead to economical instability among poor sub-castes. There is lacking of special budget for the weakest sub-castes among the scheduled castes. The dedication towards to eradication of poverty is lacking in the government for uplifting the weaker sections.

In the local government the participation of the weakest sub-castes are for name sake. Their role is just for voting and some cases they may get opportunity to participate in the elections but there is no power in their role which cannot have any influence in decision making.

The state government needs to take steps towards to find out weaker sections and it should make plans towards to upliftment of those sections. Central or state governments needs to implements different projects to develop weakest sub-castes quality and ability to develop equally with other SCs in the society²⁷.

5.3.2 Wrong Utilization and Diversion of reservations:

There are many commissions and projects which brought facts about wrong utilization and diversion of scheduled castes reservations. Many cases in various

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states has booked on criminals those who has used wrong certificates. In education institutions during admissions seats which need to fulfil by scheduled castes are keeping empty and later on those empty seats converting to open category people. At the same time sub-castes are worrying that reservation seats which needs to filled by all 61 sub-castes are not filling as some elite castes are in the top level positions in educational, political, economical sectors they only wait for those own caste to come in to the positions so it is the wrong way to utilise reservations, it make Madiga and Matang castes to demand scheduled castes reservations in to sub-classification²⁸.

5.3.3 Deficiency in present reservation policy:

The current structure of scheduled castes reservation policy and its reservation benefits for all scheduled castes is not reaching. The real vision behind the reservations is to uplift the weaker sections. It is not meant for one sub-caste, opportunities needs to segregate to all of the listed 61 sub-castes. But unfortunate very few sub-castes are utilising and other sub-castes are not aware of benefits in rural area of the country.²⁹

- a) Many needs of the scheduled castes not secured in existing projects or plans.
- b) The customary occupations of scheduled castes, which don't have extensive investment, especially in different backward sub-castes among scheduled castes.
- c) No exertion is made to distinguish to great need of sub-castes among of SCs and particularly take into account their necessities.
- d) The scheduled caste women don't rise as significant role in weaker section sub-castes among scheduled castes.
- e) The existing local advancement programs for livelihood creation especially have neglected to observe handicaps of SC castes.
- f) There are no projects for aptitude advancement of transient work to build their employability.
- g) The child labourers among SCs and especially the girls who are working as labourer occupied with home based industry has not been given the consideration in policies.
- h) No programs have been considered which take up creative educating for such backward sub-caste among SC child labourers.

Such occurrences can be increased just to demonstrate the backwardness of weaker sub-castes among SCs is concerned. The nodal service for scheduled castes

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additionally makes no endeavour to conceptualize and explain different views of improvement for all SC sub divisions. Its significant commitment is to take up a couple of projects which really use full for weaker sub-castes among the scheduled castes.³⁰

5.3.4 Poor Project Preparation in implementation:

Reservation policy for scheduled castes is great achievement for scheduled castes in India. But out of 61 sub-castes how many sub-castes developed? the answer is very less like Mala in Andhra Pradesh and Mahar in Maharashtra. What about other sub-castes, after long period of Independence still they are out of main streams reservation policy needs to sub-categories so that all sub castes will get reservation benefits.

Independent work programs have experienced extremely poor reservation policies. Their disappointment has added to discouragement of castes and their obligation. The goal of affecting change in their economical condition has not been accomplished. This is similarly valid for preparing programs which have experienced absence of importance and quality³¹.

5.3.5 Absence of Monitoring system in grassroots level:

There is problem of policy observations in scheduled caste reservation policy. Why reservation policies are not reaching up to weaker sub-castes among 61 sub-castes of scheduled castes. The issue of absence of observing being developed projects in general is endemic and the disappointment of numerous projects to achieve the objective castes is typically ascribed to this inadequacy. There is no zone where absence of observing is as prominent by its policy on aggregate nonattendance as on account of SC improvement. This is accurately the clarification why cases of non-use, wrong usage, redirection of assets, non-conveyance of advantages and not with caste cornering of advantages by non-qualified persons continue happening everywhere throughout the Nation. The current structures for checking of advancement projects at the state and local levels and commit any regard for observing projects for weaker SCs³².

5.3.6 Attitudinal issues in System:

The attitudinal issues of the faculty included in usage of projects for SCs are an intense limitation in achieving advantages to them. The real issue lies in the way that the executing administration to a great extent originates from upper caste

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foundation and has no sympathy for the scheduled castes. It is more regrettable, where it has disproportion in reservations and hatred against them. As a rule, it is insert to their necessities and circumstance. This is intensified by different degenerate practices. There likewise exists the issue of separation between the castes and the conveyance operators because of which an extensive number of middle people develop on the scene and attempt to scaffold this separation. This clearly is done at the expense of scheduled castes³³.

5.3.7 Resistant Civil Society:

Common society all in all, especially in weaker sub-castes, has been to a great degree threatening to reserve of projects and subsidizes for scheduled castes. This threatening move is offered went too transparently. In the execution of projects, this threatening vibe is reflected in control to guarantee that even the reserved advantages don't achieve scheduled castes. This happens when a shop keeper practiced different cups to scheduled castes and open category people. The situation take place in Karnataka state where one scheduled castes person taken cup which meant for open castes people. He was beaten by them for crossing rule. In another case where a school is situated in a way that children of scheduled castes need to go through upper caste vehicles or shops and hence feel threatened in getting to it because of provoking comments. In the matter of circulation of watering system water, scheduled castes that have their territory at the last part get a crude arrangement³⁴. A few confinements are forced on the utilization of normal property assets by caste Hindus in the town. It is generally realized that various upper castes people have dishonestly gotten authentication of having a place with scheduled caste through a degenerate organization keeping in mind the end goal to corner employments implied for SCs. Such cases can be duplicated. This control gets highlighted when the executing organization additionally shares their social foundation and predicated in light of the fact that all things considered the scheduled castes have no one to look for help from.

5.3.8 Absence of Participation:

If reservation policy is implemented in proper way why sub-castes among scheduled castes is missing? And where is the 60 sub castes participation in education or government jobs? Through the different state government commissions and census it is clear that out of 61 sub-castes there are many sub-caste people who are not taking

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participation in education institutions and government jobs. Still there are few castes who are roaming here and there who don't have their home land.

The minority participation in the government policies like reservations is not up to mark, which needs to improve all sub-castes. It is clear that state cannot avoid the minority people participation. In the educational institutions like universities it is noticed that few weaker sections are not taking part due to their economical, educational social backwardness. It is duty of democratic Nations to keep special projects on these minority people among scheduled castes people to enrich them.

5.3.9 Lack of Awareness:

In rural areas weaker sub-castes among the scheduled castes are unaware of policies because of their economical, social, educational backwardness conditions. The scheduled castes themselves are exceptionally feeble and frail by ideals of low status and caste, they possess in the public arena. This influences their ability to verbalize and declare. As assemble additionally they can't apply any weight on device which manages strategies and projects. They additionally experience the ill effects of the debilitation of absence of information and mindfulness about project themselves which influences the nature of their support³⁶. This absence of information is not just bound to a conventional SC villager, but rather likewise stretches out to SCs who are people from panchayat or even youth. There are no significant projects which make this sort of mindfulness on a normal and proceeding with premise. Given these limitations, a great deal of ground would need to be secured to quicken the pace of advancement for them and to enhance its substance and conveyance.

5.4 Reservation conflicts among scheduled castes:

The movement against separation of scheduled caste reservation began ahead in Maharashtra, which is known by Bhakti Chalval. This development was begun by the great leadership. It was further preceded by Mahatma Phule, Chhatrapati Shahu and Dr. Ambedkar. Mahatma Phule expressed that the education is the most imperative instrument for improvement of Shudras. Lack of education is the fundamental driver of the hardship of lower caste people. Chhatrapati Shahu began reservations for lower castes people, and offered them economical support. The endeavours of Dr.B.R.Ambedkar to make reservations for SCs of Maharashtra as well as for SCs of all over India are astounding. The reservation benefits for SCs and STs in training and business in government segment is enhancing their financial condition.

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Transformation of the Mahars to Buddhist in Maharashtra is a noteworthy development among the SCs. On October 14, 1956, Dr.B.R.Ambedkar changed his religion from Hinduism to Buddhism, along with his lakhs of devotee, for the most of his sub-caste people. After change, Neo-Buddhist or ex Mahar quit having confidence in Hindu religion, their divine beings furthermore neglect any ceremonies and Hindu celebrations. The development of discussion of the Mahar has come as a test to the high-caste Hindu and their supporters in the condition of Maharashtra as well as all over India. Post-transformation, way of life and self-mobility of the ex-Mahars has enormously improved¹⁵.

Self-affirmation of the SCs came as a part of the development of the Dalits under the leadership of Dr. B. R.Ambedkar. He gave the message, educate, enrich and uplift, to each scheduled sub-caste individual. He needed to make them cognizant about their social and political rights. The result of these developments needs to share among SCs and they have to develop together with sharing equally. The educated sub-caste of this group, particularly from the Neo-Buddhist is more reluctant¹⁶.

5.4.1 Reservation sub-Classification movement in Andhra Pradesh:

Dalit Movement in Andhra Pradesh has come in to focus of between sub-castes by Varna dharma and new imbalances made by reservation advantages. The Madigas and Malas are two noteworthy sub-castes among Dalits in the State. The Mala sub-caste is known caste for elite among other scheduled castes, in terms of political, social, economical, and educational life of various social gatherings in India. It kept on assuming a comparative part in unity of these Dalit sub-castes in sharing reservation advantages. The Madigas have been denied of their benefits in educational institutions, job and governmental issues as the Malas have been cornering reservation advantages more than their sub-castes. These new imbalances among Dalit sub-position fortified Dalit hierarchy in Andhra Pradesh. Thusly it created Dandora Movement which activated Tudum Debba Movement of Gondu Tribes, Nangara Bheri Movement of Lambada Tribes, Doludebba Movement of Yadavas, Pusala Keka Movement of Pusala position in Andhra Pradesh. There have been steady endeavors by pioneers of SCs, STs BCs and minorities to change over these social developments into political development of Bahujans on lines of B.S.P of Uttar Pradesh. The destinations of this paper are to inspect Dalit progressive system made on Brahminic thought of immaculateness and contamination. It likewise looks at how conventional

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position cleavages and new disparities layed establishment for development of Dandora Movement of Madigas in Andhra Pradesh. It quickly depicts patterns of Dalit Movement amid Pre-Independent and post Independent India in Andhra Pradesh. It additionally manages progressing patterns of Dalit development which is being carried on dismissing accommodative governmental issues of upper stations in Andhra Pradesh¹⁷.

5.4.2 Dalit hierarchy in Scheduled castes:

As per customary varna plan there are four varnas (castes) i.e., the Brahmin, the Kshatriyas, the Vyshyas and the Sudras. However, there is fifth standing which was additionally called Chandala or Panchama or untouchables, that happens in the early Vedic writing, a few of the names of the castes that were talked about in Smritis as antyajas. It is obvious from P.V.Kane that the fifth varna, the untouchables are called panchamas. They are likewise called Atisudras and unclean Sudras. Dalit have acquired every one of the properties of caste framework and effectively made a Dalit hierarchy among them under the chaturvarna chain of importance. This progressive system is working as a component to gap them and has denied the lower rank Dalits the advantages of the reservations. There are five-key bases on which Dalit chain of importance is raised¹⁸. They are

- (i) Hierarchy
- (ii) Endogamy
- (iii) Hereditary occupations
- (iv) Commensalities
- (v) Social and Distance.

New Inequalities in reservation advantages sharing among Dalit made interesting to have keen study on it. It has given a chance to inspect how customary cleavages of caste chain of importance are working in the Dalit hierarchic.

Indian Society is split into a number of castes and sub-castes vertically and horizontally giving each caste a standing in hierarchy. it is acknowledged that the four Varnas, Brahmins, Kshatriyas, Vyshyas and Sudras are arranged in a descending scale of social fame. The association of castes which might be ranked excessive and occasional is likewise a device of values wherein the idea of hierarchy occupies a pivotal position. This ranking or gradation has percolated right down to the Dalits with identical tension of the upper castes. It's far a reality, that social honour or

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esteem is connected to unique forms of existence, and companies are ranked as better or low in keeping with how or whether they pursue such lifestyles patterns. Those life varieties of a caste and its region within the hierarchy are decided via its rituals based at the observance of religious values and its occupations. There's massive differentiation most of the Dalits in sorts of life and in traditional occupations. Because of it there emerged a Dalit hierarchy identical to chaturvarna hierarchy¹⁹. The Malas and the Madigas, the two important sub-castes having more sub-castes of their personal have developed themselves into two hierarchies, Mala and Madiga being on the top of the ladders within the respective sub-caste hierarchy primarily based on the notion of superiority and inferiority. The structure of Dalit hierarchy is as follows.

I. Chaturvarna Hierarchy

1. Brahmin
2. Kshatriya
3. Vysya
4. Sudra

II. Dalit Hierarchy

(A) Mala Hierarcy

- (1) Mitha Ayyalwar
- (2) Mala
- (3) Malajangam/Dasari/Pambala
- (4) Mala Masti
- (5) Gurram Mala

(B) Madiga Hierarchy

1. Sangari Madiga
2. Madiga
3. Bindla/Erpula/Sindu
4. Masti
5. Dakkal

It is able to notice that the Mitha Ayyalwar is on the pinnacle of Dailt hierarchy at the same time as Dakkal at the bottom. The prevalence in Dalit hierarchy flows from upward to downwards even as inferiority from downward to upwards. Within the Mala hierarchy Mitha Ayyalwar is taken into consideration to be superior, standing on the pinnacle of the ladder. Mala Jangam, Mala and Mala Dasaris come

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from the priestly elegance, and feature as non secular advisors to Mala satellite castes. They are also known as Mala gurus. They recall Malas and Madigas inferior to them. Inside the Mala satellite castes Mala Jangam/Dasaris (in a few cases) are on the pinnacle of Mala hierarchy. Subsequent to them are Malas, Pambala, Masti and Gurram Malas within the descending order inside the hierarchy. Syed Sirjul recorded that, “Gurram Malas are regarded as the bottom of all of the Mala sub-castes”. It’s miles taken into consideration to be a degraded department of Mala satellite castes²⁰.

5.4.3 Movements for the Reservation sub-classification:

The Madigas had been preventing for same identify and equal percentage in reservation benefits from 1980’s itself. Arundhateeya Mahasabha became first Dalit Sub-Caste affiliation in A.P. preventing for a first rate identity propagating the love tale of Arundhathi and Maharshi Vashistha projecting a high image of Madigas. The Madigas consider that the genesis of Arundhathi famous the genesis of the Madigas that they have been first born on planet the earth. After the independence, the Bandusevamandali carried at the activities of the Mahasabha as a cultural organization of Madigas in A.P. Latter on A.P. Madiga Sangham inaugurated a warfare phase of Madiga motion for equal percentage in reservation advantages in 19980’s. Following the programme of Madiga Sangham, Dakshina Bharatha Adijambava/Arundhatheeya Samakhya endured war for equal proportion in reservation advantages in 1990’s. Later on, Madiga Reservation Porata Samithi emerged as a combating business enterprise for same identity and reservation advantages in A.P²¹.

Arundhateeya Mahasabha, which becomes established in 1920 in Andhra region of erstwhile Madras presidency and the identical in 1931 in Hyderabad state, endured its activities for an extensive length. A Telugu Madiga L.C Guru Swamy propagated the genesis of Arundhathi and the Aborigine King Jambavantha figuring out the Madagas genesis with Arundhathi as their caste daughter and Jambavantha as their grandfather. The Arundhateeya Mahasabha of the Hyderabad observed the programme of L.C Guru Swamy in giving proud account of the Madigas on the idea of their genesis touching on their kinship with Arundhathi jambavantha. These wings of Arundhateeya Mahasabha emerged with rise of personal institutions and personality instructions among Dalit leaders, prior to the Independence itself.

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Arundhateeya Banduseva Mandali, a cultural company of Madigas became established in 1981 under Presidentship of Dr. Kishna Lal. The individuals of this Mandali had been opposed to apply their caste call as prefix to this business enterprise and name it as Madiga Sevamandali as the word Madiga offers a means humans bellow us and the very phrase is abusive and stigma connected to the word. The Bandhu Sevamandali organised Dasara Milap every 12 months and advanced kinship family members among the Madigas in AP especially in twin cities. For the primary time the Mandali posted a e book let with title The status of Arundhateeyas with specified records indicating disproportionate representation of Malas, showing new equality among Malas and Madigas and stressful categorization of SCs into A.B.C.D corporations for same distribution of reservation blessings amongst SCs. The Mandali used the methods of prayer and petitions to ventilate their demands and gave illustration to successive chief Ministers of Andhra Pradesh traumatic proportional representation to Madiga Sub-castes inside the reserved subject of schooling, employment and politics²².

Madiga Reservation Porata Samithi (M.R.P.S) entered into struggle segment, traumatic equal identity and equal percentage in reservation advantages in 1994. This corporation become mounted by means of 20 people at a Katcha house in a small village by name 'Eadumudi' in Prakasham District of Andhra Pradesh underneath the leadership of Krishna Madiga on seventh July 1994. The M.R.playstation is popularly understood as Dandora by using traditional obligation of Madigas in management as messenger. The Madigas cry in village streets beating drums to broadcast message of village administration. The MRPs took oath in making the caste or the phrase Madiga first rate suffixing caste to their names like Sharma, Rao, Reddy and Chaudary, which turned into handled abusive and polluting in based caste machine. The M.R.P.S used four identities Arundhathi, Jambavantha, the Madiga and Dandora (Drum) to mobilise humans and seize themselves a respectable, same identity for Madags via the struggle²³.

5.4.4 Movements against reservation segregation:

The Malas one of the most important sub-castes of Dalits in A.P. which has been cornering reservation advantages disproportionate to its population released counter movement opposing the Madigas, call for for sub-categorization through distinct types of protest advancing the arguments of antogonists of reservation policy

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in India. The convenor of Mala Mahanadu P.V.Rao is an officer in department of facts led Mala Mahanadu drawing aid mostly from personnel belonging to Mala network. Mala Mahanadu that spear headed anticategorisation motion organised diverse programmes to press the government to withdraw G.O. of sub-categorizing scheduled castes into groups.

The Mala Mahanadu organised massive rally at Amalapuram of East Godavari District in Andhra Pradesh protesting in opposition to categorization on 17-06-1997. About 10 hundreds of Malas accrued and burnt the effigies of Chief Minister N. Chandrababu Naidu and the then schooling Minister late G.M.C. Bala Yogi. Then they pledged that the 'The Malas will see the end of Chandrababu Naidu rule' in A.P. The Malas prepared lay siege to secretariat programme on eleven-7-1997 wherein Malas died and 19 were injured when police lathi charged thousands of villagers participated within the programme. The leader convenor of Mala Mahanadu, P.V. Rao stated that lathi charging act of police sincerely shows the attitude of chief Minister, N. Chandrababu Naidu in the direction of Malas stated that the lathi charging of Mala activists and participants in lay siege of secretariat was sufficient evidence to mention that T.D.P government became very decisive to suppress the Mala Mahanadu motion because it is going towards political approach of Telugu Desham party²⁴.

The Mala Mahanadu has taken the guide of constitutional machinery by hard categorization in Honourable high court docket of A.P to defend its lions share in reservation benefits through the list of scheduled castes provided by President of India. The Malas argued that the nation authorities has no energy to categorize time table castes into companies and it's far unconstitutional due to the fact the scheduling of scheduled castes is there in central list as in step with the scheme of division of powers between critical and state governments in our Federal association. The Malas repeatedly stated the article 341 in defence of their arguments. Article 341(1) says the President with admire to any country or Union Territory and in which as a nation, after session with the Governor there of by public notification, specify the castes, races or tribes or elements of or organizations with in castes, races or Tribes which shall motive of this charter be deemed to be scheduled castes on the subject of state or Union Territory as the case may be Article 341(2) says the parliament may also, via law encompass in or exclude from the listing of scheduled castes and Tribes specified in a notification issued under clause 341 (1) any caste, race or tribe or a part of or

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group within any caste, race or tribe, but store as above said notification issued underneath stated clause shall no longer be numerous by way of any next notification.

On this ground the Malas challenged Gos within Supreme Court of India. The apex suggested its Judgement declaring that state government has no strength to sub-categorize Scheduled castes into agencies to enforce reservations inside the discipline of training and employment in workout of its electricity under Article 15(4) and 16(4) of Indian constitution as public employment and training. Now the Madigas are suffering to get a law handed by way of the Parliament of India sub-categorizing Scheduled Castes into agencies amidst series of protects via Mala Mahanadu²⁵.

5.4.5 Reservation movements in Maharashtra:

There are many organizations in Maharashtra who are fighting for the reservation sub-classification from early 1980 there are organizations and Matang communities who has contributed many movements to fight for the reservation segregations. But as Manda Krishna Madiga had became struggle fighter for reservation classification in India, in Maharashtra also for meetings related reservations he became main guest to speak about it. In recently on 9th November 2016, the Matang community arranged a big meeting in Pune city and invited Manda Krishna Madiga as special guest which the researcher has visited and taken observations and interviews. There is no doughty that in Maharashtra state there is historical background of movements for reservation conflict, but the researcher avoid in this section about data related historical background for movements. Regarding reservations movements the researcher has given briefly about chronological order of movements in appendix.

5.5 Conclusion:

In the Hindu varna system the most critical and opposed act is hierarchy in between varnas. As same like varna system in Hindu, among the scheduled caste a separate and silent hierarchy system has grown up and it created variations among the sub-castes. It happened from many years of practice and the same system is continuing in present society in village side. In this present chapter the researcher has find out few reasons and explained in beginning of the chapter. Why the reservation sub-classification came in to existence? And few cases has been explained briefly as elite Harijans are taking more reservation opportunities, sometimes using false caste certificates and utilising other sub-caste reservations,

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atrocities on weaker scheduled caste, and discrimination among scheduled castes ect are the main reasons.

In both states (Andhra Pradesh and Maharashtra) weaker scheduled castes like Madiga and Matang caste gathered and pointing out the problem of reservation conflict to the centre and asking for the sub-classification. The movement has taken place in village level in initial level, but the facts of unfair reservation sharing by elite group from scheduled castes is visible to everyone and it is reasonable demand from weaker section people. The reservation movement has taken place in many states as well as central part of India.

Instances of discrimination on the premise of castes personalities are still reported from each segment and each area of the Indian culture. A monstrosity against SCs in the state has turned into an essential issue. Assault and murder of SCs women and men are expanding step by step while the condition of Maharashtra is getting the tag of the present structure. It gives the idea that some measure of educational and monetary accomplishments of this group is prompting developing barbarities against them. Then again, some SCs are shedding Hindu religion and radicalism of a Neo-Buddhism makes them recognize uniquely in contrast to other scheduled castes.

Indian culture or economy can't be created without improvement of these weaker sections. Abominations and victimization SCs is the significant boundary in their advancement. These caste characters and monstrosities against SCs are likewise real obstacles in accomplishing social congruity social improvement.

CHAP. 5] RESERVATION CONFLICT AMONG SCHEDULED CASTES

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6.1 Introduction

6.2 Profile of the respondents

6.2.1 Classification of the respondents by sex

6.2.2 The classification of the respondents by age group

6.2.3 Education

6.2.4 Respondent's knowledge about the reservation conflict

6.2.5 Respondent's opinion on reservation conflict

6.2.6 Description of the study

6.3 Primary data

6.3.1 Interviews

6.3.2 Questionnaire

6.3.3 Observations

6.3.4 Methodology

6.3.5 Field work

6.4 Interpretation of data

6.5 Conclusion

6.1 Introduction:

The presentation of secondary data in the previous chapter has given briefly to understand reservation conflict. In this chapter, the researcher would like to present primary data which is essential for research findings. Making this research qualitative the researcher has followed research techniques like interviews, questionnaire, observations and field work. For this research, the researcher selected 400 hundred samples, out of that sample 200 hundred from Andhra Pradesh and 200 hundred from Maharashtra. Various questions asked in interviews and questionnaire in order to find out their economical, political, social, and educational status. Respondent’s opinions expressed in tables or in graphs in this chapter which will give a clear idea to understand the problem of the statement.

6.2 Profile of the Respondents:

While presenting the profile of the respondents, it is proposed to discuss their socio-economic background. The term Socio-economic background has used here in a broad sense so as to include factors such as sex, age, education etc.

The researcher selected two states for this comparative study. From each state the researcher collected 200 questionnaire and interviews by purposive sample method. He selected male and female and student segments to be involved in respondents. The below table will explain how the researcher made the proportion of respondents.

6.2.1 Classification of the Respondents by Sex:

Table 19

Sex	Students	People	Leaders	Total
Male	120	100	10	230
Female	80	90	--	170
	200	190	10	400

Source: primary data

Table 18 shows that out of 400 respondents only 170 were women. It is very difficult to arrange interviews with the female respondents due to their work or availability or customs from the category of the people. Out of 170 female respondents, few respondents have answered the question; others are not interested in answers the questions properly. The main reason behind that was the poor knowledge about the reservation subcategorization. It can be concluded that in the category of

people, female respondents did not play any significant role in the political process at the local level.

The researchers explain in detail which age group participated in interview or questionnaire participation. It will give respondent basic information regarding age.

6.2.2 The classification of the respondents by age group:

Table 20

Age/ group	Students	People	Leaders	Total
25-34	160	130	--	290
35-44	40	34	--	74
45-54	--	13	10	23
55-64	--	13	--	13
	200	190	10	400

Source: Primary data

It may be observed from the table. 19 that 364 people from the respondents were below 44 years. Whereas 36 people belonged to the old age group (45-64) while the majority of students and people came from the age-group (25-34). Thus the majority of the students were younger in age than the people. Further, it can be concluded that there was a significant representation of the young age group in this study.

6.2.3 Education:

Education is essential for the policy formulation, policy execution and formulation of public opinion. The presentation of educated representative is increasing in all issues of caste based problems. The classification of respondents by education is shown in the following table.

Table 21

The classification of the respondents by Education

Education Standard	Students	People	Leaders	Total
0- 10	--	140	--	140
10- 12	36	30	5	71
Graduate and above	164	20	5	189
	200	190	10	400

Source: Primary data

It could be observed from the table. 20 that majority of respondent was from higher education group (graduate and above). Most of the students were educated. As the respondents selected from the officials belonged to different departments in selected people 140 were below 10th class and some of them not attend the schools.

6.2.4 Respondent’s knowledge about the reservation conflict:

To ascertain the knowledge of the respondents about the reservation conflict, a structured questionnaire was asked; do you think sub-categorization is needed in scheduled caste reservation policy? Their responses were classified as shown in the following table.

Table 22
Respondent’s knowledge about the reservation Conflict

Answers\respondents	Students	People	Leaders	Total
1.I don’t Know	10	20	--	30
2.Yes	169	140	6	315
3.Not need	21	30	4	55
	200	190	10	400

Source: Primary data

It could be observed from the table. 21 that only 30 people don’t know or they don’t want to share their opinion. From the students out of 200 members, 169 members are accepted for change. In sample people out of 190, 30 members not agreed for change 140 members accepted for change and 20 people said don’t know. Out of 10 leaders, 6 members accepted for subclassification and 4 members not accepted argued according to their community perspective in both states.

6.2.5 Respondent’s Opinion on Reservation Conflict:

Table 23

Questions\respondents	Students	People	Leaders	Total
Sub-categorization was said by Ambedkar	30	20	1	51
Sub-categorization is needed for uplifting of weaker sub-castes	160	130	6	196
Sub-categorization is not good for Unity of Scheduled castes	6	30	1	37
Sub-categorization is against of Supreme Court judgment.	4	10	2	16
	200	190	10	400

Source: Primary data

It could be observed from the table. 22 that only 37 respondents are against the sub-categorization of scheduled castes reservation policy. And 196 respondents are accepting subcategorization.

6.2.6 Description of the study:

The description for each case study is presented under the following headings.

1. Description about 10 selected leaders in both states.
2. Description about selected students.
3. Description about selected people from Mala, Madiga, and Mahar, Matang Castes.

The data is presented in a descriptive case study format.

1. Description about 10 selected leaders in both states:

In the 400 sample, there are 10 leaders who is supporting reservation sub-classification and who are opposing reservation sub-classification. From each group, five leaders were involved. All leaders were trying to convince their arguments. Madiga caste leader Manda Krishna Madiga brought out some important points like no one caste is allowed to take more benefits than other castes in reservation policy especially in scheduled caste. To give an assist to the poor caste people subcategorization is compulsory it was mention by Ambedkar when he was given his speech for constitution submission, recollect Manda Krishna Madiga. Mala caste Leader Jupudi Prabhakar Rao who is working as an MLC in Andhra Pradesh told that subcategorization is against the Supreme Court and it will divide scheduled caste people into war groups.

2. Description about selected students:

Students from various universities are the main source for this study. 90 percent of the students are aware of this reservation conflict. Most of them have given their opinion with interest. Out of 200 students, only 10 students were not responded. 169 students were showed their interest to make subcategorization. Only 21 students were opposing for this reservation category subdivision.

3. Description about selected people from Mala, Madiga and Mahar, Matang Castes:

In out of 190 people most of them are able to respond to the questionnaire as English is translated into local language. The researcher personally interviews in the local language and noticed that 140 members are below matriculation, some of them are not seen schools and some of them are up to third, fourth classes attended. In a sample of people 20 members have got their graduate degree. Out of 190 people, 130

people agreed for subcategorization whereas 30 people were opposing it. 20 people are not aware of this reservation conflict.

6.3 Primary data:

The primary data which was collected by interviews, questionnaire, observation, and field work is presented in this section. Primary data presented in graphs and tables along with description so that reader can understand better. The intention behind primary data conversion into graphs and tables is to scrutinize the data for data analysis to find out hypothesis are null or approved. The scheduled questionnaire has been prepared for getting information to the desired objectives each objective has been asked in five to six questions. The questionnaire is added in appendix, and all the data coded in to SPSS software and converted in to soft copy. All variables have been encoded and find the answers in to percentage as follows:

CODE BOOK

Variables coded from questionnaire. The each question from scheduled questionnaire coded as follows:

General variables: G1 G2 G3 G4 G5 G6 G7

Dependent and independent variables: V1 V2 V3 V4 V5 V6 V7 V8 V9

V10 V11 V12 V13 V14 V15 V16 V17 V18 V19 V20 V21 V22 V23 V24

V25 V26 V27 V28 V29 V30

Table: 24

G1

		Value	Count	Percent
Standard Attributes	Position	1		
	Label	GENDER		
	Type	Numeric		
	Format	F8		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Missing		9		
Mean		1.43		
Standard Deviation		.495		
Central Tendency and Dispersion	Percentile 25	1.00		
	Percentile 50	1.00		
	Percentile 75	2.00		
	Labeled Values	1	MEN	230
2		WOMEN	170	41.6%
3		OTHERS	0	0.0%

G2

		Value	Count	Percent
Standard Attributes	Position	2		
	Label	AGE		
	Type	Numeric		
	Format	F8		
	Measurement	Scale		
	Role	Input		
N	Valid	400		
	Missing	9		
	Mean	34.37		
	Standard Deviation	7.517		
	Percentile 25	30.00		
Central Tendency and Dispersion	Percentile 50	33.00		
	Percentile 75	36.00		
	1	25-34	0	0.0%
Labeled Values	2	35-44	0	0.0%
	3	45-54	0	0.0%
	4	54 & above	0	0.0%

G3

		Value	Count	Percent
Standard Attributes	Position	3		
	Label	EDUCATIONAL QUALIFICATIONS		
	Type	Numeric		
	Format	F8		
	Measurement	Scale		
	Role	Input		
N	Valid	400		
	Missing	9		
	Mean	2.12		
	Standard Deviation	1.181		
	Percentile 25	1.00		
Central Tendency and Dispersion	Percentile 50	2.00		
	Percentile 75	3.00		
	1	Graduate	174	42.5%
Labeled Values	2	Post Graduate	87	21.3%
	3	Ph.D	56	13.7%

G4

		Value	Count	Percent
Standard Attributes	Position		4	
	Label	CASTE		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
N	Valid		400	
	Missing		9	
Central Tendency and Dispersion	Mean	2.5000		
	Standard Deviation	1.11943		
	Percentile 25	1.5000		
	Percentile 50	2.5000		
	Percentile 75	3.5000		
Labeled Values	1.00	MALA	100	24.4%
	2.00	MADIGA	100	24.4%
	3.00	MATANG	100	24.4%
	4.00	MAHAR	100	24.4%

G5

		Value	Count	Percent
Standard Attributes	Position		5	
	Label	RELIGION		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
N	Valid		400	
	Missing		9	
Central Tendency and Dispersion	Mean	1.8625		
	Standard Deviation	.86630		
	Percentile 25	1.0000		
	Percentile 50	2.0000		
	Percentile 75	3.0000		
Labeled Values	1.00	HINDU	176	43.0%
	2.00	CHRISTIA N	108	26.4%
	3.00	BUDHIST	111	27.1%
	4.00	OTHER	5	1.2%

G6

		Value	Count	Percent
Standard Attributes	Position	6		
	Label	PROFESSIONAL QUALIFICATION		
	Type	Numeric		
	Format	F8		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Central Tendency and Dispersion	Missing	9		
	Mean	1.79		
	Standard Deviation	.735		
	Percentile 25	1.00		
	Percentile 50	2.00		
	Percentile 75	2.00		
	Labeled Values	1	PRIVATE	158
2		GOVERNMENT	167	40.8%
3		OTHER	75	18.3%

G7

		Value	Count	Percent
Standard Attributes	Position	7		
	Label	MONTHLY INCOME		
	Type	Numeric		
	Format	F8		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Central Tendency and Dispersion	Missing	9		
	Mean	1.73		
	Standard Deviation	.761		
	Percentile 25	1.00		
	Percentile 50	2.00		
	Percentile 75	2.00		
	Labeled Values	1	10000 BELOW	184
2		10000 ABOVE	140	34.2%
3		10000	76	18.6%

V1

		Value	Count	Percent
Standard Attributes	Position	8		
	Label	SOURCE OF EDUCATION		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
N	Valid	400		
	Missing	9		
Central Tendency and Dispersion	Mean	2.2975		
	Standard Deviation	1.09864		
	Percentile 25	1.0000		
	Percentile 50	2.0000		
	Percentile 75	3.0000		
Labeled Values	1.00	SAVINGS	130	31.8%
	2.00	BANK LOAN	90	22.0%
	3.00	MONEY LENDERS	111	27.1%
	4.00	SCHOLORSH IPS	69	16.9%

V2

		Value	Count	Percent
Standard Attributes	Position	9		
	Label	FREELY ENTER HOLY PLACES		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
N	Valid	400		
	Missing	9		
Central Tendency and Dispersion	Mean	1.7925		
	Standard Deviation	.76217		
	Percentile 25	1.0000		
	Percentile 50	2.0000		
	Percentile 75	2.0000		
Labeled Values	1.00	YES	166	40.6%
	2.00	NO	151	36.9%
	3.00	DONT KNOW	83	20.3%

V3

		Value	Count	Percent
Standard Attributes	Position	10		
	Label	CHANGED RELIGION		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
N	Valid	400		
	Missing	9		
	Mean	1.4775		
	Standard Deviation	.50012		
	Percentile 25	1.0000		
Central Tendency and Dispersion	Percentile 50	1.0000		
	Percentile 75	2.0000		
	Labeled Values			
	1.00	YES	209	51.1%
	2.00	NO	191	46.7%

V4

		Value	Count	Percent
Standard Attributes	Position	11		
	Label	ANY PARTICIPAT ION IN POLITICS		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
N	Valid	400		
	Missing	9		
	Mean	1.7350		
	Standard Deviation	.45309		
	Percentile 25	1.0000		
Central Tendency and Dispersion	Percentile 50	2.0000		
	Percentile 75	2.0000		
	Labeled Values			
	1.00	YES	108	26.4%
	2.00	NO	290	70.9%

V5

		Value	Count	Percent
Standard Attributes	Position	12		
	Label	SUGGESTIONS TO PROMOTE		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Central Tendency and Dispersion	Missing	9		
	Mean	1.8100		
	Standard Deviation	.65189		
	Percentile 25	1.0000		
	Percentile 50	2.0000		
	Percentile 75	2.0000		
	Labeled Values	1.00	AS IT IS	130
	2.00	CLASSIFICATION	216	52.8%
	3.00	INCREASING QUOTA	54	13.2%

V6

		Value	Count	Percent
Standard Attributes	Position	13		
	Label	PROBLEM IN SOCIO-ECONOMIC		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Central Tendency and Dispersion	Missing	9		
	Mean	1.3175		
	Standard Deviation	.47143		
	Percentile 25	1.0000		
	Percentile 50	1.0000		
	Percentile 75	2.0000		
	Labeled Values	1.00	YES	274
	2.00	NO	125	30.6%

V7

		Value	Count	Percent
Standard Attributes	Position	14		
	Label	GOT SCHOLORSH IP		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Missing		9		
Mean		1.9775		
Standard Deviation		.78328		
Percentile 25		1.0000		
Percentile 50		2.0000		
Percentile 75		3.0000		
Central Tendency and Dispersion				
	1.00	YES	127	31.1%
	2.00	NO	155	37.9%
	3.00	DONT KNOW	118	28.9%
Labeled Values				

V8

		Value	Count	Percent
Standard Attributes	Position	15		
	Label	ANY USE OF RESERVATI ON		
	Type	Numeric		
	Format	F1		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Missing		9		
Mean		1.23		
Standard Deviation		.421		
Percentile 25		1.00		
Percentile 50		1.00		
Percentile 75		1.00		
Central Tendency and Dispersion				
Labeled Values	1	YES	308	75.3%
	2	NO	92	22.5%

V9

		Value	Count	Percent
Standard Attributes	Position	16		
	Label	DO YOU KNOW ABOUT R.POLICY		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Central Tendency and Dispersion	Missing	9		
	Mean	1.2700		
	Standard Deviation	.44452		
	Percentile 25	1.0000		
	Percentile 50	1.0000		
Labeled Values	Percentile 75	2.0000		
	1.00	YES	292	71.4%
	2.00	NO	108	26.4%

V10

		Value	Count	Percent
Standard Attributes	Position	17		
	Label	R. POLICY IMPLIMENTATION		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Central Tendency and Dispersion	Missing	9		
	Mean	1.6350		
	Standard Deviation	.48203		
	Percentile 25	1.0000		
	Percentile 50	2.0000		
Labeled Values	Percentile 75	2.0000		
	1.00	YES	146	35.7%
	2.00	NO	254	62.1%

V11

		Value	Count	Percent	
Standard Attributes	Position	18			
	Label	WHICH CAST GET MORE BENEFITS			
	Type	Numeric			
	Format	F8.2			
	Measurement	Scale			
	Role	Input			
	N	Valid	400		
Missing		9			
Mean		3.1150			
Standard Deviation		1.61812			
Central Tendency and Dispersion		Percentile 25	1.0000		
		Percentile 50	3.0000		
		Percentile 75	5.0000		
Labeled Values	1.00	MALA	113	27.6%	
	2.00	MADIGA	29	7.1%	
	3.00	MAHAR	91	22.2%	
	4.00	MATHANG	33	8.1%	
	5.00	OTHERS	134	32.8%	

V12

		Value	Count	Percent	
Standard Attributes	Position	19			
	Label	ANY DISCRIMINA TION			
	Type	Numeric			
	Format	F8.2			
	Measurement	Scale			
	Role	Input			
	N	Valid	400		
Missing		9			
Mean		1.5150			
Standard Deviation		.50040			
Central Tendency and Dispersion		Percentile 25	1.0000		
		Percentile 50	2.0000		
		Percentile 75	2.0000		
Labeled Values	1.00	YES	194	47.4%	
	2.00	NO	206	50.4%	

V13

		Value	Count	Percent
Standard Attributes	Position	20		
	Label	TRADITION AL PROFESSION		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Missing		9		
Mean		1.6550		
Standard Deviation		.47596		
Percentile 25		1.0000		
Percentile 50		2.0000		
Percentile 75		2.0000		
Central Tendency and Dispersion				
Labeled Values	1.00	YES	138	33.7%
	2.00	NO	262	64.1%

V14

		Value	Count	Percent
Standard Attributes	Position	21		
	Label	YOUR CASTE OUT OF MAIN STRAM		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Missing		9		
Mean		1.3450		
Standard Deviation		.47596		
Percentile 25		1.0000		
Percentile 50		1.0000		
Percentile 75		2.0000		
Central Tendency and Dispersion				
Labeled Values	1.00	YES	262	64.1%
	2.00	NO	138	33.7%

V15

		Value	Count	Percent
Standard Attributes	Position	22		
	Label	DO YOU GOT RESERVATI ON BENEFITS		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Central Tendency and Dispersion	Missing	9		
	Mean	1.5950		
	Standard Deviation	.49151		
	Percentile 25	1.0000		
	Percentile 50	2.0000		
Labeled Values	Percentile 75	2.0000		
	1.00	YES	162	39.6%
	2.00	NO	238	58.2%

V16

		Value	Count	Percent
Standard Attributes	Position	23		
	Label	ANY FAMILY MEMBER GOT BENEFITS		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Central Tendency and Dispersion	Missing	9		
	Mean	1.5425		
	Standard Deviation	.49881		
	Percentile 25	1.0000		
	Percentile 50	2.0000		
Labeled Values	Percentile 75	2.0000		
	1.00	YES	183	44.7%
	2.00	NO	217	53.1%

V17

		Value	Count	Percent
	Position	24		
Standard Attributes	Label	ELITE GROUPS ARE ENJOYING MORE		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
	Missing	9		
Central Tendency and Dispersion	Mean	1.3625		
	Standard Deviation	.48132		
	Percentile 25	1.0000		
	Percentile 50	1.0000		
	Percentile 75	2.0000		
Labeled Values	1.00	YES	255	62.3%
	2.00	NO	145	35.5%

V18

		Value	Count	Percent
	Position	25		
Standard Attributes	Label	KNOW ABOUT RESERVATI ON CONFLICT		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
	Missing	9		
Central Tendency and Dispersion	Mean	1.2875		
	Standard Deviation	.55733		
	Percentile 25	1.0000		
	Percentile 50	1.0000		
	Percentile 75	2.0000		
Labeled Values	1.00	YES	291	71.1%
	2.00	NO	108	26.4%

V19

		Value	Count	Percent
Standard Attributes	Position	26		
	Label	MORE GAPS IN PRESENT R.POLICY		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Missing		9		
Mean		1.5250		
Standard Deviation		.50000		
Percentile 25		1.0000		
Percentile 50		2.0000		
Percentile 75		2.0000		
Central Tendency and Dispersion				
Labeled Values	1.00	YES	190	46.5%
	2.00	NO	210	51.3%

V20

		Value	Count	Percent
Standard Attributes	Position	27		
	Label	SOLUTION IS SEB- CATEGORIZ ATION		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Missing		9		
Mean		1.5250		
Standard Deviation		.50000		
Percentile 25		1.0000		
Percentile 50		2.0000		
Percentile 75		2.0000		
Central Tendency and Dispersion				
Labeled Values	1.00	YES	190	46.5%
	2.00	NO	210	51.3%

V21

		Value	Count	Percent	
Standard Attributes	Position	28			
	Label	R.MOVEME NT IS IN MANY STATES			
		Type	Numeric		
		Format	F8.2		
	Measurement	Scale			
	Role	Input			
	N	Valid	400		
Missing		9			
Mean		1.3900			
Standard Deviation		.48836			
Central Tendency and Dispersion		Percentile 25	1.0000		
	Percentile 50	1.0000			
	Percentile 75	2.0000			
Labeled Values	1.00	YES	244	59.7%	
	2.00	NO	156	38.1%	

V22

		Value	Count	Percent	
Standard Attributes	Position	29			
	Label	RESERVATI ON CLASSIFICA TION IS GOOD			
		Type	Numeric		
		Format	F8.2		
	Measurement	Scale			
	Role	Input			
	N	Valid	400		
Missing		9			
Mean		1.3950			
Standard Deviation		.48946			
Central Tendency and Dispersion		Percentile 25	1.0000		
	Percentile 50	1.0000			
	Percentile 75	2.0000			
Labeled Values	1.00	YES	242	59.2%	
	2.00	NO	158	38.6%	

V23

		Value	Count	Percent
Standard Attributes	Position	30		
	Label	OBC RESERVATI ON CAN FIT IN TO SC..		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Missing		9		
Mean		1.3900		
Standard Deviation		.48836		
Percentile 25		1.0000		
Percentile 50		1.0000		
Percentile 75		2.0000		
Central Tendency and Dispersion				
Labeled Values	1.00	YES	244	59.7%
	2.00	NO	156	38.1%

V24

		Value	Count	Percent
Standard Attributes	Position	31		
	Label	PRESENT R- POLICY BENEFIT TO ALL		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Missing		9		
Mean		1.3475		
Standard Deviation		.47677		
Percentile 25		1.0000		
Percentile 50		1.0000		
Percentile 75		2.0000		
Central Tendency and Dispersion				
Labeled Values	1.00	YES	261	63.8%
	2.00	NO	139	34.0%

V25

		Value	Count	Percent
Standard Attributes	Position	32		
	Label	GOVERNMENT'S ROLE		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Central Tendency and Dispersion	Missing	9		
	Mean	1.7525		
	Standard Deviation	.77959		
	Percentile 25	1.0000		
	Percentile 50	2.0000		
	Percentile 75	2.0000		
	Labeled Values	1.00	PASSIVE	183
2.00		ACTIVE	133	32.5%
3.00		NOT	84	20.5%
		INTRESTED		

V26

		Value	Count	Percent
Standard Attributes	Position	33		
	Label	ANY PARTY SUPPORTING FOR CLASSIFICATION		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Central Tendency and Dispersion	Missing	9		
	Mean	1.7500		
	Standard Deviation	.43355		
	Percentile 25	1.5000		
	Percentile 50	2.0000		
	Percentile 75	2.0000		
	Labeled Values	1.00	YES	100
2.00		NO	300	73.3%

V27

		Value	Count	Percent	
Standard Attributes	Position	34			
	Label	PROBLEMS FOR GOVERNMENT			
	Type	Numeric			
	Format	F8.2			
	Measurement	Scale			
	Role	Input			
	N	Valid	400		
		Missing	9		
		Mean	1.4100		
		Standard Deviation	.49245		
Central Tendency and Dispersion	Percentile 25	1.0000			
	Percentile 50	1.0000			
	Percentile 75	2.0000			
Labeled Values	1.00	ELITE GROUPS	236	57.7%	
	2.00	LACKING OF AWARENES S	164	40.1%	

V28

		Value	Count	Percent	
Standard Attributes	Position	35			
	Label	JOHN RWALS = SC RESERVATIONS			
	Type	Numeric			
	Format	F8.2			
	Measurement	Scale			
	Role	Input			
	N	Valid	400		
		Missing	9		
		Mean	1.2275		
		Standard Deviation	.41974		
Central Tendency and Dispersion	Percentile 25	1.0000			
	Percentile 50	1.0000			
	Percentile 75	1.0000			
Labeled Values	1.00	YES	309	75.6%	
	2.00	NO	91	22.2%	

V29

		Value	Count	Percent
Standard Attributes	Position	36		
	Label	VOILATION OF HUMAN RIGHTS		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Missing		9		
Mean		1.9425		
Standard Deviation		.85500		
Percentile 25		1.0000		
Percentile 50		2.0000		
Percentile 75		3.0000		
Central Tendency and Dispersion				
	1.00	YES	158	38.6%
	2.00	NO	107	26.2%
	3.00	DONT KNOW	135	33.0%
Labeled Values				

V30

		Value	Count	Percent
Standard Attributes	Position	37		
	Label	EQUAL TO NATURAL RIGHTS		
	Type	Numeric		
	Format	F8.2		
	Measurement	Scale		
	Role	Input		
	N	Valid	400	
Missing		9		
Mean		1.9425		
Standard Deviation		.85500		
Percentile 25		1.0000		
Percentile 50		2.0000		
Percentile 75		3.0000		
Central Tendency and Dispersion				
	1.00	YES	158	38.6%
	2.00	NO	107	26.2%
	3.00	DONT KNOW	135	33.0%
Labeled Values				

6.3.1 Interviews:

The interview which was conducted for the leaders of Madiga, Mala, Mahar and Matang by the researcher in Andhra Pradesh and Maharashtra presented in this chapter. It is quite difficult to present all interviews in written form and it will be easy to understand data in table format, so the researcher presented data in table format and graph format. The researcher has given one interview in clear data format to understand as follows:

Interview of Dandora movement leader Manda Krishna Madiga



Manda Krishna Madiga

Mr.MandaKrishtna Madiga birth name called as Daruvu Yellaiah. He Born on 7th July in 1965. He is the founder of Madiga Reservation Porata Samiti (MRPS). He started reservation sub-classification movement from Prakasham district with seven members.

Interviewed by: G.Vijaya Kumar

Q.1. From many years there is the talk of a positive trend in India about reservation sub-categorization. How do you explain or in your words?

Mr. Manda Krishna Madiga: Reservation sub-classification movements are noticed from the 80's. Many movements have taken place in different forms but no result on the decision towards to sub-classification. MRPS started Dandora movement to ask an equal share in reservations in educational, political and other beneficial aspects which government is providing to scheduled castes. Government commissions and census are clearly telling that Madiga and its sub-castes are poorer than the other sub-castes like Mala and Mahars, still, governments are not taking steps towards to development of weaker sections among 61 sub-castes. I personally requested state and central ministers and cabinet ministers from different political parties but none of them take steps to make reservation sub-categorization. We can see backward castes segregation into A, B, C, and D groups in order to help weaker among BC's. it helps those who really deserve reservations. We ask same like BC's to divide scheduled caste people

into groups so that poor group will keep in A, and it follows those who are fit in B, C, and D, according to their economic, social and educational status.

After many years struggle reservation segregation implemented in Andhra Pradesh by Mr. Chandrababu Naidu then the chief minister of A.P for four years. This has shown great influence on Madiga and its sub-castes. During those four years many jobs filled up by poor sub-castes out of 61 scheduled caste. Even in educational institutions, admissions data shows that before and after implementation of reservation sub-categorization there is a big change. Madiga people had the opportunity to get jobs and admissions in various institutions along with political benefits. But unfortunately the implementation of reservation sub-categorization policies is not done by law; it is just implemented by Chief Minister Order. It gives the opportunity to scheduled caste elite groups to challenge this order in Supreme Court which gave favor to Mala elite group. But I personally feel that parliament should make or pass bill towards to scheduled caste reservation subcategorization for the upliftment of weaker sections among 61 scheduled castes.

Q.2 why scheduled castes reservations need to sub-categorize? Is it threatened to the unity of scheduled castes?

Mr. Manda Krishna Madiga: do you think all 61 sub-castes are getting benefits of reservations? Absolutely no then present reservation policy needs to make clusters in order to reach weaker among scheduled castes. Do you think after categorization of BCs into group A, B, C, and D they are not united? Reservation benefits are provisions for all weaker section not only for elite scheduled caste. Unity of scheduled caste will not effect by sub-categorization of reservation policies because it is only one provision which government is implementing there are other policies too. Policies are made for helping weaker section not for quarreling each other. If it is so Open category people should get angry on SCs and STs and OBCs but the system is continuing with its policies without any problem, why only the problem of unity is coming in the matter of SCs reservations sub-categorization. I personally believe that reservation policies need or deserve who really in need.

In SCs there are other weaker sections out of 61, even poorer than the Madigas. It is an emergency need to help them to come out of poverty line. If the reservation is not reaching to them we should make alternative which will really give a positive result. It is not a matter of parliament or Supreme Court; it is a matter of the country. If those who are weaker sections in scheduled caste out of 61 but not able to

pass the bill in parliament it does not mean that it will never pass, we need to think about global world perspective. How can we help poor countries without solving our own weaker sections?

Q.3. There are 61 sub-caste in Andhra Pradesh and 59 in Maharashtra. Some castes are existing in many states but economically strong in one state weak in some states. What do you think about it?

Mr. Manda Krishna Madiga: You are right. There are same castes in different states with economic, educational, political, and social variations. In one state Madiga caste may be poor but in one state it may be better than the other scheduled castes. According to me, each state needs to make a survey on sub-castes and finalize which one will fit into A group and which one will fit into B, or C, or D. that is not an issue for stopping reservation sub-categorization.

Segregation of reservation seats depends on states, if Mala or Mahar castes are better in Maharashtra they will get few seats than the other sub-castes, or if they are poor in Andhra Pradesh they may get better opportunities, the reservation policies will depend on the population of caste how many percentages in a total population of scheduled castes.

Q.4. what is your opinion on different governments' role on sub-classification?

Mr. Manda Krishna Madiga: According to me political parties are looking into vote bank aspects. If they accept reservation sub-categorization they will lose vote bank of Mala or Mahar caste. There is no single party which has announced reservation sub-classification in their agenda. Basically weaker section representation in Assembly and Parliament is less and local and National political parties' cabinet is in the hands of open category people's hand. Elite groups in scheduled castes are captured political and educational benefits, their percentage more than weaker section castes like Madiga. If reservation bill comes into Parliament or Assembly elite groups manages to suppress the bill. In my opinion, National political parties need to think about this important need for scheduled caste weaker sections. It is an emergency need to the people those who are weakest among 61 scheduled castes. They could not get reservation fruits from 68 years as elite group castes are grabbing; it is our government responsibility to think about present reservation policy.

Jungle law is different than the human law, as we call 'Machya Neeti' it is all about big fish will eat small fish. But human societies are different the main responsibility of government is to give protection or equal rights to all group of

people. I hope present government will take this consider into action so that weaker sections among 61 sub-caste of scheduled caste will taste reservation benefits.

6.3.2 Questionnaire:

The researcher collected primary data through a questionnaire, interviews and observations. This section deals with the presentation of the questionnaire in table format. The actual questionnaire is divided into two parts. The first part is descriptive and second one is yes or no questions. In this section, a questionnaire was decoded into five aspects. The questionnaire has near 60 questions which are intended to know respondents political social, economic, cultural, and educational level. Questions asked in the questionnaire are divided under categories of as follows:

Table 23

Questionnaire categorization

SR.	Categories	Question numbers in Questionnaire
1	Socio-economic conditions	1,2,3,4,5,6,
2	Present Reservation Policy in implementation	7,8,9,10,11
3	Many sub-castes are out of main stream	12,13,14,15,16,17
4	Demand for sub-categorization	18,19,20,21,22,23,24
5	Government role in reservation classification	25,26,27,28,29,30

Table 26

Interviews and observations interpretation

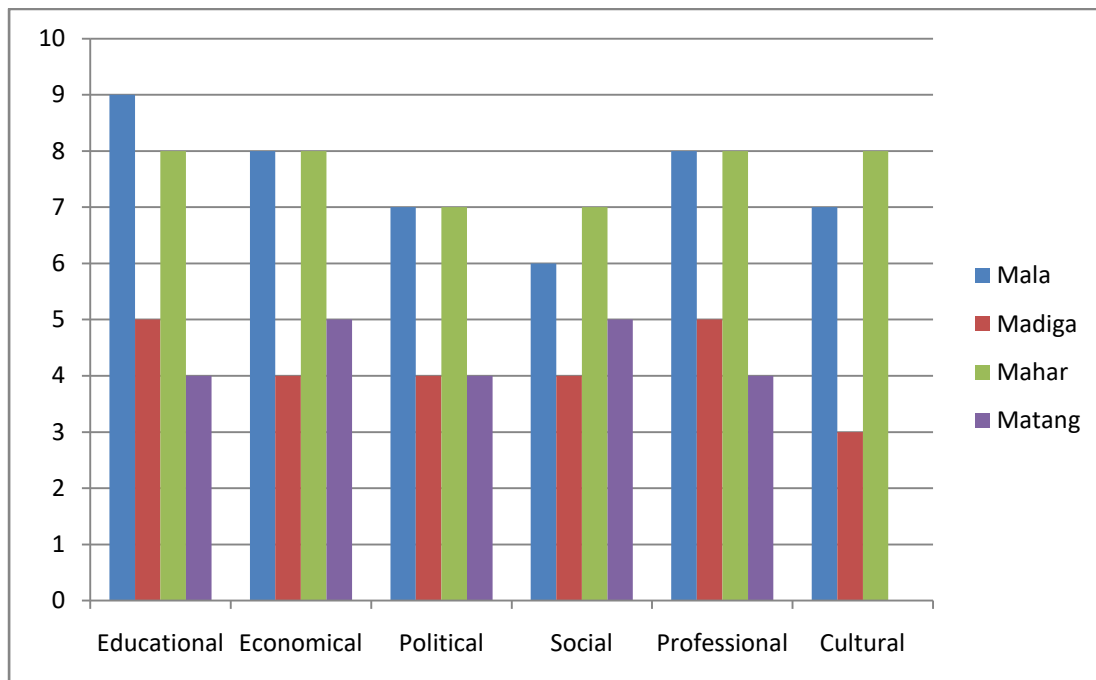
NO	Castes	Education	Economical	Political	Social	Professional	Cultural
1	Mala	9	8	7	6	8	7
2	Madiga	5	4	4	4	5	3
3	Mahar	8	8	7	7	8	8
4	Matang	4	5	4	5	4	3

(Primary data interpretation)

On above table numbers are indicating each sub-caste conditions in different aspects. On the basis of interviews and observations the researcher has given points

on scale where 10 is maximum score which is indicating good conditions and 5, 4, and 3 going towards to very poor conditions .

Fig. 9 selected sub-castes profile comparison



On above table and graph conditions of Mala, Madiga, Mahar, and Matang scheduled castes are measured on maximum 10 point scale which is very good conditions in all aspects as mentioned above like educational, economical, political, social, professional and cultural.

6.3.3 Opinionnaire:

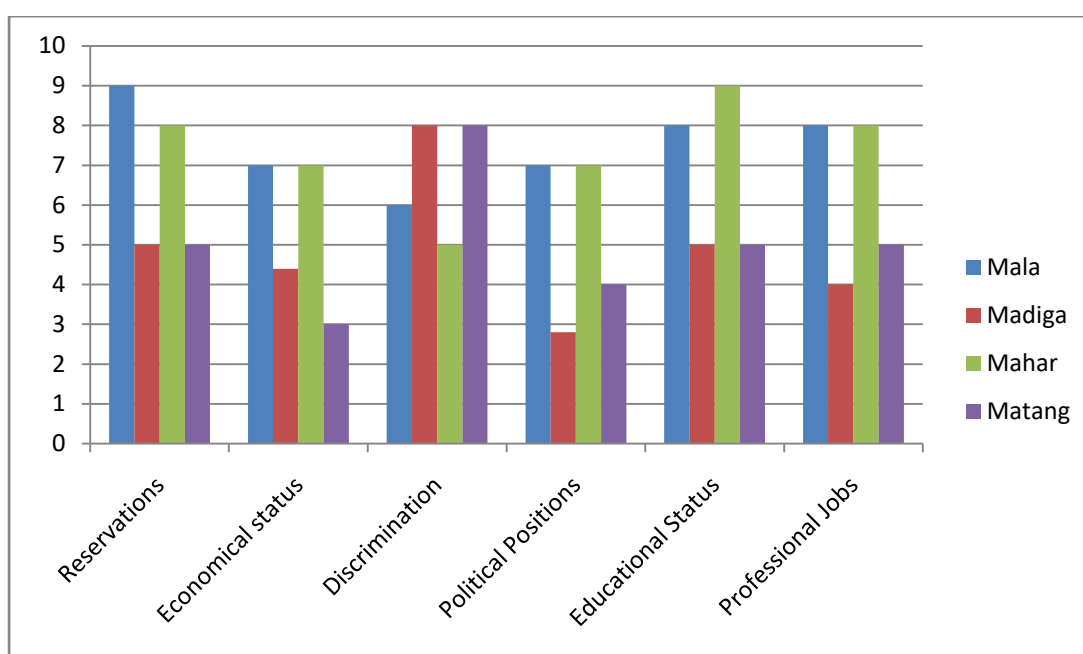
To collect primary data the researcher prepared opinion ire which is having 33 questions. These all questions aim to know their opinions on different aspects like educational, economical, political, social, cultural, and professional level. The researcher presented data into the table to understand and convert to the percentage to test the hypothesis.

Table 27

Opinionnaire classifications

SR.	Questions	Yes	No	Total
1	Reservation segregation is needed	280	120	400
2	You have owned land/vehicle/house	300	100	400
3	Discrimination is still existing	300	100	400
4	One of your family member in politics	50	350	400
5	Educationally your family is good	220	180	400
6	You have job(GOV.) holder in your family	210	190	400

Fig. 10 Questionnaire and its prediction



One can easily understand by observing above data that in reservations benefits Mala and Mahars in Andhra Pradesh and Maharashtra are getting more benefits than the Madiga and Matang communities. Along with reservations benefits economical, political, educational and professional jobs sectors, Mala and Mahar communities are better growth recorded than the Madiga and Matang sub-castes. But in society social discrimination and its problems faced by the Madiga and Matang castes are more than the Mala and Mahars in scheduled castes.

6.3.4 Observations:

The researcher has done field work while taking interviews and gathering questionnaire and opinion. His observations are very important as he made a study into qualitative to bring real or genuine result. Out of 400 hundred sampling 200 hundred sampling from Andhra Pradesh and 200 hundred from Maharashtra were gathered. In each state 100 hundred questionnaires from Mal, Madiga, Mahar, and Matang caste separately collected. In personal observation, the researcher noticed that Mala and Mahar communities' houses, life standards, economic status, political status and educational status are better than the Madiga and Matang castes. The researcher got opportunity to get interviews at the respondent houses which gave privilege to get brief observation of house condition, life standard, educational qualifications ect. And also it helped to have brief idea about locality and knowing about their worshipping ideals and traditions. By all these observations the researcher would like to present in table format. The main observations are as follows:

Table 28

(Observation of different castes conditions in percentage out of 100%)

SR.	Castes	Educational	Economical	Political	Social	Cultural
1	Madiga	50%	40%	40%	40%	30%
2	Mala	80%	80%	70%	60%	70%
3	Matang	40%	50%	40%	50%	30%
4	Mahar	80%	80%	70%	70%	80%

On the above table the researcher would like to expose his observations in percentages, where each caste has been taken 100 purposive samples. The researcher noted observation for each respondent and made analytical observations. These data is made comparing with sub-castes. These calculations are not comparing with other castes but within the four sub-castes which has taken for sampling only. In the sampling of 100 Madiga caste respondents only 40% people economical condition is good and 40% politically good and 40% socially and 30% cultural aspects are good let's put in another way out of 100 Madiga sub-caste sample 50% people educational conditions are poor, 60% economical political and social conditions are poor, and 70% cultural conditions are calculated as poor.

6.3.5 Methodology:

In this research comparative research methodology has been used as it gives more flexibility to the researcher to compare data. In the fourth and fifth chapter, the secondary data shows that scheduled castes reservations are not equal sharing among 61 scheduled sub-castes. After primary data collection, the researcher noticed that reservation sub-classification is required for the welfare of weaker sections in scheduled castes.

6.3.6 Field work:

Table 29

Fieldwork report classification

Questions	Andhra Pradesh		Maharashtra	
	Mala	Madig	Mahar	Matang
Reservations needs to sub-classify	20%	80%	40%	80%
	No	Yes	No	Yes
Government role is good on reservations	55%	85%	40%	75%
	Good	Bad	Good	Bad
Government jobs (in services)	60%	80%	50%	70%
	Good	Bad	Good	Bad
Government role on reservations	50%	80%	46%	80%
	Good	worst	good	Bad

6.4 Interpretation of data:

In its 68 or more years of operation of the reservations arrangement accomplished positive results? Have the SCs gotten the social, political and economical equal share by the present reservation policy designers? This area will address these inquiries, which guided the study.

Objectives:

The main objectives of this research is

1. To analyze the socio-economic conditions and demographic changes of the selected sub-castes in andhra pradesh and maharashtra.
2. To evaluate the implementation of present reservation policies for weaker sections in the grassroots level.

3. To examine why many communities are out of mainstream after reservation.
4. To study the demand of separate reservations among SCs in Maharashtra and Andhra Pradesh states.
5. To take a brief revive of the government role on sub-classification of SC's reservations.

Hypothesis:

This study was based on the following hypothesis:

1. There is big gap or variation (in terms of Socio-Economic conditions and demographic changes) between sub-classes among the deprived classes.
2. The implementations of reservation policies at the grassroots level are passive and some of the weaker castes among scheduled castes are not aware of those policies.
3. There is an emergency to take a look at the need for reservation segregation in selected states.
4. There is no correlation of reservation policies segregation among weaker sections. (There is disproportionate of sharing of reservation policies among weaker sections.)
5. The government role on reservation policies for weaker sections is passive rather than active in selected states.

This section describes or interpretive data into each hypothesis with the help of secondary and researcher noted data by the help of interviews and questionnaire.

1. There is big gap or variation (in terms of socio-economic conditions and demographic changes) between sub-classes among scheduled castes:

Most of the reservation policies implementing in state level or national level are clearly for the growth of schedule castes but due to implementation problem of sub-classification schedule castes only a few elite castes are getting more benefits. In questionnaire regarding educational, economical, political, and social status out of 200 people opinion 100 from Madiga and 100 from Mala responded. It is noted that secondary data clarifies reservation policies like reservations need to be sub-classified. So that each caste people will get equal benefits of reservations. Without classifying reservation policies implementation and the government won't get success to develop schedule caste all segment people. Regarding significance relation between government organizations and reservation policies is null.

Mang standing has a place with the gathering of the Scheduled Castes and is alongside Mahars in population in Maharashtra. The Mahar caste got the Midas touch of Dr. Babasaheb Ambedkar, therefore it created and advanced with his administration. Mang position did not have an insightful, glad and valiant administration like that of Dr. Ambedkar. The contention in the middle of Mangs and Mahars depends on the status of their standings. It is found in Varna framework. Be that as it may, this is not by any means the only purpose behind the contention. Transformation to Buddhism is one of the explanations behind their contention. The second reason is the generally regrettable state of the considerable number of untouchable's standings. The contention is the result of their battle to fulfill their craving.

The contention between these two castes was at first to like and later on it created keeping in mind the end goal to get the more share. In this contention, the Mahars ended up being shrewd careful and tricky subsequently they connected with the force and got the more share for their own particular position, and they made it even legitimate Mahars have dependably stayed of trading off nature. They trade off with the force focused and get whatever they need. Mangs couldn't do this bargain which has made them meet the current circumstance. Mangs are desirous of Mahars as they get more shares when contrasted with them. Mangs abhor Mahars and restrict them however they never attempt to get this more share for themselves.

The Madigas interest for the order of Dalits and in this manner the reservations, as indicated by each caste social backwardness is in consonance with Ambedkar's rationality of correspondence of chance and impartial dissemination amongst the minimized. The Madigas are a standout amongst the most impeded stations amongst the Dalits in Andhra Pradesh. The accompanying information uncovers the distinctions in getting to reservation standards by the Madigas and Malas, the two noteworthy standings inside of the Dalit classification of the state, and substantiates the Madigas interest for the defence of reservations:

Table 30

Literary Levels among the Malas and Madigas (in 1961, 1971 and in 1981)

Year	1961		1971		1981	
Caste	Malas	Madigas	Malas	Madigas	Malas	Madigas
Total Population	17,45,466	21,47,879	21,13,393	23,14,948	28,94,643	35,72,622
% of Total Literates	10.1	5.1	12.9	6.2	21.23	11.81

Source: Indian population census 1981

Table 1 gives us a look at education rates amongst the Malas and Madigas. From the earliest starting point, Malas have been at the bleeding edge of instruction. The 10 percent education rate amongst the Malas in 1961 has risen too minimal more than twofold by 1981. Madigas then again, however, step by step enhancing, are not, in any case, most of the way to the time when the Malas are. These diverse levels of proficiency rates are reflected and preceded in their entrance into higher instructive organizations. Table 2 clarifies such contrasts:

Table 31

Enrolment of the main Scheduled Castes in Higher Education Institutions

Caste	Mala	Madiga	Adi-Andhra	Relli
Total Population (1981 census)	28,94,643 (37%)	35,72,622 (46%)	6,98,860 (9%)	76,329 (1%)
J.N. T. University (Engineering admissions 1992-96)	98 (59%)	43 (26%)	15 (10%)	—
Osmania University (Engineering admissions 1992-97)	65 (48.5%)	27 (20%)	1 (3%)	—
Science course in three Universities	314 (65%)	183 (38%)	7 (1.4%)	—
Arts groups in three Universities	600 (71.5%)	331 (39.5%)	14 (1.6%)	—
AP State Welfare Residential Schools (upto Intermediate) (1996-97)	6790 (62%)	3880 (35%)	21 (2%)	4 (0.4%)

Source: Justice Ramachandra Raju Commission report

Relli caste is one of the 56 positions inside of the SC classification in the state constitutes 7 for each caste in the aggregate SC populace. Table 2 gives us a general picture of Dalits position in the medium and higher instructive establishments. It is a genuine impression of the state of Dalits in the state. Jawaharlal Nehru Technological University has three constituent designing schools in Hyderabad, Kakinada, and Anantapur and it has about 185 partnered universities all through the state. Yet strangely, a pitiful 156 Dalit understudies secured confirmation onto designing courses. Their circumstance in whatever remains of the higher instructive establishments is no superior to that of JNTU. One can see the enormous irregularity between the aggregate populace of Dalits and the quantity of seats that they have secured in advanced education.

When we look nearer still at how those seats are disseminated amongst individual positions (inside of the Dalit classification) the inconsistencies are glaring. The Malas, who constitute 37 percent of the aggregate Dalit populace in the state, have been the real recipients of the compensatory measures. In any organization, the extent of the seats possessed by the Malas is more than half of the whole reservation standard. At college levels also 3/4 of reservation seats are filled by the Malas. Numerically Madigas are more noteworthy than the Malas, yet, their numbers in entrance into the medium and in addition higher instructive organizations are no place close to the quantity of Malas. Normally this control of the Malas at all instructive levels proceeds inside of the circle of vocation. As in training, so in business, Malas represent more than half of whatever is left of the Dalit standings. In the general population part, in the secretariat and region workplaces, Malas hold a bigger number of occupations than Madigas. Table 10 uncovers the Malas control in the held employments:

Table 32

Employment of the four major Scheduled Castes in Government

Category (Employment)	Mala	Madiga	Adi-Andhra	Relli
Employees in Central & Public Undertakings	5896 59.96%	3756 32.86%	1112 9.73%	83 0.72%
State Govt. Sector	735 61.8%	369 31%	33 2.77%	2 0.25%
Employment in Dist. Offices (15 Districts.)	10703 50%	7282 34%	2402 11.23%	577 26%
Secretariat	169 63%	70 26%	20 7.5%	—
Heads of Dept. (in 66 Depts.)	2101 59.5%	1216 34.4%	149 4%	43 1.2%

Source: Andhra Pradesh educational gadget, page 205.

The Rationalization of Reservation Act has unambiguously changed the dalit circumstance in AP. It has not simply shut the provisos in the compensatory approach additionally permitted each Dalit caste to have its due offer, contingent on their social backwardness and populace. It is a stage towards the satisfaction of the call given by Ambedkar in 1942. At the All India Scheduled Castes Conference in July 1942 Ambedkar requested: That procurement should be made by law for securing representation to the booked positions in every official government focal and commonplace the extent of which might be resolved as per their number, their necessities, and their significance. As has been appeared above, Ambedkar was not for an aimless dispersion of reservations. For him, social connections and the state of underestimation are essential for any compensatory measure. Madigas hardship is not just on the grounds that Malas are exploiting the reservations, additionally because of their own social backwardness in correlation with the other Dalit castes in the state, especially with the Malas and Adi-Andhras.

The connections of Madigas financial underestimation, social backwardness, and instructive hardship are the conditions that supported their interest for the legitimization of reservations. With the classification, the Madigas, Rellis and other minimized castes amongst the Dalits have started to profit from the compensatory strategy as far as their entrance into higher instructive establishments and occupations. Surprisingly they got their legitimate offer in different enlistments led by the Andhra Pradesh open administration commission. Be that as it may, following the rule of

order is limited to training and occupations, the Malas have kept on ruling the seats that were saved for all Dalits in agent bodies.

2. The implementations of reservation policies in grassroots level are passive and some of the Dalit among Dalits are not aware of those policies:

The secondary data which researcher gathered is showing that Madiga and Matang castes are not getting reservation benefits. Out of interviews and questionnaire, it noticed that 70% of Madiga and Matang people don't know about reservations in different sectors. Their political awareness, economic conditions, social status is very low comparing with Mala and Mahars. Throughout the observations, the researcher noticed that most of the Mala and Mahar respondents have good living conditions and educational qualification where 80% Madiga and Matang respondent don't have. Clearly visible through secondary data and information which researcher gathered that reservation policies need to classify so that weakest among weaker will get benefits.

The study shows that there is no significance relation between reservation policies and its implementation in the grassroots level. It says reservation policies are not reaching sub-castes among schedule castes in selected states. There are sixty sub-castes in scheduled castes including the Madiga and Mala. The remaining 58 castes are ignored and these fifty-eight castes do not enjoy any facility provided by the government. Among the scheduled caste the caste Relli who come under the Madiga Caste. Mostly all assistance are being enjoyed by Mala and Madiga as Scheduled Caste, the remaining fifty-eight castes of Scheduled Castes are not enjoying the facilities. Because these two Mala and Madiga Castes are strong and claiming their superiority.

The government is not implementing the schemes equally to all the sub-castes since the remaining fifty-eight castes are easily engaged in their caste profession and their thinking capacity also is very weak and also there is no unity among the remaining fifty-eight, castes since their population strength also is very less. The major caste Mala and its sub-castes also do not support subcategorizing the reservations. All these factors are caused for the underdevelopment of the 58 sub scheduled castes in Andhra Pradesh.

The caste system as it is characterized by a status hierarchy, the Scheduled Caste Madigas or so-called untouchables is at the lowest level, regarding their social, economic and educational conditions, due to various disabilities under the traditional

system. All through the ages, the untouchables had suffered from social injustice and exploitation since they were denied all privileges and benefits as had been enjoyed by the upper castes. Their movements, their entry into the temples, public places, educational institutions, the field of activities in respect of worship, the practice of rituals and customs, performance and observance of festivals and important religious ceremonies were restricted. On account of their being on the lowest rung of the social ladder, they were forced to take up unclean and menial occupations and jobs which yielded low income. They were associated with a variety of specialized traditional occupations such as scavenging, cobbling, disposal of carcasses basketry etc. as a consequence their castes have remained socially, economically, and educationally backward for several centuries. They are treated as untouchables and had to live at a distance from the main village where upper castes are living and the place is known as Harijanawada or madiga gudem or palle.

The Harijans were ill-treated, humiliated, tortured, subjugated and subjected to various kinds of low and mean occupations of their indignities. In short, the low caste of the Harijans resulted from cumulative inequalities in the economic, political and ritual systems. It was only in the Ninth century that a few learned people realized and recognized the depressed classes and paid a greater attention to their upliftment from the clutches of social stigmas. Mahatma Gandhi was the first Indian who led an organized movement against the inhuman treatment meted out to this stratum of society. He made a multi-pronged attack on casteism and strongly defended the cause of depressed classes and appealed to the sense of honesty, justice, decency and humanity of each man, roused to enlighten the conscience of the nation to fight against this evil. He was the chief instrument in integrating the depressed, suppressed and oppressed classes with the mainstream of the Hindu Society. In young India of 22nd September 1921, he said that the existence of untouchability must remain an impossible barrier in the path of our progress, which we must break down with supreme effort.

3. There is an emergency, to take a look at the need for reservation segregation in selected states:

After 68 years of independence still reservations are not able to reach the bottom level of the schedule castes. Very few elites are occupying all reservation seats. In order to make justice to 59 schedule caste, it is an emergency need to subclassifies the schedule caste reservations.

Public participation in issues regarding reservation policies is increasing day by day. People are aware and their mobilization is very high. In the case of Rohit Vemula the student who attempted suicide in Osmania University for discrimination, right after his death all weaker section students make strikes and showed their strength to get justice to his family members. Using media and new technology like WhatsApp and Facebook now a day people are sharing about opportunities like NET or SET or BE.D or Group exams. In the case of miss using reservation policies, people are informing to particular officials for example ration suppliers in villages caught in many situations as we are reading day today newspapers.

One line websites are giving great opportunities to the weaker sections to cross check their status. In recently the UGC implemented directly benefited scheme for the students, at the same time on UGC website they gave the opportunity to check bank status. It is noticed that public awareness and participation has increased in reservation policies.

4. There is disproportionate of sharing of reservation policies among weaker sections:

Yes, there is disproportionate of reservation policies. Table 4 – 10 prove that more reservation benefits are occupied by the Mala and Mahar caste very few reservations by other schedule caste people like Madiga and Matang and its allied castes. Present conditions of Mala and Mahar caste also notified by the researcher through interviews and observations and questionnaire show that they are more benefited than the other schedule castes.

Dalit solidarity is one the preconditions for any sort of aggregate activity for making vote based and just claims so as to accomplish the acknowledgment of fundamental human rights and respect for the Dalits. Be that as it may, the topic of equity and fair dispersion of open merchandise among heterogeneous gatherings of Dalit has taken the revolting turn off between standing or class clashes as of late. All things considered, Dalits have endured massively on account of Brahminical and medieval powers, however, the general routine of untouchability and segregation exists among them moreover. According to the 2001 enumeration, the number of inhabitants in booked standings was 166 million. They are formally arranged into 1208 stations as on 23.09.2008, as advised by the president of India under article 341(1) of the constitution of India. While exceptionally restricted social connection

happens among the distinctive Dalit stations, preclusions in regards to standards of between feasting and between position marriages win among them as well.

Among the Dalits, a couple standing gatherings have all the earmarks of being profiting excessively from the reservation approach. This has heightened interior clash among Dalits as of late, especially in Andhra Pradesh, Maharashtra, Punjab, and Bihar. While, to some degree, the reservation strategy has possessed the capacity to break the age-old strength of the upper positions out in the open establishments and has given chances to some area of Dalits to propel, it has now gone into another stage that has a tendency to make miniaturized scale personality based requests and governmental issues.

Exceptionally clashing supports are being marshaled by various vested parties among Dalits who are fighting with each other for the advantages of the reservation arrangement. This exploration looks to investigate a few parts of continuous civil arguments among Dalits about the requirement for sub-order of booked standings in the light of dissensions of specific Dalit castes who feel that different positions have profited excessively from the reservation strategy. It likewise fundamentally takes a gander at the preeminent court judgment, conveyed in 2004, as to the legitimacy and legality of the sub-characterization of Scheduled Castes.

5. The government (or Political Parties) role on reservation policies for weaker sections is passive rather than active in selected states:

In Andhra Pradesh and Maharashtra Government role in sub-classification of schedule caste reservations are passive.

The Supreme Courts view regarding the alleged homogeneity of scheduled castes is based on a gross neglect of realities and the undeniable existence of sharp differences amongst the Dalits. By invalidating the rationalization of reservation Act, it actually lent a hand to the well-to-do castes amongst the Dalits to eat up the meager government jobs and depress the marginalized even further. In addition, by declaring the immutability of the scheduled castes list, the court, in fact, bound the Dalits to the list and thereby to the scheduled caste identity, not just the present generation of the Dalits, but also future generations for all posterity. While the identities of brahmins, Thakurs or Hegdes, since they serve the caste Hindus interests, may remain permanent, Dalit identity cannot remain permanent, not only because it does not serve their interests, but also because it subordinates them permanently to the caste Hindus. It is the time that the Dalits were left to decide their identity. It is also the time that

the government of India, taking stock of the fifty-five years of the compensatory policy implementation, changes the outdated form to serve the marginalized and deserving within the Dalit category.

The historical backdrop of the working of the legal in India as a rule and the Supreme Court specifically has been inspiring blended assessments: especially in light of the organizations conflicting arrangement, whereby they seem to act on occasion logically and at others conservatively. It is our experience that the legal when choosing issues concerning position Hindus and the high societies has a tendency to be dynamic, however, is more standard and strong of business as usual in regards to issues identifying with Dalits, Adivasis, and Shudras. The postponement in conveying a decision on the execution of the Mandal commission report and the statement of the privilege to strike as illicit are later yet applicable markers. The preservationist way of the Supreme Court of India has, at the end of the day, been uncovered in its judgment against the Rationalization of Reservations Act enacted by the administration of Andhra Pradesh. Who being convinced by the Madigas Dandora development for the impartial dissemination of reservations accessible for the Dalits in the state, passed the Defence of Reservation Act (Act 20 of 2000).

The act has sorted the Dalits into A, B, C, and D bunches as per every gathering relative backwardness and extent of the populace, with a perspective to settling the rate of compensatory seats out in the open arrangements and admissions to instructive organizations for said gatherings. This exposition is an endeavor to evaluate the Supreme Courts contention for the homogeneity of the Dalit class and to contend for a justification of reservations as a way to an impartial circulation of compensatory measures amongst the Dalits.

The grounds whereupon the Supreme Court based its decision are:

- a. Homogeneity of the Dalit castes,
- b. Immutability of the Presidential List, and
- c. The power to modify the order of the SC List, which lies outside the domain of the state lawmaking body.

The third perspective, whether the order of Dalit standings falls under the domain of the state council or parliament is not the subject of our worry. This is a procedural question and can be chosen in parliament by a dominant part vote. In any case, the dynamic stride, to improve the states of the underestimated among the Dalits, attempted by the administration of Andhra Pradesh, would be invalidated in

the event that we didn't pay consideration on the initial two parts of the judgment. Drawing upon constituent gathering civil arguments and Article 341 of the constitution, the incomparable court of India refuted the Act. It announced that neither the state council nor its official has the force of irritating the presidential rundown of booked positions, as obstruction, recourse of action, re-gathering or renaming.

Citing from Justice Krishna Iyer and Justice Fazal Alis decision on account of N.M Thomas versus State of Kerala in 1976, the court demanded that once positions are incorporated into one rundown they get to be one class under the constitution, and any resulting division of these classes of persons would sum to tinkering with the presidential rundown. It has further contended:

The aggregation of standings given in the presidential request, as we would see it, ought to be considered as speaking to a class overall. The very reality that a lawful fiction has been made is itself suggestive of the way that the lawmaking body of a state can't make any move which would be in spite of or conflicting therewith. The general concept of setting diverse standings or tribes or gathering or part thereof in a state as a combination of a method for a regarding definition unmistakably recommends that they are not to be sub separated or sub-arranged further. On the off chance that a class inside of a class of individuals from the planned stations is made, the same would sum to tinkering with the rundown. Such sub-characterization would be unstable of Article 14 of the constitution of India.

A torrential slide of sociology examination, since the center of the nineteenth century, has demonstrated the pervasiveness of position framework at all levels in Indian culture. No religion and no individual are unaffected by this social trademark. Governments and scholastics have a tendency to arrange positions into various leveled classifications, for example, upper stations, lower castes, planned standings, booked tribes and other in backward classes, and so on. Yet, every individual in India has an even standing character of their own. For example, Brahmins, Thakurs, Kammas, Reddys, Nayars, Lingayats, Hegdes and various different positions go under the classification of caste Hindus or alleged upper stations. They all have a place with one classification; rehearse one religion (in various structures) and watch comparative customs and celebrations. Yet, every position is independent, lives independently (at any rate in country towns) and has their separate station personalities. Suffixing standing labels to people's legitimate names, as Narayana Sashtri, Santosh Hegde, and Raja Sekhara Reddy and so forth, is a great illustration of the exclusivist way of

individual stations inside of the caste Hindu society. There is nothing regular that ties them as one classification, aside from in uniting on the events when their intrigues conflict specifically with the hobbies of the Dalits, Adivasis and other minimized gatherings.

A sociological device that highlights this sort of position homogeneity is the act of endogamous marriage. Indian sociologists and social anthropologists are ever energetic and even excited to sum up on the premise of a couple of illustrations, that sub-caste and between position relational unions are an overwhelming social wonder in contemporary India, whilst the truth repudiates such speculations. For sure, regardless of the fact that one were to accept the homogeneity of the standing Hindu classification, one goes over between caste marriages generally seldom. It is normal learning that not just individuals from provincial regions take after strict endogamous standards with religious sacredness additionally urban, the purported edified, and English instructed as well. The indecent commercials both in the vernacular and English press, looking for a spouse or lucky man of one's own stations are genuine confirmation of such social limits. Dalits, who are a vital part of the same society, are not insusceptible to such social practices. They might be tended to with various classifications as untouchables, Harijans, booked castes and Dalits by position Hindus. Except for the normal component of casualties to the act of untouchability and neediness, there is nothing basic amongst the standings in the rundown of booked stations that portray them as a homogeneous classification. Like any castes in the social chain of importance, they additionally take after the same endogamous standards and every station have a particular character and lives independently. It is no distortion that a few castes amongst the Dalits regularly draw their water from various sources.

All the more imperatively, there exists a smaller than expected chain of command amongst them that puts a few castes at the upper rung of the stepping stool and others at the base. On occasion more than position Hindus, some Dalit castes enviously protect their status and commensalism and between standing relational unions are essentially incomprehensible. In any town, the communication between two Dalit positions is altogether not exactly their association with alternate stations in the town. The individuals who made the Constitution, seeking after an incredible vision and perfect, needed to make a general public in light of the standards of value, equity, and solidarity. Their populist thoughts drove them to hold the classification of

discouraged classes and consolidate it into the constitution of India as one gathering. Be that as it may, individuals or positions of individuals with imbued imbalances, worried for status and force, won't get to be homogeneous essentially in light of the fact that the constitution needs them to be. Going of administrative acts to make a standardizing social request is one thing; however really changing the practices and dispositions of the general population is an alternate matter. There is an extraordinary contrast between the law and individuals demeanours and social practices.

For a fair conveyance of state advantages amongst poor people, it is basic to make note of these social contracts. Regardless, regardless of the possibility that one considers Dalits as a homogeneous class, one does not comprehend the method of reasoning behind keeping a legislature to take measures to raise the discouraged. Obviously, we know that by classifying the Dalits into four gatherings, the state government did not accompany a radical plan to enhance their parcel. It just tried to disseminate reservations all the more fairly amongst them, by considering every position financial circumstance, social backwardness and rate of the populace. It is truth be told in accordance with Dr. B.R.Ambedkars reasoning and contention.

When the constituent get together sat to outline a constitution with the expectation of complimentary India, the nation had huge involvement with compensatory strategies both at the state and local levels: the Princely State of Mysore, Madras and Bombay administrations had been executing reservation arrangements since the 1920s. At the focal level, the need to give shields to minorities with respect to the arrangement of occupations, and additionally against the potential administrative oppression of the greater part, were perceived and cures were revered in different government Acts by the British rulers in India. About a three-decade long involvement with reservation arrangement uncovered the way that an extensive extent of reservations was really exploited by the created amongst the minorities and that the poor kept on creeping.

Dr.B.R.Ambedkar was obviously mindful of this downside of the approach, that was apparently reflected both in his momentous work, what could rightly be called the Magna Carta of Dalit Rights, State and Minorities: What are their rights and How to secure them in the Constitution of free India; and also with all due respect of reservation rights for minorities, Dalits and Adivasis amid the Constituent Assembly procedures. Debating in the Admonitory Committee on Fundamental Rights and Minorities, he vociferously contended for uniformity not only between caste Hindus

and minorities but rather additionally amongst the minorities themselves. He demanded, I for one don't see why it is impractical to include a further statement... Even among the individuals from the same minority (group), there might be protests of inclination, of common partiality of individual preference. I have frequently heard the grievance that every one of the posts for the Muslims goes to the Punjab Muslim and few to the Madrasi Muslim. Indeed, even among the minorities, we need equity of chance. Major segments of the reservations were seized by the well to do areas amongst the minorities, subsequently denying the genuinely poor. It was in this setting ensuring uniformity of chance even amongst individuals from the same classification was vital.

Dr.B.R.Ambedkar did not need the experience of the Muslim reservations to be rehashed among the Dalits. Subsequently, he was mindful to fuse in his notice procurements that would keep a solitary position appropriating reservations. In this way, representation and reservations given to the Dalits were to be conveyed similarly amongst them and no standing was to be favoured or given a point of preference at the expense of different stations. This he underscored in a segment concerning Safeguards for the Scheduled Castes in his reminder to the Advisory Committee. Weight age where it gets to be important to diminish a tremendous public greater part to sensible measurements should leave the offer of the dominant part. For no situation might it be at the expense of another minority group? He encourages focused on partitioning the reservations as per separate positions backwardness, economic wellbeing, and instructive advances. To quote him once more: Weight age cut out from the offer of the greater part might not be allotted to one group as it were. Be that as it may, the same might be separated among all minority groups similarly or in reverse extent to their

- (1) Economic position,
- (2) Social status, and
- (3) Educational development.

Along these lines, securing representation and booking until now mistreated areas of Indian culture was at the bleeding edge of Ambedkar's plan amid the procedures of the constituent get together. In any case, it was similarly vital for him that such secured compensatory measures be similarly disseminated amongst the burdened. Be that as it may, he made a fine qualification between appropriation with value and balance of dissemination. Separating the compensatory measures similarly

between standings that were in an ideal situation and the minimized was not a reasonable measure. Inclination must be given to the general population who were monetarily discouraged, socially persecuted and instructively denied.

6.5 Conclusion:

Just a couple lakh Dalits have, throughout the years, really profit by the reservation strategy, while and a large number of others have been forgotten, driving existences of frightening abuse and destitution. It can be said that the motivation behind reservations has never been to kill the predicament or neediness of Dalits or even to give due representation to all areas of the different Dalit groups. Indeed, reservations have served as a wellbeing valve for the decision castes/classes. Such a sort of bourgeoisie course of action tends to cut any progressive stirrings which could undermine the authority of the decision stations/classes. Sanskritisation of Dalits and the co-alternative of taught Dalits into the framework, advanced by the reservation arrangement, obviously demonstrate this.

The misappropriation of the advantages of reservations by only a couple for the sake of all Dalits abuses the Constitutional objective of accomplishing social and financial equity and a simply social request. For the present, the Supreme Court judgment has smothered the developing goals of the most rejected standings among Dalits the nation over. Guaranteeing Dalit solidarity is outlandish through the lip administration of Dalit elites. The reservation strategy has made a class of unimportant bourgeoisie of Dalits. Despite the fact that they might experience the ill effects of the shame of untouchability and castes separation, their intrigues lies with the overwhelming castes/classes.

With Neo-Buddhism the predominant philosophy of the decision castes/classes, general society part is quick being privatized. In this circumstance, the reservation arrangement has exceptionally restricted for Dalits. In this situation, it is likely that sooner rather than later issues, for example, of sub-grouping and the avoidance of the Dalit-rich layer from the domain of reservations will be raised by different Dalits who feel that the framework has furnished them with nothing at all except for persistent pauperization. Their displeasure will be legitimized, for the working class Dalits are tremendously shallow, childish and hesitant to share and tend to their kindred brethren deliberately, as their resistance to sub-order of the Scheduled Castes outlines. Dalit governmental issues and developments are divided to the point

that they barely offer any imperviousness to the continuous procedure of rejection and abuse of Dalits.

In such manner, the Dalit common laborers need to resituate its battle on class lines for the liberation of all abused and misused individuals of this nation. On the off chance that Dalits neglect to advance an agreement on the reservation arrangement and sub-grouping, their inner caste/class problem will undoubtedly enlarge. In this situation, the normal reason for Dalit solidarity and social equity will be the principal causality.

Conclusions, Findings and Recommendations

7.1 Introduction

7.2 Findings of the study

7.3 Recommendations

7.4 Conclusions

7.5 Scope for further study



“Freedom of mind is the real freedom. A person whose mind is not free though he may not be in chains, is a slave, not a free man. One whose mind is not free, though he may not be in prison, is a prisoner and not a free man. One whose mind is not free though alive, is no better than dead. Freedom of mind is the proof of one's existence.”— [B.R. Ambedkar](#)

“If I find the constitution being misused, I shall be the first to burn it.” — [B.R. Ambedkar](#)

“I like the religion that teaches liberty, equality and fraternity.”— [B.R. Ambedkar](#)

CHAP. 7] CONCLUSION, FINDINGS AND RECOMANDATIONS

7.1 Introduction:

In the first chapter the researcher has given Introduction and idea about reservations sub-classification conflict. In the second chapter reservation sub-categorizations related literature has mentioned for finding which work is done which research work is remains and to find that the present study is different and unique study on weaker sections among scheduled castes in Andhra Pradesh and Maharashtra. The research methodology clarifies techniques used in this research mentioned in third chapter. Fourth and fifth chapters presented secondary data related to sampling of the study, and mainly concentrated on profile of selected castes for this study. Reasons for reservation conflict and reservation movements mentioned in these chapters. The sixth chapter dealt with primary data presentation and analysis of data.

The present chapter is dealing with findings of the study, which means testing of the hypothesis and its conclusions based on analysis. In this chapter finding which is very important for the study is mentioned along with suggestions. In the present chapter last part is about scope of further study which has given provoking thought for upcoming scholars in related to present study.

7.2 Findings of the study:

The Important part of the study is testing of the Hypotheses and draws the findings. This hypothesis is the core part which guided the study. All data gathered on the basis of hypothesis or objective of the study. It is important to clarify whether hypothesis is right or null, so that related findings can be made.

This study is based on the following hypothesis:

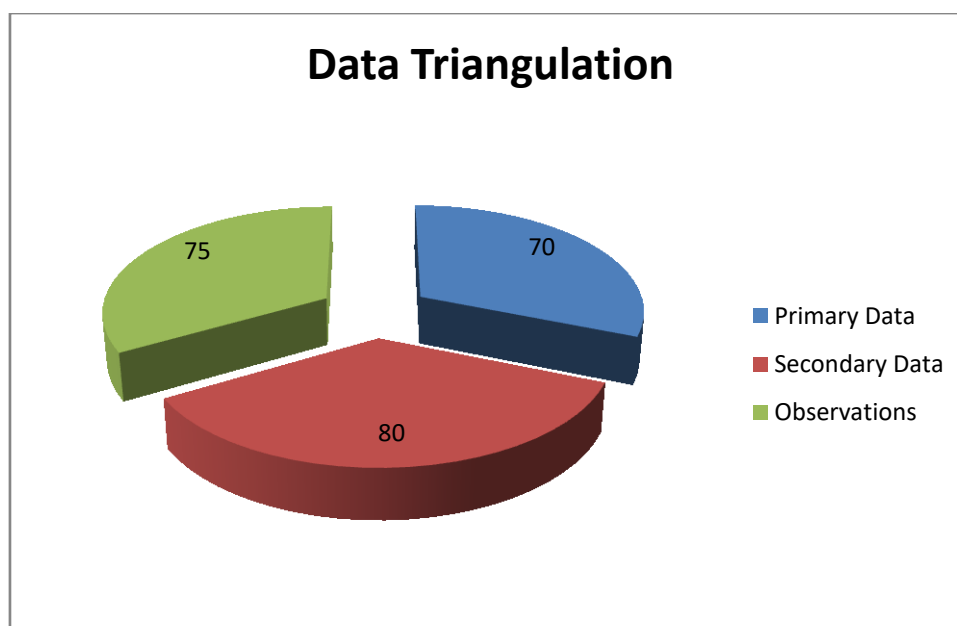
1. There is big gap or variation (in terms of socio-economic conditions and demographic changes) between sub-castes among the scheduled castes.

Yes, it is noticed that they are variations in the sub-castes among scheduled castes socio-economical conditions especially among Mala and Madiga sub-castes in Andhra Pradesh and Mahar and Matang sub-castes in Maharashtra. There is no significance relevance between socio-economic conditions and demographic changes between sub-classes among the scheduled castes. Each sub-caste is different to other castes in scheduled castes. Few castes are very poor with comparing to other castes in educational economical, social, and political aspects as primary data and secondary data proved that Madiga and Matang castes very back warded than the Mahar and Mala castes in respective states. The respondent's traditions and geographical

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boundaries are different to each other. One sub-caste will not get marry with other sub-caste, and each sub-caste colonies or different areas. It observed that their traditions and customs are quite different. The reservation policies are for all 61 sub-castes but depending on secondary data and primary data very few caste like Mahar and Mala castes are getting more opportunities than the others. Concluding that each sub-caste Socio-economic conditions and demographic profiles are different and there is big gap between sub-castes among the scheduled castes

In secondary data and primary data along with observations it is noticed that there is big gap or variations of social, economical conditions of sub-castes.



2. The implementations of reservation policies in grassroots level are passive and some of the sub-castes among Dalits are not aware of those policies:

The present hypothesis is proved right. There is no doubt to say Mala and Mahar castes people are getting more opportunities among scheduled castes. The reason behind that was before Independence on words Madigas and Matangs has their own profession like leather work. But Malas doesn't have any profession like Madigas and Matang; it made them to search for jobs in various places. Finally Malas attached with missionaries and developed earlier than any others in scheduled castes in Andhra Pradesh. The data in table no 4 to 12 showed that most of the benefits Mahars and Malas are getting. Another important issue about changing religion, in Maharashtra like most of the Mahar caste people converted in to Buddhism has given them socially respect and different reservations for converted scheduled caste in to Buddhism, rest of the 58 sub-castes were not able to get those reservations.

CHAP. 7] CONCLUSION, FINDINGS AND RECOMANDATIONS

3. There is emergency, to take a look on the need of reservation segregation in selected states:

Yes, there is emergency need of reservation sub classification. In Andhra Pradesh between the Mala and Madiga conflict for reservations sub-categorization made big effect on education and government sectors. During the time of implementation of reservation categories 15% of reservation was distributed between ABCD groups in Andhra Pradesh. The development of all sub-castes observed by the table no 4, 5, and 9. During implementation of reservation category opportunities was shared among scheduled castes. After Supreme Court judgment reservations sharing was stopped among scheduled casts. It gave opportunity to few castes like mala to catch more opportunities, rest of all caste not able to recognize even where opportunities are available.

In Maharashtra state the reservation sub-classification movements has taken lead by Manda Krishna Madiga in various meetings to bring all small groups from weaker sub-caste. The movement for reservation conflict has gone high level in different states, which they are asking for making sub-classification for all sub-castes is reasonable, they want to make pass bill in parliament.

4. There is no correlation of reservation policies segregation among weaker sections. (There is disproportionate of sharing of reservation policies among 61 sub-castes weaker sections.)

Yes, there is no equal share of reservation among 61 sub-castes of schedule castes. Very few elite castes are getting more benefits. As data collected and presented in chapter 4. The below table will give brief idea about discrimination done by present reservation policy.

CHAP. 7] CONCLUSION, FINDINGS AND RECOMANDATIONS

Educational levels attained by major SCs in Andhra Pradesh.								
S. No.	Name of the sub Caste	Literate level without education	Below primary	Primary	Middle	Metric or secondary higher secondary intermediate, etc.,	Technical non technical diploma	Graduate and above
1.	All Castes	4.6	30.3	32.0	10.6	17.8	1.0	3.7
2.	Madiga	5.1	34.3	31.7	9.8	15.7	0.7	2.7
3.	Mala	4.2	26.9	32.2	11.3	19.6	1.2	4.6
4.	Adi dravida	4.7	24.6	37.3	12.7	17.5	0.8	2.4
5.	Adi Andhra	3.2	25.0	32.2	11.9	19.9	1.5	6.3
Educational levels attained by major SCs in Maharashtra.								
Castes Name	Literate without educational level	Below primary	Primary	Middle	Metric or Secondary Or Higher Secondary Intermediate	Diploma in technical and non technical	Degree or above degree	
All SCs	2.1	29.4	26.3	16.6	20.5	0.4	4.8	
Mahar	2.0	28.2	24.9	17.2	22.1	0.3	5.3	
Mang	2.8	37.0	29.3	14.1	14.2	0.2	2.4	
Bhambi	1.8	26.3	26.7	16.5	22.2	0.7	5.6	
Bhangi	1.8	30.9	33.3	18.8	13.5	0.1	1.6	

CHAP. 7] CONCLUSION, FINDINGS AND RECOMANDATIONS

From above tables, educational level attained by four sub-castes which has taken for sampling is given clearly. From Andhra Pradesh Madiga caste is very less educational level than the Mala caste and in Maharashtra state Mang caste very poor in educational sector than the Mahar caste.

5. The government role on reservation policies for weaker sections is passive rather than active in selected states.

The government or political parties in Andhra Pradesh and Maharashtra are not taking active decision on make schedule caste reservations segregations. During the period of Chief Minister Chandrababu Naidu scheduled caste reservation was sub-categorized in the year of 2000. It doesn't mean Telugudesam party supporting Madigas. In reality political parties try their best to cash votes as much as they can. No party is daring to speak about this conflict because they know that if they give support to one caste, they will lose another caste support. Present leading parties in Andhra Pradesh and Maharashtra are following same method, when ever agitation coming they are trying to skip by telling that some committee is going to take opinions and let's wait and see. From last 20 years this conflict was burning but no government or party added this issue in their agenda. It proved that government or political parties in Andhra Pradesh and Maharashtra are passive on this reservation conflict.

From last five years the reservation sub-classification movement has take new phase. The leader of MRPS, Mr.Manda Krishna Madiga has started mobilising all 61 sub-castes and asking them to participate in reservation sub-classification movement. Also he started this movement in Karnataka, Maharashtra, New Delhi and Tamilnadu states. Recently in the month of November 27, 2016 he conducted meeting in Hyderabad city calling all states sub-castes weaker section people to attend that meeting to show the need of emergency to the government, the central government representative and Honrable minister Venkaiah Naidu came to the meeting and he promised that he will lead bill to the parliament. But after many years of reservation conflict movement the promises are continuing but not in actions it proofs that government or political party's role towards to scheduled castes reservation conflict is not in action.

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General Findings:

After all considerations, discussed in the previous chapters on the reservation sub-classification in Andhra Pradesh and Maharashtra, such as social deprivation, social mobilization and social change one can come to a conclusion that the Scheduled castes in Andhra Pradesh and Maharashtra are socially heterogeneous and different, economically iniquitous due to external and internal differences between them, politically marginalized; in terms of mobilization highly different and have insufficient nature of state reservation policy support. The present research on reservation conflict on sub-classification in Andhra Pradesh and Maharashtra has brought secondary data and primary data near 400 sampling and analysed. After testing of hypothesis it proof that there is disproportions in sharing of reservation benefits.

1. Madiga and Matang caste are one of the weaker sub-castes in Andhra Pradesh and Maharashtra. And population vies these castes are following Mala and Mahars but remained out of mainstream along with few other weaker sub-castes.
2. Madiga and Matang castes are belonging to scheduled caste and population wise they are next to Mahar and Mala in A.P and M.H states. Mahar caste got the great leader ship touch of Dr.B.R.Ambedkar, as a result it developed and progressed with his leadership and converted in to Buddhism like that of Mala caste in Andhra Pradesh got develop by Christian missionaries, as well as different reservation to converted Christians and Buddhists.
3. In the Hindu caste system untouchables are treated as unseen people and they are not entertained to come in to villages. The system maintained its hierarchy where they can get control over Dalits. The same hierarchy system was continued among Scheduled castes out of 61 scheduled castes the elite group people like Mahar and Mala maintaining their domination in getting more reservation benefits.
4. Matang and Madiga caste are ancient and independent castes. These castes depend on traditional occupations like skin scavenging or 'Dappu' for intimation of information or stitching related leather work etc. This profession kept them in different colonies which is very poor colonies than the other sub-castes.

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5. In social aspects Mahars and Mala are advanced than the Madiga and Matang caste people, as most of them converted in to different religion. But Madiga and Mala caste people remain as it is.
6. The conflict between Madiga and Mala in Andhra Pradesh, between Mahar and Matang in Maharashtra is based on the poor conditions of sub-castes. The reservation conflict is the outcome of the struggle to satisfy their hunger and make equal reservation benefits in educational, political, economical, and social aspects.
7. The most of Mala castes people were converted in to Christianity and Mahar caste people converted in to Buddhism. The conversion of their religion has given new social status in the society to Mahars and Mala caste people along with different reservations, but Madiga and Matang people were remained untouchables in Hindu society where their social, educational, and economical conditions are very poor.
8. In the reservation conflict the Mala and Mahar castes proved to be smart, cautious and fast grabbing opportunities as they are advanced than the Madiga and Matang castes, finally Mala and Mahars got more share in reservations among their hierarchy of 59 sub-castes aside. They reached out to the high level among scheduled caste hierarchy.
9. Missing aspect of ‘compromising’, Mala and Mahar respondents observed that they have nature of compromising skill for power or jobs can take them at any level. But in Madiga and Matang caste the lacking of that skill make them to stand on their feet but not getting down for power, this make them to remain as poor.
10. Matang, Madiga and its sub-castes are doing movements for equal share in reservation but they never succeed to make it lawful as opposing category like Mahars and Malas are very strong in central and state political parties, educational sectors and judiciary system etc.
11. Lacking of leadership, organise, struggle in Madiga and Matang caste could not make them effect in getting equal share in reservation from many years. They just voice out their anger and jealousy against Mala and Mahars and do nothing in action towards policy making due to lacking of political party support. But the qualities of silent organise, struggle and great leadership can

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seen in Mahar and Mala which make wrong reservation implementation in to lawful.

12. Mala and Mahars are scared that Madiga, Matang and its 60 sub-castes would become the equal shareholder in the reservation benefits. The unreasonable desire is making them to oppose sub-classification. It make quarrel among the castes which is very dangerous for both groups. The government and judiciary system needs to maintain equal share among 61 scheduled caste as other back ward caste (OBC) classification in reservation.
13. The population of Mahars converted by Dr.B.R.Ambedkar was near 4,00,000 lakhs in the year of 1956. Even in the Andhra Pradesh most of the Mala people converted in to Christianity which proves that Mahars and Mala population as Hindus came down than the Madiga and Matang but still they are getting more shares in Hindu scheduled caste reservation system which proves to be false.
14. It is necessary to have caste-based or religious based census for the clear picture of the sub-caste. It will help to weaker section in scheduled caste and scheduled tribe and other back ward caste too.
15. The economically developed caste must be over throne from benefits of educational and political like scholarships to the students, but still he will be in the list of scheduled castes. The particular person whose income is more is giving opportunity to the other weaker persons which can develop him.
16. The technique of comparative method was made clear that in Hindu Varna system reservations are needed for Dalits. If this was applicable between different castes in Hindu Vernas then the same standard should be applicable amongst Dalit hierarchy themselves. In this case weaker sub-castes will surely need to get a separately reservations.
17. At the last point, if the reservation was made up for the all sub-caste among scheduled castes (61), why only few castes are developed? Why others are not getting benefits of the reservations? The reservation has thrown for all 61 sub-castes in present system whomever is able they are getting less or more but it is wrong concept which proof that only one or two castes are using all benefits. The Madigas enthusiasm for the sub-categorization of reservation is shown considerable and upheld. Truly the Madigas and Mangs castes interest

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was a clear and obliged one as they are fighting for all 61 sub-castes proper share.

18. The Madiga and Matang castes are asking for equal reservation benefits, since few castes are getting more benefits it is required that, state or central government needs to implement in effectively in order to bringing the weaker sub-castes to above poverty line. The policies were required for those people who were weakest among weaker caste in examination with others in the schedule caste. If we take after that method of reasoning then the Madigas and Matangs, who are presumably the most minimized amongst the scheduled caste, should be met all requirements for more than their relative offer in the reservations.

What brought from this study of reservation conflict is that from 68 years if reservation policy implementation, it makes big gap between sub-castes amongst the Dalits, the criteria of reservation should be supplemented or that economic related criteria should be joined on to caste criteria, with a particular objective to possess all the necessary qualities for reservation benefits? Truly the weakest amongst the Madigas and in addition poor amongst the Malas, sub-casts would get help from the state. The reservation sub-classification, the use of economic related criteria amongst the Dalits (and Adivasis) is not the same as that of applying it to rest of castes in the Indian society.

7.3 Recommendations:

After observations of secondary and primary data, it shows that the Matang and Madiga castes are weaker amongst scheduled castes. Among the scheduled castes there are many other sub-castes who are weaker even poorer than the Madiga and Matang castes, which need to find out with special projects.

1. It is suggested that particular census needs to conduct to find out the present conditions and populations of the sub-castes.
2. It is suggested that from many years scheduled castes those who were discriminated by the Hindu society but still they believe Hinduism and not change their religions, those people needs to give first priority in reservations. Among SCs some of them change religion and get benefits of the both religions need to find out.

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3. In grassroots level the reservation policies implementation need to check with special system, so that policies benefits will reach targeted people.
4. The first priority need to give those who are out of main stream among scheduled castes, even after 68 years reservation policies implementation those sub-castes could not get these reservation benefits.
5. The demand of the scheduled caste reservation sub-categorization needs to implement by the central government, as it is welfare Nation main aim. The welfare state needs to take care of minority's development.
6. The political parties or government should represent to the Nation, in broad sense political parties always play dual role for example if there is controversial decision needs to take among two communities they never take decision because they will lose one group vote bank if they do favour to another.
7. It is suggested that scheduled castes reservations should sub-categories like Other Backward castes.
8. In the present reservation policy there are no particular rules to check whether reservation benefits are reaching to all 61 sub-castes or only few elite groups are managing to grab it. There should be distributive justice among the sub-castes of scheduled castes.

7.4 Conclusion:

The caste communism in India in Varna system is one phase and in present the same system is ongoing among the scheduled caste. One sub-caste is getting more reservation benefits like Karal Marks noticed the benefits are taking by Owners of the factories it should be equally distributed. The state or central government should always need to keep in mind of Utilitarianism philosophy that minority people should not exclude from the society. More happiness to the more people as Jemes Mill and Jeremy Bentham philosophy says the state needs to give equal preference to the minority people. What about John Rowels equal distribution among the citizen or among the scheduled castes needs to think about it.

The state or Nation needs to look after natural rights of minority sub-castes among the scheduled castes as its responsibility. It is very crucial point to notice that after near 200 years of British rule, what could be the position of the scheduled castes is same now even after 68 years of our own independence rule in the weaker sub-caste

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matter. There are no changes comparing with 68 years of long period of own ruling, it could be more better if specially take care of those who are weaker among scheduled castes. India has divided in to 29 states after independence, OBC caste divided in to A,B,C, and D categories, parliament and state assemblies divided many ministries in to different ministries only keeping in mind of development and transparency. The same transparency and development pattern need to look in to scheduled caste weaker sub-castes as they are still looking for developments. These sub-castes are really in need of reservation benefits. The separate survey needs to conduct on these weaker section sub-groups and goal oriented and result oriented policies needs to take place at least in first priority.

7.4 Scope of further studies:

The scope of the reservation policies conflict and challenges is very broad concept. The present study is limited to only one reservation policy which is dealing with reservation benefits further it can be suggested that one can do research on other reservation policies. Present topic of reservation policies and its issues and challenges are burning topic of developing countries. It is having broad scope in all states in India. In Tamilnadu state few Brahmin caste people are making agitations for reservations, in recent days Jats and Kamma castes who are belonging to rich category is also making agitations for reservations. It is notified that among 61 schedule caste only few elite castes are enjoying reservation benefits from 68 years. If it will continue for long time weaker will became weak and it can be reason for great agitations in future. So it is worthy to carry in other states too.

1. This study can be replicate in other states. For example in Punjab and Haryana same conflict among scheduled cast.
2. This study also can help to the further studies like who want to do among other castes.
3. It can be studied in feminist perspective in schedule castes.
4. Science the present study is limited to one reservation policy, it can be suggested that further study can take place on another reservation policies.
5. It is suggested that another study can carry on different sub caste among schedule caste science there are 61 sub-schedule castes.
6. If our Nation is dividing states in to smaller states, administration in to central, state, district, and local self government for the purpose of better administration and development of country why can we give separate reservations to weaker sub-castes among the scheduled castes? This question can be carried out in rural or urban segment in country.

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APPENDIX – A

Tilak Maharashtra Vidyapeeth, Pune Department of political science,

SCHEDULE OF QUESTIONNAIRE

Data collection for Ph.D. entitled “A study of reservation conflict for sub-categorization among scheduled castes in Andhra Pradesh and Maharashtra.”

Part- A

Name of the Respondent:

- G.1. Gender: 1. Male 2. Female 3. Other
2. Age: 1. 25-34 2. 35-44 3. 45-54 4. 55- Above
3. Education: 1. below Graduation 2. Graduation 3. P.G 4. Above P.G
4. Caste and religion: 1. Mala 2. Madiga 3. Matang 4. Mahar
5. Religion: 1. Hindu 2. Christian 3. Buddhist 4. Others
6. Profession: 1. Government 2. Private 3. Others
7. Income: 1. below ten thousand 2. Ten thousand 3. Above ten thousand

PART-B

1. What are the principal sources to educate your children?
(1. From own savings 2. Bank loans 3. Money lenders 4. Scholarships)
2. Are you allowed freely to enter into the temples/hostels/ public stalls
1. Yes 2. No 3. Some places
3. Have you (or your family members) changed religion? 1. Yes No
4. Is there any one of your family member in political parties? 1. Yes 2. No
5. What are your suggestions to promote educational, political, and economical development of sub-castes in scheduled castes?
(1. Reservation as it is 2. Sub-classification 3. Increasing SC reservation quota)
6. Are there any problems in availing the educational, agricultural, and personal loans? 1. Yes 2.No
7. Did any one of your family members got scholarships?
1. Yes 2. No 3. Don't Know

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8. Do you think there are benefits from the reservation? 1. Yes 2. No

9. Are you aware of the present reservation policy? 1. Yes 2. No

9.1 If yes what you know about reservation policy describes? -----

10. Do you think that the present reservation policy is implementing properly?

1. Yes 2.No

10.1 If not what are the problems that you noticed?-----

11. Which sub-caste got more benefits of reservation policy in your place?

1.Mala 2. Madiga 3. Mahar 4. Mathang 5. Others

12. Do you feel any discrimination in your educational institution? (Mark appropriate answer)

1. Yes 2. No

13. Did any one of your family member are doing traditional profession like making Chappal or tanning skin from dead animal etc. 1. Yes 2. No

14. Do you think your community is out of main stream? 1.Yes No

14.1 If yes, describe what are the reasons?-----

14.2 What are the expectations to bring your community in to mainstream? -----

14.3 What actions to be taken for your community development describe? -----

15. Have you got any reservation benefits? 1. Yes 2. No

15.1 If yes describe -----

16. Is there any member in your family who got reservation benefits? 1. Yes No

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16.1 If not please describe what are the reasons? -----

17. Do you think that some (elite) caste has grab reservation benefits? 1. Yes 2.No

17.1 If yes, how and why particular caste has taken more benefits? -----

18. Do you aware of reservation conflict for sub-classification of weaker section reservations? 1. Yes 2. No

19. Do you think that present reservation policy is making more gaps between sub-castes? 1. Yes 2. No

19.1 If your answer is yes describe what gaps?-----

19.2 What are your suggestions to improve present reservation policy in grassroots level?---

20. Do you think that segregation or categorization of reservation is the only solution? 1. Yes 2. No

21. Do you know about reservation sub-classification movement is taking place in many states (like A.P, M.H, Delhi, Karnataka etc.)? 1. Yes 2. No

20.1 What is your opinion on reservation conflict described?-----

22. Do you think reservation sub-classification can be improving many sub-castes economical, social, educational status? 1. Yes 2.No

23. Do you feel Other Back ward Class (OBC) reservation segregation in Andhra Pradesh and SC reservation sub-categorization in Punjab can be implementing in all over in India? 1. Yes 2.No

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22.1 Why-----

22.2 And How -----

24. Do you think that the present reservation policy is benefit for all sub-castes?

1. Yes 2. No

25.1 If not, how and why?-----

25. Government's role on sub-classification is –

1. Passive 2. Active 3. No interest

26. Is any political party supporting reservation sub-classification 1. Yes No

27. What are the hurdles to the Government to pass reservation sub-classification bill?

1. Most of the MPs or MLA s from elite sub-caste . Lacking of awareness

28. Can distributive justice or John Rowel's theory applicable to scheduled caste classification?

1. Yes 2. No

29. Can you accept that opposing sub-categorization is related to violation of human rights?

1. Yes 2. No 3. Don't know

30. Is denying justice to the weakest among weaker section is related to natural rights?

1. Yes 2. No 3. Don't know

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PART-B

OPINIONAIRE

1. Do you know Reservation sub-classification movements?
2. Is subcategorization is needed in reservation policies?
3. Respondent's opinion on reservation conflict?

APPENDIX – B

Interview and Observations

Interview of Manda Krishna Madiga (MRPS President)

Interviewed by G.Vijayakumar

1. What is the effect of the changing the religion on scheduled castes?

In Andhra Pradesh, most of the scheduled castes people converted to Christianity and in Maharashtra most of them into Buddhism. But the question here is who converted into other religion? In scheduled castes hierarchy those who are enjoying priestly hood and want to have different respect from other sub-caste and other Varna has converted like Mala in Andhra Pradesh and Mahar in Maharashtra. Weaker sub-castes are stuck up to old traditional varna system and they are called Hindu-Scheduled caste. The point here is after converting into other religion they got a reservation on the basis of the minority. So elite group of sub-castes are taking more benefits in scheduled caste reservations, and also in minority reservation. It is my opinion that changing religion also helping elite sub-castes not poor among scheduled castes.

2. What kind of action has been taken by the government?

Many times political parties and the government gives oath but not in action. We are struggling for many years. The truth is known to all that poor sub-castes are not getting reservation benefits. But political parties are scared to talk about the issue because of vote

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banking. But we are struggling and making an issue to the public, and uniting all states weaker sub-castes. Recently we make agitation in Delhi and inform to public about the reservation conflict. Hopefully, this time government will take care of sub-categorization as cabinet minister promised us to help out in parliament to pass the reservation sub-classification bill.

OBSERVATION:

The brief survey was conducted among the selected castes in Andhra Pradesh and Maharashtra states; mainly in four districts (Hyderabad, Vijayawada, Pune, and Mumbai) were selected on purposive sampling method due to a big population. The survey found that: (according to the researcher observations)

- There is facts which brought in to light by various National and state commissions reports about reservation policies says that benefits are not reaching to the some of the poor castes among 61 sub-castes of scheduled castes.
- It is noticed that more than 75 percent accepted that there is an elite group of the community who are getting more benefits than the other caste among the scheduled castes.
- In common the question of unity is not mattered in reservation policy segregation, but it is only taking consideration of distributive justice or equal justification.
- More that 70 percent in sample people accept that if scheduled castes reservation gets segregates there will be no dangerous to the unity of scheduled caste.
- In general many people approve that government or political parties are not taking any step to reservation segregations or classifications among schedule castes.
- Most of them hink that only in election point of view leaders are using the issue and leaving it after elections.
- There is implementation problem in classification due to caste based politics, elite group domination, power politics etc.

Field survey noticed that majority of scheduled castes is not getting the reservation benefits in Andhra Pradesh and Maharashtra. It is noticed that poor caste-like Madiga and Matang its sub-caste are not getting their share in scheduled caste reservations. It is an

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emergency need to classify scheduled caste reservations on the basis of sub-castes and its economical, social, educational, and political aspects. In the survey the researcher noticed that few castes are enjoying reservation benefits for many generations, where few castes are not able to notice reservation and its benefits.

District	Sample Method	Field dates	Sample	Survey methodology	Type of sample
Hyderabad (AP)	Purposive	October 23-29, 2012	40	Face-to-face	Urban/Local
Vijayawada (AP)	Purposive	November 08-19, 2012	43	Face-to-face	Urban
Pune (MH)	Purposive	December 17 - Dec 02, 2013	38	Face-to-face	Urban/Local
Mumbai (MH)	Purposive	February 03 -14, 2013	45	Face-to-face	Urban
Hyderabad (AP)	Purposive	April 10-24, 2013	10	Telephone	Local/Urban
Vijayawada (AP)	Purposive	Nov 23 – 12 Dec 2013,	07	Telephone	Local
Pune (MH)	Purposive	January 15-25 2014	12	Telephone	Local/Urban
Mumbai (MH)	Purposive	February 20-27 2014	05	Telephone	Local

- In Pune district, most of the survey was conducted on University students in Campuses like University of Pune, Tilak Maharashtra Vidyapeeth and Bharati vidyapeeth almost representing 40% of the total sample.
- In Mumbai district, the survey was conducted Union urban and local areas, mostly like university students in Campus of University of Mumbai and areas like Colaba, Dadar, and East Parel representing 45% of the total sample.

A Sample of Self-Reported Feelings about the reservation conflict

Questions	Answers
struggling many sub-caste for reservation benefits	
A big gap in society among sub-caste	
Demand of reservation classification is emerging need	
Sub-castes are doing movements for sub-classification	
Government action towards to classification of reservation	
Present reservation policy in grassroots level is not available for sub-castes	

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APPENDIX - C

Initial Results from a Pilot Study

Preliminary Findings

NO	Problems	Findings
1	Is Socio-Economic and demographic conditions are same between sub-castes	No
2	Are present reservations policies are reaching to target group (all sub- castes)	No
3	Are there challenges before implementation of reservation policies	Yes
4	Is the sub-castes are facing problem on the distribution of reservations	Yes
5	action has been taken by the government (or political parties) towards segregation of reservation	No

Statement	Agree (Yes)	Disagree (No)	Not Sure	Missing Data
Socio-Economic and demographic conditions are same between sub-castes	10%	70%	10%	10%
Present reservations policies are reaching to target group (all sub- castes)	20%	75%	5%	-
There are no challenges before implementation of reservation policies in grassroots level	10%	80%	5%	05
The sub-castes are facing problem on the distribution of reservations	15%	65%	10%	10
Action has been taken by the government (or political parties) towards segregation of reservation	20%	80%	-	-

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APPENDIX - D

(Chronology of reservation movements in Maharashtra)

- On 31/10/1922 a meeting to abolish untouchability was held under the president ship of Shri. S.M. Mate. Bhausahab Lawate. The secretary of 'Matang samaj' Tatyaba Sadhuji Gaikwad and Babu Dhondi Vayadande always use to work for the upliftment of untouchables communities.
- The Depressed Class Mission held a meeting on 15-4-1923 at Bhokarwadi in their mission office. However, the followers of V.R. Shinde did not allow the leaders to attend the meeting. In order to protest against it, the leaders held a meeting just opposite to the place at Sir Padamji farm and protested Shinde. Finally K.K. Sakat, T.S. Gaikwad resigned from their posts.
- Matang Parishad had their second conference on 12th and 13th May 1923 at Kondave, Dist-Satara. The conference was chaired by Shri. Sitaram Babaji Landage.
- On 1/3/1924 at Kothrud (Pune) Matangs had their meeting. Ranoji Vithoji Bhondave presided the meeting. Matangs from Solapur had attended the meeting.
- Mangs don't go for movements; on the contrary, they only take the benefit of those movements is an allegation by Mahars against the Mangs since 1927.
- At the 'untouchable's conference' at Ahilyashram, Phulewadi, Pune, the issue of Mahad Satyagraha on 6/4/1927 was condemned by Mangs.
- Matang leaders had applied for the demands of the community to Simon commission on 1-9-1928. They had expected to have "the right to prepare the ropes with modern technique; to have a concessional land to cultivate cactus; to have the Govt. jobs, waste lands, hostels etc." There was no reference to political rights in the appeal. It was sent with the signatures of Shri. Vayadande, Gaikwad, Ingale, Shelar, Shendage, Lokhande etc. This means the Matangs were ignorant and unaware of the political rights. Moreover, they were totally dependent on their upper caste leaders.
- On 16th Dec.1939 at Shegaon, Taluka Shrirampur Dist. Ahmednagar a special conference was organized on 'Vatandar, Mang-Mahar-Bhilla Conference' under his presidentship Shri. Bhaurao Gaikwad was the welcoming president of that conference.
- In the elections of 1952, Barrister Mane (Mahar) from Shetakari Kamgar Paksha, Bhole (Mahar) of Scheduled Caste federation and More K.L.(Matang) from the Congress

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contested the elections from Kolhapur and More won the elections, thus he was the first Member of Parliament belonging to Matang community from the western Maharashtra.

- After 1960 innumerable Matang activists remained loyal either to Dalit Panther, Samyak Samaj Andolan or Republican movement. Many Matang organization like 'Matang Samajseva Sangh' (Mumbai) 'Matang Samajseva Hit Chintak Mandal (Mumbai), 'Matang Assembly' (Pune) 'Dalit Swayansevak Sangh' (Pune), Matang Ekta Andolan (Pune) 'Matang Sena' (Satara), 'Veer Lahuji Salvi Aani Lokshahir Annabhau Sathe Matang Samaj Sanghatana' (Satara), 'Samata Sangh Dal' (Kolhapur), 'Akhil Bharatiya Annabhau Sathe Sangharsh Samithi' (Nanded), 'Mang Samaj Sangharsh Samithi' (Nagpur), 'Dalit Mahasangh' (Kolhapur), 'Manavi Hakk Abhiyan' (Beed), 'Matang Yuvak Sanghatana' (Pune), 'Lahuji Sena' (Mumbai), 'Lahuji Shakti Sena' (Pune), 'Maharashtra Matang Vikas Mandal' (Akola), 'Akhil Bharatiya Matang Sangh' (Mumbai), 'Dalit Samata Parishad, (Akola) 'Balutedar Mahasangh' (Satara), Maharashtra Matang Yuvak Parishad' (Aurangabad), 'Annabhau Sathe Yuvak Sanghatan' (Nagpur) and many more such organisations were founded.
- On 2nd Oct. 1962, Govind Metakar, Marutrao Kamble, Baban Tribhuvan (Vaijapur), Baburao Khotkar (Aurangabad), Kishan Deorao Kamble (Pathri), Doulat Landage (Vashim) came together and established 'Maharashtra Yuvak Parishad' (MYP).
- Anyaya Niwaran Kruti Samiti (ANKS) was formed in Suman Nagar, Chembur in 1993. ANKS came into being as a reaction against the 'Narbali' of 'Rajendra Londhe' of Jawala Khurd, Tal-Kalamb, Dist-Osmanabad. Sharad Pawar, Chief-Minister was given appeal by the organisation. ANKS demanded the special reservation for Matangs and on 10th Dec 2000 when Chagan Bhujbal was Deputy Minister the ANKS attacked his office and broke the furniture. In this act Ganesh Sabale, Balaso Shinde, Ashok Sasane along with other 35 men and women participated. However, Bhujbal directed police not to take any actions on them. After this ANKS had no remarkable work.
- G.S. Kamble on 25th Jan. 1997 joined 'Lahuji Sena' by resigning his job at Kasa. Reddy was the sena chief whereas Kamble was the state chief. G.S. spread the wings of 'sena'. It opened its branches at Aurangabad and Nagar district but Kamble and his fellow workers did not like the functioning of Reddy. Consequently, Kamble left Lahuji Sena and on 6th Dec. 2002. He started 'Bahujan Shakti' along with Dnaneshwar Kasab.

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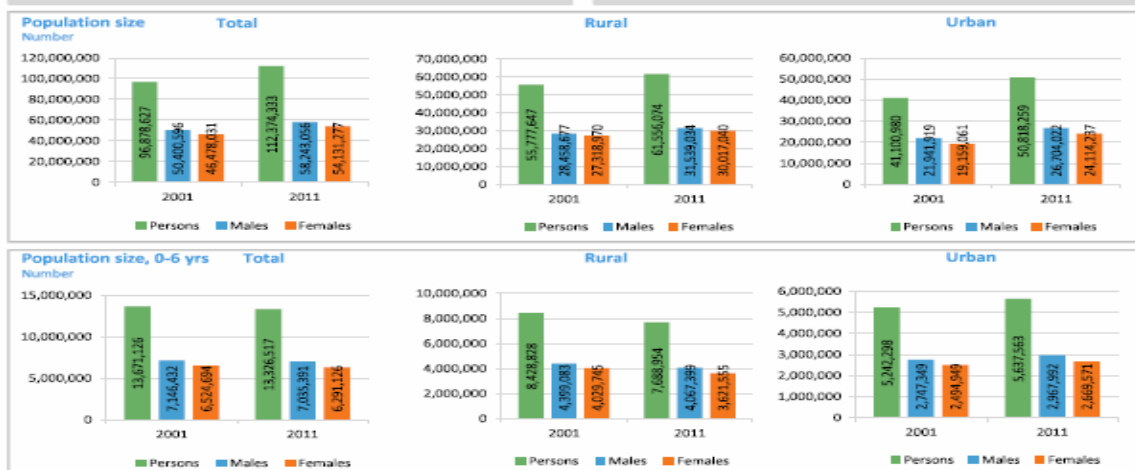
- However when G.S. Kambale returned in 'Sena' once again the Ambedkar photo started appearing on the stage along with Lahuji Salve and Annabhau Sathe, but that again led to the unpleasent feeling among the Matangs. Kamble, although he started 'Bahujan Shakti' the Matangs were not ready, to say 'Jai Bheem' The opposition to the image of Dr. Ambedkar was growing which made Kamble difficult to work in 'Bahujan Shakti'. Finally he terminated the 'Bahujan Shakti' and again started 'Rashtriya Lahuji Sena' on 11th Apr. 2004.

APPENDIX – E

Updated Information Census 2011

Maharashtra Profile

Population size	112374333	Sex ratio, 0 - 6 yrs (Females per 1000 males)	894
Population size (Males)	58243056	Sex ratio, 0 - 6 yrs (Rural)	890
Population size (Females)	54131277	Sex ratio, 0 - 6 yrs (Urban)	899
Population size (Rural)	61556074	Literates, 7+ yrs	81554290
Population size (Urban)	50818259	Literates, 7+ yrs (Males)	45257584
Population size (Rural Males)	31539034	Literates, 7+ yrs (Females)	36296706
Population size (Rural Females)	30017040	Literates, 7+ yrs (Rural)	41482761
Population size (Urban Males)	26704022	Literates, 7+ yrs (Urban)	40071529
Population size (Urban Females)	24114237	Literates, 7+ yrs (Rural Males)	23391475
Population density (Total, Persons per sq km)	365	Literates, 7+ yrs (Rural Females)	18091286
Sex ratio (Females per 1000 males)	929	Literates, 7+ yrs (Urban Males)	21866109
Sex ratio (Rural)	952	Literates, 7+ yrs (Urban Females)	18205420
Sex ratio (Urban)	903	Literacy rate, 7+ yrs (Persons, Per cent)	82.34
Population size, 0 - 6 yrs	13326517	Literacy rate, 7+ yrs (Males, Per cent)	88.38
Population size, 0 - 6 yrs (Males)	7035391	Literacy rate, 7+ yrs (Females, Per cent)	75.87
Population size, 0 - 6 yrs (Females)	6291126	Literacy rate, 7+ yrs (Rural, Per cent)	77.01
Population size, 0 - 6 yrs (Rural)	7688954	Literacy rate, 7+ yrs (Urban, Per cent)	88.69
Population size, 0 - 6 yrs (Urban)	5637563	Literacy rate, 7+ yrs (Rural Males, Per cent)	85.15
Population size, 0 - 6 yrs (Rural Males)	4067399	Literacy rate, 7+ yrs (Rural Females, Per cent)	68.54
Population size, 0 - 6 yrs (Rural Females)	3621555	Literacy rate, 7+ yrs (Urban Males, Per cent)	92.12
Population size, 0 - 6 yrs (Urban Males)	2967992	Literacy rate, 7+ yrs (Urban Females, Per cent)	84.89
Population size, 0 - 6 yrs (Urban Females)	2669571		



APPENDICIS

Maharashtra Profile



General Notes:

■ The figures for India and Manipur, include by sex, the estimated population, 0-6 population and literates of Paomata, Mao Maram and Purul sub-divisions of Senapati district of Manipur for Census 2001 and 2011.

■ For working out density of India and the State of Jammu & Kashmir, the entire area and population of those portions of Jammu & Kashmir which are under illegal occupation of Pakistan and China have not been taken into account.

■ For Census 2011, the population of "Others" has been dubbed with the "Males" for working out population, 0-6 population, literates and related rates and ratios.

■ **Rural Urban Areas:** The data in the table on Provisional Population Totals are presented separately for rural and urban areas. The unit of classification in this regard is 'town' for urban areas and 'village' for rural areas. In the Census of India 2011, the definition of urban area adopted is as follows: (a) All statutory places with a municipality, corporation, cantonment board or notified town area committee, etc. (b) A place satisfying the following three criteria simultaneously:

- i) a minimum population of 5,000;
- ii) at least 75 per cent of male working population engaged in non-agricultural pursuits; and
- iii) a density of population of at least 400 per sq. km. (1,000 per sq. mile).

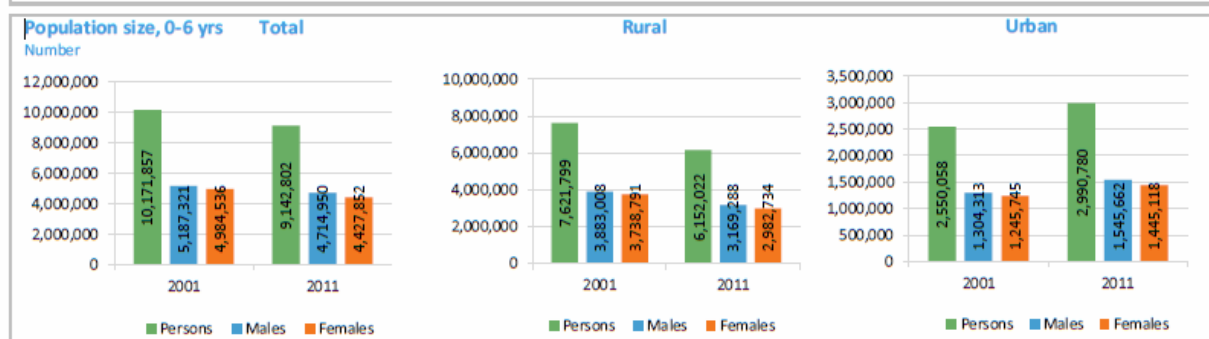
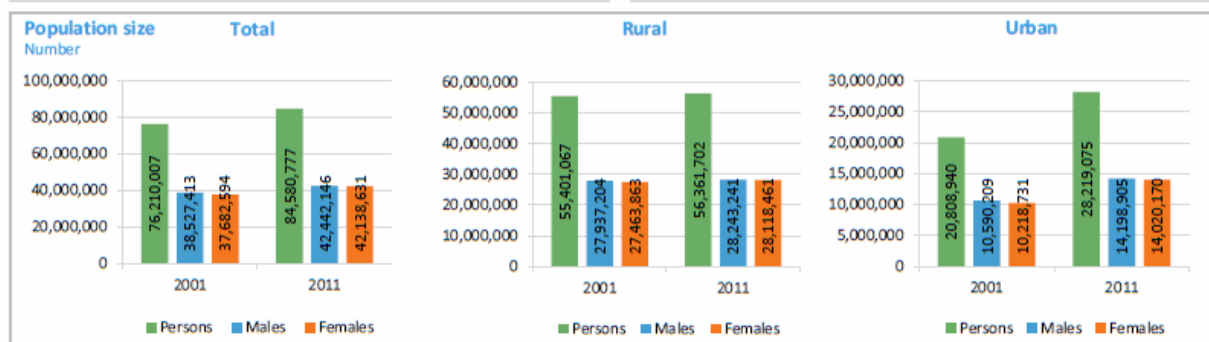
For identification of places which would qualify to be classified as 'urban' all villages, which, as per the 2001 Census had a population of 4,000 and above, a population density of 400 persons per sq. km. and having at least 75 per cent of male working population engaged in non-agricultural activity were considered. An area is considered 'Rural' if it is not classified as 'Urban' as per the above definition.

* The area figure exclude 78,114 sq. km. under the illegal occupation of Pakistan, 5,180 sq. km. illegally handed over by Pakistan to China and 37,555 sq.km. under the illegal occupation of China in Ladakh district.

APPENDICIS

Andhra Pradesh Profile

Population size	84580777	Sex ratio, 0 - 6 yrs (Females per 1000 males)	939
Population size (Males)	42442146	Sex ratio, 0 - 6 yrs (Rural)	941
Population size (Females)	42138631	Sex ratio, 0 - 6 yrs (Urban)	935
Population size (Rural)	56361702	Literates, 7+ yrs	50556760
Population size (Urban)	28219075	Literates, 7+ yrs (Males)	28251243
Population size (Rural Males)	28243241	Literates, 7+ yrs (Females)	22305517
Population size (Rural Females)	28118461	Literates, 7+ yrs (Rural)	30351065
Population size (Urban Males)	14198905	Literates, 7+ yrs (Urban)	20205695
Population size (Urban Females)	14020170	Literates, 7+ yrs (Rural Males)	17395600
Population density (Total, Persons per sq km)	308	Literates, 7+ yrs (Rural Females)	12955465
Sex ratio (Females per 1000 males)	993	Literates, 7+ yrs (Urban Males)	10855643
Sex ratio (Rural)	996	Literates, 7+ yrs (Urban Females)	9350052
Sex ratio (Urban)	987	Literacy rate, 7+ yrs (Persons, Per cent)	67.02
Population size, 0 - 6 yrs	9142802	Literacy rate, 7+ yrs (Males, Per cent)	74.88
Population size, 0 - 6 yrs (Males)	4714950	Literacy rate, 7+ yrs (Females, Per cent)	59.15
Population size, 0 - 6 yrs (Females)	4427852	Literacy rate, 7+ yrs (Rural, Per cent)	60.45
Population size, 0 - 6 yrs (Rural)	6152022	Literacy rate, 7+ yrs (Urban, Per cent)	80.09
Population size, 0 - 6 yrs (Urban)	2990780	Literacy rate, 7+ yrs (Rural Males, Per cent)	69.38
Population size, 0 - 6 yrs (Rural Males)	3169288	Literacy rate, 7+ yrs (Rural Females, Per cent)	51.54
Population size, 0 - 6 yrs (Rural Females)	2982734	Literacy rate, 7+ yrs (Urban Males, Per cent)	85.79
Population size, 0 - 6 yrs (Urban Males)	1545662	Literacy rate, 7+ yrs (Urban Females, Per cent)	74.35
Population size, 0 - 6 yrs (Urban Females)	1445118		



APPENDICIS

Andhra Pradesh Profile



General Notes:

■ The figures for India and Manipur, include by sex, the estimated population, 0-6 population and literates of Paomata, Mao Maram and Purul sub-divisions of Senapati district of Manipur for Census 2001 and 2011.

■ For working out density of India and the State of Jammu & Kashmir, the entire area and population of those portions of Jammu & Kashmir which are under illegal occupation of Pakistan and China have not been taken into account.

■ For Census 2011, the population of "Others" has been dubbed with the "Males" for working out population, 0-6 population, literates and related rates and ratios.

■ **Rural Urban Areas:** The data in the table on Provisional Population Totals are presented separately for rural and urban areas. The unit of classification in this regard is 'town' for urban areas and 'village' for rural areas. In the Census of India 2011, the definition of urban area adopted is as follows: (a) All statutory places with a municipality, corporation, cantonment board or notified town area committee, etc. (b) A place satisfying the following three criteria simultaneously:

- a minimum population of 5,000;
- at least 75 per cent of male working population engaged in non-agricultural pursuits; and
- a density of population of at least 400 per sq. km. (1,000 per sq. mile).

For identification of places which would qualify to be classified as 'urban' all villages, which, as per the 2001 Census had a population of 4,000 and above, a population density of 400 persons per sq. km. and having at least 75 per cent of male working population engaged in non-agricultural activity were considered. An area is considered 'Rural' if it is not classified as 'Urban' as per the above definition.

* The area figure exclude 78,114 sq. km. under the illegal occupation of Pakistan, 5,180 sq. km. illegally handed over by Pakistan to China and 37,555 sq.km. under the illegal occupation of China in Ladakh district.

APPENDICIS

2011 census sub-castes list

महाराष्ट्र/Maharashtra

अनुसूचित जातियां और अनुसूचित जनजातियां आदेश (संशोधन) अधिनियम, 1976

The Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1976

अनुसूचित जातियां/Scheduled Castes

1 अगेर	1 Ager
2 अनामुक	2 Anamuk
3 आरे माला	3 Aray Mala
4 अरवा माला	4 Arwa Mala
5 बहना, बाहना	5 Bahna, Bahana
6 बाकड, बंत	6 Bakad, Bant
7 बलाही, बलाई	7 Balahi, Balai
8 बसोर, बुरुद, बंसोर, बंसोडी	8 Basor, Burud, Bansor, Bansodi
9 बेदा जंगम, बुदगा जंगम	9 Beda Jangam, Budga Jangam
10 बेदर	10 Bedar
11 भांबी, भांभी, असादरू, असोदी, चमाडिया, चमार, चमारी, चंभार, चामगर, हरलया, हराली, खलपा, मचीगर, मोचीगर, मदार, मादिग, मोची, तेलगु मोची, कामाटी मोची, रानीगर, रोहिदास, नोना, रामनामी, रोहित, समगार, समगारा, सतनामी, सूर्जयाबंशी, सूर्जयारामनामी	11 Bhambi, Bhambhi, Asadaru, Asodi, Chamadia, Chamar, Chamari, Chambhar, Chamgar, Haralayya, Harali, Khalpa, Machigar, Mochigar, Madar, Madig, Mochi, Telegu Mochi, Kamati Mochi, Ranigar, Rohidas, Nona, Ramnami, Rohit, Samgar, Samagara, Satnami, Surjyabanshi, Surjyaramnami
12 भंगी, मेहतर, ओलगना, रुखी, मलकाना, हलालखोर, लालबेगी, बाल्मीकी, कोरार, जाडमल्ली	12 Bhangi, Mehtar, Olgana, Rukhi, Malkana, Halalkhor, Lalbegi, Balmiki, Korar, Zadmali
13 बिंदला	13 Bindla
14 ब्यागरा	14 Byagara
15 चलवादी, चन्नेया	15 Chalvadi, Channayya
16 चेन्ना दासर, होलया दासर, होलेया दासरी	16 Chenna Dasar, Holaya Dasar, Holeyaa Dasari
17 डक्कल, डक्कलवार	17 Dakkal, Dokkalwar
18 धोर, कक्कया, कन्कया, डोहोर	18 Dhor, Kakkayya, Kankayya, Dohor
19 डोम, डुमार	19 Dom, Dumar
20 एल्लमलवार, येल्लममलावाण्डलु	20 Ellamalvar, Yellammalawandlu
21 गंडा, गंडी	21 Ganda, Gandi
22 गरोडा, गारो	22 Garoda, Garo

जारी/Cont

APPENDICIS

अधिसूचित अनुसूचित जातियों की सूची/List of notified Scheduled Castes

23 पासरी, घसिया	23 Ghasi, Ghasia
24 हल्लौर	24 Halleer
25 हलसार, हसलार, हुलासवर, हलस्यार	25 Halsar, Haslar, Hulasvar, Halasvar
26 होलार, वलहार	26 Holar, Valhar
27 होलया, होलर, होलेया, होलिया	27 Holaya, Holer, Holeyaa, Holiya
28 कैकाडी [अकोला, अमरावती, भंडारा, बुलडाना, नागपुर, वर्धा और यवतमाल जिलों में और रानुरा तहसील को छोड़कर चन्द्रपुर जिले में] ^१	28 Kaikadi (in Akola, Amravati, Bhandara, Buldana, Nagpur, Wardha and Yavatmal districts and Chandrapur district, other than Rajura tahsil) ²
29 फटिया, पथरिया	29 Katia, Patharia
30 खंगार, कनेरा, मिरधा	30 Khangar, Kanera, Mirdha
31 खटीक, चिकवा, चिकवी	31 Khatik, Chikwa, Chikvi
32 कोलुपुलवान्दु	32 Kolupulvandlu
33 कोरी	33 Kori
34 लिंगादेर	34 Lingader
35 माद्गी	35 Madgi
36 मादिगा	36 Madiga
37 महार, मेहरा, तराल, धेगु मेगु	37 Mahar, Mehra, Taral, Dhegu Megu
38 माह्यावंशी, धेद, वंकर, मारु वंकर	38 Mahyavanshi, Dhed, Vankar, Maru Vankar
39 माला	39 Mala
40 माला दसारी	40 Mala Dasari
41 माल हान्नाई	41 Mala Hannai
42 माला जंगम	42 Mala Jangam
43 माला मस्ती	43 Mala Masti
44 माल साले, नेतकानी	44 Mala Sale, Netkani
45 माला सन्यासी	45 Mala Sanyasi
46 मांग, मातंग, मिनिमादिग, दंखनी मांग, मांग महाशी, मदारी, गारुडी, राधेमांग	46 Mang, Matang, Minimadig, Dankhni Mang, Mang Mahashi, Madari, Garudi, Radhe Mang
47 मांग गरोडी, मांग गरुडी	47 Mang Garodi, Mang Garudi
48 मन्ने	48 Manne
49 मशती	49 Mashti
50 मेघवाल, मेंघवार	50 Meghval, Menghvar
51 मीथा अय्यलवार	51 Mitha Ayyalvar
52 मुक्री	52 Mukri
53 नाडीया, हाडी	53 Nadia, Hadi
54 पासरी	54 Pasi
55 सांसी	55 Sansi
56 शेनवा, चेंनवा, सेडमा, रावत	56 Shenva, Chenva, Sedma, Ravat
57 सिंधोल्लु, चिंदोल्लु	57 Sindholllu, Chindollu
58 तीरगर, तीरबंद	58 Tirgar, Tirbanda
59 तुरी	59 Turi

^१ प्राविष्टि को "अकोला, अमरावती, भंडारा, गोंडिया, बुलडाना, नागपुर, वर्धा और यवतमाल जिलों तथा रानुरा तहसील को छोड़कर चन्द्रपुर जिले में" पढ़ा जाए।

² The entry is to be read as "in Akola, Amravati, Bhandara, Gondiya, Buldana, Nagpur, Wardha and Yavatmal districts and Chandrapur district, other than Rajura tahsil".

APPENDICIS

आन्ध्र प्रदेश/Andhra Pradesh

अनुसूचित जातियां और अनुसूचित जनजातियां आदेश (संशोधन) अधिनियम, 1976
The Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1976

अनुसूचित जातियां/Scheduled Castes

1 आदि आन्ध्र	1 Adi Andhra
2 आदि द्रविड	2 Adi Dravida
3 अनामुक	3 Anamuk
4 आरे माला	4 Aray Mala
5 अरुंधतिया	5 Arundhatiya
6 अर्ब माला	6 Arwa Mala
7 बारिकी	7 Bariki
8 बावुरी	8 Bavuri
9 बेडा जंगम, बुडगा जंगम	9 Beda Jangam, Budga Jangam
10 बिडला	10 Bindla
11 ब्यागरा	11 Byagara
12 चचाटी	12 Chachati
13 चलवादी	13 Chalavadi
14 चमार, मोची, मुची	14 Chamar, Mochi, Muchi
15 चम्भार	15 Chambhar
16 चंडाल	16 Chandala
17 डक्कल, डोक्कलवार	17 Dakkal, Dokkalwar
18 डंडासी	18 Dandasi
19 धोर	19 Dhor
20 डोम, डोम्बारा, पैडी, पानो	20 Dom, Dombara, Paidi, Pano
21 एल्लमलवार, येल्लमालवाण्डलु	21 Ellamalawar, Yellammalawandlu
22 घासी, हद्दी, रेल्ली चचन्डी	22 Ghasi, Haddi, Relli Chachandi
23 गोडगली	23 Godagali
24 गोडारी	24 Godari
25 गोसंगी	25 Gosangi
26 होलेया	26 Holey
27 होलेया दसारी	27 Holey Dasari
28 जगगली	28 Jaggali
29 जम्बुवुलु	29 Jambuvulu
30 कोलुपुलवाण्डलु	30 Kolupulvandlu
31 मदासी कुरुवा, मदारी कुरुवा	31 Madasi Kuruva, Madari Kuruva
32 मादिगा	32 Madiga
33 मादिगा दासु, मश्टीन	33 Madiga Dasu, Mashteen
34 महार	34 Mahar
35 माला	35 Mala
36 माला दसारी	36 Mala Dasari
37 माला दासु	37 Mala Dasu
38 माला हन्नई	38 Mala Hannai
39 मालाजंगम	39 Malajangam

जारी/Cont

APPENDICIS

अधिसूचित अनुसूचित जातियों की सूची/List of notified Scheduled Castes

40 माला मस्ती	40 Mala Masti
41 माला साले, नेट्कानी	41 Mala Sale, Netkani
42 माला सन्यासी	42 Mala Sanyasi
43 मांग	43 Mang
44 मांग गारोडी	44 Mang Garodi
45 मन्ने	45 Manne
46 मश्टी	46 Mashti
47 मातंगी	47 Matangi
48 मेहतर	48 Mehtar
49 मिताअय्यल्वर	49 Mitha Ayyalvar
50 मुंडाला	50 Mundala
51 पाकि, मोती, थोटी	51 Paky, Moti, Thoti
52 पम्बडा, पम्बन्डा	52 Pambada, Pambanda
53 पामिडी	53 Pamidi
54 पंचमा,परैह	54 Panchama, Pariah
55 रेल्ली	55 Relli
56 समागार	56 Samagara
57 सम्बन	57 Samban
58 सप्रु	58 Sapru
59 सिन्धोल्लु, चिन्दोल्लु	59 Sindhollu, Chindollu

APPENDICIS

Andhra Pradesh (Newly added sub-castes)

Constitution (Scheduled Castes) Order, 1950
(PART III. — Rules and Orders under the Constitution)

¹[THE SCHEDULE PART I. - *Andhra Pradesh*

- | | |
|---|---------------------------------------|
| 1. Adi Andhra | 31. Madasi Kuruva, Madari Kuruva |
| 2. Adi Dravida | 32. Madiga |
| 3. Anamuk | 33. Madiga Dasu, Mashteen |
| 4. Aray Mala | 34. Mahar |
| 5. Arundhatiya | ² [35. Mala, Mala Ayawaru] |
| 6. Arwa Mala | 36. Mala Dasari |
| 7. Bariki | 37. Mala Dasu |
| 8. Bavuri | 38. Mala Hannai |
| ² [9. Beda (Budga) Jangam (in the districts of Hyderabad, Ranga
Reddy, Mahbubnagar, Adilabad, Nizamabad, Medak,
Karimnagar, Warangal, Khammam and Nalgonda)] | 39. Malajangam |
| 10. Bindla | 40. Mala Masti |
| ² [11. Byagara, Byagari] | 41. Mala Sale, Nethani |
| 12. Chachati | 42. Mala Sanyasi |
| 13. Chalavadi | 43. Mang |
| ² [14. Chamar, Mochi, Muchi, Chamar-Ravidas, Chamar-Rohidas] | 44. Mang Garodi |
| 15. Chambhar | 45. Manne |
| 16. Chandala | 46. Mashti |
| 17. Dakkal, Dokkalwar | 47. Matangi |
| 18. Dandasi | 48. Mehtar |
| 19. Dhor | 49. Mitha Ayyalvar |
| 20. Dom, Dombara, Paidi, Pano | 50. Mundala |
| 21. Ellamalawar, Yellammalawandlu | 51. Paky, Moti, Thoti |
| 22. Ghasi, Haddi, Relli, Chanchandi | 3*** |
| ² [23. Godagali, Godagula (in the districts of Srikakulam,
Vizianagaram and Vishakhapatanam)] | 53. Pamidi |
| 24. Godari | 54. Panchama, Pariah |
| 25. Gosangi | 55. Relli |
| 26. Holey | 56. Samagara |
| 27. Holey Dasari | 57. Samban |
| 28. Jaggali | 58. Sapru |
| 29. Jambuvulu | 59. Sindhollu, Chindollu |
| ² [30. Kolupulvandlu, Pambada, Pambanda, Pambala] | ⁴ [60. Yatala |
| | 61. Valluvan.] |

APPENDICIS

APPENDIX – F

(PHOTOS)



APPENDICIS



Rajamahendravaram, Suryapet, Guntur, Nellore, Srikakulam, Kurnool, Tadepalligudem, Warangal, Kadapa, Khammam, Ongole, Mahabubnagar, Chennai, Bengaluru, Mumbai, Delhi

వర్ధికరణకు సై

ఎమ్మార్పీఎస్ ధర్మయుద్ధ మహాసభలో అన్ని పార్టీల మద్దతు

- బిల్లు ఆమోదానికి ప్రయత్నిస్తామన్న నోతులు
- ఎన్డీలో ప్రతి పేదవాడికి న్యాయం జరగాలి
- వర్ధికరణ జరిగే వరకు అండగా ఉంటా
- కేంద్ర మంత్రి వెంకయ్యనాయుడు భరోసా
- రిజర్వేషన్ ఫలాల కోసమే పోరు: మందక్కళ్ళ

6 యాభై ఏళ్ళుగా మాదిగల్లో దాగి ఉన్న అవేదన, అరాంక్షలు ప్రతిపాదించి ఈ సభ, తమ ఆరాంక్షలు వెల్లడించుకున్న ఆలోకనాలివాలి చేసుకున్న ధర్మయుద్ధం చేత సలుమూలం మంది తరలివచ్చారు. ఈ ఉద్యమానికి అన్ని పార్టీల మద్దతు వచ్చాయి. ఎన్డీ వర్ధికరణకు సమయం అనున్నమైంది - మందక్కళ్ళ

పీకెండ్లవాణ్ పరేట్ లోండ్లో నిర్వహించిన 'మాదిగ దిండ్ల దర్మయుద్ధం' సభలో కేంద్రమంత్రి వెంకయ్యనాయుడు, ఎమ్మార్పీఎస్ వ్యవస్థాపక అధ్యక్షుడు మందక్కళ్ళం ఆదివాడం, సభకు భారీగా హాజరైన జనం

— వివరాలు తెలి




Congress' Ponguleti demands
CM call Legislature session on
demonetisation impact in TS

DECCAN CHRONICLE



Madiga Reservation Porata Samiti president Krishna Madiga is flanked by Union ministers Venkaiah Naidu (left) and Bandaru Dattatreya and TD Telangana working president Revanth Reddy and on right by TS TD senior leader M. Narasimhulu, Telangana Congress chief Uttam Kumar Reddy, former MP Sarve Satyanarayana, former minister Sailajanath, TS TD president L. Ramana, and TS BJP chief K. Laxman during a public meeting at Parade Grounds in Secunderabad on Sunday. — S. SURENDER REDDY

Venkaiah backs Madigas

■ Says SC categorisation is high on PM's priority list

DC CORRESPONDENT
HYDERABAD, NOV. 27

The Madiga community got a big boost in its fight for categorisation of Scheduled Castes, with almost all parties — except the TRS — lining up in support.

Apart from Union ministers M. Venkaiah Naidu and Bandaru Dattatreya, senior office-bearers from the BJP, Congress, Telugu Desam, and the CPI participated in a public meeting — called *Dharma Yuddham* — organised by the Madiga Reservation Porata Samiti at Parade Grounds in Secunderabad on Sunday.

Speaking at the meet-

ing, Mr Naidu promised SC quota would be categorised to enable all sub-castes get reservation benefits based on their population.

"The categorisation of SCs is on Prime Minister Narendra Modi's priority list. A Constitutional amendment is necessary to make this possible and the Centre is making efforts to garner the support of all parties like the DMK, AIADMK, Trinamul Congress, Samajwadi Party and the NCP," he said. Mr Naidu promised to fight for the demand, if needed.

Mr Naidu said he did not have any political ambitions left and

would not contest in the next elections.

Mr Dattatreya said the demand of the Madiga community was justified. He said he would use his good offices to impress upon Mr Modi so that the categorisation Bill get the nod of Parliament.

CPI national general secretary Suravaram Sudhakar Reddy called upon the Mala community, which was opposing the SC categorisation, to accept the demand. "It will ensure justice to all sub-castes among SCs," he said.

Responding to Mr Naidu, MRPS president Manda Krishna Madiga said the community was

looking up to Mr Naidu to fulfill their dream. He said the Constitution was amended 122 times and hoped that the SC categorisation would be the 123rd.

TPCC president Uttam Kumar Reddy and TD working president Revanth Reddy spoke in support of the demand.

With people across TS and neighbouring states thronging the venue, traffic management went haywire for some time on Sunday evening. Motorists passing from Paradise towards Patny Jubilee bus stand, YMCA and Secunderabad Railway station had a harrowing time as traffic moved slowly.

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