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The
Social & Tribal Welfare

BY

SYED KHAJA ABDUL GAFOOR, H.C.S.,
DIRECTOR, SOCIAL SERVICE DEPARTMENT,
Government of Hyderabad.

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CHAPTER I
Social Service At Home & Abroad.

Social Service At Home and Abroad

Among many human desires, there is a unique desire—the desire to do right: and among other moral resources the human beings possess a sense of obligation towards the good, as their mind conceives it. It has always been felt that nothing helps so much to lighten one's own burdens in life as devotion to tasks which promote the amelioration of suffering and sorrow in others. To help, to be useful to their brothers and sisters is a natural aptitude of every individual. With these instincts institutions have grown up here and there, some few for serving the country as a whole, some to serve people of sectors and regions and more to serve particular communities and sections. Social Workers, however, are usually so deeply absorbed in 'doing' social work that they rarely have time to think about social work.

Apparently, there seems to be very little difference between charitable, benevolent or philanthropic activity and social work activity. Charity and philanthropy are activated by religious fervour, more for one's soul rather than to relieve the distress of others. Charity aims at immediate relief and sporadic charity is widely felt to be religious obligation. What is then Social Service? It cannot be defined in so many words. There are more descriptions than definitions. Charity as mentioned above aims at immediate relief but through social work poverty and destitution are seen in terms of course and effect and ultimately eradicated. In other words, social work may be called constructive charity inspired by the innate propensity to do the right thing.

↑ Social Service is not curiosity but understanding, not sermons but sympathy. A lively perception and a sharing of each other's sorrows, a bearing of one another's burdens. ↓

↓ Sociology is the science that studies social relationships while social work is the art designed to relieve or

remove the definite ailments and maladjustment that beset individuals in a specific social status. It makes it more intelligent, efficient and fruitful. Social Service is civic action and not religious. It has contributions from all. Social work aims at evolving that order of society where maladjustments will be smoothed out and society will function in harmony.

Social work in modern times is a stupendous task. Many factors have contributed to the complexity of the problem. The social work, whatever rendered, is more artificial, half-hearted, mechanical, emotional and therefore temporary and patronising. Generally people find it stale, boring and humdrum. Many a time, it is irritable and irksome to those whom it is offered. It lacks the excitement, the publicity and prominence which goes with political work.

Our first aim is to try and clear away mists, which surround the frequently used and often abused terms 'Social Work' and 'Social Welfare.' Social services may best be described as those which grouped together in a concerted policy are concerned with attacking and conquering the five giant evils: 1. Physical Want with which people are directly concerned, 2. Disease, which causes want and brings many troubles in its train; 3. Ignorance which no democracy can afford among its citizens; 4. Squalor which arises mainly through haphazard distribution of industry and population; 5. Idleness which destroys wealth and corrupts men, whether they are well-fed or not, when they are idle.

Basic human needs and problems are the same everywhere. Each human being needs sufficient food, shelter, clothing, help in health problems, a chance to grow, earn, learn and enjoy some leisure, in his childhood, in adulthood and in old age. Everyone needs sound family life and some warm human relationships.

The goal of *Social Welfare Planning* is to help every individual in attaining his own highest stature mentally, physically, emotionally, socially and economically by trying to help him free himself from any bonds which prevent this growth—either within himself or in his

environment. All social welfare planning has two phases, one curative, one preventive. Social services rush to the aid of sufferers from a flood, but good social planning tries to find means of preventing floods. Both types of programmes must go side by side and neither can be neglected.)

“Is not an ideally planned society a prison, a straight-jacket; and does it not lead to complete enslavement of the individual is yet another question? It is not an accident that the problem of freedom has been one of the most recurring phenomena in the history of mankind. If wisely handled we can infuse democratic parliamentary control in a planned society. If this is not done, planning would prove to be a remedy worse than the disease.

The chief problem of reconstruction is to transform the thought and actions of man. This new way of thinking involves actions. When we expect actions to yield desired results, we have to plan.

Planning would thus mean planning for freedom; mastering those spheres of social progress on which the smooth working of society depends, but at the same time affording the greatest possible scope for creative evolution and individuality. Freedom in terms of Laissez-faire can no longer exist today. It will spell ruin to those who advocate it to the detriment of society. Planning can only be achieved by a deliberate and skilful handling of every kind of influence which can be brought to bear on human beings, based on a scientific study of society.

Approaches to an understanding of human problems may be classified as follows:—

1. Religious—Emotional, Sentimental, Sinful nature of Man, Karma and Merit Reform.
2. Biological—Heredity, Structure Defects, Functional Disorders, Race Improvement.
3. Medical—Heredity, Physiological Processes, Health.
4. Psychological—Habits, Heredity, Human Behaviour, Intelligence, Instincts, Learning.

5. Psychiatric—Wishes, Emotions, Mental Life, Repression, Needs.

6. Economic—Wages—Policies, Employment, Standard of Living, Accidents, Poverty, Hours.

7. Sociological—Disorganization, Demoralization, Social Relations, Maladjustment, Group Life.

The religious approach of human problems has been discussed above and all social service on this basis invariably leads to charity and immediate relief. It does not seek to redress the wrong and cure the social diseases on permanent basis. In fact it allows the social disabilities to take firm roots, and sometimes they are taken for granted, as it may be seen in the theory of Karma in which they are all attributed to the sins of the past life.

Biological approach may tend to remove the hereditary defects through Eugenics. They may help in experimental cases, but on a large scale the social problems, which are more individual, cannot successfully be treated, although scientifically Darwin's theories on 'Life for Life' are by themselves quite correct. The custom of prearranged marriages is a similar approach where parents endeavour to give due regard to the families keeping in mind the good qualities of each family. This is intended to combine the good quality strains in either family.

Medical approach again means the consideration of heredity, physiological processes and health factors. Medical approach is, however, to be combined by sociological efforts to make it effective.

Psychological and psychiatric approaches are more modern methods and cover IQ test of each person. Psychiatry is, of course, a border-line science between medicine and psychology.

Through economic approach it is easy to set right most of the evils that accrue from poverty.

Sociological approach is the most important of all the above. It may be borne in mind that all are born as human beings but human nature is not what we are

all born with. A child has to develop it, as he grows. This is evident from various experiments of isolation in which case even the human beings have grown up with the influences of the surroundings. The case of two boys brought up by wolves along with their cubs in Madnapur (Bengal) is well-known. These boys behaved just as the wolf-cubs did. It is also known to us that having adopted the mode of life of the animals the children did not survive in the human atmosphere wherein they were later taken up.

As already mentioned above the medical approach to various diseases resultant of the socio-medical defects has to be implemented carefully with the help of both the sciences. A simple social worker may find it easy to award some help to a girl, who has quarrelled with her husband taking for granted that the cause of quarrel is a physical disability which can only be cured through medical treatment. But a trained social worker may go into the matter deeper and try to find out if there is a further cause of social nature. In a specific case of the above mentioned type it was realized that there was a fear in the mind of the girl that sexual intercourse with her husband results in some fatal consequences at the time of child birth. It was only through the social worker that this could be explored and the physical defect cured in order to remove the psychological fear. This may further be clarified from the practice of having a family doctor, now beyond the means of a majority. The family doctor being constantly in touch with the individual as well as with the entire family is in a position to see the family entanglements in addition to the physical diseases. He could well understand the sociological and psychological factors causing or effecting adversely the physical ailments. The hospital or clinic treatment available to all, lacks this human or sociological approach wherein the *cases* are treated, rather than the person. For such reasons the socio-medical approach has been evolved, which has proved satisfactory. It is, therefore, to be advocated that all human problems have to be approached from not one but all the above-mentioned points of view.

(The rapid growth of our towns and cities is creating many social problems that need systematic handling, if

dissatisfaction and discontent are to be prevented. We cannot afford to allow our urban areas to grow helter-skelter and then wake up to provide welfare services after social problems have become unwieldy. Likewise, it is necessary that the people of the villages, who are not as vocal or articulate as those of the cities, are not neglected as they have been for so many decades. 'What is wrong with the poor is their poverty' said George Bernard Shaw years ago. This holds good in India and it may consequently be said that the prerequisite of rural reconstruction is the removal of the root causes, which breed poverty.

In *Britain* the earliest social services were provided by various religious orders, augmented in mediæval times by the Manor Houses and Merchant and Craft Guilds who took upon themselves as part of their duties and responsibilities the care of the sick and the destitute. This system fell into disuse with the dissolution of the monasteries and the decay of the feudal system, and for a long time very little was done towards the alleviation of distress among those who lacked the means to help themselves. In 1601 the Poor Law Act was passed to check up the vagrancy and destitution. This Act made it incumbent upon the local authorities to provide for the sick, the needy and the homeless. Industrial Revolution was the force that drove the social services forward in the nineteenth century. Like most British institutions the early social services grew up at different speeds and with a different pattern, impelled more by some pressing need or by some visionary idea than by any obligation felt to implement a set and finished plan.

It had become generally accepted, even before the First World War that social services should not be regarded as a form of charity but rather as one of the natural benefits available to the citizens of a civilized State ranking equally with defence, justice and law and order. The foundations of the modern system were laid by the passing of the first Old Age Pensions Act and National Insurance Act in 1908 and 1911, and steady progress was made in all branches of the social services. The First World War aggravated the existing social problems and created new ones. Stimulated by this the State

increased its powers and pushed ahead with the development of those services which might help to solve them.

The social services by 1939 included a number of public medical services, such as the maternity and child welfare services, the school medical services, the industrial welfare services, services for the treatment of infectious diseases, services for the prevention and treatment of diseases which deeply affect the community, *e.g.*, tuberculosis and venereal diseases, voluntary and local authority services and nursing and midwifery services; State-aided or State-provided education for children, national health insurance system; old age pensions; poor relief; and provision for the control and subsidisation of housing and the supervision of town-planning. None of these services were imposed by the State upon an unwilling public. All of them were the result of co-operative effort between the successive Governments and the people whom they governed. As the new ideas were born and translated into reality there was no attempt to destroy the spirit of voluntary service which had in many cases inspired them. Voluntary organisations doing good work were encouraged to continue whether in school, hospital or factory or in the provision of houses.

The post-war planning placed on the Statute Book since 1944 extended scope and increased the benefits of the social services. The Family Allowance Act, 1945, the National Insurance (Industrial Injuries) Act, 1946, and the National Insurance Act 1946 are all based on the proposals in the Beveridge Report. The Education Act, 1946, the National Health Service Act, 1947, New Towns Act, 1946, and Town and Country Planning Act, 1947, the National Assistance Act, 1948, the Children Act are the few of the several Acts passed and enforced.

In *Sweden* either fresh legislation has been passed or the regulations in force are being revised in order to expand developments in the social sphere. The National Pensions Scheme, first introduced in Sweden in 1913, consists of old-age pensions, invalidity pensions, sickness allowance, widows pensions, wife's allowance, etc. Since 1948, all such pensions are paid out direct from the Pensions Board through 'National Pension Money Orders'

and it is estimated that about 700,000 such payment orders are sent out every month.

For this, all persons between the ages of 18 and 66 have to pay a premium ranging between 6 and 100 Kr. per annum in conjunction with the collection of the public taxes.

Practically every child in Sweden below the age of 16, gets Child Allowance. Health insurance is voluntary but obligatory Insurance will come into force from July 1951, comprising of: (a) Medical Aid Insurance, and (b) Sickness Allowance Insurance (Cash Grant).

Accident Insurance, Unemployment Insurance and Poor Relief are other modes of rendering social services to the needy in Sweden.

Norway, until the beginning of this century, had two main fields of social policy, Workers' Protection and Social Insurance added with public assistance, previously known as poor relief. These are still the fundamentals of its social policy. In the struggle to achieve freedom from want and scarcity, from the cradle to the grave, Social Insurance Schemes have been used as the chief weapons. Such schemes have been developed during the last 50 years and today they include health insurance, accident insurance, disablement pensions, seamen's pensions, family allowances and old-age pensions. Under these schemes insured persons receive a benefit to maintain themselves and their families when illness, accidents or unemployment prevent them from earning a living. The expenses towards these schemes make up 15.5 per cent. of the State budget and in spite of the very stringent conditions and despite the complaints of heavy taxation Norway is carrying on successfully with its Social Welfare Programme.

In the *United States of America* the emphasis of Social Welfare Planning is on the individual, the family and the community. In most American cities there are 3 co-ordinating agencies, sometimes all part of the functions of one agency, sometimes that of 3 agencies.

1. Councils of Social Agencies: There are federations of Social Agencies in a community founded to assist in co-operation and social planning.

2. **Social Services Exchange:** They register the individual in which they are interested, so that there can be co-operation between agencies in helping individuals.

3. **Community Chest:** This Chest is the joint fund raising organization for the Social Agencies in the community. Hundreds and thousands of volunteer-workers, recruited from wealthy industrialists, school-teachers, employees of trade union members, canvas homes and places of work, collecting contributions for the year's budgets of the City's Social Agencies. The custom of Government grants to private agencies is not followed except for grants to certain hospitals. Co-operation of Government is, however, very close, but privately initiated, sponsored and operated non-Governmental social agencies and the wide participation of the majority of citizens in their support, use, and operation is the characteristic of American Social Work and Social Services.

Social work in the United States has become a profession like law and medicine, and responsible social work positions are being filled by trained workers. At present there are 49 Graduate schools and 48 Diploma schools in U.S.A. The volunteer-work, however, has not decreased. Voluntary workers are always found to be supplementing and aiding the work of the professional social workers with as much devotion, interest and understanding.

Education, Health Services, Social Insurances, Public assistance (stipends for food, clothing and shelter to the needy) the veterans administration, the department of agriculture, regimen of work, training and correctional treatment combined with intelligent discipline and custody in prisons, Public Housing Administration and Regional Projects constitute the important fields of social welfare.

In *Canada*, the responsibility of social work rests on the municipalities of the provinces. Public welfare includes Poor Relief, Sanitation and Institutions of Confinement. The Dominion Department of Health and Welfare established in 1944, is the central agency for all planning of social security. This department operates

and finances Social Service Agencies and provides relief of destitution and medical care. Mother's allowances, Old Age Pensions and Tuberculosis Control are within the purview of this department. Administrative Co-ordination of existing services, development of community chest and other planning machinery is also the responsibility of the Dominion Department of Health and Welfare.

The Dominion Welfare Services cater for the amelioration of the Red Indian inhabitants, unemployment insurance and veterans allowance and unemployment assistance.

The enforcement of the social legislation such as, Public Health Act, Old Age Pensions Act, Children's Act and Family Allowances Act is a part of the Provincial Welfare Services.

It is reported that the *Soviet Russia* has been able to provide employment to all, through the adoption of successive and five year plans. Consequently unemployment insurance has been deemed unnecessary while other forms of insurances, such as sickness and accident, maternity benefit and others continue. Compulsory education and free medical care are given due importance in the social service programme.

The social security programme is entrusted to the Ministry of social assistance which exercises the powers of general inspection and supervision of the activities of the autonomous republics. It also supervises invalid homes, assistance to the disabled persons, grants, benefits and pensions. Vocational retraining of invalids and providing of jobs is also included in the scope of the activities of this Ministry.

The first Federal Social Service in Australia, after the federation in 1901, was the old age pension, which began to operate in 1909 and was followed in 1910 by the introduction of invalid pension. In 1912 came maternity allowances to provide assistance for mothers in meeting the cost involved at a birth.

Since 1939 there has been a great extension of Commonwealth activity in social services and much of the planning and advice on this activity has been supplied by the Joint Parliamentary Committee on Social

Security. In 1941 Child Endowment was introduced followed by the Widows Pension Scheme in 1942. In 1943 came a new form of Maternity Allowance and Funeral Benefits for old age and invalid pensioners, and in 1944 an Unemployment and Sickness Benefits Act was passed.

The Commonwealth Department of social services is responsible for the administration of the legislation covering:—

1. Maternity Allowances,
2. Child Endowment,
3. Unemployment and Sickness Benefits,
4. Widow Pension,
5. Age Pensions,
6. Invalid Pensions and
7. Physical Benefits.

Certain other social services are administered by the Commonwealth Department of Health, which has innumerable and important functions including the administration of Hospital Benefits Act, the Tuberculosis Act and the Pharmaceutical Act. The Department of Health is also concerned with the promotion of national fitness for which a National Fitness Council was set up by the Commonwealth Parliament in 1938. In 1941 a National Fitness Act was passed by the Commonwealth Parliament to ensure greater permanency to the movement. The Kindergarten Union operates under the title of "The Australian Association for Pre-School Child Development" for the care of the growing child, specially during the pre-school period.

Commonwealth Employment Service was set in 1946 to provide employees and employers with advice on suitable employment and labour opportunities. Vocational guidance facilities, which at present are used mainly for juvenile and ex-servicemen are available as part of the service.

Most of the National Social Services are financed from the National Welfare Fund established in 1943. This fund is found from three sources : (1) Social Service

contributions levied on individuals at a graduated rate according to income and family responsibilities, the rate rising to sh. 1-6 d. in the £. (2) Pay-roll tax collected on all pay-rolls in excess of £ 20 per week. (3) Supplementation from consolidated revenues.

The State social services are intended to provide assistance to the individuals in the following periods or events of life :—

- (a) Early infancy,
- (b) Childhood,
- (c) Mental or Physical ill-health,
- (d) Industrial accident,
- (e) Low income period, particularly unemployed parenthood and old age.

These services, while not providing for all eventualities from the cradle to the grave, do provide during childhood and adult life for the needs of the majority of the citizens.

The roll of Local Government in social services is increasing progressively. This represents a real change, as the organization of social services in Australia was from the beginning much more centralized than in any other country. The municipal Government provide for infant welfare centres, municipal libraries, charitable services and various other similar services.

The voluntary agencies play a considerable role in assisting individuals whose needs are greater than the average. Voluntary agencies are also explorers of the fields to which statutory agencies have not extended and pioneer new services to meet previously unmet needs. Certain features of Australian life, such as tremendous distances, lack of leisured class, the difficulties of life in a new land, however, made Australia never develop the traditions of voluntary service to the community welfare to the extent it exists in other countries. Professional social work and training is one of the recent and more developed process, which has taken place over the last twenty years. The Universities of Sydney, Melbourne and Adelaide have incorporated a Department of Social

Service with a regular diploma course, about eight or ten years ago. As a result of the findings of the Joint Parliamentary Committee of 1941, which was investigating Government social services, a library and bureau of social work and research within the Commonwealth Development of Social Services, have also been established.

Social work in *Switzerland* is considered to be the organized help of the strong to the weak, of the community to the individual. It is fight against poverty and distress, against weakness and guilt. The social legislation of Switzerland is very old, and social progress is as deeply rooted in the tradition of the Swiss States as in legal principles. Social work is organized on independent, democratic and federal lines, initiatives and primarily resting with private philanthropic and charitable institutions and with the communal authorities. The federal and the cantonal governments only subsidized all social welfare agencies, directed by a central body, only in case of acute emergency. 'The Swiss National Conference of Social Work' represents the link between the private associations and the federal offices entrusted with social work. Since Switzerland is a heterogeneous country, it is binding over these institutions to be neutral in the religious and political sense; help is given to anybody irrespective of his convention, his political background and his mother-tongue. It is only when the individual and collective self-help and the help through private institutions is not sufficient that the public social service work steps in.

The cantonal government give financial supports to the communes and to private organizations, that participate very actively in social welfare. The part played by the Federation (Central Government) is a minor one compared with foreign states.

Private Welfare Institutions with similar aims are linked often together, for organizing purposes; central bodies facilitate work in planning of their member-associates. Although the Swiss population have always proved to be generous for good causes, the procurement of the necessary funds for private social organizations has been a problem. Donations and legacies, contributions from patrons, collections and payments from members are the few resources. Sale of badges and public

shows are the occasional modes of collections. According to a Federal Law of 1941, all such collections have to be met with the previous assent of the Central Authority.

There are three schools of social service and also various residential training centres. In Zurich and Geneva separate courses are given for social welfare workers employed in offices, besides special social welfare courses for trained nurses.

Eugenics forms a part of the health services through which the propagation of hereditary strain is endeavoured to be limited. Mental hygiene seeks to provide mental and spiritual help from the harmful effect of modern civilization. Campaign against diseases forms another important sector of health services. This includes tuberculosis insurance and campaign against alcoholism. Child and maternity welfare is another very important sphere of social service in Switzerland. Home care for nursing mother as well as for individuals is largely given by maternity schools, which are paid by social institutions if the mothers' means are inadequate.

The Swiss Civil Code contains enlightened provision for the protection of illegitimate and other needy children. These provisions are carried out by guardianship authorities.

The aid to farmers and mountain-dwellers in Switzerland is considered to be one of the most important aims of the social workers, as the poverty of many a farmer-family is in no way less than the poverty of the Indian peasant. A federal law is under consideration, which would, among other things, place compulsory limits on debts and will also include debts remission clauses.

In *Czechoslovakia*, post-war land reform schemes have helped the agricultural class in securing land and the economic planning has guided the working population. The first Two-Year Plan (1947-1948) aimed at the organization and recovery of the country's production destroyed through the occupation and war. The rehabilitation and reconstruction plan for the same year gave good results in industry though not in agriculture. 1949

was the first year of the Five-Year Plan and the production targets for industry are reported to have been fulfilled. Similar good results are said to have been achieved in the increase of agricultural production.

Unemployment in any country gives vent to several social problems, and with reference to this problem in Czechoslovakia it has been made known that it will be in vain to look for an able-bodied person who could say that he or she has been unable to secure employment. Czechoslovakia, however, faces the problem of unemployment in the form of shortage of labour. It has become exceedingly difficult to find workers for all the jobs that are waiting for them. Efforts are being made to direct people from the Civil Services, trade, finance and agriculture into the industries in order to increase the productive power of the country.

Czechoslovakia boasts of a new wage system which is being introduced in its industries. Under the system of wages prevalent in the Continent of Europe the wage is the same for groups of men belonging to the same grade of professional training and of about the same age, regardless of the work done by the man. The pay scale of the workers being differentiated usually for the skilled, unskilled and women workers. The Czechoslovakian wage system is found on the principle that the basic wage should be differentiated according to the demands made by the job upon the worker. Objective "difficulty" or "value" is the basis of the classification of jobs. State Catalogue of Jobs is drawn by technicians in close co-operation with the representatives of the workers and trade union office-bearers and officials. The eight categories have a sliding scale of wage, the lowest category guarantees to the worker an income necessary to uphold his ability to work and a decent standard of living. Paid leave, recreation, safety in work and medical help and catering of lunches and dinners in canteens are covered by the work or office. Housing for workers, arrangements for the care of babies of mothers employed are paid due attention.

Social legislation for families provides for a tax-free family allowance per month to all employed parents at the rate of Rs. 15 for one child up to a maximum of Rs. 360 for 10 children.

Social Security for a citizen of Czechoslovakia, when he is not working is provided through the National Insurance Scheme and one-eighth of the total population draw their income in the shape of pensions. Sickness Insurance Benefit, Pension Insurance Benefit (including wives pension), orphans pensions, industrial accident pensions, social pensions (to the uninsured) are the various features of the Scheme. Marriage grant and contributions are also paid under the same Scheme. Thus 13 per cent. of the national income is spent on the National Insurance Scheme. The Ministry of Social Work spends 10 per cent. of the expenditure listed in the State Budget on Social Services.

The *Philippines* is predominantly an agricultural country, fully 90 per cent. of the population derives its source of livelihood in one way or other from agriculture. In 1947, Bureau of Public Welfare was converted into Social Welfare Commission and under the present set up this Commission carries out its functions through its three main divisions, *viz.*, the Division of Administration, the Division of Child Welfare and the Division of Public Assistance.

The Division of Administration comprises of: Personnel Section, Records Section, the Cash and Property Section, Section of Solicitation Permits and the Accounting Section.

The Division of Public Assistance is rendering public services aiming to promote the welfare and well-being of the less fortunate, the handicapped, the under-privileged and the maladjusted in order to ameliorate their living conditions and help them in their rehabilitation. Its activities cover general relief, transportation, family case work, employment service, old age assistance, medical service, social service exchange and gift giving services.

The War Relief Office renders services through family case work, transportation, employment and vocational guidance, outright relief to the indigents, contact services, follow-up of claims, back-patch and other benefits provided for by the existing laws, confinement in institutions and hospitalization of the sick, co-operative services, gift-giving activities and fund-raising activities.

The Division of Child Welfare functions for the moral, social, physical and in some cases economic rehabilitation, care and guidance of minors, such as the destitute orphans, dependent, neglected, abandoned delinquent children. Work for these different types of children is accomplished through the following sections:—

- (a) Probation Section, which was organized into Probation and Parole Section in 1948.
- (b) Child Aid and Placement Section, including supervision of private child-caring institutions.
- (c) Welfare Home for women and girls.
- (d) Welfareville institutions.

Through the Child Aid and Placement Section this division conducts social studies in cases of orphans, dependent, destitute and neglected children, who need or apply for institutional care and for placement of children in foster homes for ultimate adoption or for guardianship basis, supervision of some semi-government and some private child-caring institutions and other special cases.

The Social Welfare Commission through chief child welfare division have sponsored the following administrative bills effecting Child Welfare.

- Juvenile and Domestic Relations Code Bills,
- Bill creating the Boy's Farm,
- Bill for Aid to Dependent Children,
- Bill amending the revised Penal Code with regards
to maintenance of children in welfareville.

In *Israel*, a Social Insurance Scheme, intended to cater for the entire population from birth to death, is also being promulgated.

The scheme is to be introduced in three stages : the first provides for free hospitalisation for those needing it, free dental treatment for children, free medical care for employed persons and old age pensioners of over 60 years in the case of women, and over sixty-five in the case of men, grants for babies, grants for families on the death of the breadwinner, and insurance for agricultural

workers; in the second stage the medical care plans will be completed to take in the entire population.

It also provides for disability insurance for all citizens and completes the range of social benefits, including training for the disabled; the third stage calls for children's allowances.

United Nations Organization.

The UNO came into being before the end of the war and comprises of the following chief organs:—

1. The General Assembly.
2. The Security Council.
3. Economic and Social Council.
4. Trusteeship Council.
5. International Court of Justice.
6. Secretariat of the U.N.

United Nations Social Welfare Services.

UNO attaches great importance to international co-operation in the economic and social fields. In 1946 the General Assembly assumed the Advisory Social Welfare functions of the UNRRA, the United Nations Relief and Rehabilitation Administration which operated during and after the war. The drawing up of plans in the Social Welfare field of the member countries was entrusted to the Department of Social Affairs of the United Nations Secretariat.

The Economic and Social Council is one of the most important organizations of the U.N., as it is specially designed to remove the causes which lead to international unrest and disputes and the economic and social inequalities in different countries. International co-operation is sought through concrete solutions for the international problems of economic, social, cultural or humanitarian character. Promotion of respect for human rights and for fundamental freedoms for all, without distinction of race, sex, language or religion is endeavoured to be achieved. It is more immediately constructive at non-political level than any other section.

The Economic and Social Council has started concentrating on specific and constructive projects since 1947, the most outstanding of these being the Codification of a Universal Bill of Rights. The Commission of Human Rights proclaimed on 10th December, 1948, in Paris the Universal Bill of Rights.

A subdivision of the Economic and Social Council is the *UNESCO*, the United Nations Educational, Scientific and Cultural Organization formed in 1945 in London. It is a counterpart of the League of Nations Organization for intellectual co-operation. India is most intimately connected with this Organization. The aims and objects are "to contribute to peace and security by promoting collaboration among nations through education, science and culture in order to further universal respect for justice; for rule of law and for the human rights and fundamental freedom."

The Preamble of the UNESCO objectives says :

"Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed."

The UNESCO advocates the establishment of National Commission to implement and supplement the work of the Headquarters. The UNESCO also functions in its advisory capacity within the States concerned.

In April, 1949, the Indian National Commission for UNESCO met in Delhi and the following matters were on the agenda:—

1. Fight against racialism.
2. Study of the Gandhian method based on the philosophy of Mahatma Gandhi that social and political change can be brought about without the use of violence.
3. Educational and scientific aid to the Backward Nation.
4. Leadership of India in Asian matters.
5. Raising of the standard of living of the Backward people.

The UNESCO is further divided into regional groups, such as the Middle East Group and the South-East Asia Group.

Various Commissions and Sub-Commissions of the UN, concentrate on social and cultural activities. There are Sub-Commissions on Status of women, Narcotic Drugs, Training and employment, Maritime arrangements, Children's Emergency Fund.

Among the special agencies of the UN's, a few are, ECAFE, Economic Commission for Asia and the Far East, ILO, the International Labour Organization, FAO, Food and Agricultural Organization, IB & MF, the International Bank and Monetary Fund, IRO, International Refugee Organization and CAO, Civil Aviation Organization, WHO, World Health Organization, IMF, International Monetary Fund.

UN PROGRAMME OF ADVISORY SOCIAL WELFARE SERVICES IN THE FAR EAST.

The programme comprises five types of services at present.

1. Fellowships, given for a maximum period of six months for the observation of a selected subject, which has some significance for the recipient country, in countries where the specific activity has been well developed. The object is to bring the peoples of the world together, create greater understanding between them and afford assistance to improve the standards of the under-developed peoples. The Fellows are selected and distributed on a global basis so that the programme of services may bring the peoples of the world into closer contact on as wide a scale as possible.

2. Experts or Technical Consultants, on subjects of social welfare to countries who would like to organize a practical scheme or programme of services in a particular field, which is of imminent importance or in urgent need of development.

The Division of Social Activities maintains a roster of experts in various fields knowing various languages and on the request of governments, they are given a choice from amongst several on the list.

3. Seminars on subjects or problems of specific and pressing significance to a group of countries in a region. The subject or subjects are decided by the UN Headquarters in mutual consultation with the host and participating countries. Experts are invited and assembled from the countries of the region and from abroad as well as from the United Nations organization or the staff of the Specialized Agencies, and on an average about ten such experts assist at each Seminar.

The subjects are : (a) Organization of Rural Welfare, (b) Social Consequences of Rapid Urbanization in the Far Eastern Region (including the problem of Housing and how to meet them), and (c) Child and Youth Welfare.

It is intended that each Seminar should result in the drafting of a short-term and a long-range programme of action, drawn up for each country by its respective team of participants, discussed thoroughly at the Seminar and finalized before they return to their countries. These can then be submitted to their governments or other organizations for implementation as soon as the financial support is forthcoming.

4. Pilot or Demonstration Projects, the utilization of widely placed resources especially of experts and teams of delegate-participants from the various countries in the region, actually demonstrates the methods and procedure of training a type of worker, conducting a type of institution, or carrying out a practical survey or project in the field.

The Project is accompanied by an Exhibition of Rural Arts and Crafts and plastacene, clay or cardboard models of villages and village life of the various countries of the region, each country sending such a typical exhibit for the purpose. The Project thus serves a double purpose of demonstrating methods of training social workers for rural areas and of educating the populace.

5. Prosthetic Material inclusive of artificial limbs for the handicapped in war-devasted countries and supply of films and literature on Social Welfare subjects.

Catalogues of films bearing on social work and welfare, relief and rehabilitation, education of the people in looking after their own welfare, etc., produced in various countries of the world as well as by the United Nations, have been prepared and are distributed on request either by the Headquarters at Lake Success or by various UN Information Centres.

In *India*, the responsibility for social work is shared by the Central, Provincial and Local Governments. The Social Services are, however, confined to education, medical services and public health, tribal, harijan and labour welfare is also taken up here and there. Much has yet to be done in the field of social legislation. The need to evolve the system of Social Insurance financed by mutual contributions of Industry and Labour cannot but be emphasized.

For a long time thinking men in India have felt that our social conscience requires to be roused and attempts have been made from time to time to organize social work and put it on a sound footing. As early as 1889, we had the Indian National Social Conference with whose work the name of Mr. Justice Ranade will always be associated. That Conference went on for nearly 35 years. Then we had the Social Service Conference, the 1st Session of which was held in Calcutta in December 1917, and its first president was no less a person than Mahatma Gandhi, one of the greatest social workers the world has produced. But the continuity of these Conferences has never been kept up and they seem to be more spasmodic than something with an internal strength which goes on growing and expanding. People with a sensitive social conscience have also established in different parts of the country Seva Sadans and Seva Samitis and Social Service Leagues, but the Tata Institute of social Sciences in Bombay, one of the finest institutions of its kind in India ultimately gave a lead in the matter and called a meeting of various Social Welfare Agencies in 1947, and it was decided that each Province and State should form a Branch Conference and affiliate it to the Indian Conference of Social Work, which in its turn has itself got affiliated to the International Conference of Social Work and is also closely connected with the United Nations Organizations.

The aims and objects of the Central Organization as well as its branches are as follows:—

- (a) To undertake, promote and develop the study of Social Problems.
- (b) To review, and wherever possible to guide the progress of Social Work on scientific lines.
- (c) To serve as an information exchange in respect of Social Work and Social Service Organizations.
- (d) To disseminate knowledge and information and to educate public opinion about scientific Social Work.
- (e) To arrange the holding of periodical State (Provincial) Conferences on specific Social Problems.
- (f) To appoint or depute representatives on National and International Conferences.
- (g) To procure the enactment or change of laws relating to social matters.
- (h) To encourage the formation of Social Service Agencies wherever they may be needed, and to bring about close co-operation, co-ordination and collaboration between Social Service Agencies and Organizations.
- (i) To promote and safeguard the status of Social Workers.
- (j) To promote the professional training of social workers and encourage their employment for welfare work.
- (k) To do all such other things as are incidental or conducive to the attainment of the above aims and objects.

The scope and field of work may broadly be defined as:—

- I. State and Social Services.
 - (a) Health Services.
 - (b) Prison Reforms.
 - (c) Adult Education.

- (d) Public Welfare Administration.
- (e) Prohibition.
- (f) Treatment and Prevention of Social vice.
- (g) Prevention and Treatment of Crime.
- (h) Hospital Social Service.
- (i) Nutrition Programme within the framework of Health Services.
- (j) Social Security.

II. Community Organisation and Rehabilitation.

- (a) Urban Community development.
- (b) Rural Community development.
- (c) Aboriginal Welfare.
- (d) Labour.

III. Family and Child Welfare Services.

- (a) Maternity and Child Welfare.
- (b) Education for marriage and family life.
- (c) Child Guidance.
- (d) Juvenile Delinquency.
- (e) Problem of the dependent and neglected children.

IV. Youth Organization.

- (a) Youth Movement.
- (b) Playground Movement.
- (c) Scouting and Guiding.

V. Rehabilitation of the handicapped and the mal-adjusted.

- (a) The physically handicapped.
- (b) The mentally handicapped.
- (c) The maladjusted.
- (d) Mentally retarded children.
- (e) The lepers.
- (f) The prostitutes.
- (g) The beggars.

VI. Private Philanthropy and Social Welfare.

- (a) Case Work.
- (b) Social Work.

VII. Co-operation and Co-ordination of Social Work.

VIII. Training and equipment of the Social Worker.

IX. Welfare in Industry.

- (a) Housing.
- (b) Labour community development.
- (c) Trade Unions and Social Welfare.
- (d) Industrial Health and Hygiene.

During the past years the Indian Conference of Social Work has maintained steady progress. The Delhi Session of the Conference was a notable success and has been acclaimed as a milestone in the history of the organization. The International Exhibition of Social Work was so popular that it was reprojected in Bombay and Baroda.

Social Welfare Day is celebrated all over India once a year with great zeal and enthusiasm, especially in the Hyderabad State where the Branch has been functioning very effectively.

Pursuant to the recommendation made by the Delhi Session, a scheme has been prepared to set up co-ordinating Councils and Community Chests in various local areas. As an experimental measure the Indian Conference of Social Work sponsored the first case work Family Welfare Agency in Bombay, supplied information to the United Nations on Destitute Children, appointed a Committee to study the special problems of scheduled tribes and to consider the problem of their assimilation in our social milieu in a given period.

Then again, one of the most notable developments in social work has been the appointment of a Social Welfare Advisory Board by the Ministry of Education, Government of India. This is actually an old project which has taken time to materialize. In the year 1941

the Central Advisory Board of Education recommended the setting up of an All-India Council of Social Services. Then in November, 1947 the Indian Conference of Social Work was formed which fulfilled the aims and objects of an All-India Social Service Council. The All-India Conference of Social Work moved the Ministry of Education and explained to them the overlapping of activities and duplication of efforts which would accrue as a result of the establishment of such a Council. That Council has now been dissolved and in its place the All-India Social Welfare Advisory Board has been set up with a view to advising the Government on matters of Social Welfare.

Another notable development in the field of Social Work in India has been the setting up of a Committee by the Social Welfare Advisory Board to standardize courses in Social Work. Some of the Indian Universities are evincing a keen interest in social work teaching and to-day two social work institutions out of three are functioning as post-graduate departments of the Delhi and Baroda Universities, respectively.

Of the State Branches, the *Hyderabad Branch* sought the sanction of the Central Executive Committee to undertake direct social service, and the branch has done very well in directly sponsoring and promoting social services in varied fields, under the presidentship of Shrimati K. Vellodi and innumerable other official and non-official social workers. The Branch has the active support of nearly 1,000 zealous members.

The work of the Hyderabad State Branch has been divided into the following six sections, each entrusted to a separate Sub-Committee:—

- (a) Village Reforms and Improvement.
- (b) Family Planning and Clinics.
- (c) Slum improvement and clearance and Industrial Welfare Work.
- (d) Health and Sanitation.
- (e) Literacy, Adult Education and Co-operation.
- (f) Membership, finance and co-ordination.

The State has 18 District Branches and 35 Ward Committees in the cities of Hyderabad and Secunderabad.

The Branch has donated about Rs. 35,000 in various Social Service Agencies in the State working in the field of Child Welfare, Leprosy Relief, Emergency Relief, etc., and Rs. 10,000 to Assam Relief Fund.

The Branch has formed a Children's Aid Society for the area.

The most eminent donor of the Branch was H.E.H. the Nizam himself who made a generous contribution of Rs. 5,000.

CHAPTER II.
Tribal Welfare.

(*Rajasthan.*)—It has a tribal population of 16,24,488, out of which Bhils and Meo (Mina) are nearly 7½ lakhs each. Rajasthan has a Backward Class Welfare Department and Government of Rajasthan have issued an order that the sale of forest produce, such as gum, kutha, wax and honey collected by Bhils should not be sold to individuals, who take a profit of nearly 50 per cent. as middleman. The prices of the forest produce have been fixed and co-operative societies are being formed to serve as the sales and purchase depots.)

(*Banswada Zila Sevak Sangh, Partapur,* is conducting 11 lower primary schools and three night schools for Bhils, whereat 531 Bhil and Harijan boys and 13 girls are on the roll. One boarding house at Khervad has also been opened to accommodate 20 girl-students. At a cost of Rs. 50,000 a hostel for Adivasis is being constructed at Udaipur, where handicrafts and training facilities shall be provided. The Government have spent a sum of Rs. 25,000 on sinking of 30 wells in Adivasis area for drinking water purposes. A grant-in-aid of Rs. 44,000 has been sanctioned by Government to various institutions carrying on constructive work among the tribes. The Minister for Welfare has passed a budget of 4 lakhs in favour of Rajasthan Adivasi Mandal. Mewar Adivasi Conference held in February, 1950, at Kullada was attended by 5,000 tribals, whereat resolutions relating to measures for the uplift of Adivasis were passed and same are now being implemented.

(*Gujarat.*)—Gujarat has a large population of Bhils and Thakardas (now called as Thakurs). A Conference of the latter was held in 1950, which was attended by nearly 2 lacs of people, who passed several reformatory resolutions.

Bhils Seva Mandal, Dohad, has 10 Ashrams and 97 schools.)

(*West Bengal.*)—The undivided Bengal including Tripura and Bengal States had a tribal population of 18.17 lakhs. The State of West Bengal including Tripura, after the partition, has a tribal population of 13.89 lakhs of which Santal are more than 11 lacs. Oraon, Munda and Chakma are other important tribes. In

June, 1949, separate Ministry for Aborigines and Backward Classes was constituted. Now, Hon'ble Shri N. Dutt Mazumdar is in charge of this Ministry. There is one Adviser for Aboriginal and Backward Classes, and one Deputy Adviser. There are 5 Special Officers for Aborigines and Backward Classes at Midnapore, Bankora, Malda, West Dinajpur, Birbhum and Burdwan. Another Santali-speaking propagandist is also working in the Districts of Birbhum and Burdwan. In June, 1950, a Conference of Special Officers working in the districts, where Santals and other aborigines preponderate, was held in Calcutta under the Presidentship of the Hon'ble Minister. The question of setting up a Tribes' Advisory Council was discussed and a tentative scheme for the training of social workers for carrying on welfare work among the tribals, was drawn up.

A sum of Rs. 11,50,000 was granted for the education of the tribals and other backward classes for 1950. 15 lakhs were also granted for rural water supply. A sum of Rs. 25,000 is placed at the discretion of the Commissioners and Collectors of the States for the execution of minor and urgent projects situated in tribal areas. A sum of Rs. 10,000 has been disbursed as agricultural loan to the aborigines of Midnapore.

(*Madhyapradesh*) (C.P.).—This has a total tribal population of 44.39 lakhs after the merger of States. Gonds are 24.88 lakhs and Kaware are 2.51 lakhs. Kond and Korwa (Korku) are nearly 2 lakhs, Oraon and Pradhan are 1.64 and 1.21 lakhs respectively. On the request of Government, Shri A. V. Thakkar drafted a five-year plan of tribal welfare work, which was accepted by Government in August, 1946, and Mr. P. G. Vanikar was appointed as the Honorary Provincial Organizer for the Backward Areas Welfare Scheme. There is one Deputy Provincial Organizer, one Divisional Organizer, six District Organizers, 48 Circle Organizers and 80 Managers working under this Scheme. Each District Organizer has a propaganda van with Cinema and radio equipment. The work outlined in the Scheme covers—

(1) education, (2) economic improvement, (3) medical relief and water supply, (4) communication, (5) cultural and social uplift.

Van Vasi Seva Mandal, Mandla, owns Nehru Medical Van, which is also equipped with gramophone, loudspeakers, microphone and medical unit. This Mandal organized a Conference of Adivasis in June, 1950, at Nainpur, where recommendations were drawn for the uplift of the tribals, and submitted to Government for implementation. This Mandal has been holding training classes at Mandla.

Bihar has a total population of 50 lakhs of aboriginals of which Santals are 15.34 lakhs, Oraon and Munda 6.38 and 5.19 lakhs respectively. Hoare 3.49 lakhs and Bhumij are 1.52 lakhs. (The Minister for Public Welfare is in charge of the tribal welfare.)

Krishna Vallabh Hostel built by Government at a cost of Rs. 84,000 has an accommodation for 100 students. Government has entrusted Adimjati Seva Mandal, Ranchi, with the education of tribals and it has 215 primary schools and 13 hostels. 7,460 Adivasi students are studying at various schools and the teaching staff consists of 301 persons. 194 students enjoy free boarding and lodging facilities.

(*Chhota Nagpur Jana Sevak Sangh, Ranchi*, has one school and two night schools. Adimjati Chhatrawas organized Social Service League and college students were trained in social work for tribal areas.)

One hostel has been constructed at a cost of Rs. 37,500 for 50 boys in Manbhum District and one at Seriakola at a cost of Rs. 83,400 for 100 Adivasis. In 1949-50 scholarships were awarded as follows:—

1. Scheduled Castes and Harijan boys, 6 lakhs.
2. Aboriginal and Hill Tribes, 1½ lakhs.
3. Other Backward Classes, 2½ lakhs.

One training centre has been functioning at Ranchi, and on the training of 29 trainees, out of whom 14 were aboriginals, a sum of Rs. 5,817 has been spent.

(*Orissa*)—It has a total aboriginal population of 35.09 lacs including the merged States. Kond are 5.07 lacs, Gonds 3.12 lacs, Saosa 3.0 lacs, Kolloh 1.08 lacs, Dombo 1.04 lakhs and Parja (Poraja) 1.45 lakhs.

Hon'ble Shri Ranjit Singh, an Adivasi himself, is the Minister in charge of the Tribal Welfare. Mr. Misra is the Secretary and Director for Tribal Welfare.

Bombay.—The total population of the selected tribes is 21.29 lakhs and including Kolhapur, Deccan States, Gujarat States and Sabar Kanta Agency, after the merger of States, it has increased by another 6 lakhs. Added to this approximately half of the population of tribals (Bhil, Koli and Dagi) of Sindh, who are said to have migrated to Bombay, the total aboriginal population is 28.02 lakhs. Bhils are 8.20 lakhs, Bubla and Talavia are 2 lakhs, Dhogia, Kokana and Verli are nearly 1½ lakhs each. Nayak and Thakur are a lakh each. In 1921 Bhil Seva Mandal was formed in Pachmahal (Dohad). In 1938 a big social reform movement was started among the Bhils of West Khandesh by a saintly Bhil, named Gula Maharaj, and ever since the tribal welfare work has been progressing.

West Khandesh Bhil Seva Mandal, Nandubar, is running 60 primary schools in 4 taluqs, 1,872 boys and 575 girls are attending these schools. Out of these 1,410 boys and 411 girls are Adivasis. There are 4 hostels, three for boys and one for girls.

Dang Seva Mandal, Nasik, has 30 primary schools and 5 boarding houses. This Mandal has taken two forest coupes from Government for forest utilization through the Bhil labourers. A Conference of forest labourers co-operative societies of Bombay Province was presided by Dr. J. C. Kumarappa, who stressed on the co-operative methods for Adivasis, and advised the social workers to first study the problems of Adivasis.

(In Bombay on 13-8-49 the Criminal Tribes Act was declared repealed, and the so-called criminal tribes numbering 7 lakhs and representing 281 tribes attained freedom from the stigma.)

Madras.—The Census Returns of 1941 show that the total population of selected tribes is 5.45 lakhs. but after the merger, this is calculated to be 5.62 lakhs. It is, however, noted that this is a heavy underestimate as Yenadi and Yeruka and several other tribes having a population

of nearly 4 to 5 lakhs have not separately been enumerated as such. Kondadora and Koya are nearly a lakh each, Badaga, Jatapu and Kond are half a lakh each. (The Backward Classes Advisory Committee, constituted to advice the Government of Madras on the welfare of the Backward Classes, recommended that a sum of Rs. 5 lakhs should be set apart for the uplift. /

(*Andhra*.—Andhra Rashtra Adimjati Sevak Sangh has opened 11 new hostels for Adivasis, 5 in Nellore District for Yenadis and Yerkulas, 4 in Guntur District for Yenadis and Banjaras, one in Krishna District for Yerkulas and one in West Godavari District for all the tribes. A Yenadi Colony for 125 families at Alipuram and one co-operative land colony for 200 families for Yenadis in Kanumala have been opened. Co-operative Contract Work Society for Adivasis also exists to which P.W.D. and Canal repairs work are given on contracts. /

(*Kerala* D. M. R. Trust has a colonization scheme for the tribes and has so far established two colonies. /

(*Tamilnad*.—For the education of Malsur, Kadars, Pulayars and Malas, the Forest Department has opened a school with a boarding house at topslip.

(The Servants of India Society, (Malabar Centre), Calicut, has drafted a scheme for the welfare of the Todas of Nilgiris.) It is proposed to construct a residential school with hostel facilities for 35 Toda children at Nirgaci on Ootacamund-Mysore Road.

(Women's Welfare Department, Madras, is working for the welfare of Toda women in three units. Social education, needle and spinning work, vegetable gardening work and book-keeping are proposed to be taught to batches of 60 women at each unit. /

The entire tribal area has been divided into suitable units with one male and one female social worker, who will conduct propaganda against evil and bad customs and instruct on civics, Hygiene and Government development schemes, etc.

(*Uttarpradesh*.—This has a total population of 20.93 lakhs, Pasi are 16.60 lakhs, Gonds 1.24 lakhs and Dusadh

nearly 1 lakh. 140 schools have been opened for the 60,000 tribals in Jaunsar Bawar area in Dehra Dun District. (Ashok Ashram, Kalsi, is also carrying out tribal welfare work in U. P.)

Government have recently passed a resolution to wipe off all debts due by Koltas outstanding for a period exceeding three years. (Panchayats have been formed for stopping polyandry, removal of illiteracy and discouraging of sale of girls.)

Until some eight years ago no special measures were taken by Hyderabad Government for the amelioration and protection of the aboriginals who number nearly 7 lakhs as per 1941 census returns, against exploitation and encroachment by advanced populations. (The aboriginals, owing to their general backwardness, lack of education and in many cases due to their ignorance of any language other than their tribal tongue, were unable to hold their own in competition with more dynamic populations.)

It was felt necessary to award special protection to the aboriginals so that they have shelter from too sudden impact of civilization alien to their culture. (The first step taken in this direction was the creation of Chenchu Reserve in 1942 on the Amrabad Plateau in Mahbubnagar district, granting the Chenchus several facilities and concessions in the Reserve. A Rural Reconstruction Scheme was also augmented simultaneously.)

(In 1943 Government made a beginning by the appointment of a Special Tribes Officer in Adilabad in order to rehabilitate the Gonds and other tribal population of the district. Allotment of lands free of premium and inauguration of a Gond Education Scheme was the main feature of the rehabilitation work.)

(After having achieved good results from the above two experiments, the Social Service Cadre was created in 1947 consisting of three first grade and six second grade Social Service Officers, eight Inspectors and twelve Organizers. Eight multi-sided schemes of rural uplift work were simultaneously promulgated at various

centres. Each scheme comprises the following activities:—

1. Providing means of livelihood through assignment of land and granting of agricultural loans.
2. Co-operative organization.
3. Education through establishment of teachers' training centres, village schools and night schools for adults.
4. Collection and printing of literature on local mythology, traditions and folk-songs; reducing into writing of various tribal languages, which had no alphabets, is also a part of educational activities.
5. Supply of school materials free of cost and training of employees as village officers and forest guards, training in crafts and agriculture has also acquired importance in this scheme.
6. Medical aid.
7. Veterinary help.
8. Demonstration and propaganda in respect of agricultural, health, veterinary and co-operative organizations.
9. Establishment of panchayats.
10. Settlement of Forest disputes.
11. Special protections as and when required.

The following list of schemes controlled by the Social Service Department and financed by the Rural Welfare Trust Fund illustrates the range of the activities of the department.

1. The Gond Education Scheme in Adilabad district, covers, apart from education, all the other activities outlined above. A provision of Rs. 1,34,104 was made in the budget for the current financial year.

(2. The Rural Welfare Scheme, Boath, Adilabad district. Activities: Settlement of backward semi-nomadic classes on land, education, co-operative organization, etc. This has a budgeted provision of Rs. 11,337

3. The Koya Education Scheme, Warangal district. Similar to the Gond Education Scheme in Adilabad. This has been running since 1356)F., and the current budgeted provision is Rs. 50,161.

4. The Godavari Valley Rural Welfare Scheme, Warangal district extends over the riverain tract of Paloncha. This scheme, in addition to the various ameliorative measures, has a co-operative society for Forest utilization on labour contract basis.) It provides means of livelihood to 500 tribal labourers who are also the shareholder of the society and entitled for the bonus. The society has made good progress by repayment of Government loan and stands self-sufficient with a clear profit of nearly Rs. 14,000. The sanctioned expenditure for 1359 F. being Rs. 16,861.

5. The Banjara Welfare Scheme, Turur, Mahbubabad taluq, Warangal district. The uplift centre is situated in the heart of the area thickly populated by Banjaras. The Banjara language has been reduced into writing and several books are under print. The scheme is running with a budget of Rs. 27,957.

6. The Amrabad Rural Welfare Scheme, Mananur, Mahbubnagar district extends over the lower and upper plateaux of Amrabad and Farahabad. In addition to the measures adopted for the uplift of Chenchus such as the creation of a Chenchu Reserve and Chenchu collective farming; the other population such as Banjaras and Malas and Madigas are also benefited by this scheme. The Mananur Centre is alive to the activities of all the sections. It has a budgeted provision of Rs. 67,501.

7 & 8. There are two schemes for the uplift of the Depressed Classes in Deverkonda taluq of Nalgonda district—one at Gauraram with a budgeted provision of Rs. 7,544 and the other at Nizamnagar with a provision of Rs. 4,440. Collective Farming and Education constitute the major activities.)

(To combat the spread of discontentment and sense of frustration among the aboriginals of Warangal district and to render help to the Koyas and Konda Reddis, the Tribal Reclamation Scheme has been promulgated. This comprises of two mobile Social Service Teams working in

Mulug-Narsampet and Yellandu-Paloncha areas. Each team consists of the officers of Revenue, Forest, Co-operative and Medical departments and subordinates of the Co-operative and Settlement departments. They are invested with such powers that enable them to bring about appreciable relief, redress grievances and settle disputes on the spot. There is a lumpsum grant of Rs. 2 lacs for such ameliorative measures as are necessary. /

Out of this lumpsum provision of Rs. 2 lakhs the following measures have been adopted for the benefit of the tribals.

1. Medicines and Drugs	..	8,640
2. Taccavi loans for plough-bullocks under the hire purchase system	..	30,000
3. Loan to the Co-operative Stores	..	6,000
4. For the construction and minor repairs of wells	..	5,000
5. Prize Distribution on the occasion of Maidavaram tribal jatra	..	200
6. Monetary help to the Koyas of Pattuvarigudem after the outbreak of fire	..	1,000
7. Foodgrains advanced to the Koyas	..	6,000
		<hr/>
	Total	.. 56,840
		<hr/>

Although in 1946 a beginning was made by framing Tribal Areas Dastur-ul-Amal, yet it was the Tribal Areas Regulation of 1359 F., that was enforced and rules were framed. Tribal Areas have been notified in Adilabad and Warangal districts and vast powers have been granted to Panchayats, Assistant Agents (the Social Service Officers) and the Agents (the Civil Administrators) in notified areas wherein the jurisdiction of courts of law ceases. The promulgation of this Regulation has spared the tribals of the litigation beyond their means and sometimes inconsistent with their traditions and customs.

In brief, so far about 184,000 acres have been allotted on patta to more than 12,000 tribal families; 70 tribal schools and two teachers' training centres in Adilabad, 30 schools and two training centres in Warangal for Koyas and 10 schools and one training centre for Banjaras in Warangal, two schools for depressed classes in Nalgonda and one at Borgampahad are functioning.* A sum of Rs. 5 lacs is being spent on the schemes, annually. 350 trained persons are engaged in field work and directions.

Through the Constitution (Scheduled Tribes) Order, 1950, the following have been notified as Tribals throughout the Hyderabad State.

- | | |
|--|---|
| 1. Andh. | 2. Bhil. |
| 3. Chenchu, or Chenchwar. | 4. G o n d (including Naikpod and Rajgond). |
| 5. Hill Reddis. | 6. K o l a m (including Mannervarlu). |
| 7. K o y a (including Bhine Koya and Rajkoya). | 8. Pardhan. |
| 9. Thoti.) | |

Reservation of Seats for Scheduled Castes and Scheduled Tribes.

Government of Hyderabad through Circular No. 11467/GAD-S/F.26-Cir/50 dated the 28th September, 1950, have passed the following orders.

“In all cases of direct recruitment to Government services, 12.5 per cent. of the total vacancies will be reserved for members of the Scheduled Castes and Scheduled Tribes as listed in Notifications by the Ministry of Law Nos. S.R.O. 385, and S.R.O. 510, dated August 10 and September 6, 1950, respectively. In the event of a sufficient number of candidates with even minimum qualifications not being available amongst the Scheduled Castes and Scheduled Tribes, the vacancies need not be kept reserved and will be filled by general recruitment. There will be no maximum limit to which candidates belonging to the Scheduled Castes and Scheduled Tribes might be recruited.”

*For details see appendix A.

CHAPTER III.
Tribal Areas Regulation & Rules.

Tribal Areas Regulation, Rules and Notifications.

In 1946 F. it was felt necessary in the interest of the uplift of the aboriginal tribes of the State to make special provision for the proper administration of the tribal areas by introducing necessary legislation and the Tribal Areas Dastur-ul-Amal was framed for this purpose. In the Guzarish which was submitted to Government for obtaining sanction to the Dastur-ul-Amal, it was pointed out that the necessity of affording by legislative and executive arrangements special protection to populations backward in economic development and educational equipment, of preventing their exploitation by more progressive neighbours and of leading them by easy stages up to the level of the general population, has been widely recognized not only in India, but also in other parts of the world where primitive and progressive populations live in close vicinity. The realization that the administration of aboriginal races, who for centuries have lived in the seclusion of forests and hills, and are still following their traditional tribal customs, must be organized differently from the administration of more progressive populations, has in India led to the establishment first of agencies and, under the Constitution of 1935, of partially and totally excluded areas. The tribal areas of such provinces of Madras, Orissa, the Central Provinces, Bihar and Assam have always been administered according to rules and regulations specially adapted to the conditions and needs of backward tribal populations. In these areas, protected from an all too sudden impact of civilizations alien to aboriginal culture, the aboriginals have remained prosperous and economically independent, and village self-government has developed on organized lines. Far from remaining culturally backward, some of the tribes in excluded areas, for instance, in Assam, have attained standards of literacy in advance of these in other rural areas. In Hyderabad too there are areas where tribal populations form the majority of the population and some of them immediately adjoin and resemble in every way the agency tracts of the

Madras Presidency. The Revenue Department had for some time pursued a policy of protecting the aborigines against loss of land and exploitation by members of more advanced communities and of raising their economic and educational standards. But in the absence of such special rules and regulations as facilitate in India the administration of backward areas, the executive is often hampered in the task of bringing justice and economic betterment to illiterate and ignorant aborigines who are confused rather than guided by a Government machinery too elaborate and complicated for their understanding. Whereas in the excluded areas and agencies in India the administration is simplified and the executive officers have considerable latitude in interpreting the law in accordance with tribal ideas of justice, in Hyderabad the executive officers touring in tribal areas are often unable to right wrongs and remedy grievances, but have to refer disputes to distant courts of justice, where the aboriginal inexperienced in legal procedure and often ignorant of any language known to the magistrates, is from outset at a disadvantage. It was with these objects in view the Tribal Areas Dastur-ul-Amal had been framed which exempted the notified tribal areas from the operation of the ordinary laws except to the extent allowed by the President-in-Council and empowered him to frame rules and regulations for the peace and good Government of these areas. The intention was to entrust the administration of the notified tribal areas to the First Taluqdar as ex-officio Agent to the Government assisted by Social Service Officers as Assistant Agents invested with judicial and executive powers subject to proper safeguards. The Scheme of the Dastur-ul-Amal was closely analogous to that in force in the Agency Tracts of Madras and Orissa. It leaves as much as possible latitude to rule-making so that Government would be free to proceed and different measures might be freely taken for different areas or tribes.

The Tribal Areas Dastur-ul-Amal was promulgated in 1356 F. but no rules could be framed under it till very recently.

1359 F. the Dastur-ul-Amal was reviewed and certain alterations and modifications suggested by Sir George Spence, the Legal Adviser to the Military

Governor, was promulgated as the Tribal Areas Regulation of 1359 F. This was published in the Government of Hyderabad Gazette dated 31st October, 1949.

Annexed Schedule of the Extraordinary Gazette of Hyderabad, dated 19-11-1949, specified the villages of the Adilabad, Kinwat, ~~Boath~~, Asifabad, Lakshettipet, Rajura and Sirpur taluqs of Adilabad District and also specified the villages in Mulug, Narsampet, Yellandu and Paloncha taluqs of Warangal District.

Through the same Gazette the Social Service Officers of Adilabad, Mulug and Yellandu were appointed as the Assistant Agents and the Notified Tribal Areas Rules 1359 F. were also published in the Extraordinary Gazette of the Hyderabad Government defining the powers of Panchayats to be formed under the said Regulation.

Criminal justice in respect of certain offences in which a tribal is involved as a party is administered by the Agent and the Assistant Agent. The Agent is authorized to delegate a Panchayat constituted under Rule 4 to try certain specified offences in which a tribal is involved as a party.

Appeal lies from the decision of the Panchayat to the Assistant Agent, from an original decision of an Assistant Agent to Agent and to the Minister in charge of the Social Service Department against sentences of three years imprisonment and upward. In other cases there shall be no right of appeal. The decision of the Minister shall be final and no appeal or revision lies against it.

Civil Justice in cases involving the rights of any tribal can also be administered by the Agent, the Assistant Agent and the Panchayat, if any, authorized under these Rules, subject to the condition that the Agent shall be competent to exercise the powers of any Court subordinate to the High Court.

An appeal lies from the decision of the Panchayat to the Agent or the Assistant Agent and from the original decision of an Assistant Agent to the Agent.

An appeal lies to the Member in charge of the Social Service Department from an original decision of the Agent if the value of the suit exceeds Rs. 1,000 or if the

suit involves a question of tribal rights or customs or of the right to or possession of immovable property. The decision of the Minister is final and no appeal or revision lies against it.

Revenue jurisdiction in cases involving the rights of any tribal vest in the Agent, the Assistant Agent and the Panchayat, if any, authorized under these rules subject to the condition that the Agent shall be competent to exercise powers not higher than those of the Board of Revenue. The courts of the Member in charge of the Social Service Department, the Agent and the Assistant Agent are guided by the spirit but not the letter of the Hyderabad Criminal Procedure Code, the Hyderabad Civil Procedure Code and the Hyderabad Land Revenue Act and also follow the principles of the Limitation Act.

No legal practitioner is allowed to appear in any case before the Panchayat and no legal practitioner is to appear in the Courts of the Agent or Assistant Agent except with the Agent's permission. The Member in charge of the Social Service Department may permit any legal practitioner to appear in any case before him.

The Agent and the Assistant Agent are to be guided by the general principles of the Evidence Act.

MINISTRY OF LAW NOTIFICATION.

New Delhi, Dated the 7th December, 1950.

S.R.O. 1031.—The following Order made by the President is published for general information:—

C.O. 26.

The Scheduled Areas (Part B States) Order, 1950.

In exercise of the powers conferred by sub-paragraph (1) of paragraph 6 of the Fifth Schedule to the Constitution of India, the President is pleased to make the following Order, namely:—

1. (1) This order may be called the Scheduled Areas (Part B States) Order, 1950.
- (2) It shall come into force at once.

2. The areas specified below are hereby declared to be the Scheduled Areas within the State specified in Part B of the First Schedule to the Constitution:—

Hyderabad.

(1) Balmor, Kondanagol, Banal, Bilakas, Dharawaram, Appaipalli, Rasul Cheruvu, Puleechelma, Marlapaya, Burjgundal, Agarla Penta, Pullaipalli, Dukkan Penta, Bikit Penta, Karkar Penta, Boramacheruvu, Yemlapaya, Irla Penta, Mudardi Penta, Terkaldari, Vakaramamidi Penta, Medimankal, Pandibore, Sangrigundal, Lingabore, Rampur, Appapur, Malapur, Jalal Penta, Piman Penta, Railet, Vetollapalli, Patur Bayal. Bhavi Penta, Naradi Penta, Tapasi Penta, Chandragupta, Ullukatrevu, Timmareddipalli, Sarlapalli, Tatigundal, Elpamachena, Koman Penta, Kollan Penta, Mananur, Macharam, Malhamamdi, Venkateshwarla Bhavi, Amrabad, Tirmalapur, Upnootola, Madhavanpalli, Jangamreddi Palli, Pedra, Venkeshwaram, Chitlamkunta, Lachmapur. Udmela, Mare'd, Ippalpalli, Maddimadag, Akkaram, Ainol, Siddapur, Bamanpalli, Ganpura and Mane-warpalli villages of Achampeth taluq of Mahbubnagar district.

(2) Malai Borgava, Ankapur, Jamul Dhari, Lokari, Vanket, Tantoli, Sitagondi, Burnoor, Navgaon, Pipal Dari, Pardi Buzrug, Yapalguda, Chinchughat, Vankoli, Kanpa, Avasoda Burki, Malkapur, Jaree, Palsi Buzurg, Arli Khurd, Nandgaon, Vaghapur, Palsikurd, Lingee, Kaphar Deni, Ratnapur, Kosai Umari, Madanapur, Ambugaon, Ruyadee, Sakanapur, Daigaon, Kaslapur, Dorlee, Sahaij, Sangvee, Phogdoor, Kobai, Ponala, Chaprala, Mangrol, Kopa Argune, Soankhas, Khidki, Khasalakurd, Khasalabuzurg, Jamni, Borgaon, Sayedpur, Khara, Lohara, Marigaon, Chichdari, Khanapur, Kandala, Tipa, Hati Ghoti, Karond Kurd, Karoni Buzurg, Singapur, Buranpur, Nagrala, Bodad, ChandPELLI, Peetgaon, Yerkori, Sadarpur, Varoor, Rohar, Takli and Ramkham villages of Adilabad taluq of Adilabad district.

(3) Ambari, Bodri, Chikli, Kamtala, Ghoti, Mandwa, Maregaon, Malborgaon, Patoda, Dahigaon, Domandhari, Darsangi, Digri, Sindgi, Kanakwari, Kopra, Malakwadi, Nispur, Yenda, Pipalgaon, Bulja, Waroli, Anji, Bhimpur, Sirmeti, Karla, Kothari, Gokunda, Gogurwudi, Malkapur, Dhonora, Rampur,

Patri, Porodhi, Boath, Darsanga, Norgaon, Unrsi, Godi, Sauarkher, Naikwadi, Sarkani, Wajhera, Mardap, Anjenkher, Gondwarsa, Palaiguda, Karalgaon Palsi, Patoda, Javarla, Pipalgaon, Kanki, Singora, Dongargaon, Pipalsendha, Jurur, Minki, Tulsi, Machander Pardi, Murli, Takri, Parsa, Warsa, Umra, Ashta, Hingni, Timapur, Wajra, Wanola, Patsonda, Dhanora, Sakur, and Digri villages of Kinwat taluq of Adilabad district.

(4) Hatnur, Wakri, Pardi, Kartanada, Serlapalli, Neradikonda, Daligaon, Kuntala, Venkatapur, Hasanpur, Surdapur, Rolmamba, Balhanpur, Dharm-puri, Gokonda, Bhotai, Korsekal, Patnapur, Tejapur, Guruj, Khahdiguda, Rajurwadi, Ispur, Ghanpur, Jaterla, Khantegaon, Sauri, Ichora, Mutnur, Gudi Hatnur, Talameddi, Gerjam, Chincholi, Sirhelma, Mankapur, Narsapur, Dharampur, Harkapur, Dhampur, Nigni, Ajhar Wajhar, Chintalbori, Chintakarva, Rampur, Gangapur, and Gayatpalli villages of Boath taluq of Adilabad district.

(5) All villages of Utnur taluq of Adilabad district.

(6) Rajampet, Gunjala, Indhani, Samela, Tejapur, Kannargaon, Kautaguda, Sankepalli, Jamuldhari, Gundi, Chorpalli, Saleguda, Wadiguda, Savati, Dhaba, Chopanguda, Nimgaon, Khirdi, Metapipri, Sakra, Sangi, Devurpalli, Khotara-Ringanghat, Nishani, Kota Parandoli, Mesapur, Goigaon, Dhanora, Pardha, Surdapur, Kerimeri, Murkilonke, Devapur, Chinta Karra, Jheri, Ara-Dasapur, Kapri, Belgaon, Sirasgaon, Moar, Wavdham, Dhamriguda, Ballanpur, Chalwardi, Jhoreghat, Babijhari, Sakamgundi, Ara, Uppal Naugaon, Ankasapur, Chirakunta, Illipita Dorli, Mandrumera, Dantanpalli, Deodurg, Tunpalli, Dhagleshvar, Padibanda, Tamrin Moar, Malangundi, Kaudan Moar, Goina, Kutoda, Tilani, Kannepalli, Bordoum, Telundi, Mangi, Lodiguda, Moinda-Gudipet, Ginnedari, Koitelundi, Madura, Devaiguda, Areguda, Garedepalli, Iakepalli, Chintepalli, Rale Kannepalli, Sungapur, Rala Samkepalli, Ralaped, Kistampet, Takalapalli, Chakalpalli, and Annaram vilages of Asifabad taluq of Adilabad district.

(7) Gundam, Kasipet, Dandepalli, Chelampet, Rajampet, Mutiempet, Venkatapur, Rali, Kauwal, Tarapet, Devapur, Gathapalli, Rotepalli, Mandamari,

Dharmaraopet, Venkatapur, Chintaguda and Mutiem-palli villages of Lakshetipet taluq of Adilabad district.

(8) Bendwi, Chincholi, Goigaon, Hirapur, Sakri, Balapur, Manoli, Antargaon, Wirur, Dongargaon, Timbervai, Sersi, Bedora, Vmarjheri, Lakarkot, Ergaon, Kirdi, Sondo, Devara, Khorpana, Kanargaon, Chennai, Kairgaon, Samalhira, Dhanoli, Markagondi, Yellapur, Katalbori, Isapur, Devti, Panderwani, Wansari, Pedra, Wargaon, Nokari, Mirapur, Pardhi, Kutoda, Parsewara, Mangalhira, Karki, Nokari, Nanoli, Sonapur, Isapur, Mangi, Uparwal, Tutra, Lakmapur, Kirdi, Injapur, Jamni, Hargaon, Chikli, Patan, Kosundi, Kauthala, Sonorli, Chopri, Doda Arjuni, Sarwai, Rapalli, Teka Mandiva and Meta Arjuni villages of Rajura taluq of Adilabad district.

(9) Bhetpalli, Korsni, Isgaon, Chintaguda, Ankora, Utsurangpalli, Arpalli, Bophalpatnam, Babasagar, Pardhi, Tunrihati, Chintalmanopalli, Chintam, Gullatalodi, Damda, Dhorpalli, Kanki, Garlapet, Gundlabori, Gurmpet, Lonveli, Mogurdagar, Wirdandi, and Chipurdubba, villages of Sirpur taluq of Adilabad district.

(10) Kannaiguda, Akannaguda, Raghavpatnam, Medarmola, Koetla, Pasra, Nagaram, Muthapur, Motlaguda, Venglapur, Yelpak, Kaneboenpalli, Medaram, Kondred, Chintaguda, Kondaparthi, Yelsethipalli, Alluvammarighunpur, Rampur, Malkapalli, Chettial, Bhupathipur, Gangaram, Kannaiguda, Rajannapet, Bhutaram, Akkela, Sirvapur, Gangaram, Bhupathipur, Pumbapur, Rampur, Ankampalli, Kamaram, Kamsettigudam, Ashnaguda, Yellapur, Allaguda, Narsapur, Puschapur, Bhattupalli, Lavnal, Vadduguda, Kothur, Pedapalli, Sarvapur, Bhussapur, Chelvai, Rangapur, Govindraopet, Ballapalli, Dumpallaguda, Kerlapalli, Lakhnavaaram, Pasra, Gonepalli, Padgapur, Narlapur, Kalvapalli, Uratam, Kondia, Maliat, Aclapur, Dodla, Kamaram, Tadvai, Boodiguda, Bannaji, Bandam, Selpak, Kantalpalli, Sarvai, Gangaguda, Tupalkalguda, Akulvari Ghanpur, Shahpalli, Gagpalli, Chinna Boenpalli, Venkatapur, Narsapur, Anvaram, Lingal, Ballepalli, Bangal, and Thunmapur, villages of Mulug taluq of Warangal district.

(11) Vebelli, Polara, Bakkachintaphad, Ganjad Thirmalguda, Gopalpur, Khistapur, Tatinari Venpalli, Pattal Bhoopati, Chandelapur, Battalpalli, Advarampet, Satiahnagar, Dutla, Mothwada, Mangalawarpet, Karlai, Arkalkunta, Kodasapet, Gunderpalli, Masami, Battavartigudem, Mamidigudem, Pangonda, Roturai, Satredipalli, Konapur, Kondapuram, Pogulapalli, Govindapuram, Makadapalli, Pagulapalli, Murriagudem, Yelchagudem, Tummapuram, Jangamvartigudem, Ranga-gudem, Peddalapalli, Yerravaram, Kundanpalli, Neelampalli, Daravarinampalli, Karnegund, Mahadevagudem, Marrigudem, Jangalpalli, Bavarguda, Oarbak, Gangaramam, Mucherla, Amaroncha, Kamaraam, Chintagudem Nilavancha, Kangargidda, Madagudem, Dalurpet, Kothagudem, Kotapalli, Durgaram, Dubagudem, Rudravaram, Narsugudem, Komatlagudem, Katervam, Semar Rajpet, Marepalli, Goarur, Radhiapur, Gazalgudem, Rajvepalli, and Bollypalli villages of Narsampet taluq of Warangal district.

(12) All the villages of Yellandu taluq of Warangal district (excluding the Yellandu, Singareni and Sirpur villages and the town of Kothaguda).

(13) (i) All the villages of Paloncha taluq of Warangal district (excluding Paloncha, Borgampad, Ashwaraopet, Dammamet, Kuknur and Nelipak villages) and (ii) Samasthan of Paloncha.

CHAPTER IV
Role of Panchayats in Tribal Life

Role of Panchayats in Aboriginal Life.

Indian villages have always been recognized as a definite social unit in tribal life and the internal administrative structure dealt with the community as a whole and not the individual and thus retained the social cohesion of the community, the strong administrative machinery being the Panchayats.) The role of panchayats in a few of the principal tribes in the State is described here.

In a Gond village the panch is a group of important villagers with a quorum of five and not a definite body with members and a president. There may be more than five present to decide the case, but five is the least number.) A certain power of decision, a reputation for integrity, the command of some possessions or many sons, a record of tribal loyalty give a man ascendancy in the council. There are no rules of procedure and nothing is fixed or definite.

The real arbiter of tribal destiny is therefore tribal opinion. This very rarely finds a single spokesman though among the Gond and lower Hindu castes dictators do occasionally arise, who rule their communities with great strictness.

(There is actually a ritual for divorce among the Gonds, but it is very rarely practised. The parties go before the panch and solemnly break a straw in half letting the bits fall separately to the ground.) An earthen pot is smashed, and a rupee also dropped on the ground, which is of course quickly recovered by one of the members of the panch and used for their refreshment. The panch then declare husband and wife formally separated and with no further claims of the one on the other.

(Excommunication is one of the most powerful sanctions with the panchayats in tribal as well as non-tribal villages.) Many a boy or girl, who would care little for the bad opinion of the elders of the village is crushed by the

domestic commotion that follows on the father's pipe being refused and the humiliation that ensues.

The Chenchus of the Amrabad and Farahabad Plateaux were in olden times practically an autonomous group and the only sanction for unlawful behaviour was that meted out by the members of the community while today any serious offence such as homicide involves them in conflict with an outside authority, *i.e.*, the police. Even today every infringement of established order gives rise to two sentiments on the part of the community, anger at the disturbance created by the offender, which may result in immediate infliction of corporal punishment, and the desire to re-establish the disrupted harmony and to settle the question in a manner which precludes any repetition of the incident. There is no crime in Chenchu society which cannot be expiated as such and the customary manner of atonement for a violation of the law is the feasting of the responsible men of the community. The gathering together of elders is essential for rectifying the evil consequences of an offence and such councils are attended by elders of all kin-groups involved in a crime or conflict and the *peddamanchi* of their respective villages.

(There is a *peddamanchi* in every village, whose dignity is generally hereditary. He does not draw any benefits from his office and only acts as the spokesman of the community. Quarrels are settled by means of panchayat for which *peddamanchi* and the old men of several villages assemble, and fines imposed are converted into toddy and a feast for the whole assembly.)

The village of the accused is generally the seat of the council. The accused must provide food for the assembled elders. Once the feast has taken place the crime is blotted out and the culprit resumes his normal place in society. As long as one is able to safeguard his own interests he does not bring his grievances before a council and the gatherings of *peddamanchi* and elders are no common occurrence.

Few offences call for punishment by the community as a whole but the breach of the law of clan-exogamy is

always severely punished by the whole community. Mohwa season is considered the best time for holding a trial and then the council of elders will proceed to wherever the culprits are staying and make them pay heavily for their defiance of tribal law. Such councils of elders meet not only to re-establish the law but also to mediate if a man wishes to settle a question with the backing of public opinion.

The members of the community administer rough and ready justice in a manner devoid of all formality and is based almost entirely on the tide of public opinion arising over the individual case under dispute.

The village council among the Konda Reddis or the Reddis of the Bison Hills in Warangal district is not an exclusive body but an informal gathering of all the householders in which the voice of the elders carries most weight.) When an aggrieved party lodges a complaint with the head-man, he must summon the villagers for a discussion of the matter. As soon as possible the men assemble at any convenient place in the piazza in the head-man's courtyard or outside under a shady tree. *Guti* is the local designation of such meetings but *panchayat*, the general term for village council is also known and used for frequently. Serious crime is of course dealt with by the police authorities and the jurisdiction of the head-men and village elders is generally over cases of a petty or civil character. Nowadays disputes over women and marriage dues constitute the majority of cases, but breaches of the laws of exogamy and caste offences such as sex-relations or inter-dining with persons of lower caste, are also dealt with by the village council. A man guilty of sex-relations would be excommunicated and the immediate result will be that he would not enter any Reddi house and that no Reddi would eat with him or accept food cooked in his house. But if he were willing to break off his incestuous intrigue and bear the expenses of a feast he could be purified and reaccepted into the tribe. The feast given in expiation of an offence is called *Tapul Banti*.

If the dispute continues and the panchayat can come to no conclusion the parties appeal to the *Kulam Pedda* or

tribal head-man, whose authority is greater than that of the individual village head-man. (The *kulam pedda* of the Reddis equivalent to caste-head-man, their civil authority extends over a considerable number of villages, and the areas under the jurisdiction of the individual *kulam pedda* coincide today largely with administrative units.) The office of the *kulam pedda* is hereditary and passes from father to eldest son, or, failing son, to the nearest relation in the male line.

It is customary for the head-man of the village, in which the panchayat is to be held, *i.e.*, generally the village of the culprit, to invite the *kulam pedda* to preside over the proceedings and to arrange a day for the panchayat, if at all a dispute is to be brought before the *kulam pedda*. Even if the head-man of a village is not prepared to summon a panchayat the head-man and the initiative and ask the *kulam pedda* to accompany elders of the complainants' village will sometimes take them to the offenders village. The provision of food and if possible drink for the panchas falls to the lot of the head-man of the village in which the panchayat is to be held. though later he will try and generally succeed in recuperating his expenses from the offender. The proceedings of a panchayat presided over by a *kulam pedda* are as informal as those of an ordinary village council. The decision is usually a reflection of general current opinion. Yet once the verdict of a *kulam pedda* has been given, it is considered final at least in so far as Reddi jurisdiction is concerned. The civil courts are open to all Reddis but never has this course been taken in disputes between tribesmen.

Kulam pedda in former years used to keep all fines until they totalled about Rs. 100 and then men and women from all the villages under his jurisdiction gathered and he feasted the whole company but nowadays a fine is eaten as soon as realized.

The element of supernatural sanction is introduced into the dealings of the panchayat in an indirect way only. (A man who is accused of a crime but denies his guilt may take an oath to prove his innocence.) Calling upon the mother earth as witness and touching it with

the palm of his hand he may swear in the following manner.

Bhumi Talli, i pani nenucheiji ledu, atla nenu chesi unte netti paligi savala. 'Oh Earth Mother, I did not do this, if I did it, may my head break and may I die.' The firm belief being that a man guilty of perjury will die on the next day, while if he speaks the truth his accuser will come to harm.

It was seriously considered whether the authority of village panchayats and their existing jurisdiction in tribal areas could not be granted some sort of official recognition; for all the aboriginal tribes proved, however, that, given responsibility the aboriginal is generally both willing and capable of co-operating with the administration. In order to make the panchayats a focus for the introduction of and spread of the measures of enlightenment formation of panchayats was provided for in the Tribal Areas Dastur-ul-Amal of 1356 F. But it was only after the promulgation of the Tribal Areas Regulation of 1359 F., that Tribal Areas Rules were framed and Tribal Areas were notified. In such areas no court of law or revenue authority has any jurisdiction in cases in which a tribal is involved as a party. The Civil Administrator of a district is competent to appoint a panchayat empowered to decide all cases in open durbar in the presence of both the parties and at least 3 independent witnesses. And no legal practitioner is allowed to appear in any case. The panchayat is competent to impose fines not exceeding Rs. 50 and may also award payment in restitution or compensation, in certain criminal cases but the panchayat is not empowered to inflict sentence for imprisonment. Panchayats are also competent to try all cases of civil justice without limit as to the amount in which both the parties are tribals and live within their jurisdiction. The panchayats have similar revenue jurisdiction. The proceedings of the panchayat need not be recorded in writing and the statement need not be signed by the parties examined. Decisions are pronounced after hearing the parties.

An appeal lies from the decision of the panchayat to the assistant agent.

CHAPTER V
Welfare of the Adi Hindu

HARIJAN WELFARE

The deplorable fate of the Adi-Hindus has always roused the social conscience of all thinking men. They have not only suffered from untouchability but also from various degrees of mutual untouchability amongst themselves. (The avowed aim of the Constitution of India is to maintain and strengthen the unity of India and to discourage fissiparous tendencies. Through this Constitution discrimination on grounds of religion, race, caste, sex or place of birth has been prohibited.) Shops, public restaurants, hotels and places of public entertainment or the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public have been declared to be accessible to every citizen. (Untouchability has been abolished and its practice in any form is forbidden.) The enforcement of any disability arising out of untouchability has been declared as an offence punishable in accordance with law.

(In Hyderabad two regulations have been promulgated legalising, in the first, the rights of the Harijans to enter, and perform worship in, all temples; and providing, in the second, for the removal of social disabilities of the Harijans.)

The first regulation lays down that every temple shall be open to Harijans for worship in the same manner and to the same extent as any member of the Hindu community or any section thereof; and Harijans shall be entitled to bathe in, or use the waters of, any sacred tank, well, spring or water-course in the same manner and to the same extent as any member of the Hindu community or any section thereof.

It is further stipulated that whoever prevents Harijans from exercising any rights conferred by this regulation or molests or obstructs them from the exercise of any right shall, on conviction, be punishable with

imprisonment which may extend to six months or with fine or with both.

Where the manager or trustee of a temple, which is in receipt of a grant of land or money from Government, is convicted of an offence punishable under this regulation, the Government may direct the suspension or resumption of the whole or any part of such grant.

No civil court shall entertain or continue any suit or proceeding or shall pass or execute an order or decree, if the claim is, in any way, inconsistent with the provisions of this regulation.

Any police officer not below the rank of a Sub-Inspector may arrest without warrant any person, who is reasonably suspected of having committed an offence punishable under this regulation.

The second regulation lays down that no Harijan shall, merely on the ground that he is a Harijan,

(a) be ineligible for office under any authority constituted under any law; or

(b) be prevented from—

- (i) having access to or using any river, stream, spring, well, tank, cistern, water tap, or other watering place, or any bathing place, burial or cremation ground, any sanitary convenience, any road or pathway which the members of all other castes and classes of Hindus have a right to use or have access to;
- (ii) having access to or using any public conveyance licensed by the Government or any local committee to ply for hire;
- (iii) having access to or using any building or place used for charitable or public purposes maintained wholly or partially out of the revenues of the Government or the funds of a local committee;
- (iv) having access to a place of public amusement or a place of public entertainment;

- (v) having access to a shop to which the members of all other castes and classes of Hindus are ordinarily admitted;
- (vi) having access to or using any place set apart or maintained for the use of Hindus generally but not for the use of any particular section or class thereof;
- (vii) enjoying any benefit under a charitable trust, created for the benefit of Hindus generally but not for the benefit of any particular section or class thereof.

No person in charge of any of the places referred to above shall impose any restriction on a Harijan or act in a manner as to result in discrimination against him or her merely on the ground that the person is a Harijan.

No court shall, in adjudicating any matter or executing any order, recognise any custom or usage imposing any civil disability on any Harijan merely on the ground that he or she is a Harijan.

No local committee shall, in carrying out the functions and duties entrusted to it under any law, recognize any custom or usage repugnant to the spirit of this regulation.

Whoever prevents any person, by reason of his being a Harijan, from the enjoyment of the above privileges shall, on conviction, be punishable with imprisonment for a term which may extend to three months or with fine which may extend to Rs. 200 or with both.

If any person who has been convicted of any offence punishable under this regulation is again guilty of the same offence he shall be punished on the second conviction, with imprisonment for a term which may extend to six months or with fine which may extend to Rs. 500 or with both; and if he is again so guilty shall be punished on the third or any subsequent conviction with imprisonment for a term which may extend to one year and shall also be liable to a fine which may extend to Rs. 1,000.

For purposes of these two regulations, the term Harijan has been defined to include all the one hundred

and ninety castes, races or tribes specified in the schedules annexed to the regulations.

(*Scheduled Castes Trust Fund.*)

The Scheduled Castes Trust Fund was constituted on 8th January, 1948, with a sum of Rs. one crore. The object is educational, economic and social uplift of the castes. It is managed by a Board of Trustees consisting of 7 official and 14 non-official members. Hon'ble Ministers, Finance, and Education, Secretaries of Finance, Education, Revenue, Rural Reconstruction and Commerce and Industries are the official members.) The non-officials are nominated by Government for a period of three years. The Board is empowered to co-opt other officials and non-officials. An officer of the Finance Department is the Secretary and the Convener of the Board of Trustees.

The meetings of the Board are actually presided over by the Hon'ble the Chief Minister.

(The Board has appointed 4 sub-committees to examine and put up concrete schemes for the uplift of scheduled classes.

1. Education Sub-Committee.
2. Cottage Industries Sub-Committee.
3. Housing Sub-Committee.
4. Co-operative Sub-Committee.)

Work already done.

1. Ordinary Educational Scholarships.

Students living in recognized hostels are given scholarships at the rate of Rs. 15 per month per head. In the case of non-boarders scholarships are granted at the following rates:

1. Primary schools	Rs. 5 per month.
2. Middle schools	„ 8 „ „
3. High schools	„ 12 „ „
4. Colleges	„ 25 „ „

Suitable grants are made to the schools and colleges for supplying free books. Students of the local engineering and medical colleges are eligible for a scholarship of Rs. 50 per month.

2. (Annually 10 scholarships up to Rs. 75 per mensem plus Rs. 250 as non-recurring grant for equipment, books, etc., are given to the students of technical and professional colleges.)

3. No direct lumpsum grants are made to private hostels, but scholarships are given to such students as reside in recognized hostels.

4. It has been decided to open a hostel for the students of the scheduled castes at each district headquarters under the direct supervision of the Board of Trustees on an average expenditure of Rs. 50 as house rent and Rs. 100 towards establishment. A non-recurring grant of Rs. 100 is also proposed to be given for furniture and other accessories. In addition, a provision of Rs. 50 per head per month is made for each resident.

(The Board of Trustees has taken over the administration of a Depressed Class School in Secunderabad, which was being run from grants-in-aid.)

As an indirect aid for the educational activities the Trust Fund has purchased a building in Hyderabad at a cost of Rs. 40,000 and given it to the local Harijan Sevak Sangh Hostel free of rent.

(In the field of cottage industries the Board has two Spinning-cum-Weaving Schemes under consideration. The All-India Spinning Association, Hyderabad Branch, is to work it on behalf of this Fund.)

For the purposes of granting scholarships through the Government of Hyderabad Scheduled Castes Trust Fund, the scheduled castes in the adjoining provinces, as per list given below, had been declared eligible.

List of scheduled castes in the adjoining provinces.

PART I—MADRAS.

Adi-Andhra.
Adi-Dravida.
Adi-Karnataka.

Ajila.
Arunthuthiyar.
Arnadan.

Baira.
 Bakuda.
 Bandi.
 Bariki.
 Battada.
 Bavuri.
 Byagari.
 Chachati.
 Chakkiliyan.
 Chalavadi.
 Chamar.
 Chandala.
 Cheruman.
 Dandasi.
 Devendraku-Iathan.
 Dombo.
 Ghasi.
 Godagali.
 Godari.
 Gosangi.
 Haddi.
 Hasala.
 Holeyá.
 Jaggali.
 Jambuvulu.
 Kadan.
 Kalladi.
 Kanakkan.
 Karimpalan.
 Kattunayakan.
 Kodalo.
 Koosa.
 Koraga.
 Kudiya.
 Kudubi.
 Kuravan.
 Kurichchan.
 Kuruman.
 Madari.

Madiga.
 Maila.
 Mala.
 Mala-Dasu.
 Malasar.
 Matangi.
 Mavilan.
 Moger.
 Muchi.
 Mandala.
 Nalakeyava.
 Nayadi.
 Pagadai.
 Paidi.
 Paimda.
 Paky.
 Pallan.
 Pambada.
 Pamidi.
 Panchama.
 Paniyan.
 Panniandi.
 Pano.
 Paraiyan.
 Paravan.
 Pulayan.
 Pulthirai Vannan.
 Raneyar.
 Relli.
 Samagara.
 Samban.
 Sapara.
 Semman.
 Thoti.
 Tiruvalluvar.
 Valluvan.
 Valmiki.
 Vettuvan.

PART II—BOMBAY.

Asodi.
 Bakad.
 Bhambi.
 Bhangi.
 Chakrawadya Dasar.
 Chalvadi.
 Chambar.
 or Mochigar.
 or Samagar.
 Cheua-Desaru,

Chuhar.
 or Chuhra.
 Dakaleru.
 Dhed.
 Dhegu-Megu.
 Dher.
 Gardoe.
 Halleer.
 Halsar.
 or Haslar.

Holaya.	Mini Madig.
Hulsavar.	Mukri.
Khalpa.	Nadia.
Kocha or Kolgha.	Shenva.
Koli-Dhor.	or Shinghdas.
Lingader.	Shinghdas
Madie or Mang.	or Shingadya.
Maghval	Sochi.
or Menghwar.	Timali.
Mahar.	Turi.
Mang Garudi.	Vankar.
	Vitholia.

PART III—CENTRAL PROVINCES & BERAR.

Audhelia.	Kaikari.
Bahna.	Katia.
Balahi.	Khangar.
or Balai.	Khatik.
Basor	Koli.
or Burud.	Kori.
Bedar.	Kumhar.
Chadar.	Madgi.
Chamar.	Mala.
Chauhan.	Mang.
Dahayat.	Mehar
Dewar.	or Mahar.
Dhanuk.	Mehtar.
Dhimar.	or Bhangi.
Dhobi.	Mochi.
Dohor.	Nagarchi.
Dom.	Ojha.
Ganda.	Pardhi.
Ghasia.	Pradhan.
Holiya.	Rajjhar.
Jangam.	Satuami.

As per 1931 Census Returns of Hyderabad, the list of Scheduled Castes is as follows:—

ADI-HINDU.

I. Dher.

1. Dher.
2. Mala.
3. Mahar.

II. Madiga.

4. Chambar.
5. Dhor.
6. Mochi.
7. Mang.
8. Madiga.

III. Minor Classes.

9. Dasari.
10. Dommara.
11. Garodi.
12. Budbukk.
13. Mehtar.
14. Anamuk.
15. Begari.
16. Dokkalwar.
17. Elamalwar.
18. Katipamula.
19. Malahanai.

- | | |
|-------------------|---------------------|
| 20. Mala Jangam. | 32. Sore. |
| 21. Manne. | 33. Sindhi. |
| 22. Masti. | 34. Sare. |
| 23. Mala Masti. | 35. Sunna. |
| 24. Mala Sanyasi. | 36. Atar. |
| 25. Mathura. | 37. Bagalu. |
| 26. Mondiwari. | 38. Bala Santhanam. |
| 27. Naikapu. | 39. Bantu. |
| 28. Pachabhotla. | 40. Bathini. |
| 29. Padampari. | 41. Bindli. |
| 30. Pamula. | 42. Chintala. |
| 31. Sangari. | 43. Gangani. |

Government of India, Ministry of Education, has provisionally declared the following four of the backward classes in Hyderabad eligible for Government of India scholarships:

1. Erkalas or Yerukala.
2. Lambaras or Banjaras.
3. Pardhi.
4. Tuluvavellala.

Now through the Constitution (Scheduled Castes) Order, 1950, published in the Gazette of India, Extraordinary, No. 27, Part II, Section 3 dated the 11 August, 1950, republished in the Government of Hyderabad Gazette Ordinary, No. 49, dated the 4th September, 1950, the following be deemed to be Scheduled Castes so far as regards members thereof residents in Hyderabad State:

1. Anamuk.
2. Aray (Mala).
3. Arwa Mala.
4. Beda (Budga) Jangam.
5. Bindla.
6. Byagara.
7. Chalvadi.
8. Chambhar.
9. Dakkal (Dokkalwar).
10. Dhor.
11. Ellamalwar (Yellammala Wandlu).
12. Holeva.

13. Holeya Dassari.
14. Kolupulvandlu.
15. Madiga.
16. Mahar.
17. Mala.
18. Mala Dasari.
19. Mala Hannai.
20. Mala Jangam.
21. Mala Masti.
22. Mala Sale (Netkani).
23. Mala Sanyasi.
24. Mang.
25. Mang Garodi.
26. Manne.
27. Mashti.
28. Mehtar.
29. Mitha Ayyalvar.
30. Mochi.
31. Samagara.
33. Sindhollu (Chindollu).

Uplift of the Backward Classes.

(The Government of Hyderabad have appointed two Social Service Officers: one for Warangal and the other for Nalgonda, for the uplift of the Backward Classes including the Harijans. The Social Service Officer will endeavour to assist the Backward Classes through the following:—

1. Assignment of land for cultivation.
2. Taccavi Loans.
3. Selection and allotment of healthy and suitable house sites, free of cost, for relieving congestion in Harijan Colonies and other localities of Backward Classes.
4. Provision of sanitary amenities in villages, such as wells, tanks, pathways, burial or burning grounds, etc.

5. Education.
 - (a) Opening of schools specially suited for the Backward Classes.
 - (b) Grant of scholarships.
 - (c) Full fee concessions on long-range policy.
 - (d) Exemption from payment of examination fee,
 - (e) Boarding grants,
 - (f) Free mid-day meals,
 - (g) Grants to private educational institutions for the benefit of these communities,
 - (h) Scholarship for higher technical education, and
 - (i) Opening of hostels and aid to private hostels.
6. Organization of Co-operative Societies.
7. Providing labour to the Backward Classes through Cottage Industries.
8. Supply of free clothing to deserving and needy Backward Classes in Primary Schools.
9. Organization of groups of volunteers for village sanitation, co-operation with village leaders and organization of recreational activities and holding of night schools for adults. Encouragement of the voluntary agencies engaged in active work.
10. Supervision over the enforcement of enactment for Harijan Uplift.
11. Free legal aid to the Backward Classes.)

There are two schemes for the uplift of the Depressed Classes in Devarakonda taluq of Nalgonda District, already in vogue since 1355 Fasli under which two colonies for Harijans have been established.

There are 732 acres of land under the Gauraram Colony, out of which so far 200 acres have been brought under plough by 19 members. 12 pairs of plough-bullocks and a pair of cart-bullocks have been given to the Colony. A co-operative store has also been established with a Government loan of Rs. 4,000.

The other Colony at Nizamsagar was first established in 1944. There are 20 members with their families and out of 260 acres, nearly half the area has been brought under cultivation. 12 pairs of plough-bullocks have been given to the settlers for their agricultural requirements.

The Co-operative Store for the Gauraram Colony caters for the needs of the members of this Colony. There are other proposals to expand the collective farming at these centres.

APPENDICES

APPENDIX "A."

I. Koya Education Scheme.

Sl. No.	Name of the school	Taluk	Strength of the school	Staff of the school	Population of the place where the school is running	Remarks
1	2	3	4	5	6	7
1. Koya Education Scheme, Sudimala						
1	Sudimala ..	Yellandu ..	32	1 teacher	2,191	Teachers Training Centre.
2	Sulhanagar ..	do ..	28	do ..	896	
3	Tadkalpudi ..	do ..	29	do ..	787	
4	Hemachandrapuram ..	do ..	34	do ..	1,346	
5	Gadepad ..	do ..	36	do ..	1,565	
6	Oirkayalpalli ..	do ..	27	do ..	2,065	
7	Gangaram ..	do ..	29	do ..	1,665	
8	Ramannapalem ..	do ..	26	do ..	1,382	
9	Pottuvirigudem ..	Palvancha ..	117	2 teachers	5,875	
10	Vmayakpuram ..	do ..	25	1 teacher	987	
11	Mushtibanda ..	do ..	38	do ..	2,878	
12	Katkur ..	do ..	24	do ..	650	
13	Ashwapuram ..	Boorgampad ..	21	do ..	786	
14	Bayyaram ..	do ..	23	do ..	956	
15	Kordayagudem ..	do ..	24	do ..	978	
16	Annagariipalli ..	do ..	26	do ..	897	
17	Merampali Banjar ..	do ..	23	do ..	953	
18	Nalipaka ..	do ..	22	do ..	856	
19	Karakagudem ..	do ..	66	do ..	3,243	
20	Mangeer ..	do ..	19	do ..	976	
2. Godavari Valley Rural Welfare Scheme.						
1	Boorgampad ..	Boorgampad ..	36	1 teacher	5,784	
2	Koida ..	Palvancha ..	28	do ..	954	
3. Koya Education Scheme, Mulug						
1	Tadvai ..	Mulug ..	40	1 teacher	..	Teachers Training Centre.
2	Chinnaboinpalli ..	do ..	43	do ..	..
3	Chalpak ..	do ..	60	do ..	..
4	Malyal ..	do ..	61	do ..	..
5	Uratum ..	do ..	51	do ..	..
6	Katapur (Annaram) ..	do ..	58	do ..	..
II. Banjara Welfare Scheme, Warangal.						
1	Kampally ..	Mahbubabad ..	27	1 teacher	..	Teachers Training Centre.
2	Marpada ..	do ..	30	do ..	..
3	Nagaram ..	do ..	31	do ..	..
4	Harpial ..	do ..	54	do ..	..
5	Razalipet ..	do ..	72	do ..	..
6	Korvi ..	do ..	40	do ..	..
7	Komulancha ..	do ..	28	do ..	..
8	Patastapad ..	do ..	27	do ..	..
9	Tamancharla ..	do ..	26	do ..	..
10	Marrguda ..	do ..	22	do ..	..
11	Turoor ..	do ..	30	2 teachers	..	

Village-school statistics for the Adilabad District (1858 F.)

S. No.	Taluq	No. of teachers	No. of schools	Villages covered	Average strength	Adults	Tribals				percentage of villages	Village schools
							Gonds	Paradhans	Kolam	Others		
1	2	3	4	5	6	7	8	9	10	11	12	13
1	Adilabad ..	9	8	27	136	..	118	10	5	3	32	37
2	Kinwat ..	16	13	34	325	20	291	14	..	23	74	45
3	Utnoor ..	18	16	45	323	4	285	29	3	6	141	81
4	Bouth ..	12	11	26	215	24	200	15	..	..	46	56
5	Rajura ..	12	11	25	198	26	175	17	3	3	58	43
6	Asifabad ..	7	6	14	115	15	103	7	3	2	87	16.0
7	Sirpur ..	1	1	4	30	..	30	..	..	..	29	23.8
	Total ..	75	66	175	1,342	89	1,202	92	14	34	532	34.9

Note: -The above statement shows that at the end of 1858 F. the number of schools run departmentally was 66, staffed by 75 teachers and Assistant teachers. These schools approximately covered 175 villages and the total average strength was 1342 with the Gonds numbering 1202, Paradhans 92, Kolams 14 and others 34. The number of predominantly tribal villages in the district (excluding Chinnur and Nirmal) is 532 and by the end of 1858 F. 34.9% of these villages have been covered by Social Service schools.

Chart showing the Number of Schools and their Results in the Telugu Speaking area of Asifabad Division.

Sl. No.	Name of the village school	Name of the teacher	Strength	Average daily attendance	Number of Adults	Remarks
1	2	3	4	5	6	7
1	Gadalpalli (Asifabad)	Maranisitaram	18	15	3	
2	Guntapalli (Asifabad)	Anka Raja	18	16	..	
3	Dannora (Asifabad)	Atramdulsha	22	18	No.	
4	Ginnedhari (Asifabad)	Kinka Rajeshwar.	45	42	6	
5	Hoinda (Asifabad)	Siram Mura	40	37	4	
6	Demaigura (Asifabad)	Kumra Dharma Rao	44	40	..	
7	Muguelli	Parccue Gangaram	75	70	..	

Area and Population of the Selected Tribes.

Srl. No.	Name of Tribe	STRENGTH IN 1941			Strength in 1931	P. C. of variation 1931-1941
		Persons	Males	Females		
1	2	3	4	5	6	7
1	Andh	19,813	9,732	9,581	6,100	+ 216.0
2	Bhil	18,021	9,085	8,936	15,052	+ 19.0
8	Chenchu or Chenchuar ..	3,865	1,819	2,046	2,264	+ 70.0
A.						
4	Erkala or Yerukala ..	45,771	23,184	22,587	59,172	+ 22.0
5	Gawari	4,036	1,701	2,245	..	..
B.						
6	Gond	1,42,026	71,890	70,136	1,13,280	+ 25.4
7	Hill Reddis	1,834	932	902	..	..
C.						
8	Kolam	746	436	310	..	..
D.						
9	Koli	237	125	112	..	..
E.						
10	Koya	31,004	15,913	15,181	33,638	+ 7.6
F.						
11	Lambada or Banjara ..	4,04,614	2,08,867	1,95,747	3,00,466	+ 134.9
12	Pardhi	4,805	2,480	2,325	7,172	-330.0
G.						
13	Pardhan	1,583	859	724	..	..

N.B.—Minor castes found are BAIGA (10 M plus 8 F.), Dyandra (13 M plus 4 F.), YANAD (85 M plus 84 F.).

(a) Erkala includes Korvi or Korwah, 2,280 M. plus 2,167 F.

(b) Gond and Naikpod include Raj Gond, 777 M. plus 363 F.

(c) Kolam or Mannervaru have in Hyderabad generally been confused with Gond being wrongly shown in 'Castes & Tribes of the Nizam's Dominions' as a sub-tribe of Gond. Therefore, the figures are not reliable, and probably 2,000 or 3,000 are included in Gond.

(d) The figures of Koli and Raj Koli are included for the first time as the tribe in the C.P. & Berar is shown as an aboriginal tribe though much Hinduised, and it has not previously been classed as aboriginal in Hyderabad. The Hyderabad and Berar Koli intermarry.

(e) Koya includes Bhinc-Koya 325 M. plus 215 F. and Raj Koya (or Racha-Koya) 188 plus 138 F).

(f) Lambara or Banjara include Mathura 1,852 M. plus 1,637 F. The figures do not include the very Hinduised Wanjari section of the community which has long settled down to agriculture, is completely Hinduised and regards itself as a separate caste and is, therefore, recorded as a separate Hindu Caste.

(g) Pardhan or the Gond Bards were included in 1931 Census in the Pardhi group.

STATEMENT SHOWING A COMPLETE LIST OF
ITS INCEPTION IN 1852 F. TO THE END OF 1860 F.

Sl. No.	Name of the Schemes	52 F.	53 F.	54 F.	55 F.
		42-43	43-44	44-45	45-46
1	2	3	4	5	6
1	Tribal Welfare Scheme, Adilabad	..	45,267 0 0	60,000 0 0	60,000 0 0
	Rural Welfare Scheme, Boath, Adilabad .. ..	..	..	..	..
2	Amrabad Rural Welfare Scheme, Mannanur Mahbubnagar district.	..	20,919 0 0	20,919 0 0	68,758 0 0
8	Deverkonda Depressed Class Colony, Nalgonda ..	..	..	..	45,658 0 0
	Nizamnagar Depressed Class Colony, Nalgonda ..	..	..	..	..
4	Banjara Welfare Scheme, Warangal .. ..	..	..	..	..
5	Koya Welfare Scheme, Yellandu, Paloncha & Borgampad ..	..	..	..	..
6	Koya Welfare Scheme, Mulug and Pakhal .. ..	..	..	..	..
7	Godavari Valley Rural Welfare Scheme .. ..	..	..	..	..
	Total ..	..	66,186 0 0	80,919 0 0	1,69,411 0 0
1	Tribal Reclamation Scheme, in Warangul .. ..	..	..	..	..
2	Reclamation Scheme of the Harijan & Backward Classes at Nalgonda and Warangal ..	..	..	..	..
	Grand Total ..	..	66,186 0 0	80,919 0 0	1,69,411 0 0

THE RURAL WELFARE TRUST FUND SINCE
SCHEMES AND AMOUNTS SANCTIONED

<u>56 F.</u> 46-47		<u>57 F.</u> 47-48		<u>58 F.</u> 48-49		<u>59 F.</u> 49-50		<u>60 F.</u> 50-51		Remarks
7		8		9		10		11		12
Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	
1,06,944	0 0	1,01,448	0 0	1,01,448	0 0	1,34,104	0 0	} 49,650 8 0	..	Amalgama- ted in Adil abad.
50,000	0 0	16,637	0 0	16,637	0 0	11,337 10 8				
93,300	0 0	75,462 5 5	75,462 5 5	67,501	0 0	23,982 8 0				
45,690	0 0	9,320 4 6	9,320 4 6	7,544 4 6	} 3,128 0 0	} 3,128 0 0	} 3,128 0 0	} 3,128 0 0	Amalgama- ted in De- verkonda Depressed C. Colonies	
23,122	0 0	4,409 0 0	4,409 0 0	4,440 0 0						
1,757	0 0	25,127 0 0	25,127 0 0	27,957 0 0	16,202 8 0					
14,147	0 0	28,862 9 1	28,862 9 1	50,161 0 0	} 10,622 8 0	} 10,308 0 0	} 10,622 8 0	} 10,308 0 0		do
..										
16,970	0 0	20,392 0 0	20,392 0 0	16,861 0 0	8,433 0 0					
3,52,230	0 0	2,81,658 3 0	2,81,658 3 0	3,19,905 15 2	1,22,336 0 0					
				3,38,330 0 0	60,356 0 0	From 1st Sept. '50 to end of March 1951				
					29,016 0 0					
3,52,230	0 0	2,81,658 3 0	2,81,658 3 0	6,58,235 15 2	2,11,708 0 0					

Statement showing a Complete List of Miscellaneous Amounts sanctioned from the Rural Welfare Trust Fund from 1354 to the end of 1360 F.

Srl. No.	Name of the sanctioned amounts	54 F.	55 F.	56 F.	57 F.	58 F.	59 F.
		1944-45	1945-46	1946-47	1947-48	1948-49	1949-50
1	2	3	4	5	6	7	8
1	Supply of plough-bullocks in Adilabad .. ..	..	50,000	..	..	..	..
2	Establishment of Museum in Adilabad .. ..	..	6,076	..	..	..	..
3	Establishment of Training Centre for Depressed Classes in Nalgonda .. ..	..	50,000	..	..	..	..
4	Temporary post of 2nd grade Clerk for the Head-Office ..	..	..	..	2,424	2,484	2,484
5	Loan to Rural Bank, Marlavai ..	..	..	..	650	..	..
6	Purchase of iron safe, Manannu ..	..	..	..	..	10,000	..
7	Construction of Pochama well at Mananur .. ..	..	..	..	4,600	..	..
8	Printing Banjara literature .. ..	..	..	..	..	5,000	..
9	Donation to the Indian Conference of Social Work .. ..	..	..	..	..	1,000	..
10	Construction of School and Headmaster's quarters at Marlavai .. ..	..	..	..	..	18,453	..
11	Do do .. ..	..	..	..	..	5,947	..
12	Payment of 40% Local allowance to the Headmaster .. ..	..	..	..	..	..	..

