



PROBLEMS AND CHALLENGES FACED BY SCHEDULED CASTE PEOPLE IN HARYANA -A CASE STUDY

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ABSTRACT

In India caste is a powerful organization. It provides a structure for arranging and organizing social groups in terms of their status and position in the social and economic system. This study addresses the problems and challenges faced by scheduled caste people in Haryana. In this study, primary data have used with the help of pre- structured questionnaire to 100 households during the year 2017. In this study, percentage method has used. Further, the results have interpreted with help of tabular analysis. The result based on quantitative and qualitative research revealed that the social and economic conditions of some respondents are not good. According to this study, the income sources of most families depend on labour sector. In labour sector, their income level is very low. Most of the people have less awareness about the government schemes and programmed. The suggestion given in the study can be cited to improve the conditions of scheduled caste in India.

Keywords: *Organized, Challenges, Questionnaire, Interpreted, Condition.*

Introduction

India is a caste based society. Caste is the major factor and feature of Indian society. The caste is Indian society is still the most powerful factor in determining a man's dignity calling and profession. In India, every Hindu necessarily belongs to the caste of his parents and in that caste, he certainly remains. Accumulation of wealth and exercise of talents can't change the caste status. It almost always happens that every man's caste is known to his neighbors. In some cases, the application of the rule of caste seems almost to prescribe the means of livelihood of its members. Thus the caste system which may have originated in the preservation of ceremonial purity in social relations and in rules designed to limit admixture of blood has in the course of the ages developed into an institution which assigns to each individual his duty and his position in orthodox Hinduism.

Concept and terms:- We have used many concepts and terms in this study, which also provide a sort of frame work for analysis. In this study, firstly we will discuss caste.

Caste

The 'caste' word arrived from the Portuguese word 'casta' which means breed, race or lineage. The word 'casta' was first used in the 1700s in reference to Hinduism system of social stratification. The term 'caste' has been widely used to describe ranked group within stiff system of social stratification and especially those which constitute the society of Hindu India.

Scheduled Caste

In British time these two terms scheduled caste and scheduled tribes are known as low class. 'Dalits' were termed as scheduled caste and 'adivasis' were termed as scheduled tribes. The scheduled castes comprise about 16.6 percent and scheduled tribes comprise about 8.6 percent in during to 2011 census. They are the most neglected and exploited people in india.

Various names have been used to refer to these people. The name that one comes across for those people are 'untouchables', 'chandala', 'Varna', 'Antyaja', 'Mritipa', 'Svapaha', 'Panchama', 'Harijan', 'Out-castes', 'Depressed class', 'Exterior caste', 'scheduled castes', and 'Dalit'.

A Gujarati saint 'Narasimha Mehta first used the term 'Harijan'. Later Mahatma Gandhi used the term for Untouchables, Instead of calling them 'untouchables' he called them Harijans, the man of God. However, these communities, especially in western India, have resented this term



.DR.B.R.Ambedkar never liked this term of Harijan to refer the untouchables of India. It became a political controversy to use or not the term Harijan for Untouchables. Kananakil writes that ‘‘Harijan is a bad word , In Hindi it means a boy whose father’s name is unknown, hence the child of God. In the Hindu temples, there were Devdasis, the girls who took part in worship ceremonies and also served the priests. Sometimes they gave birth to the children and these children were called Harijans.

During the early days, the ‘ Harijans’ or the scheduled caste people were called by different names. For some time they were kept outside the Hindu social order and referred to as the fifth group (often as the fifth Varna) or the ‘‘Panchamas’’. During the Vedic period, they were known as the ‘Chandalas’.

The chandalas were considered to be untouchables. The chandalas were the offspring of the most hated union of a Shudra male with a Brahmin female. We find the mention of chandalas as an ethnic group originating from inter-breeding of lower caste male and higher castefemale, in Vedic literature. Patanjali considered chandalas as a variety of Shudras.

According to Manu, the chandalas were born out of the Pratiloma marriage. It is complicated to estimation the accurate period in which the Untouchables or chandalas originated. Still, it can be said that they have existed in India for at least 2000 years. The majority of the scheduled caste people have been regarded as ‘‘untouchables’’ at one time or the other. In all the places of India, all the sc’s are not regarded as untouchables.

British called the so-called ‘untouchables’ the ‘exterior castes’. First time used this term ‘untouchable castes’ by the Simon commission (1928). Under the governments of India act of 1935, the untouchables are designated as ‘scheduled castes. But Mahatma Gandhi addressed them as Harijans – the people of God.

Definitions of Scheduled Caste

According to Dr, D.N.Majumdar the term ‘‘scheduled castes refers to the Untouchables castes’’. The untouchable castes are those who suffer from various social and political disabilities many of which are traditionally prescribed and socially enforced by higher castes.’’(G, Ratna, Ravankar, 1971)

In accordance with the provisions of article 341 and 342 of the Constitutions the president will notify the list of scheduled castes and scheduled tribes.

The constitutional (Scheduled Castes) order, 1950 list, 1108 castes across 29 states in its first scheduled and the Constitution (Scheduled Tribes) Order, 1950 lists 744 tribes across 22 states in the first scheduled .

PROBLEMS FACED BY SCHEDULED CASTE PEOPLE

The problems of scheduled caste people are following:-

Social Problem: These problems related to the concept of purity and pollution. In the society, the untouchables were given a very low position. The high-caste Hindus maintained a social distance from them. They were deprived many basic facilities of life which were accorded to the high-caste Hindus. They were dependent on the tradition of Hindus for items of food and drink. In the Caste hierarchy, the Scheduled Castes is given the lowest status. They are considered to be ‘unholy’, ‘low’ and ‘inferior’ and are looked down upon by the other castes. They have been suffering from the stigma of ‘untouchability’. Their touch is considered to be polluting for the higher caste people. Hence they have been considered as slaves of the other caste people. The Scheduled Castes have always served the other castes, but the other castes always humiliate them.

Religious Problems: It was associated with the right to enter the temples, which were especially in the service of high-caste Brahmins. The untouchables were not allowed to enter the temples. In the temple, they had no right to worship the Gods. The Harijans also suffer from religious disabilities even today. In many places, they are not allowed to enter temples. The Brahmins, who offer their priestly



services to some lower castes, are not prepared to officiate in the ceremonies of the ‘untouchable’ castes. The Vedic mantras which are considered to be purer could not be listened to and chanted by the Harijans because of the taboos. They were only permitted to make use of the Upanishadic mantras which are considered to be less pure. In Many places, Burial grounds were also deprived of them.

Economic Problems: -The Harijans are economically backward and have been suffering from various economic disabilities also. They are following:-

(a) Selection of limited Occupations:

The Caste system imposes restrictions on the occupational choice of the members. For the scheduled caste, the occupational choice was very much limited. They were not allowed to take up to occupations which were reserved for the upper caste people. They were forced to stick on to the traditional inferior occupations such as—removing the human wastes, scavenging, oil grinding, shoemaking, sweeping, carrying the dead animals, leather works etc. These occupations were considered as ‘inferior, and ‘degraded’

(B) No Right of Property Ownership:

The Schedule caste was not allowed to own his land and business for centuries. It is only recently their ownership to the property has become recognized. The properties people are comparatively less in them. The majority of them depend on agriculture but only a few of them own land.

(C) Landless Labourers.

Today Majority of the scheduled caste are working as landless labourers. In India, More than 90% of the agricultural labourers belong to the depressed classes which include the SCs and ST’s. The scheduled caste are economically exploited by the upper caste people. Even today, they are the lowest paid workers. Some of them continue to suffer as bonded labourers at the hands of the higher caste people.

4. Public Problems:

Prevention from the use of Public Places.

For a long time, the untouchable castes were not allowed to use public places and avail of civic facilities such as—village wells, temples, hotels, hostels, hospitals, schools, lecture halls, Dharamshala, etc.

During the early days, they were forced to live on the outskirts of the towns and villages. Restrictions were imposed on the mode of construction of their houses, types of dresses and patterns of their ornamentation in South India.

Some lower caste people were not allowed to carry umbrellas, to wear shoes or golden ornaments and to milk cows. The services of barbers, washer men and tailors were refused to them.

Scheduled caste had to face many public indignities because they were denied the right to use the services of public utilities like wells, public transport as well as educational institutions.

5. Educational Problems:

Traditionally the untouchables were deprived of getting an education. They were not allowed to use public educational institutions. Even today most of the untouchables are illiterates.

During the early days, The Harijans were banned from taking up to education. Sanskrit education was deprived of them. Public schools and other educational institutions were closed for them. Even today majority of them are ignorant and illiterate.

6. Political Problems:

The Untouchables hardly participated in the political matters. They were not given any place in the politics, administration and the general governance of India. They were not allowed to hold any public



post. Political rights and representation were deprived for them. Under the British rule, they were given the right to vote for the first time.

Review of Literature

Apparaya Shekhara (2015) focused on socio – economic conditions of scheduled caste: A study in Kalaburagi district. This study said that the scheduled caste had suffered from social exploitation and injustice. They denied all rights and benefits. Those rights and benefits were enjoyed by the high castes. The scheduled caste people were not allowed to go to the temple, Public Places, educational institutes etc. This study suggested that for the empowerment of scheduled caste, the government had formulated many of welfare schemes.

Kumar Abhimanyu (2016) made a critical inquiry of Scheduled caste protest in relation to various discrimination made to them in the social. This study discussed the scheduled caste conditions before and after independence. Before independence, the condition of scheduled caste was not good. In the caste hierarchy, scheduled caste was considered as lower caste. They don't have any knowledge about their education, social and economic status. After independence, the scheduled caste received special provisions in education and employment. He began to become knowledgeable about his rights.

Sushma Dr.Nalla (2016) investigated empowerment of scheduled caste women in India. The study was based on secondary data. The study found that in India and other countries women had been systematically discriminated on the basis of their work. According to the study, 250 million people were scheduled caste also known as untouchable or out caste. They faced violence, discrimination and social exclusion on a daily basis. The study suggested that to ensure the fundamental rights of scheduled caste women were protected in all situations.

- **Ragunath (2017)** focused on Socio Economic Condition of Scheduled caste in Haryana. The study found that, since independence, in India, Inequality has been the topic of debate in the development circles. This debate on Indian inequality can be categorized into two types, ‘vertical inequalities’ and ‘horizontal inequalities’. Vertical inequalities that is inequality across classes based on consumption expenditure or income, or “horizontal inequalities” that is inequality groups based on caste, gender, religion, etc.

Research Methodology:-In Research Methodology, the Researcher decides different types of tools to use in the particular study. For this study percentage and content analysis method were used.

OBJECTIVE OF THE STUDY

To investigate the problems and challenges faced by scheduled caste people.

DATA DISCUSSION

Table 1.1.: Status of Income Sources of the Scheduled Caste Respondents		
Income sources	No of Families	Percentage
Government sector	8	8%
Private sector	39	39%
Labour work	53	53%
Total	100	100%
Table 1.2: Status of Total Monthly Income of the Scheduled Caste Respondents		
Total Monthly Income	No of families	Percentage
Above 5000	48	48%
Above 10000	33	33%
Above 15000	19	19%
Total	100	100 %
Table 1.3: Status of Total Monthly Expenditure of Scheduled Caste Respondents		



Monthly Family Expenditure	No of families	Percentage
Above 5000	33	33%
Above 10000	28	28%
Above 15000	39	39%
Total	100	100%

Table 1.4: Types of Houses of Scheduled Caste Respondents

Types of Houses	No of Families	Percentage
Pucca	12	12%
Semi Pucca	71	71%
Kaccha	17	17%
Total	100	100%

Table 1.5: L.P.G. Connection Facilities of Scheduled Caste Respondents

L.P.G.Connection	No of Respondents	Percentage
1	83	83%
2	17	17%
TOTAL	100	100%

Table 1.5.1: B.P.L. / A.P.L. L.P.G. Connection

Type of Families	No of Respondents	Percentage
B.P.L	83	83 %
A.P.L	17	17 %
Total	100	100%

Table 1.6: Electricity Connection Facilities of Scheduled Caste Respondents

Electricity connection	No of Respondents	Percentage
Yes	89	89%
No	11	11%
Total	100	100%

Table 1.7: Status of Health Facilities of Scheduled Caste Respondents

Response	No of Respondents	Percentage
Yes	68	68%
No	32	32%
Total	100	100%

Table 1.8: Status of Drinking Water Facilities of Scheduled Caste Respondents

Response about Drinking Water Facilities	No of Respondents	Percentage
yes	31	31 %
No	69	69%
Total	100	100%

1.9: Status of Street Facilities of Scheduled Caste Respondents

Response	No of Respondents	Percentage
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Yes	93	93%
NO	7	7%
Total	100	100 %

Table 1.10: Status of Street Light Facilities of Scheduled Caste Respondents

Response	No of Respondents	Percentage
Yes	88	88%
No	12	12%
Total	100	100 %

Table 1.11: Benefit of Social Scheme to Scheduled Caste Respondents

Response	No of Respondents	Percentage
Yes	83	83%
No	17	17%
Total	100	100%

Table 1.12: Benefit of Government plans (Indira Awas Yojna Scheme) to Scheduled Caste Respondents

Response	No of Respondents	Percentage
Yes	27	27%
No	73	73%
Total	100	100%

Table 1.13: Benefit of MGNREGA Scheme of Scheduled Caste Respondents

Response	No of Respondents	Percentage
Yes	1	1%
No	99	99%
Total	100	100%

Source: Primary Data

Findings of the study:-

- In this study, it is found that most of the respondents belong to labour class. The ratio of labour class respondents is high as a comparison to government and private sector employees.
- According to the study, the economic condition of the scheduled caste respondents is very poor and living standard is very low. They live in a condition of poverty. The study also reveals that most of them earn more than above 5000 per month.
- The study reveals that the monthly family expenditure of 39 % respondents families is above 15000 but their monthly income is very low. They borrow the money from other people to fulfill the needs of their family.



- The study shows that most of the respondents live in semi pucca Houses. In this study, it is found that most of the respondents belong to B.P.L. and their L.P.G. connection is one. Only 17 % respondents belong to A.P.L. and their L.P.G. connection is two.
- The majority of the respondents have electricity connection, street facility, and social facilities.
- The study reveals that most of the respondents have not provided the drinking water facilities. They use the drinking water of hand pump which is imposed by the village Panchayat.
- The study shows that most of the respondents have provided street light facilities, but a very low portion of society didn't get the facilities.
- The study noticed that the respondents who have knowledge about the INDIRA AWAS YOJNA scheme are very low, 73 % respondents say that they not taken benefit of INDIRA AWAS YOJNA scheme.
- MGNREGA was the only rural employment programmed in the village. According to the study, under MGNREGA scheme only 1 % people have got the employment.
- Most of the respondents have less awareness about the government schemes and programme.

Suggestion

- The people, of scheduled caste, do not have proper information about their special rights given to them by the Constitution. The Government should work in collaboration with NGO, a national campaign for Dalit and Human right commission to make them aware of their rights so that they can overcome their casteism based discrimination.
- The street roads passing through the residence of SC were severely damaged. There is need to reconstruct road on a permanent basis.
- The housing condition of the scheduled caste was in unhygienic condition. Hence, the role of government in providing a house to the scheduled caste. But these programmers had not reached up to the last village. The government must extend existed programmers of providing house more effectively and there is a need of extensive programmers of reforming the house of scheduled castes. The programme must be implemented through the Gram Panchayat. The implementation of such programme must be handled through the 'special observer' who must belong to the scheduled caste.
- The drinking water facilities in the region were at unsatisfactory level. The scheduled caste was facing the drinking water facilities. The frequency of water availability was very much negligible. On an average the water available for two or three days. Therefore there is a need of increasing the frequency of availability of during water. Along with this, the 'bore well' facilities must be promoted at the proper location of SCs.
- A number of small scale industries should be established in SC populated areas with financial help and technical guidance to enable the young generation to engage in self- employment.
- The government must take effective measures to protect them from social injustice and all form of exploitation.
- Unemployment always leads to poverty and dissatisfaction. Because of poverty, they have not been able to improve their standard of living and social environment. So, the government should take special care for the educational and economic interest and needs of scheduled castes.
- The social and physical environment in which the scheduled caste population has been living has to be changed and improved.
- The life style of the SC people is simple and they have a careless attitude towards their problems. Therefore, to overcome the problem accurate information regarding the provisions



made in the Constitution for the upliftment of the scheduled caste people to be given wide publicity through mass media like radio, TV, newspaper, bulletins and wall posters.

- Decent and not- corrupt officers should be appointed for proper implementation of the government welfare plans and subsequent economic development of the scheduled caste. For that regular monitoring must be done. There should be proper provisions for change and development of the culture of scheduled caste people

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