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## **EMERGING IDENTITY OF SCHEDULED CASTES IN RURAL HARYANA**

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### **Emerging Identity of Scheduled Castes**

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#### **ABSTRACT**

*The removal of the boundaries between "civil society" and "political society" meant that caste now played a huge role in the political arena and also influenced other government-run institutions such as police and the judicial system. Though caste seemed to dictate one's access to such institutions, the location of that caste also played a pivotal role. If a [lower caste](#) were concentrated enough in one area, it could then translate that pocket of concentration of its caste members into political power and then challenge the [hegemony](#) of locally dominant [upper caste](#). Gender also plays a significant role in the power dynamic of caste in politics. Women's representation within the political system seems to also be tied to their caste. Lower, more conservative castes have less female participation in politics than upper, more socially liberal, castes. This has caused a disproportionately large number of upper-caste women to occupy political office when compared to their lower caste counterparts. The hierarchy of caste and its role in politics and access to power and resources has created a society of patron-client relationships along caste lines. This eventually led to the practice of [vote banking](#), where voters back only candidates that are in their caste, or officials from which they expect to receive some kind of benefits.*

**KEYWORDS :-** Scheduled caste, Identity, Society

India's caste system is the longest surviving system of hereditary inequality in the world. There are four castes in "Hindu Society" and each caste has assigned duties, responsibilities and privileges. For thousands of years the relations among the castes and their sub-castes have been governed by religious and moral laws. The most influential of them is compilation called "Man Dharma Sastra" or the "Manu Smriti".



Manu Smiriti dated between 200 BC and 100 AD and contains some laws that codified the caste system. Manu explains that society is like the human body, where all the body parts are required to function optimally in order to ensure the function of society as a whole. He divided this metaphoric body into four main constituent parts. Head, Arms, Torso, legs. The head of a body is required for thinking, planning and decision making. Thus the metaphoric head of society (The Brahmins Scholars, teachers, priests) were responsible for these things. The arms of a body are responsible for protection of body. Thus the arms of society were the “kshatriyas” (king, warriors, law enforcers, administrator.) who were responsible for protection of the society. The torso of the body is responsible for consumption, production and to hold society together as a whole. Thus the “Vaishya”(agriculturists, traders) class was likened to the torso and constituted of the peasants, farmers, merchants etc.

Scheduled castes are those castes/races in the country that suffer from extreme social, educational and economic backwardness arising out of age-old practice of untouchability and certain others on account of lack of infrastructure facilities and geographical isolation, and who need special consideration for safeguarding their interests and for their accelerated socio-economic development. These communities were notified as Scheduled Castes as per provisions contained in Clause 1 of Article 341 of the Constitution.

#### Constitutional mechanism for upliftment of Scheduled Caste

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The deep concern of the framers of the Constitution for the uplift of the Scheduled Castes and Scheduled Tribes and Other Backward Classes is reflected in the elaborate constitutional mechanism set-up for their uplift.

- Article 17 abolishes Untouchability.
- Article 46 requires the State ‘to promote with special care the educational and economic interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and to protect them from social injustice and all forms of exploitation.



- Article 335 provides that the claims of the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the Union or of a State.
- Article 15(4) refers to the special provisions for their advancement.
- Article 16(4A) speaks of “reservation in matters of promotion to any class or classes of posts in the services under the State in favour of SCs/STs, which are not adequately represented in the services under the State’.
- Article 338 provides for a National Commission for the Scheduled Castes and Scheduled Tribes with duties to investigate and monitor all matters relating to safeguards provided for them, to inquire into specific complaints and to participate and advise on the planning process of their socio-economic development etc.
- Article 330 and Article 332 of the Constitution respectively provide for reservation of seats in favour of the Scheduled Castes and the Scheduled Tribes in the House of the People and in the legislative assemblies of the States. Under Part IX relating to the Panchayats and Part IXA of the Constitution relating to the Municipalities, reservation for Scheduled Castes and Scheduled Tribes in local bodies has been envisaged and provided.

The Constitution of India has prescribed, protection and safeguards for the Scheduled Castes (SCs), Scheduled Tribes (STs) and other weaker sections; either specially or the way of insisting on their general rights as citizens; with the object of promoting their educational and economic interests and removing social disabilities. These social groups have also been provided institutionalized commitments through the statutory body, the National Commission of SCs. The Ministry of Social Justice & Empowerment is the nodal Ministry to oversee the interests of the Scheduled Castes.



## **MINISTRY OF SOCIAL JUSTICE AND EMPOWERMENT**

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The Ministry of Social Justice and Empowerment is the nodal Ministry to oversee the interests of the Scheduled Castes. Though the primary responsibility for promotion of interests of the Scheduled Castes rests with all the Central Ministries in the area of their operations and the State Governments, the Ministry complements their efforts by way of interventions in critical sectors through specifically tailored schemes. The Scheduled Castes Development (SCD) Bureau of the Ministry aims to promote the welfare of Scheduled Castes through their educational, economic and social empowerment. Efforts made by State Governments and Central Ministries for protecting and promoting the interests of Scheduled Castes are also monitored.

## **EDUCATIONAL EMPOWERMENT**

Various scholarships are provided to the students belonging to the Scheduled Castes (SCs) to ensure that education is not denied due to the poor financial condition of their families. These Scholarships are provided at both pre-matric and post-matric levels. Scholarships are also provided to SC students for obtaining higher education in India and abroad, including premier educational institutions. The Scholarships can broadly be classified into the following three types:

- **Pre-Matric Scholarships** : The objective of the pre-matric Scheme is to support the parents of SC children for educating their wards, so that the incidence of drop outs at this stage is minimized.
- [Pre-Matric Scholarship to SC Student](#) : The objective of the pre-matric Scheme is to support the parents of SC children for educating their wards, so that the incidence of drop outs at this stage is minimized.
- [Pre-Matric Scholarship to the Children of those engaged in occupations involving cleaning and prone to health hazards](#): This is also a centrally sponsored scheme, which is implemented by the State Governments and Union Territory Administrations, which receive



100% central assistance from the Government of India for the total expenditure under the scheme, over and above their respective Committed Liability.

- **Post Matric Scholarship for Scheduled Caste Students (PMS-SC):** The Scheme is the single largest intervention by Government of India for educational empowerment of scheduled caste students. This is a centrally sponsored scheme. 100% central assistance is released to State Governments/UTs for expenditure incurred by them under the scheme over and above their respective committed liability.
- **Scholarships for obtaining Higher Education and Coaching Scheme:** These include:
- **Top Class Education for Scheduled Caste Students**: The objective of the Scheme is to promote qualitative education amongst students belonging to Scheduled Castes, by providing full financial support for pursuing studies beyond 12th class, in notified institutes of excellence like IITs, NITs, IIMs, reputed Medical/Law and other institutions. Scholarship is awarded to the eligible SC students on securing admission in any of the institutions notified by the Ministry.
- **National Fellowship**: The Scheme provides financial assistance to SC students for pursuing research studies leading to M.Phil, Ph.D and equivalent research degrees.
- **National Overseas Scholarship**: The Scheme provides assistance to students belonging to SCs, de-notified, nomadic, semi-nomadic tribes etc for pursuing higher studies of Master level courses and PhD programmes abroad.
- **Free Coaching for SC and OBC Students**: The objective of the Scheme is to provide coaching of good quality for economically disadvantaged SC and OBC candidates to enable them to appear in competitive examinations and succeed in obtaining an appropriate job in Public/Private sector. The Scheme provides central assistance to institutions/centres run by the Central/State Governments/UT Administrations, Central/ State Universities, PSUs, Registered Private Institutions, NGOs, etc. Coaching is provided for Group 'A' & 'B' examinations conducted by the UPSC, SSC, various Railway Recruitment Boards and State PSCs; Officers' Grade examinations conducted by Banks, Insurance Companies and PSUs;



and Premier Entrance examinations for admission in Engineering, Medical and Professional courses like Management, Law etc.

## **ECONOMIC EMPOWERMENT:**

- [\*\*National Scheduled Castes Finance and Development Corporation \(NSFDC\)\*\*](#): Set up under the Ministry, to finance income generating activities of Scheduled Caste beneficiaries living below double the poverty line limits (presently Rs 98,000/- per annum for rural areas and Rs 1,20,000/- per annum for urban areas). NSFDC assists the target group by way of refinancing loans, skill training, Entrepreneurship Development Programmes and providing marketing support through State Channelizing Agencies, RRBs, Public Sector Bank and Other Institutions
- [\*\*National SafaiKaramcharis Finance and Development Corporation \(NSKFDC\)\*\*](#): It is another corporation under the Ministry which provides credit facilities to beneficiaries amongst SafaiKaramcharis, manual scavengers and their dependants for income generating activities for socio-economic development through State Channelizing Agencies
- [\*\*Special Central Assistance \(SCA\) to Scheduled Castes Sub-Plan \(SCSP\)\*\*](#): It is a policy initiative for development of Scheduled Castes in which 100 % assistance is given as an additive to SCSP of the States/ UTs on the basis of certain criteria such as SC population of the States/UTs, relative backwardness of States/UTs, percentage of SC families in the States/ UTs covered by composite economic development programmes in the State Plan to enable them to cross the poverty line, etc. It is an umbrella strategy to ensure flow of targeted financial and physical benefits from all the general sectors of development for the benefit of Scheduled Castes. Under this Scheme, the States /UTs are required to formulate and implement Special Component Plan (SCP) for Scheduled Castes as part of their annual plans by earmarking resources
- [\*\*Scheme of Assistance to Scheduled Castes Development Corporations \(SCDCs\)\*\*](#): Share Capital contribution is released to the State Scheduled Castes Development Corporations (SCDCs) under a Centrally Sponsored Scheme in the ratio of 49:51 between Central



Government and State Governments. There are in total 27 such State-level Corporations which are working for the economic development of Scheduled Castes, although some of these Corporations are also catering to the requirements of other weaker sections of the Society, e.g. Scheduled Tribes, OBCs, Minorities etc. The main functions of SCDCs include identification of eligible SC families and motivating them to undertake economic development schemes, sponsoring the schemes to financial institutions for credit support, providing financial assistance in the form of the margin money at a low rate of interest, providing subsidy out of the funds made available to the States under the Scheme of Special Central Assistance to Scheduled Castes Sub Plan of the States to reduce the repayment liability and providing necessary tie up with other poverty alleviation programmes. The SCDCs are playing an important role in providing credit and missing inputs by way of margin money loans and subsidy to the target group. The SCDCs finance the employment oriented schemes covering diverse areas of economic activities which inter-alia include (i) agriculture and allied activities including minor irrigation (ii) small scale industry (iii) transport and (iv) trade and service sector

- **Venture Capital Fund for Scheduled Castes:** The objective of the fund is to promote entrepreneurship amongst the Scheduled Castes who are oriented towards innovation and growth technologies and to provide concessional finance to the scheduled caste entrepreneurs. The fund has been launched on 16.01.2015. During 2014-15, Rs.200 Crore were released initially for the Fund to IFCI Limited, which is a Nodal agency to implement it
- **Credit Enhancement Guarantee Scheme for Scheduled Castes:** The objective of this Scheme is to provide credit guarantee facility to Young and start-up entrepreneurs, belonging to Scheduled Castes, who aspire to be part of neo middle class category, with an objective to encourage entrepreneurship in the lower strata of the Society resulting in job creation besides creating confidence in Scheduled Castes. The Scheme has been launched on 06.05.2015. Initially, Rs.200 Crore has been released under the Scheme to IFCI Limited, which is a Nodal agency to implement it.



## **SOCIAL EMPOWERMENT**

- ***The Protection of Civil Rights Act, 1955:*** In pursuance of Article 17 of the Constitution of India, the Untouchability (Offences) Act, 1955 was enacted and notified on 08.05.1955. Subsequently, it was amended and renamed in the year 1976 as the "Protection of Civil Rights Act, 1955". Rules under this Act, viz "The Protection of Civil Rights Rules, 1977" were notified in 1977. The Act extends to the whole of India and provides punishment for the practice of untouchability. It is implemented by the respective State Governments and Union Territory Administrations. Assistance is provided to States/ UTs for implementation of Protection of Civil Rights Act, 1955.
- ***Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989:*** Assistance is provided to States/ UTs for implementation of Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989. Financial assistance is provided to the States/ UTs for implementation of these Acts, by way of relief to atrocity victims, incentive for inter-caste marriages, awareness generation, setting up of exclusive Special courts, etc. Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Amendment Act, 2015 (No. 1 of 2016) was notified in the Gazette of India (Extraordinary) on 01.01.2016. The Amended Act came into force w.e.f 26.01.2016.
- ***Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Rules, 1995:*** PoA Rules were amended in June 2014 for enhancing the relief amount to the victims of atrocities to become between Rs.75,000/- to Rs. 7,50,000/- depending upon the nature of an offence. Further Amendment done in the Principal Rules namely the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Rules, 1995 by the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Amendment Rules, 2016 have been notified in the Gazette of India Extraordinary on 14th April, 2016.
- ***The 'Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013' (MS Act, 2013):*** Eradication of dry latrines and manual scavenging and rehabilitation of manual scavengers in alternative occupation has been an area of high priority for the





Government. Towards this end, a multi-pronged strategy was followed, consisting of the following legislative as well as programmatic interventions:

1. Enactment of “Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, 1993(1993 Act);”
2. Integrated Low Cost Sanitation (ILCS) Scheme for conversion of dry latrines into sanitary latrines in urban areas; and
3. Launching of National Scheme for Liberation and Rehabilitation of Scavengers (NSLRS).
4. Self Employment Scheme for Rehabilitation of Manual Scavengers.

In spite of the above measures taken by the Government, manual scavenging continued to exist which became evident with the release of 2011 the Census data indicating existence of more than 26 lakh insanitary latrines in the country. Therefore, Government decided to enact another law to cover all types of insanitary latrines and situations which give occasion for manual scavenging. The ‘Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013’ (MS Act, 2013) was passed by the Parliament in September, 2013 and has come into force from 6th December, 2013. This Act intends to, inter alia, achieve its objectives to:

1. Identify and eliminate the insanitary latrines.
2. Prohibit:- i) Employment as Manual Scavengers and ii) Hazardous manual cleaning of sewer and septic tanks
3. Identify and rehabilitate the manual scavengers.

## **REVIEW OF LITERATURE**

**Srinivas(1952)** in his book “**Religion and society among the Coorgs of South India**” In this study he found that the term sanskritization to Indian Sociology. The term refers to a process whereby people of lower caste collectively try to adopt upper caste practices and beliefs to acquire higher status. It indicates a process of cultural mobility that is taking place in the traditional social system of India. In his study of the Coorgs in Karnataka found that lower castes in order to raise their position in the caste hierarchy adopted some customs and practices of the Brahmins and gave up some of their own which were considered to be



impure by the higher caste. For example, they gave up meat eating, drinking liquor and animal sacrifices to their deities. They imitated Brahmins in matter of dress, food and rituals. By this they could claim higher positions in the caste hierarchy within a generation. The reference group in this process is not always Brahmins but may be the dominant caste of the locality. Sanskritization has occurred usually in groups who have enjoyed political and economic power but were not ranked high in ritual ranking. So that sanskritization is an endogenous source of social change for the lower caste because the sanskritization forces the lower caste to revolt against the socio-economic deprivation.

**Hardgrave (1969)** in his book **“The Nardars of Tamil Nadu”** observed that due to the breakdown of economic dependence on the castes over a wide geographical area the caste got a new identity. The Integrated culture of caste raised the emergence of association for social, economic and political upliftment of the caste. The Nadar Mahajan Sangam (1977) was formed to promote the welfare of Nadars. Presently they are one of the most politically, socially and economically mobile caste of Tamilnadu.

**Lynch (1969)** in his book **“The Politics of Untouchability”**, found that the Agra Jatavs are one of a much larger group of castes known as chamar or leather workers. In the traditional castes system of India Chamars fall close to the bottom rung of the caste hierarchy. Because they work with leather which is a polluting object and because they are reputed to eat beef, which is the most polluting of foods according to orthodox Hinduism. In pre-Independence India the Jatavs had begun a process of self evaluation of self reformation in an effort to gain respectability and higher status in the caste system. In post independence India they have rejected Hinduism the caste system as well as the Congress party. Instead they have become Buddhists and have formed their own political party, the Republican party of India. There is another adaptive change of Jatav caste was to the shoe industry, the market system and government policy. The traditional Jatav caste occupation of leather working has evolved into a monopoly of shoe production. The Government policy of “protective discrimination” gives some slight advantage to the scheduled caste.



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**Chitnis (1972)** in his book “**Education for Equality: Case of Scheduled Castes in Higher Education**”, the study stated that programmers’ for the betterment of the status of the Scheduled Castes have concentrated heavily on their education. Laws against untouchability and against discrimination by caste and the reservation of admission in educational institutions and in employment are, between them, expected to clear the ground for the equality of the Scheduled Castes. More specifically, education has been viewed as the instrument through which members of the Scheduled Castes can be equipped for a social structure in which status is determined, not by ascription but by individual achievement and worth. While the purpose behind the generous provision of educational facilities for the Scheduled Castes is clear and well-reasoned, the approach is naive in its assumptions, viz, (a) that the facilities provided would be optimally and equitably used; (b) that given the opportunity for school and college education, members of the Scheduled Castes would measure up on par with those who are backed by a tradition of formal education; and, (c) that the policy of reservations would best serve the attainment of equality for the Scheduled Castes. He found that these assumptions are unrealistic and educational programmers based on them have led to the perpetuation of old inequalities and the creation of some new ones.

**Wankhede (1999) “Social Mobility& Scheduled Castes”**, the study shows that their views to improve socio-economic conditions of SCs in general were sought on a priority basis. Education and economic conditions were the first means reported by a majority of them. Nearly half respondents agreed to the concept of full implementation up to two generations. This can be taken as a positive outcome of the existing policy. Finally, most of them suffer an identity problem. Some adopted surnames’ identical to the high castes, while many hide their caste in day-to-day life and avoid mixing socially. However, their interaction with their kith and kin has been reported to be less frequent. Most of them help their relatives and caste-fellows. They are not accepted as socially equals, are reminded of and continued to live with new part stigmatized identity. It may be noted that such a study may not lead to generalizations but will help in gaining valuable insights.



SHAH (2000) **“Untouchability in Rural Gujarat”** Economic and Political Weekly. Nearly 25 years later, when Ghanshyam Shah visited the villages of Gujarat again with a similar set of questions, he found that with the exception of admission of ‘untouchables’ into temples and houses of the upper castes as well as access to barbers’ services, the practice had significantly declined in most areas of everyday life. However, it was only the ‘public sphere’ that untouchability had considerably declined. It continued to be practiced, albeit with lesser intensity, in other spheres of life. These included access to common source of water (20 per cent), entry to shops (20 per cent, working together with upper caste workers on the farm (25 per cent) and seating arrangements in the panchayats (26 per cent ).

**Shah (2001) “Dalit movements and the search for identity”**, The dalit movements in contemporary India follow more than one path under different banners. Each raises issues affecting the whole community, or its one stratum or another, and articulates a dalit identity. For some, social issues and a new dalit identity are more important than economic issues. The new identity that they want to evolve is distinctively different from that of the caste Hindus. Others do not adhere to the dichotomy, neither between economic and social issues nor of the traditional and new identity. They struggle for equality and eradication of untouchability irrespective of their persuasion.

**Prakash and Jodhaka (2002) “Caste conflict and Dalit identity in the rural Punjab: Significance of Talhan”**, observed that, the Schedule caste in Punjab constitutes 28.3% of the total population of the state. There are 37 sub-castes. The Ravidas, Chamar, Adi-dharmis, Churha (Majhabis and Balmiks) are most dominant due to numerical order. Education and reservation policy enabled them to raise their individual and community status. Among scheduled caste adi-dharmis earlier chamars have also noted considerable mobility in the entire sphere. Many of them (untouchable) have urban jobs and at least one person from every alternate household lives in abroad. The traditional jajmani system has nearly disappeared from the region. The rural Dalits in Doaba have nearly distanced themselves from the local agrarian economy in Talhan for example even a single Adi-dharmi is not



working as a servant in house or on farm of landowning Jats. Their influence can be seen on the local politics and it is not possible for a candidate to win election without their association. Adi-adharmi in Tahlan are neighboring village and not susceptible to pressure from the dominant caste. Their overall empowerment and near complete absence of brahmanical social set up led to conflict with local people.

**Yagati, (2003) “Dalits struggle for identity”**, observed that the dalits intelligentsia perceived structural basis perpetuated human exploitation and analyzed the conditions that made the unconscious conscious. They tried all the possible ways and methods to educate, organize and unit the dalit masses. The organized associations, conferences, established schools and hostel and enlightened the masses to challenge their ideological legitimization of their low status. The emergence of dalit journalism played a crucial role in highlighting caste Hindu atrocities on dalits, ventilating their grievances, and in generating awareness among dalit masses. The growing movement of dalits for identity and equality with the construction of a positive self-identity necessitated a serious reflection on the problem of caste and on the on-going socio-political movements of the region as a whole. In the process of creating their own identity, they not only deconstructed the articulated labels by caste Hindus from time to time, but also reconstructed their own identity. Their fight for liberation and the quest for identity still lies ahead. In spite of the change in the 20<sup>th</sup> century in the social, political, economic and cultural sphere during the 60 years of India’s independence not much has changed the lives of the dalit especially in the rural area.

**Mohammad (2006) “Socio-Economic Transformation of Scheduled Castes in Uttar Pradesh: A Geographical Analysis”** in his study analyzed the socio-economic transformation of scheduled castes. He found that there are rural-urban variations in the educational level of the scheduled castes. The rural scheduled castes are less educated than that of urban counterpart. Various programmers and policies of rural development in general and agricultural development in particular have resulted into economic prosperity of the masses



including the scheduled castes. Further, he found that scheduled castes have adopted more than one occupation.

**Biradar and Jayasheels (2007) “Rural Karnataka”** in their study opined that educational status in respect of scheduled castes is significantly lower as compared to others. Although the rate of literacy increased significantly, a greater illiteracy continued to exist in respect of scheduled castes as compared to that of non-SCs. The educational status among social groups is found to be highly unequal in India, even after more than five decades of developmental struggle. The educational status in respect of SCs vis-à-vis non-SCs is far from satisfactory. In spite of several programmers implemented towards provision of compulsory education, especially for SCs, the illiteracy rates continue to be quite significant among them. This unequal distribution of education among social group has an adverse impact on the society such as unequal access to better job options, meager earnings, and incidence of poverty, health hazards and thereby resulting in powerlessness.

**Thorat and Newan (2007) “Dalit in India”**, they found that dalits face discrimination in the labour market. There are reasonable bases to argue that in the urban India untouchability has drastically reduced, whereas the rural India is still undergoing transition. The low level of urbanization in India is one of the major factors in reinforcing the caste inequalities in villages where people have been living as communities for centuries. It seems that the role of postcolonial state has remained crucial in ameliorating the conditions of the dalits in saved India.

Kumar (2009) “Impact of Rural Development on Scheduled Castes” in his study found that even within the slums, which are often taken to represent a homogeneous lot, variations across social groups in terms of certain important indicators like education, occupation and incomes are evident. The vulnerability conceptualized in terms of several socio-economic and demographic indicators exists among most of the social categories despite variations in the relative size of deprivation. Further, they found that probability of experiencing well-being beyond a threshold limit turns out to be lower for the socially backward classes than



the others. They opined that in the deprived areas, particularly in the urban space where vulnerability has political lineages as well, caste-based schemes hold the possibility of igniting caste-war or communal tensions instead of smoothing the contours of inequalities.

**Thorat (2009) "Dalit in India"** in his study opined that that over time, there has been considerable improvement in the share of scheduled caste reservation and representation in government employment and educational institutions. The reservation in legislative bodies has also ensured the scheduled caste some space in the executive and decision making process. The impact of formal reservation policy in government sector and informal affirmative action policy in private sector has led to some improvement in the human development of scheduled caste. However, as compared to non scheduled caste population of the country, the rate of improvement has been rather slow, the disparities in human development between scheduled castes continue every day.

**Judge (2014) "Towards Sociology of Dalits"**, observed that every-body cannot feel humiliated for having caste status. For it is a contradiction in terms. Caste as pride is quite visible in the cultural expression of the caste. The classical example of which is the Jats of Punjab. The numbers of songs mentioning Jats are numerous and continue to grow. This has been happening for centuries. Jats are dominant in Punjab's social, cultural and political life and having pride is natural outcome of the privileged position. The similar pride has also embraced the humiliated castes in Punjab. There are Chamar songs, Mazhabi songs and Balmiki songs "Tor vekhkechamaran di sarbeduniya".

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