



SOCIO-ECONOMIC CHANGE OF SCHEDULED CASTES

(A CASE OF VILLAGE BAROLI IN DISTRICT JIND)

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. ABSTRACT

The word 'caste' derives from the "Portuguese Caste" meaning breed, race among the Indian terms that are translated as caste verna, Jati, biradri and smaj. Caste is the system of social organization found in traditional India. The word "scheduled Caste" was first coined by Simmon commission and incorporated in Govt. of India Act 1935. The term scheduled caste group rather it is a collective name of all those enlisted in order, whose socio-economic and ritual ranks were very low and were suffering from socio-economic and political disabilities. There are many different name proposed for defining this group of people like "Panchamas (5th varna), Ashprusk (untouchable), Harijans (children of god), Dalit (broken people) etc. the constitutions of India recognizes them as scheduled caste. M.K. Gandhi used the name 'harijan' to define untouchables, later it was denied and banned by the govt. of India.

Key Word: Scheduled Caste , Socio-Economic, Harijan

INTRODUCTION

Caste system is dependent upon the differentiation of purity and pollution. Thus caste system created inequality on the basis of purity and pollution on the basis of nature of work. This system divided the whole population into many people the lowest segment of this caste hierarchy has been treated as untouchables for centuries. The word 'caste' derives from the "Portuguese Caste" meaning breed, race among the Indian terms that are translated as caste verna, Jati, biradri and smaj. Caste is the system of social organization found in traditional India. The word "scheduled Caste" was first coined by Simmon commission and incorporated in Govt. of India Act 1935. The term scheduled caste group rather it is a collective name of all those enlisted in order, whose socio-economic and ritual ranks were very low and were suffering from socio-economic and political disabilities. There are many



different name proposed for defining this group of people like “Panchamas (5th varna), Ashprusk (untouchable), Harijans (children of god), Dalit (broken people) etc. the constitutions of India recognizes them as scheduled caste. M.K. Gandhi used the name ‘harijan’ to define untouchables, later it was denied and banned by the govt. of India.

Finally, the leg of a body is what carry the entire body altogether without which the body can make no movement or progress. Thus the legs are the hardest physically working parts of the body. The “Shudra” (chandals, untouchables) class of laborers was likened to the legs and was responsible for must hard, dirty physical labor jobs. The division of labor meant distribution of population into various occupational groups.

All through ages the untouchables suffered from social, political, economic, educational exploitation. They were not allowed to let their shadows fall upon a non-dalit caste member and they were required to sweep the ground where they walked to remove the contamination of their footfalls. Dalit were forbidden to worship in temples or draw water from the same wells and they usually lived in segregated neighborhoods outside the main village. The status of scheduled caste in Indian society (vidyarthi & Mishra) pointed out that mythological they are exclusively dependent for their survival on high castes of respective village. Sammual (1871) on status said, “The untouchables were out of the verna system and had not share in social, political and judicial power on the contrary they were slaves and offered as present to friends or gift to temple and were brought, sold and mortgaged in the same manner as the land on which the develt or as the cattle or other property of their owner.

Dhananjay keer (1968) said that untouchables were not allowed to enter the houses of higher castes. However they were allowed to work as laborer during construction, repair and storing grains etc. But later the house and clothes were purified by sprinkling cow urine. Blunt said, “Brahmin priesthood has endeavored to keep them segregated, not only form Hindu society but form Hindu religion and ceremonials. They were not allowed to hear mantras, much less study the Vedas.

Andre Beteille (1985) said that they were not allowed to live insides upper caste areas. Their social identity was highlighted by the fact they generally required living at a distance from main village settlements thus we may say that the scheduled caste suffered oppression



at the hands of the upper caste for centuries, their economic condition was extremely depressed, they were educationally backward and political field was closed to them. In other words the low rank of scheduled caste resulted from cumulative inequalities in economic, political and ritual system.

Different items of food were grade of carefully in sanskritik Hinduism and in any given reason the social rank of a caste is closely related to the food habits of each member; the scheduled castes not only eat meat but particular type of meat which are helped especially unclean. Those among they who eat beef are assigned the lowest rank. Low caste people too have traditional occupation but with a distinct difference. Their occupations were least desirable. Two main categories of occupations were “cleaning and leather processing”. Cleaning and sweeping involved sweeping of streets, drains and sewers removal human waste sweepers had to carry buckets of human faces on his head. Leather work included handling of dead animals, removing their skins and making of leather goods such as shoes. The low caste people’s jobs were not only undesirable, polluting and tedious but they were also low paid. The Jajmani payments for their work are lower compared to clean castes. These low caste people were poorest among the poor. Fifths condition of their localities, their small sacks and their tattered clothes easily give them away. Lack of education among scheduled castes has been one the major hurdle in the way of their development, being economically poor they were enable to afford education for their children, particular higher education scheduled caste had no right to get education. If any sudar listens to be recital of Vedas, their ears are to be filled with molten wax, if they repeat them their tongue are to be torn out, if they remember them their body is to be torn out. In the traditional Indian Society each caste had a panchayat which exercised considerable control over the behavior of its member. Harijan were never allowed to be member of the village panchayat. Further they were not expected to take active interest in politics.

Socio – Religious reform movements

Some social reformers started movement against untouchability. They attacked inequality and stood for equality and co-operation. Buddhism and Jainism gave expression to rational and humanitarian social value. During the medieval period bhakti movement provided the



illusion of new society in which all devoted, members of society would be regarded as spiritually equal irrespective of caste system.

Raja Ram Mohan Roy

In 1829 he founded Brahma samaj under his leadership launched a movement against caste system. The Brahma Samaj opposed the rigid social divisions which were caste implied. Brahma Samaj inaugurated a new era for Indian people

Swami Dayanand

During the year 1875 Swami Dayanand established the Arya Samaj. Swami Dayanand was opposed to ritual priesthood and prevalent caste practices. He rejected the hereditary system of caste and did not recognize the authority or even the superiority of Brahmans. He wanted to eliminate the differences of caste and class in order to make the people of India socially one. It was a great influence upon the upper caste people as well as lower caste people and helped in breaking down the caste barriers in northern India and especially in Haryana.

Mahatma Gandhi

Gandhi called them 'Harijan' the children of god. He realized the existing problems of the Harijans and tried to attract the attention of upper caste people towards Harijan's plight. Mahatma Gandhi edited weekly journal called 'Harijan' to highlight the problems. In 1932 All India Untouchability League was formed under Gandhi's inspiration. This was later called as 'Harijan Sevak Sangh' Inter caste dinners were held in all cities and temples, wells were opened to low caste people.

B.R. Ambedkar

Ambedkar himself an untouchable who belonged to Mahar Scheduled Caste unlike Gandhi. Ambedkar's emphasis was not only for social but political also. He not only struggled for the removal of untouchability but also for their educational, political and service entries. Ambedkar's main aim in entering the constituent assembly was to safeguard the interest of scheduled castes. He was satisfied on being elected to drafting committee and later amazed on his appointment as its chairman. This put him in a position where he could fulfill the objective for which he had entered the constituent assembly. All the safeguards put into the



constitution for the scheduled caste was ably defended by Ambedkar. The Provision made in the Indian constitution for the scheduled caste is one of its unique features.

After Independence

After Independence the goal of Indian nation was to establish a costless and classless society. Govt. of India realizes to uplift scheduled castes to bring them at par with other communities through constitutional provision. The Indian contains several provision to protect the weaker section from exploitation and discrimination on the one hand and provides of special privileges for their speedy development on the other hand.

As per Article in the constitutions the state would secure all the citizens justice, liberty, equality fraternity among various communities living in the republic Indian.

Article 14: Right to Equality

The state shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

Article 15: Prohibition of Discrimination on grounds of Religion, Race, Caste, Sex or place of Birth.

- (1) The state shall not discriminate on grounds of religion, race, caste, sex or place of birth or any of them.
- (2) No citizen shall, on grounds only of religion, race, caste sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to.

Article 341: Scheduled Castes

1. The President may with respect to any State or Union Territory, and where it is a State, after consultation with the Governor thereof, by public notification, specify the castes, races or tribes or parts of or groups within castes, races or tribes which shall for the purposes of this Constitution be deemed to be Scheduled Castes in relation to that State or Union Territory, as the case may be.
2. Parliament may by law include in or exclude from the list of Scheduled Castes specified in a notification issued under clause (1) any caste, race or tribe or part of or



group within any caste, race or tribe, but save as aforesaid a notification issued under the said clause shall not be varied by any subsequent notification.

Article 366: Definitions

In this Constitution, unless the context otherwise requires, the following expressions have the meanings hereby respectively assigned to them, that is to say

(24) "Scheduled Castes" means such castes, races or tribes or parts of or groups within such castes, races or tribes as are deemed under article 341 to be Scheduled Castes for the purposes of this Constitution;

Article 15: Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth

1. The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.
2. No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to
3.
 - A. Access to shops, public restaurants, hotels and places of public entertainment; or
 - B. 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 general public.
4. Nothing in this article or in clause (2) of article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.
5. Nothing in this article or in sub-clause (g) of clause (1) of article 19 shall prevent the State from making any special provision, by law, for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes or the Scheduled



Tribes in so far as such special provisions relate to their admission to educational institutions including private educational institutions, whether aided or unaided by the State, other than the minority educational institutions referred to in clause (1) of article 30.

Article 16: Equality of opportunity in matters of public employment

1. There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.
2. No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State.
3. Nothing in this article shall prevent Parliament from making any law prescribing, in regard to a class or classes of employment or appointment to an office under the Government of, or any local or other authority within, a State or Union territory, any requirement as to residence within that State or Union territory prior to such employment or appointment.
4. Nothing in this article shall prevent the State from making any provision for the reservation of appointments or posts in favor of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State.
 - A. Nothing in this article shall prevent the State from making any provision for reservation in matters of promotion, with consequential seniority, to any class or classes of posts in the services under the State in favor of the Scheduled Castes and the Scheduled Tribes which, in the opinion of the State, are not adequately represented in the services under the State.
 - B. Nothing in this article shall prevent the State from considering any unfilled vacancies of a year which are reserved for being filled up in that year in accordance with any provision for reservation made under clause (4) or clause (4A) as a separate class of vacancies to be filled up in any succeeding



year or years and such class of vacancies shall not be considered together with the vacancies of the year in which they are being filled up for determining the ceiling of fifty per cent reservation on total number of vacancies of that year.

Article 17: Abolition of Untouchability

"Untouchability" is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of "Untouchability" shall be an offence punishable in accordance with law.

Article 25: Freedom of conscience and free profession, practice and propagation of religion

1. Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion.
2. Nothing in this article shall affect the operation of any existing law or prevent the State from making any law
 - A. Providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus.

Article 46: Promotion of Educational and Economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections

The State shall 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 shall protect them from social injustice and all forms of exploitation.

Article 330: Reservation of seats for Scheduled Castes and Scheduled Tribes in the House of the People -

1. Seats shall be reserved in the House of the People for –
- 2.



- A. The Scheduled Castes;
 - B. The Scheduled Tribes except the Scheduled Tribes in the autonomous districts of Assam; and
 - C. The Scheduled Tribes in the autonomous districts of Assam.
3. The number of seats reserved in any State or Union territory for the Scheduled Castes or the Scheduled Tribes under clause (1) shall bear, as nearly as may be, the same proportion to the total number of seats allotted to that State or Union territory in the House of the People as the population of the Scheduled Castes in the State or Union territory or of the Scheduled Tribes in the State or Union territory or part of the State or Union territory, as the case may be, in respect of which seats are so reserved, bears to the total population of the State or Union territory.

Article 332: Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States

1. Seats shall be reserved for the Scheduled Castes and the Scheduled Tribes, except the Scheduled Tribes in the autonomous districts of Assam, in the Legislative Assembly of every State.
2. The number of seats reserved for the Scheduled Castes or the Scheduled Tribes in the Legislative Assembly of any State under clause (1) shall bear, as nearly as may be, the same proportion to the total number of seats in the Assembly as the population of the Scheduled Castes in the State or of the Scheduled Tribes in the State or part of the State, as the case may be, in respect of which seats are so reserved bears to the total population of the State.

Article 334: Reservation of seats and special representation to cease after Sixty years.

Not with standing anything in the foregoing provisions of this Part, the provisions of this Constitution relating to the reservation of seats for the Scheduled Castes and the Scheduled Tribes in the House of the People and in the Legislative Assemblies of the States; and the



representation of the Anglo-Indian community in the House of the People and in the Legislative Assemblies of the States by nomination, shall cease to have effect on the expiration of a period of sixty years from the commencement of this Constitution:

Provided that nothing in this article shall affect any representation in the House of the People or in the Legislative Assembly of a State until the dissolution of the then existing House or Assembly, as the case may be.

Article 335: Claims of Scheduled Castes and Scheduled Tribes to services and posts

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:

Provided that nothing in this article shall prevent in making of any provision in favor of the members of the Scheduled Castes and the Scheduled Tribes for relaxation in qualifying marks in any examination or lowering the standards of evaluation, for reservation in matters of promotion to any class or classes of services or posts in connection with the affairs of the Union or of a State.

338: National Commission for Scheduled Castes

1. There shall be a Commission for the Scheduled Castes to be known as the National Commission for the Scheduled Castes.
2. Subject to the provisions of any law made in this behalf by Parliament, the Commission shall consist of a Chairperson, Vice-Chairperson and three other Members and the conditions of service and tenure of office of the Chairperson, Vice-Chairperson and other Members so appointed shall be such as the President may by rule determine.
3. The Chairperson, Vice-Chairperson and other Members of the Commission shall be appointed by the President by warrant under his hand and seal.



4. The Commission shall have the power to regulate its own procedure.

Untouchability offences Act, 1955

Through article 17 of the Constitution, untouchability was abolished and its practice in any form had been abolished. Untouchability means the practices evolved as social restrictions in sharing food, access to public places, offering prayers and performing religious services, entry in temple and other public places and denial of access to drinking water sources, etc. Within 5 years of adoption of constitution of India, the Untouchability act, 1955 was enacted by the Parliament. The Act contained a significant provision that where any of the forbidden practices is committed in relation to a member of a scheduled caste the court shall presume, unless the contrary is proved, that such act was committed on the ground of Untouchability. This implied that the burden of the proof lies on the accused and not on the prosecution. Soon after the act came into force there was a general feeling of dissatisfaction with its impact as the legislation failed to serve the purpose for which it was enacted. The Punishment awarded under the act was also not adequate. Government of India, therefore, appointed a committee in April 1965 under the Chairmanship of Shri Llaya Perumal to study, inter-alia, problems of Untouchability vis-à-vis the working of the Untouchability act 1955 and to suggest changes there in.

Review of Literature

Dubey and Usha Mathur (1972) “Welfare Programmes for Scheduled Castes – Content and Administration”, Economic and Political Weekly) In their study they stated that in terms of residence, housing and health conditions, the situation of scheduled castes is precarious. First, there are many people belonging to scheduled castes who are too poor to own any property and therefore have to live and build their dwellings on land belonging to large landowners who engage them as agricultural laborers. This makes it difficult for them to change their jobs or the district in which they live, or both in spite of various welfare programmes. Secondly,



Scheduled Castes still suffer segregation with regard to place of residence and housing which gives rise to Harijan ghettos in towns in towns and villages. The Scheduled Castes also suffer from malnutrition and ill health. They discussed that through the public policy provisions responsible for the creation of ameliorative programmes for the scheduled castes upliftment.

Nalini Pandit (1973) "change among India's Harijans" Economic and Political Weekly. This book makes an attempt to understand and analyze the nature of change that has taken place among the scheduled Castes of Maharashtra. Occupation, education and sanskritisation are taken as significant variables for analyzing scheduled caste's upward mobility. That has occurred in the life-cycle ceremonies, rituals performed, and belief and belief held. A Hundred families from each of the three major castes Mahars, Mangs and Chambhars were sampled and interviewed. In this book it focuses attention on the fact that the various groups of scheduled castes show a differential degree of development and differential capacity to utilize the welfare schemes. Scheduled caste will not be had unless their position is compared with some castes similar to them in economic situation but not suffering from the stigma of untouchability.

Shyam Lal (1973) in his book "The Bhangis" This study shows that the Bhangis occupy an isolated position in the ceremonial life of Jodhpur (Rajasthan). According to the social hierarchy among both higher and lower castes in India the Bhangis occupy the lowest of position. They follow the customs and rituals of the members of the higher castes. As traditional workers for all higher castes, the Bhangis receive food and other domestic things at important festivals. Their traditional work is sweeping removing refuse in the city. For this purpose the city has been divided among different Bhangi families. Each family has been serving a certain number of houses (Jajman families) from generation to generation. The non-traditional occupation by the Bhangis has helped to improve steadily the economic position for them with in Jodhpur. Although there is temporary mobility of the Bhangis from this city to other places over the last two generations, only a countable number of Bhangis from Jodhpur are known to have settled permanently in other places.



G.W. Briggs (1975) in his book "The Chamars" This study shows that the misfortune in terms of social roadblocks before the members of the Chamars community is even now mostly insurmountable. There are certain hereditary rights which are the privilege of a certain Chamar families in each village. These rights, called *jajman* or *gaukama*, are carefully guarded. In return for these perquisites the Chamar gives regular services to the landlords. The Chamar's perquisites as a laborer in rural districts are substantially from Morrison. When grain is threshed, the Chamar gets twenty seers at each harvest per plough in consideration for repairing the well-water bags, for providing leather, straps and whips, and for helping to clean the grain. The Chamar furnishes not only the shoes made according to country patterns, but also, and in rapidly increasing quantities, shoes and boots made on English models. He is also a dealer in hides. The practice of paying the Chamar in kind is being discontinued in certain parts of the country. This is due to changing economic conditions. In most occupations both men and women are engaged. Chamar women, besides performing the ordinary house duties, do an immense amount of work in the field as these people begin to discover their rights before the law and as they gather courage, their position must improve. Every eighth man in the United Provinces is a Chamar. This fact illustrates both the weight of the ignorance that oppresses the land and the possibilities for social and political advancement which lie in the uplift of this depressed group.

Satish Sabarwal (1976) in his book "Mobile man limit to change in Urban Punjab" he found that the age-old belief of inherited pollution as well as inequality has considerably lost its hold from the society during the last two decades and due to some factors the Harijans proclaimed their rise in status publicly. Due to constitution, legal safeguards and their politicization has led them to a higher consciousness of their rights and a large number of Harijans have become full members of high status groups.

I.P. Desai (1976) "Untouchability in Rural Gujarat" Economic and Political Weekly. Segregation of individual castes or groups of castes in the villages was the most



obvious mark of civic privileges and disabilities. There were also restrictions in the kind of work an individual could do. Each caste was expected to consider a particular occupation as its legitimate calling. But though some argue that 'untouchability was still thoroughly alive today' over the last century or so the system of caste hierarchy, its forms and manifestations have considerable change in Gujarat, I P Desai had observed that with the process of modernization and development even in rural areas a new 'public sphere' of social interaction had emerged where the practice of untouchability was quite low. The norm of caste and untouchability had begun to be violated in the economic or occupational sphere as well. But when it came to traditional relations that included the domestic and religious life of the people, untouchability was highly practiced.

P.N. Pimpley (1976) in his book "**profile of scheduled caste students**" discussed the educational problems of the scheduled castes in Punjab States. The data related to a sample survey of the scheduled caste students as both college and school levels. The objective of the study was not to test any specific hypothesis but to gather information about their socio-economic background and value attitudes. It was found that male members of the scheduled castes have made considerable headway in the field of education but the educational progress among the female members particularly at the post middle of the female belonging to the scheduled castes in Punjab were literate. In his study female students were found to be academically oriented and well adjusted with their classmates. He found that if females were given a chance, they would show very promising results, he found that education of the parents is very important factor for promoting female education. Female education was encouraged more in families where the parents were educated.

Ghanshyam 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)

- . **Surinder S. Jodhka (2002) "Caste and Untouchability in Rural Punjab"** Economic and Political Weekly. Through this article, we found that Dalits have almost everywhere become much more assertive about their human and political rights. In the past, there would be very few among the ex-untouchables today they would regard themselves as impure or justify their low status on grounds of their misconduct in some previous life. After independent, they improve their social conditions and their social relations between themselves and the other casts group (non untouchable). Almost they have left preoccupations in which included pollution and impurity. They improved their politico-economic conditions.
- . **Prakash and Jodhaka (2002) "Caste conflict and Dalit identity in the rural Punjab: Significance of Talhan"** observe 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.

METHODOLOGY

The present study would make an attempt to analyze the socio-economic change among scheduled caste of Haryana. To understand these social phenomena, we have formulated the following objectives.

Objectives of study:- In this present study, the emphasis is on the nature of socio-economic change among scheduled castes that took place in rural Haryana after independence.

- To study the social-economic profile of respondents.
- To study the socio-economic change among scheduled caste.
- To find out the factor responsible for socio-economic change among scheduled caste.
- To find out the intra-generation change among scheduled caste.
- To find out the impact of government provisions to bring socio-economic change.

DESIGN OF RESEARCH

Research design presents an outline or brief caricature of framework of a study. Keeping in view the objectives of the study, exploratory type of research design has been employed in the study. Exploratory design would help us to the analyses basic issues involved in the study of present problem.

Method of data collection:- Interview scheduled was used for collecting primary data. Scheduled had two parts. First of the scheduled was structured and it was mainly for collecting information about the head of the household, sex, age, income, caste, type of family, education etc. The second part of the scheduled that both structured as well as unstructured questions. The information gathered regarding the socio-economic change among scheduled caste. **Field of the study.**



The present study was carried out in the village Baroli. Baroli is small village located in Jind Tehsil of Jind district. Near village Bishanpura to Baroli distance between 2.5 KM Jind to Baroli distance 12 km. Haryana with total 489 families residing. The Baroli village has population of 2637 of which 1405 are male while 1232 are female as per population Census 2011. In Baroli village population of children with age 0-6 is 319 which make up 12.10 percent of total population of village. Average sex Ratio of Baroli village is 877 which is lower than Haryana state average of 879. Child Sex Ratio for the Baroli as per census is 743 lower than Haryana average of 834. Baroli village has lower literacy rate compared to Haryana. In 2011, literacy rate of Baroli village was 73.64 percent compared to 75.55 percent of Haryana. In Baroli male literacy stands at 83.88 percent while female literacy rate was 62.23 percent. As per constitution of India and Panchyati Raj Act, Baroli village is administrated by Sarpanch (Head of the village) who is elected representative of village. Schedule Caste constitutes 24.91 percent of total population in Baroli village. The village Baroli currently doesn't have any schedule Tribe population. In Baroli village out of total population, 776 were engaged in work activates. 87.11 percent of workers describe their work as main (employment or earning more than 6 months) while 12.89 percent were involve in Marginal activity providing livelihood for less than 6 months. Of 776 workers engaged in main work, 356 were cultivators (owner or co-owner) while 77 were Agricultural laborers. This village has 1 temple, 1 Talab, for education 1 Govt. girl school, 1 Govt. high school, for health 1 pre-health center, 1 animal hospital, 1 water supply pump and 3 Chaupal. In this village Jat Dominant Caste (Duhan, Sangwan, Punia) and three Scheduled Caste (Dhanak, Chamar, Balmiki). In which Dhanak is the Dominant caste in village.

SAMPLING

For the present study stratified random sample was employed. The married women were interviewed for the present study. There were 489 household of Jat, Dhanak were 110, Chamar were 50, Balmiki were 15 and Kumhar were 15 respectively. Household was conducted as a unit of the study. Married woman of the household was selected as respondent. The size of universe was 490 household, 20 percent of household were drawn randomly by the lottery method, 98 respondents has been selected for collecting information



Changing Socio-economic Profile

In the present chapter we used the terms Socio-economic profile of the scheduled castes. There are several aspects, essentially for the study of socio-economic conditions of the scheduled castes. In broad sense we used in this term factors such as caste, age, education, income, occupation, landholding, family type etc. socio-economic conditions of a person play a significant role in finding out attitude, aspiration, and consciousness of a person about socio-economic life. Man is a product of environments in which he lives.

To find out the change in the present study various variables have been identified such as education, jajmani system, attitude of the respondents towards marriage and inter caste relations in social life, occupation and income in economic life and awareness towards govt. welfare schemes.

The following tables show socio-economic conditions of the scheduled castes.

Family Monthly Income of the Respondents.

Sr. No.	Monthly Income	No. of Respondents	Percentage
1.	Up to 5000	35	31.25
2.	5001-10000	26	23.21
3.	10001-15000	22	19.65
4.	15001-20000	14	12.50
5.	Above to 20000	15	13.39



	Total	112	100.00
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The table shows the monthly income of respondents. The Major proportion of Respondents 31.25 percent of the sample earned rupees above five thousand. 23.21 percent of the sample had monthly income between 50001-10000 Rupees, 19.65 percent had between 10001-15000 Rupees and 12.50 percent respondents of the sample 150001-20000 rupees. It was found that the respondents who had income more than twenty thousand were engaged in Govt. jobs.

Distribution of Respondents according to their Sex.

Sr. No	Sex	No. of Respondents	Percentage
1.	Male	96	85.72
2.	Female	16	14.28
	Total	112	100.00

The table shows that most of the respondents about 85.72 percent were male and 14.28 percent were female in the sample.



Distribution of the respondents according to their level of education.

Sr. No.	Level of Education	No. of Respondents	Percentage
1.	Illiterate	22	19.64
2.	Primary	34	30.36
3.	Matric	28	25.00
4.	Sr. Secondary	15	13.39
5.	UG/PG	13	11.61
	Total	112	100.00

The table shows that the educational level of the respondents. The majority of the respondents 30.36 percent attained education up to primary level, 25 percent up to matric level and 13.34 percent up to Sr. Secondary level. Similarly about 11.61 percent were found



in higher education standard. It was also observed during the field work that about 19.64 percent respondents of the sample were illiterate.

Distribution of the Respondents according to their family type.

Sr. No.	Family Type	No. of Respondents	Percentage
1.	Joint Family	10	8.93
2.	Nuclear Family	102	91.07
	Total	112	100.00

The table shows that family type among scheduled caste in rural area. The sample of 91.07 percent respondents had nuclear family and about 8.93 percent respondents were joint families. The nuclear families respondents were more than the joint families due to economic factor because total monthly income in the joint family was not sufficient for running their families.



Distribution of Respondents according to their Age.

Sr. No.	Age Group	No. of Respondents	Percentage
1.	21-30 year	30	26.79
2.	31-40 year	18	16.07
3.	41-50 year	42	37.50
4.	51 to above	22	19.64
	Total	112	100.00

The table shows that major proportion of the sample 37.50 percents Respondents were in the age group 41 to 50 year. 26.79 percent respondent of the sample was found in the age group of 21 to 30 year and 19.64 percent were above 51 year age group. A small proportion of the sample 16.07 percent reported in the age group of 31-40 year.



Distribution of Respondents according to their Caste.

Sr. No.	Caste	No. of Respondents	Percentage
1.	Dhanak	43	38.39
2.	Chamar	37	33.05
3.	Balmiki	32	28.56
	Total	112	100.00

The table shows that cast-wise distribution of the Respondent. All the Respondents were from three Castes Dhanak, Chamar, Balmiki. Out of 112 respondents 38.39 percent were from Dhanak caste, 33.05 percent were from Chamar caste and 28.56 were from Balmiki caste. The table shows that major of respondent belong to Dhanak Caste.

OCCUPATIONAL REFERENCE

S.NO	No OF OCCUPATION	NO OF RESPONDEND	PERCENTAGE
1	GOVT.JOBS	90	80.36



2	PRIVATE JOBS	22	19.64
	TOTAL	112	100

The Table shows us about the Parents attitude towards the adoption of their children occupation. Out of 112 respondents 80.36 percent respondents were in favour of government service for their children. They wanted that their children should join government service and it will be more beneficial and status improve for them. Only 19.64 percent respondent wanted that their children should adopt private jobs. These are the respondents who are doing business and legal practice. Out of these respondents one respondents told us that his son should join politics. From this table we have come to know that majority of the respondents were in favour of government service for their children. They had the feeling that in private service future was not safe.

Knowledge about Reservation Policy.

S.NO	Response	No of Respondents	Percentage
1	YES	100	89.29
2	NO	12	10.71
	TOTAL	112	100



The table shows reveals about scheduled caste respondents knowledge about reservation policy. Out of 112 respondents 89.29 percent respondents know something relevant about reservation. Though most of the respondents were educated & conscious about their future. Most of them belonged to young and middle age group. 10.71 percent respondents had no knowledge about reservation policy. These respondents were illiterate and from the old age group more than 52 years who think that they had lived their life and had very less contact with urban life. From this table we had come to know that majority of the respondents were conscious about day to day events and reservation for scheduled castes.

Respondents sending their children to school

S.NO	SCHOOL GOING	NO OF RESPONDENT	PERCENTAGE
1	HERITATION	100	8.93
2	NON-HERITATION	102	91.07
	TOTAL	112	100

The table no reveals that out of 112 respondents form the Scheduled caste only 8.93 percent respondents were not sending their children to the school. These respondents belonged to balmiki caste. They were not sending their children because in on house there was no elderly lady to look after the children in the house. So it has become difficult for the respondents eldest daughter to continue education. Other two respondents who were not sending their children to school, they told us that their children were not happy to go to school. They felt over burden. So these three respondents told us that there was no objection from the school authority regarding their children education. They had self problem due to which they were not sending their wards to school.



Size of the family of the respondents.

S.NO	SIZE OF THE FAMILY	NO OF RESPONDENTS	PERCENTAGE
1	UP TO 4 (SMALL)	30	26.78
2	5-7 (MEDIUM)	62	55.35
3	8 AND ABOVE (LARGE)	20	17.87
	TOTAL	112	100

In table shows families of the respondents had been divided into different three categories that was small, medium and large. Out of 112 respondents 26.78 percent respondents were having small size of the families of upto 4 members, (husband, wife, and two children). 55.35 percent respondents belonged to the medium size of the families in which there were 5-7 members and only 17.87 percent families belonged to large size of the families i.e. with than 8 members means that most of the respondents had come from medium and small size of the families. Those respondents who had small size of families were educated and in service. They know that small size of family is helpful to lead a better life.

Marital status of respondents.

S.NO	TYPE OF STATUS	NO OF RESPONDENTS	PERCENTAGE
1	MARRIED	96	85.72



2	UNMARRIED	16	14.28
	TOTAL	112	100

According to table no out of 112 respondents from the scheduled castes, 85.72 respondents were married and only 14.28 percent respondents unmarried. It shows that the majority of the respondents were married. These 14.28 percent respondents who were unmarried, seemed to be conscious about the consequences of early marriage in life. They had the feeling that in case they get married before completing their education, responsibility burden will increase.

Attitude towards reservation.

S.NO	ATTITUDE	NO OF RESPONDENTS	PERCENTAGE
1	POSITIVE ATTITUDE	100	89.29
2	NEGATIVE ATTITUDE	12	10.71
	TOTAL	112	100

The table no. indicates the attitude of the respondents towards reservation for scheduled castes. Out of 112 respondents, 10.71 percent respondents was having negative attitude for reservation given to scheduled castes. 89.29 percent respondents wanted that reservation should be given to them and it should continue. It shows that scheduled caste respondents were aware and wanted to avail the facilities of reservation to the maximum.



Improvement in interaction with other caste people.

S.NO	RESPONSE	NO OF RESPONDENTS	PERCENTAGE
1	YES	105	93.75
2	NO	7	6.25
	TOTAL	112	100

In table shows we had analyzed the improvement in interaction with the upper caste people after the adoption of new occupations. In which all the respondents had realized that new occupations had improved interaction of the scheduled castes with the upper castes people. Now they go freely to the houses of upper castes people. Some of the respondents had told us that upper caste people respect them because they need scheduled castes help during harvest and cutting season. If upper caste people don't behave or try to show any pressure on them then these scheduled caste people refuse to go for their work untidily.



Occupation and monthly family Income of the Respondents.

Sr. No.	Occupation	Monthly Income					Total
		Up to 5000	5001-10000	10001-15000	15001-20000	Above to 20000	
1.	Traditional	3 (75.00)	1 (25.00)	-	-	-	4 (100)
2.	Agriculture	5 (22.72)	10(45.45)	5 (22.73)	2 (9.10)	-	22 (100)
3.	Govt. Service	-	-	2 (20.00)	3 (30.00)	5 (50.00)	10 (100)
4.	Labour	23(40.36)	11 (19.29)	10 (17.54)	7 (12.28)	6 (10.53)	57 (100)
5.	Self Business	4 (21.05)	4 (21.05)	5 (26.34)	2 (10.51)	4 (21.05)	19 (100)
	Total	35(31.25)	26 (23.21)	22 (19.64)	14 (12.50)	15 (13.39)	112 (100)

The table shows that correlation between occupation and income of the respondents. That majority of respondents monthly income up to 5000 were engaged with labour work. Out of the 26 respondents monthly income 50001-10000 were engaged agriculture and labour work, out of 22 respondents 10001-15000 were engaged labour ,agriculture and self business. Out of the 14 respondents 15001 were engaged labour and govt. service. Out of the 15 respondents above to 20000 were engaged labour and govt. service and self business.



Caste wise Respondent and their view on Female education.

Sr. No.	Caste	No Use	Domestic Purpose	Demand of Time	Service	Total
1.	Dhanak	15 (34.89)	10 (23.25)	3 (6.97)	15 (34.89)	43 (100)
2.	Chamar	7 (18.91)	10 (27.05)	3 (8.10)	17 (45.94)	37 (100)
3.	Balmiki	18 (56.25)	11 (34.38)	1 (3.12)	2 (6.25)	32 (100)
	Total	40 (35.73)	31 (26.67)	7 (6.25)	34 (30.35)	112 (100)

The table show that castes and their views towards female education. In dhanak caste out of 43 respondents 34.89 percent respondents say that there is no use of female education. 23.25 percent favoured the female education for the domestic purposes, 6.97 percent respondents favoured the female education because it is the demand of time and 34.89 percent respondent favoured the female education for the services. In chamar caste out of the 37 respondents 18.91 percent respondents say that there is no use of female education. 27.05 percent favoured the female education for the domestic purpose, 8.10 percent favoured the female education because it is the demand of time and 45.94 percent respondents favoured the female education for the services. . In Balmiki caste out of the 32 respondents 56.25 percent respondents say that there is no use of female education. 34.38 percent favoured the female education for the domestic purpose, 3.12 percent favoured the female education because it is the demand of time and 30.35 percent respondents favoured the female education for the services



Caste and Family Type of the Respondents.

Sr. No.	Caste	Family Type		Total
		Joint	Nuclear	
1.	Dhanak	5 (11.63)	38 (88.37)	43 (100)
2.	Chamar	3 (8.11)	34 (91.89)	37 (100)
3.	Balmiki	2 (6.25)	30 (93.75)	32 (100)
	Total	10 (8.93)	102 (91.07)	112 (100)

The table shows that the caste and family type of the respondents out of 112 respondents among them 8.93 percent respondents belong to joint families and 91.07 percent respondents belong to nuclear families. Nuclear families were more than the joint families. In Dhanak caste 11.63 percent respondents were from the joint families and 88.37 percent respondents were from the nuclear families. In Chamar caste 8.11 percent respondents were from the joint families and 891.89 percent respondents were from the nuclear families. In Balmiki caste 6.25 percent respondents were from the joint families and 93.75 percent respondents were from the nuclear families .Nuclear families were more in Dhanak caste.



Distribution of Respondents according to their Occupation.

Sr .No	Occupation	No. of Respondents	Percentage
1.	Traditional Occupation	4	3.57
2.	Agriculture	22	19.65
3.	Govt. Service	10	8.93
4.	Labour	57	50.89
5.	Self -Business	19	16.96
	Total	112	100.00

The table show that majority of the respondents 50.89 percent were engaged in labour, 19.65 percent respondent were engaged agriculture and 16.96 percent respondent were engaged into self-business. But about 8.93 percent of the sample had join govt. service. 3.57 percent respondents were engaged as traditional occupation.



Caste and Respondents opinion towards participation in Religion functions with the Upper Caste.

Sr. No.	Caste	Response		Total
		Yes	No	
1.	Dhanak	33 (76.75)	10 (23.25)	43 (100)
2.	Chamar	30 (81.08)	7 (18.92)	37 (100)
3.	Balmiki	12 (37.50)	20 (62.50)	32 (100)
	Total	75 (66.96)	37 (33.04)	112 (100)

The table shows that the respondents participation in religious functions with upper castes. Majority 66.96 percent respondents informed that they do participate in religious functions with upper caste and 33.04 percent respondents gave negative response. In Dhanak caste 76.75 percent respondents informed that they were permitted to worship at the temples maintained by upper caste, 23.25 percent respondents told that they can participate but from a distance from Upper Caste.

Education of the Respondents and their attitude toward Jajmani System.

Sr. No.	Level of Education	Attitude towards Jajmani System		Total
		Positive	Negative	
1.	Illiterate	7 (31.81)	15 (68.19)	22 (100)



2.	Primary	12 (35.29)	22 (64.71)	34 (100)
3.	Matric	8 (28.57)	20 (71.43)	28 (100)
4.	Sr. Secondary	-	15 (100)	15 (100)
5.	UG/PG	-	13 (100)	13 (100)
	Total	27 (24.10)	85 (75.90)	112 (100)

The table shows that education and attitude of the respondents towards jajmani system. 75.90 percent respondents have negative attitude towards jajmani system. These respondents were not in favour of jajmani system, only 24.10 percent respondents have positive attitude towards jajmani system. Those respondents who have positive attitude towards jajmani's system were illiterate, primary and Matric their percent was 31.81, 35.29 and 28.57 percent respectively. Those who have passed Sr. Secondary and UG & PG were not in favour of jajmani system. Thus we can say that education is reducing of jajmani system in rural areas.



CONCLUSION

After analyzing the information which we had collected from the scheduled castes respondents we had focused mainly on the following points.

1. How the government programs for scheduled castes and other factor helped them to change their occupation from traditional to modern?
2. What is the impact on their social and economic life?
3. How education played role for the development of scheduled castes?
4. What is the impact of Government provision to bring socio-economic change in scheduled castes?

In order to ascertain the “Socio-Economic change among scheduled castes” we included the three aspects of their lives. First to study the socio-economic profile of respondents, second to study the socio-economic change among scheduled caste and thirdly to study the inter and intra caste relation among other caste group.

The present study was conducted in the Baroli village of Jind district of Haryana during 2013-2014. In present study we analyzed social background of respondents taking the demographical variables as age, caste, education, income, occupation, family type etc. The major proportion of the sample is 37.50 percent respondents were the 41 to 50 years age group. Most of respondents 91.07 percent belonged to nuclear family. The nuclear families respondent more than the joint family due to economic factor because total monthly income in the joint family was not sufficient for running their families. It is also clear that the majority of the respondents 30.36 percent attained education up to primary level. It was also observed during the field work about 19.64 percent respondents of the sample were illiterate.

It was found during the field work respondents had the main source of income was labour work. On the other hand about 19.64 percent respondents was found engaged in agriculture and self business and Government jobs. Most of the respondents 31.25 percent were from the income group that is up to 5000 and were having nuclear families. Majority of the scheduled caste had improved their living standard and they regarded reservation policy as helpful for them and especially to poor people.



The traditional occupations of the scheduled castes were polluting ,dirty and due to they were unable to interact with higher castes people. But the new occupations had become helpful for them to interact with upper castes people. Now the people belonging to upper castes do not hate them much as they used to do in the past. The evil of untouchability is losing its strength day by day. After the adoption of new occupation they had become clean and their economic conditions had also improved.

The new occupations had improved their image within the caste and also in the society. Non-traditional occupations had proved very helpful to them to improve in almost all fields. They want to adjust their children in permanent government jobs. It is pleasure to find that by the adoption of new occupations the awakening is spreading among scheduled castes for the realization of their positions in the society. Now they are making efforts to change their status and economic conditions by adopting new occupations.

Previously educational facilities were not available to the scheduled castes. They were not even allowed to take education with upper castes people. This was the most important reason that scheduled caste people were lagging behind in the field of education. But with the passage of time government take special care for this deprived section of the society and provide them with some special facilities to get education. After getting education most of the educated among the scheduled castes had joined new occupations (government or private services).

We had observed that most of the children of the respondents were going to schools and were not hesitant. Majority of the respondents wanted to provide education to their wards up to level of matric or higher education. All of them were in favour of reservation for scheduled castes though some of them did not had knowledge about the reservation. They preferred government service for their children. They informed us that reservation had helped them to get jobs and loans.

Most of the respondents from this village told us that upper castes people had no objection for them if they take water from their wells, enter their temples, enter their houses etc. They informed that they had never felt untouchability in general life and at the place of work. Most of them had told us that new occupations had improved their status within the village and society.



Majority of the scheduled castes respondents expressed their opinion that new occupations, education, economic betterment had played a role of most useful instrument for the eradication of untouchability. The upper caste people of this village were very liberal and helpful for the people of scheduled castes.

We found that in the village among scheduled castes chamars are more conscious than other scheduled caste people. They are numerically more than Dhanak and Balmiki. It was found during the field work that majority of the respondents admitted that social mobility through reservation policy and education were the main factors for promoting the scheduled castes status. We observed that major factors of social disability among scheduled caste lack of education and traditional mind set of the upper caste people in rural area. In the present study we tried to find out correlation between education and socio-economic change, that those who are educated have more knowledge about opportunities provided to scheduled castes for their upliftment. We observed that reservation education, social and economic development were main factor for promoting leadership among scheduled caste. They think that reservation policy is also very helpful for them especially at the time of getting service but even then most of the respondents had advocated the reservation should be based on the economic criteria and not on the basis of caste. Their attitude has also been changed regarding educating their children as it was observed that now a days even scheduled caste people regard education as a very important aspect of life and it is the cause that in every sphere where it is medical, teaching, or any other profession. The scheduled caste people are now occupying very important positions. Most of the scheduled caste people had affiliation with national congress party since independence. But some of chamar respondents reported that their affiliation with Bhaujan samaj party. Education and social awareness were two factors for social change.

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