**CHAPTER – I**

**EXECUTIVE SUMMARY**

India has a unique social system popularly know as “Caste System”, so the Caste system has an important place in the study of Indian society.The most ancient scriptures – the Shruti texts, or Vedas, place very little importance on the caste system, mentioning caste only rarely and in a cursory manner. A hymn from the Rigveda seems to indicate that one‟s caste is not necessarily determined by that of one‟s family. In the Vedic period, there also seems to no discrimination against the Shudars (Which later became an ensemble of the so called low-castes) on the issue of hearing the sacred words of the Vedas and fully participating in all religious rights, something which became totally banned in the later times. 1 Later scriptures such as Bhagavad Gita and Manusmriti sate that the four varnas are created by God. However, at the same time, Gita says that one‟svarna is to be understood from one‟s personal qualities and one‟s karma (work), not one‟s birth. Manusmriti, contains some laws that codified the caste system. Varna is mentioned as caste equivalent in Manusmriti. Manusmriti and some other shastras mention four varnas like Brahmin, Kshtriya, Vaishya and Shudra. The Brahmins (teachers, scholars and priests), the Kshatriyas (kings and warriors), the Vaishyas (traders, landowners and some artisan groups). Another group of untouchables excluded from the main society was called Parjanya or Antyaja.2 Avarna can be viewed as a group of castes or a social division that consists of various sub-castes called jatis.

The contradictions of socio-economic order in India remain almost the same even after 69 years of independence. Half a century is a considerable period of time for a society, state and nation to realize its mistakes and imbalances. But, even at the beginning of the 21st century neither the society nor the state in India has been able to resolve its contradictions. Despite the Constitutional commitment of the post-colonial state towards the goal of equality, liberty and justice, the age old structure of inequality has not been dismantled. Social and economic inequality still occupies the centre-stage of Indian reality. The ideals of social democracy and distributive justice, in their essence, remain elusive. On the contrary, the vast majority of the Indian population is deprived socially,economically, politically and educationally. The social opportunities, offered to the citizens by the state, are confined to the privileged sections of society.

The deprived and disadvantage groups are still exposed to the experiences of cumulative inequality. These marginalized groups have yet to experience fully the so-called fruits of modern development. There is a tremendous gap between the population of the upper castes and the Lower Castes (generally called Dalits in the recent period) who constitutes more than 16 per cent of the Indian population. The upwardly mobile other backward castes have, of course, challenged the hegemonic structure of the upper castes order and they have crystallized themselves as a major economic and political power in independent India. But, as far as the social status of Dalits is concerned, no substantial changes have taken place during the six decades of development planning. They are still rated at the underside in the socio-economic structure. It is widely acknowledged that traditional Indian society was based on Varna and Jati. This system is very ancient in origin and through the passage of time it has undergone profound changes, but caste is still a very powerful institution in our socio-economic, religious and political organization. The most disquietening and disturbing feature connected with the caste system has been the concept of Untouchability. Those who were engaged in unclean occupation were considered as polluted persons and had to go with this stigma in the prevailing reality and had to accept for themselves the status of Untouchables.

Indian society is a heterogeneous, wherein people belonging to various castes and communities reside. The people of Indian society are divided on the basis of castes. Caste system is based on Varna System where the Brahmins are at the top of the hierarchy, followed by Vysyas, Kshatriyas and Sudras. Those people who are outside the varna system are known as Avarnas or Antajas or Panchamas of Chandalas1 . They are external in the sense that they were required to stay outside the village settlement. The concept of pollution attached to them was responsible for treating or categorizing them as Scheduled Castes. There are more than 3743 castes and sub-castes in Indian Society3 . The caste system is characterized by a status hierarchy, the scheduled castes or the so-called untouchables are at the base, in fact, at the lowest of the social and ritual status. These sections had, on account of their low social and ritual status, been subjected to a variety of disabilities under the traditional caste system. All through the ages, the Scheduled Castes had suffered from social injustice and exploitation. They were denied all privileges and benefits as had been enjoyed by the upper castes. Their entries into temples of upper castes, public places, educational institutions, etc. were restricted. On account of their being on the lowest rung of the social ladder, they were forced to take up unclean and menial occupations and jobs, which yielded low incomes. They were associated with a variety of specialized traditional occupations such as scavenging, cobbling, disposal of carcass, basketry, etc. As a consequence, these castes have remained socially, economically and educationally, politically and culturally backward for several centuries .

During British period, many of the socio-political reform movements were organized to empower the weaker sections especially, scheduled castes and after independence, the Constitution emphasize social equality, that is equality irrespective of race, caste, religion or gender. Consequently, to achieve equality and social justice, reservation in education and employment was provided to the scheduled castes. Due to these efforts of the government, scheduled castes are getting education and employment in society and thereby showing development

**CHAPTER – II**

**PROBLEM STATEMENT**

**STATEMENT OF THE PROBLEM**

Due to the rigid caste system , scheduled castes are those castes which remains at the bottom of hierarchy. They have been socially discriminated and exploited by the upper castes since time immemorial (Singh, 2009). They were considered as untouchables because people of these castes were associated with impure activities such as scavenging animals , washing clothes, clean urinals and cow shed of upper castes, etc. Due to the bottom rank in the social hierarchy, they were politically, socially, economically and educationally backward. However, many steps were taken by the British government to empower the depressed classes. The constitution of India is enriched with various safeguards for them to promote their social, political, economical and educational interests. The constitution of India made a various specific provisions for them such as providing reservations to the scheduled castes and scheduled tribes in government jobs and educational institutions and encourage these people to improve socially ,politically, educationally and economically. . Despite the existence of several constitutional safeguards, the socio-economic conditions of surveyed scheduled castes in backward area of Udhampur district are still poor as they are socially discriminated and also suffering from illiteracy, poverty and low income, etc.

**SIGNIFICANCE OF THE STUDY**

Social and economic justice, security, equality of status and opportunities, assurance of the individual"s dignity are sure by the constitution of India for the entire citizen among other things. The social and economic deprivation among Scheduled Castes had been most common during pre and post-Independence. The constitution of India is enriched with several provisions for schedule caste and schedule tribes to safeguard and promote their cultural, social, educational, economic and political interests in order to bring them in mainstream of the nation. This paper addresses the socioeconomic status of the schedule caste in Kannur district of Kerala state.

**OBJECTIVES OF THE STUDY**

* To study the general status of the Scheduled Castes in India in generally and in Kerala in particular.
* To understand the socio-economic and political background of Kannurr district in terms of a profile.
* To list out the various welfare and development programmes of the Union and the State Governments relating to the Scheduled Castes.
* To discuss the socio-economic development of the Scheduled Castes in Kannur district
* To analyze the political and cultural development of Scheduled Castes in Kannur district

**HYPOTHESIS**

* The researcher has framed the following hypothesis to pursue the study and test the findings and conclusions.
* Kannur district has the considerable socio-economic and political background.
* The status of Scheduled Castes in general in India and in particular in Tamil Nadu especially in Kannur district has improved.
* There are numerous welfare and development programmes available to the Scheduled Castes.
* The socio-economic development of the people from Scheduled Castes has remarkably increased.
* The political and cultural development of the people from the Scheduled Castes is at the considerable level.

**RESEARCH METHODOLOGY**

For a clear understanding of the socio-economic and political status of Schedule Castes people, in descriptive research method is used in this study. The survey method will also be used and in relation to data interpretation; percentage analysis is adopted, with the help of statistics. The researcher mainly used the structured questionnaire for collecting the data from the field.

**Research Technique and the tool to be used**

The non-participant observation technique will be made for knowing the general level of awareness of Scheduled Castes people about the socio-economicand political development. Interview Schedule will be a research tool for the assessment castes people about socio-economic and political development.

**Sample Design**

For the assessment of general level awareness of Scheduled Castes people, 50 respondents are chosen on the basis of independent variables like age, education level, occupation, income level and the type of society to which the Scheduled Castes belong to at the time of the study.

**Sources of Data**

The study has followed both the primary data and the secondary data. The secondary data have been collected with the help of the secondary sources like books and articles. The primary data have been gathered by the primary sources such as government documents, demand notes, reports of the committees and commissions and the direct observations from the field. Above all, for the collection of the field data, a structured questionnaire has been framed to interview the 525 respondents representing Kannur District.

**REVIEW OF LITERATURE**

Actually, there are a plethora of studies relating to the Schedule Castes and Schedule Tribes and their socio-economic and political status and development in India. Since the presente study concentrates on Schedule Castes, the researcher has made an attempt to review the relavant literature especially on Schedule Caste and their socio-economic progress.

Srinivas, in his work, „Social Change in Modern India‟ (1966), has defined the process of Sanskritization: Sanskritization is the process by which a low Hindu caste, or tribal or other group, changes its customs, rituals, ideology and way of life in the direction of a high, and frequently twice born caste. The low caste takes to the conduct, customs and rituals of higher caste. By Sanskritization, a caste or a tribal community ventures to gain higher status in society. In the process of Sanskritization, a claim is made for higher status in the social structure and it is therefore a vertical movement. However, in Sanskritization, there is improvement of status only and there is no structural change.

RamashrayRoy‟s „Dalit Development and Democracy‟ (2000) is an important work on the Indian Dalits. The author examines the social, economic as well as political issues concerning the development of the Dalits. The study, therefore, has a wide canvas. It takes up aspects related to economic betterment, social upliftment and political empowerment and in that process sheds new light on several facts of Dalit life. As the author points out, the continued depressed socio-economic condition of the Dalits in India raises questions about the relationship between development and democracy.

Yagati's work „Dalit's Struggle for Identity‟ (2003) deals with the familiar story of Dalits with a new perspective. Often social scientists in general and historians in particular interpret Dalit consciousness as 'false consciousness' which undermines their radical political self assertion. This work mainly deals with Dalits' political consciousness, their struggle for identity, and the manner in which they rose from a stage of being political nonentities to a stage when they could develop their own self definition and roles within the dialectics of nationalist anti-colonial struggle. The strength of this work lies in drawing upon vernacular sources and in presenting an insider's perspective.

Bhatia‟s article „Dalit Rebellion against Untouchability in Chakwada, Rajasthan‟ (2006) presents a detailed case study of Dalit rebellion against untouchables in Chakwada, a village of Jaipur district in Rajasthan. The case study highlights the fact that, while many humiliating practices of the past have ceased, caste discriminations continue in many forms. Caste based hierarchy and powers are still at the heart of the traditional social order and determine, to a large extent, the kinds of lives that people live. Further, the polices, administration and state machinery have failed to protect the Constitutional rights of Dalits and often end up aligning with the forces that suppress them. In the eyes of the law enforcing agencies, Dalits remain unequal citizens. The Chakwada story brings out the difficulties that Dalits face in breaking traditional forms of oppression. Any attempt to challenge the traditional social order makes them vulnerable to repression and violence, and also to isolation. The article also argues that this rebellion against untouchables did not really challenge the caste system itself.

D' Souza's „Educational Inequalities among Scheduled Castes-ACase Study in Punjab‟ (1980) supports the hypothesis that inequalities have a systematic character and that when Scheduled Castes who are structurally differentiated are subjected to uniform condition of change, different castes respond differently, with the result that gulf between them widens further. Caste differences and the concentration of different Scheduled Castes in various educationally and socio-economically different regions are responsible for widening the gap. The solution suggested to tackle the issue is to improve the socio-economic conditions for the structurally disadvantaged sections. Such a suggestion in no way helps the planners to evolve any action plan. The measure of 'coefficient of equality used by the author seems to be promising techniques to analyze the increasing gap.

Pushpendra‟s article „Dalit Assertion through Electoral Politics‟ (1999) examines the data on voting behaviour of the Scheduled Castes and traces the change in party preferences of the Scheduled Castes. In order to explain why this assertion took place through elections, the author has analyzed the opinion of the Scheduled Castes about the legitimacy of the political system. A further attempt is made to find out the internal differentiation among the Scheduled Castes regarding their voting behavior

H.K. Puri's article „Scheduled Castes in Sikh Community: A Historical Perspective‟ (2003) is an understanding of the distinctive pattern of caste hierarchy in Sikhism which points to a new pattern of competing hierarchies, parallel to that of the Hindus. It calls for deeper insight into the dynamics of political power and economic relations both at the local and regional levels. Not looking closely at the ground level social reality may leave the impression that overall Sikh community represents homogeneity of castes rather than division. In the explanations rooted in the primacy of ideology or culture, on the other hand, the survival of caste is according to the learned scholar, is sometimes regarded a consequence of incomplete liberation of Sikhism from the strong hold of Brahmanism, emphasizing greater distancing of Sikhs from the Hindus.

KavithaSingh‟s has researched on „Dalit politics in India‟, (2010) the topic to understand the discrimination towards the Dalit of India, one must be knowledgeable of the caste system in India. A caste can be defined as a social class, made distinct from others by inferences in rank, profession, or wealth. The Caste System in India has been heavily influenced by the Hindu religion. It is a unique book in many ways, which might defy familiar academic classification. Its contributions came from typical men of academicians an activist. Its coverage has been comprehensive and balanced in as far as it deals with both conceptual and practical issues.

**CHAPTER – III**

**THE STUDY**

**CASTE SYSTEM**

A very peculiar type of social grouping which is found in India is the caste grouping. In India, caste largely determines the function, the status, the available opportunities as well as the handicaps for an individual. Castes even determine the different modes of domestic and social life, and cultural patterns of the people. Even land ownership exists frequently on Caste basis. Due to the hereditary nature, administrative functions have also been often divided on the basis of caste. It has fixed the psychology of the various social groups and has evolved such minutely graded levels of social distance and superior-inferior relationship. The social structure on the basis of caste looks like a gigantic hierarchical pyramid with a mean of Untouchables as it base and an small stratum of elite, the Brahmins on the top. The Hindu society is composed of hundreds of distinct self-contained caste works filed one over the other.

The prevailing conditions of the Dalits could not have bestowed on them any political bargaining power, their substantial numbers notwithstanding. The mobilization of peasants and workers in the context of the anti-imperialist, anticolonial, national liberation movement also did not recognize the distinct identity and problems of the Dalits as a category. This is not to deny the Herculean efforts to eradicate untouchability through constructive programmes enunciated by Gandhi. But as we have noted earlier, the impact of such efforts was limited. The thrust of the struggle for independence was against the British, an external enemy. But the Dalits did not perceive the British as their enemy; If anything the efforts made by the Christian missionaries to bestow human dignity on them endeared them to the British. In the consciousness of the Dalits, the enemy was essentially an internal one, particularly the upper castes who were all land-lords freedom, as such, had no meaning for them given the conditions of their existence.

At the all-India level, the political articulation of Dalit interests and identity was first initiated by the father of the Consitution of India B.R.Ambedkar, Thr first visible manifestation of this was found in his demand for separate electorates for the Scheduled Castes. Gandhi opposed it tooth and nail by undertaking a fast unto death as a protest against the vivisection of Hindu society. The controversy was settled through the Poona Pact wherein Ambedkar relented and accepted joint electorates. The Indian National Congress pledged to launch a vigorous and sustained effort to improve the condition of the Scheduled Castes. In 1937, when popular ministries came to power all over India, an official programme for the upliftment of the Dalits was inaugurated. This programme intensified after 1947 with the attainment of independence.

The Dalit political mobilization on the national scene can be traced to the late 1920s when the British government invited a series of Round Table Conference to provide political representation to the Scheduled Castes. In the Second Conference in 1931, Ambedkar was invited as the representative of the depressed classes, but he soon realized that precious little could be achieved through the official channels. Ambedkar firmly believed that unless the caste system was destroyed, the social evil of untouchability could not be removed and he realized that to achieve this objective, the Dalits should have political power. Keeping this end in view, he established in 1942 the All-India Scheduled Caste Federation (AISCF) at an All-India Depressed Class Conference in Nagpur. In 1957, the AISCF was dissolved and the Republican Party of India (RPI) was formed. Here, let us start with the concepts relating to the Scheduled Castes and their status.

Definitions of caste

Caste is a form of social stratification and every society is stratified in one way or another. The possibility of absence of any stratification in any society is almost very rare and when we talk about India, we find social stratification in the form of caste, which is based on the birth of an individual in a particular caste or sub-caste/jati. The caste system in India is considered a closed system that has layers of social stratification, which means that a person’s social status is obligated to the caste they were born into. There are limits on interaction and behaviour with people from another social status (Sekhon, 2000). The system of closed stratification makes it endogamous and is generally associated with a specific occupation. Panikkar (1955) in his study found no basis in Hindu religion for Caste System and said it is actually a product of Hindu traditional law and of the weakness of the central political authority during India’s history.

The caste system in India attributes to its rigid rank order. The hierarchical order of the caste system is built like this in which, 'Brahmans', having the highest rank, followed by 'Kshatriyas', the warriors, the 'Vaishyas', the merchants and the 'Shudras', the workers, peasants at the bottom rank and Untouchables as the ‘outcastes.’

**Nomenclatures relating to Scheduled Castes**

Depressed Classes The Untouchables of India have been known by legion of terms at different times or by different people. Therefore, the descriptions of this people have been remained as a matter of controversy. In Puranas they were called, Asprusyas, Avarnas, Chandalas, Svanpachas, Antiyajas, Jambavas, Vanishals, Antyawasi, Antya, Bhangi etc., Dr.B.R. Ambedkar says that the Untouchableswere the „broken men, of the Aryan society and hence called them as „Antyaja‟. Antyawasi‟ and Bahiya.8 In order to express this condition they are called Depressed Class People. And further the terms „suppressed‟. „Oppressed‟ and „sub-merged‟were used as substitutes foe the word „Depressed‟. To indicate them as the lowest caste in the Hindu society, they were called as „Pariah‟s, Panchamas, Harijians, Outcaste-castes, Out Castes-Hindus or Non-Caste Hindus, „Dalits, AdiDravidas and Scheduled Castes.

Untouchables

The name-„Untouchable‟ is generally applied to a person in the lowest classes of Hindus society. This term first appeared in print in 1909. The word „Untouchability‟ is a literal translation of the Hindi word „Achut‟. The Webster Dictionary describe “as a member of a large hereditary group in India having traditional Hindu belief and quality of defiling by contact the person, food drink of a member of a high caste and formerly being strictly segregated and restricted to menial works”.

The terms „Untouchability‟ and Untouchables‟ have been equated, as the amount to a degrading appellation for the people concerned. „The term reminds the fallen state of the people by a constant sting‟, says B.S.Murthy in his book “Depressed and Oppressed”.

Dr.B.R. Ambedkar used this term in the titles of various books to highlight the degrading position of the people and arouse sympathies for their political rights. The Untouchables were Hindus but they were not in the Hindu Society. And they were segregated from the Hindu society. Therefore, the appellation „Out Castes‟ „Outcaste-Hindus‟, „Excluded Castes‟, „Neglected Sections of Hindu Society‟ and „Exterior Castes” were coined to the definite relations of the Untouchables with the Caste-Hindus. The Untouchables are called „Out Castes‟ because they are outside the caste-system and therefore, they are not the members of the Hind Society. They are also called „Avarnas‟ which means not included in the Chaturvarna system‟. However, the word „Untouchables‟ has now disappeared from ordinary parlance following wide spread education and the Constitutional provisions.

**Caste system in India**

Dalits, who comprise around 17.0% of India’s total population, are victims of caste based discrimination from centuries. The caste system of India has kept them out of the social networks and assigned them demeaning, polluting and degrading jobs which are mostly manual in nature, hazardous and lethal. Actually, engagement of an individual to a certain occupation has been largely the sole criteria for deciding one's caste or sub-caste from thousands of years and still among the most distinctive factors of the caste system, especially in rural India. Traditionally, the Hindu caste system assigned them (SCs), the occupations, which are regarded as ritually impure, such as leatherwork or butchering, or removal of rubbish, animal carcasses and human waste (scavenging). Pollution and purity have been the most important characteristics of these jobs followed by manual labour. They work as labourers either in agricultural or non-agricultural activities. In rural India, they were being the suppliers of most reliable (bounded) and cheap labour for the higher caste landowners of villages. The situation is bleak, particularly in rural India, where most of the Dalits were and are landless, having no agricultural land, very limited option left for them to pursue any other occupation as lack of education and skills restricts opportunities, stigmatisation and negative stereotypes cast them as unproductive and dependent.

Change of occupation from the earlier generations has been the most difficult task for the Dalits as they were economically dependent on other castes for their livelihood and are still managing to get socially and economically independent. Social mobility (from changes in occupation) for them is something that can change the whole situation of suppression, violence, separation from the society in particular and caste discrimination in general. As occupational mobility for them has been horizontal in nature, no such significant changes in their position in the social and economic hierarchy took place from thousands of years in rural India. The separation of people and identity on the basis of caste has become one of the peculiar characteristics of rural India and its economy. The occupational view in the context of the origin of caste system in India has some similar characteristics with the traditional view when it classifies the society on the basis of profession or work done by an individual. The persons or castes engaged in better and respectable profession used to consider them superior and the persons or castes engaged in manual and dirty (polluting) profession were treated as inferior in the social setup of the day, which is continuing till date world over and India, but in India the sin of untouchability entered, which prohibited the touch of those people who do menial and dirty work.

**Ambedkar’s views on caste system of India**

Dr. Bhimrao Ramji Ambedkar, also known as Babasaheb, was born on 14 April 1891 in Mhow, near Indore and belonged to a poor Mahar (an untouchable sub-caste) family. He is also known as the chief architecture of the Indian Constitution. He was not just a legal practitioner from the profession as he always fought tooth to nail against social discrimination, the system of categorisation – Chaturvarna and wrongs associated with Hindu caste system. So he was a thinker, human rights profounder, a revolutionist and most of all a great reformer. As far as the origin of the caste system is concerned Dr. Ambedkar points out that Shudras were not a separate Varna and they were originally king, a part of Kshatriya varna in Indo-Aryan society. They were the rulers which resulted in a continuous clash between Shudra kings and Brahmans. Tyrannies and oppression of Brahmans by Shudra kings resulted in hatred towards Shudra and in course of time Brahmans successfully isolated them and degraded them socially to the lowest rank (Ambedkar, 1946).

From his real life experiences of discrimination, which started from his childhood haunted him even at school, where the untouchable students were asked to sit outside the class, as a fear of social outcry and it continued in some or the other form, not only to him; but to every Untouchable. Born as Untouchable, Ambedkar had to face the same humiliation and tribulation, which every untouchable had faced in those days and facing even today, whatever might be the degree of suppression and exploitation and by overcoming innumerable social and financial obstacles, he earned a law degree and doctorates for his research work done at Columbia University and London School of Economics. The injustices seen to others and faced by him gave a very deep impression on his mind and he must have been made up his mind to completely remove it (caste system) from India.

Certainly, the academic achievements of Dr. Ambedkar drew the attention of the British and he had been invited to testify before the Southborough Committee, which was preparing the Government of India Act 1919 to devolve greater power to the governments and to the elected provincial assemblies of British India. It was his influence, only by his academic work, which draws the attention of the British government to have his important views on voting rights of Indians as they saw a future representative of the untouchables in him. Ambedkar used this platform to raise a voice in favour of separate electorates and reservations for Dalits for proper representation of every social and religious minority in the legislative. Later in December 1925, Dr. Ambedkar had been nominated by the British rulers to the Legislative Council of the Bombay Presidency and here too, he talked about securing the rights of Indians, in particular, social and economic rights of the untouchables.

Dr. Ambedkar kept on demanding for separate electorates in Round Table conferences held by the British Government in London during 1930-1932, so that the ‘untouchables’ would vote for their own candidates and be allotted their votes separate from the Hindu majority and was in favour of reservations in the matter of the employment of the Depressed Classes in the Public Services and in the recruitment of the Police and Military.

**Scheduled Castes**

When the Round Table Conference was held at London in 1931, to discuss the future political concessions by the British in India, Ambedkar demanded a „Separate Electorate‟ for the untouchables and also made a special demand for a „Change of nomenclature‟. He proposed that the untouchables could be called as „Protestant Hindus‟ or „Non-Conformist Hindus.19 What emerged instead, when the electoral award was made and eventually incorporated into the Government of India Act of 1935, was the new official term „Scheduled Castes‟.

The Government of India Act 1935 listed all the hereditary „Untouchable Communities‟ in the different provinces in a „Special Schedule‟. An order-inCouncil issued under the Government of India Act in 1935 designated of the castes in the list as „Scheduled Castes‟.20 In the Madras Presidency; eighty six untouchable community came under the category of Scheduled Castes. The term „Scheduled castes‟ became the legal administrative term of the British government since 1935.In the cast of providing them political representation, educational and employment reservations, the terms „Scheduled castes‟ and „Scheduled tribes‟ were used and they were incorporated in the Indian Constitution in Article 366.

In the Census enumeration also these terms were recorded. The population of Madras Presidency in 1941 was 4,98,40,564 and out of this 81, 52,226 belonged to Scheduled castes.21 It is to be noted that in 1941 thepopulation was enumerated on the basis of religion such as Hindus, Muslims, Christian, Sikhs, Jains, Parsi, Buddhists and Jews. And the „Scheduled castes‟ was not included into the Hindu groups but they were enumerated as a separate entity as Scheduled castes. Article 331 of the Indian constitution empowers the President of India to notify the castes as “Scheduled castes” and “Scheduled tribes”. He has the power to include or exclude any castes from these lists. Article 335 of the power to include or exclude any castes from these lists. Article 335 of the Constitution makes provision for the reservation of services and posts to Scheduled Castes.

After the publication of the list of “Scheduled Castes” many castes which were not found in the list volunteered themselves to be included in the list because they wanted to enjoy the political privileges guaranteed in the Constitution for the Scheduled Castes. For example, The Andhra GondaMahajanaSangham, Guntur District wanted „Gonda‟ to be included in the list of the Scheduled Castes.On the other hand, a few castes protested against their newly conferred „Scheduled Castes‟ status. Say for example, The Khaiks of U.P. Considered it a „blot‟ and „Disgrace‟ on the fair name of their caste and earnestly described and desired exclusion of the caste from the Scheduled Castes as soon as possible. Hence, the, “Scheduled Castes” is appropriate only in legal and Governmental matters, otherwise for social and political purposes it is of little use”. 22 Article 366of the Indian Constitution defines the meaning of Scheduled Castes and Article 341 of the Constitution empowers the President of India to notify the names of the Scheduled Castes.

**Harijan**

According to Gandhiji, „Harijans‟ means children of God Hari! The first to use this work „Harijan‟ was NarashimaMetha a great saint who belonged to Nagar Brahmana Community. He used it praise of god Vishnu and so Gadhiji used the same for untouchables as a better mean of identifying them in the society. 23 The Congress Government recognized the, term „Harijan‟ and issued and order in 1947, stating that the government have directed that the term „Harijan‟, Should be used to denote persons belonging to the Scheduled Castes in all public records except in proceedings of statutory enactments, until the statue isamended. But the term „Harijans‟ is not found in the Constitution anywhere in the form of Amendment.

In 1938, B.R,Ambedkar‟s group in the Bombay Legislature Council protested against the use of the term „Harijans‟, for statutory purpose at the time of consideration of Bill aiming at the amendment of the Local Boards Act.P.G.Solanki, Ambedkar‟s Lieutenant told the house not to give recognition to the term. He said though “the word has been introduced by Mahatma Gandhi with the sole object of giving them a dignified name but, majority of the Scheduled Castes do not like this word. 24 B.R.Ambedkar and his followers made it clear that they would not accept the title „Harijans‟.25 Substituting the name Harijans for the Untouchables is like sweetening the poison „The Untouchability‟ said Ambedkar. M.C.Rajah raised strong objection to Gandhiji calling the depressed Classes as „Harijan‟. Rajah asserted that the “Caste concerned could very well adopt a name for themselves and that no one else had the right to give them a name.26 However, since 1938 the Depressed Classes were recorded in the Census Report as Harijans.

**Dalits**

The word „Dalit‟ is the Sanskrit form of the „broken‟ or „split‟ from ascender. Again the Depressed Classes or Scheduled Castes were called as the „Dalits‟. This was used by Dr. Ambedkar to mean the member of the Mahar Community in Maharashtra but later it was used to mean generally all the Scheduled Castes, and the Neo-Buddhists, landless laborers and those who were economically exploited. 27 The word Dalit in Marathi means „poor‟ and down trodden. „It denotes the Untouchables who are not included in the „Chaturvarna‟ system of Hindu Society. 28 On 26th January, 1950 we have abolished Untouchability as meant for deterrent punishment. Hence, according to Constitution, there are no Untouchables. We have seen above some of the nomenclatures of the Depressed Classes as the common names on the nationwide basis.

**Factors for increasing the Social Status of Scheduled Castes**

1. **Constitutional Safeguards**

The provision and safeguards for Backward Classes and especially for Scheduled Castes and Scheduled Tribes have been incorporated in the Constitution of India. The safeguards are in the field of social, economic, political, educational, and cultural services under the State for the people belonging to these communities for their development. Who constitute Scheduled Castes and how the Castes Scheduled are contained under Articles 366 (24) and 341 of the Constitution. The safeguards provided to Scheduled Castes are groped in the following broad heads:

1. Social Safeguards

2. Economic Safeguards

3. Educational and Cultural Safeguards

4. Political Safeguards

5. Service Safeguards

**Social Safeguards**

a) Articles 17, 23, 24 and 25 (2)(b)55 of the Constitution enjoins the State to provide social safeguards to Scheduled Castes. Article 17 relates to Abolition of Untouchability being practiced in society. The Parliament enacted the Protection of Civil Rights Act, 1955 and the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 to take the problem of untouchability, which is being practiced against Scheduled Castes.

b) Article 23 prohibits traffic in human beings and „begar‟ and other similar forms of forced labour and provides that any contravention of this provision shall be an offence punishable in accordance with law. Although there is no specific mentions about the Scheduled Castes in this Article but majority of the bonded labour come from Scheduled Castes. Thus, this Article has a special significance for them. The Parliament enacted Bonded Labour system (Abolition) Act, 1976 for identification, liberation and rehabilitation of bonded labourers.

c) Article 24 (2)(b) provides that Hindu religious institutions of a public character shall be opened to all classes and sections of Hindus. The term Hindu includes persons professing Sikh, Jain and Buddhist religion.

**Economic Safeguards**

a) Articles 23, 24 and 4656 form part of the economic safeguards for the Scheduled Castes and Scheduled Tribes. The provisions of Article 23 and 24 have already been discussed in earlier paragraphs.

b) Article 46 provides, “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 Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation”.

**Educational and Cultural Safeguards**

Article 15 (4)57 empowers the State to make special provisions for the advancement of any social and educationally backward classes of citizens and for Scheduled Castes. This provision has enabled the State to reserve seats for Scheduled Castes. In educational institutions in general and professional courses etc.

**Political safeguards**

a) Reservation of seats for Scheduled Castes and Scheduled Tribes in the local bodies of the State/Union Territory, Legislative Assemblies of the State and in the LokSabha are provided in the Constitution of India as follows:

b) Article 243 D58 Reservation of seats:

(1) Seats shall be reserved for (a) the Scheduled Castes; and

(b) the Scheduled Tribes in every Panchayat and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the total number of seats to be filled by direct election in that Panchayat as the population of Scheduled Castes in that Panchayat area or of the Scheduled Tribes in that Panchayat area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Panchayat. c) Article 243 T59 reservation of seats:

(1) Seats shall be reserved for the Scheduled Castes and Scheduled Tribes in every Municipality and the number of seats so reserved shall bear, as nearly as may be, the same proportion to the total number of seats to be filled by direct election in that Municipality as the population of the Scheduled Castes in the Municipal area or of the Scheduled Tribes in the Municipal area bears to the total population of that area and such seats may be allotted by rotation to different constituencies in a Municipality

Article 33060 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 a) The Scheduled Castes; b) The Scheduled Tribes except the Scheduled Tribes in the autonomous district of Assam; and c) The Scheduled Tribes in the autonomous districts of Assam.

2. The number of seats reserved in any State or Union Territory for the Scheduled Castes and Scheduled Tribes under clause (1) shall bear, as nearly as may be, the same proportion to the total number of seats allotted to the State 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.

**Service Safeguards**

Here, service means the Government services such as the All India Services, Central Services, State Services, Local Services and the Specialist Services. In fact, Service denotes the different types and levels of Civil Service which is generally for the welfare and development of the people. Service Safeguards are contained in Articles 16(4), and 335.63In the year 2001, the Parliament through Constitution (Eighty-fifth Amendment) Act, 2001 amended the provisions contained in Article 16(4). In Article 16(4) for the words: “in matters of promotion to any class” the words “in matters of promotion, with consequential seniority, to any class” has been substituted. The effect of this amendment is that the Scheduled Castes and Scheduled Tribes promoted earlier than their counter-part in general category by virtue of reservation policy shall be senior to general category in the promoted scale/post.

**SCHEDULED CASTE IN KERALA**

The Scheduled Caste in Kerala constitutes 9.1 per cent of the total population (2011 census). Their representation at the all India level is 16.60 per cent. The literacy rate of Scheduled Caste in the State is 88.70 per cent whereas at the national level it is 66.07 per cent. 7. The Scheduled Caste population in Kerala is 30.39 lakh as per 2011 census. According to the amendment to the constitution in 2006, there are 53 communities among the Scheduled Caste. The settlement pattern of Scheduled Caste in the State is entirely different from other parts in the country. Major share of the Scheduled Caste in the State live as scattered along with other people. The highest distribution of Scheduled Caste is in the Palakkad District (13.29%) followed by Thiruvananthapuram (12.27%), Kollam (10.80%), Thrissur (10.67%) and Malappuram (10.14%). These five districts accommodate 57.17 per cent of the total Scheduled Caste in the State. In Palakkad District 14.37 per cent of the total population is Scheduled Caste. In Pathanamthitta the representation is 13.74 per cent. In the districts like Idukki, Kollam, Thiruvananthapuram and Thrissur the population of Scheduled Caste is more than 10 per cent of the total population. The Vedar, Vettuvan, Nayadi, Kalladi, Arundhathirar/ Chakkiliar are the vulnerable communities among Scheduled Caste. They constitute 3.65 per cent of the SC population in the State.

While about 27.93 per cent of total population are main workers as per 2011 Census, the corresponding figure for SC population is 32.93 indicating that a moderately higher proportion of the Scheduled Caste are workers. The ratio of female workers belonging to Scheduled Caste is around one and half times higher than that of the general population. It is also noteworthy that the increase of workers among general population was marginal (2%) during 2011 compared to 2001, but relatively higher (3%) in the case of Scheduled Caste during the period. The increase in the proportion of main workers, both male and female, is not a welcome change as it is indicative of growing unemployment, underemployment and deprivation among the population.

An analysis of the available data indicates excessive dependence of Scheduled Caste on agriculture (29.9 %) as labourers for their livelihood as against only 14.18 per cent among the total population. The category of services, is the source of income for three forth of the total population, while this sector offers livelihood for two third of the Scheduled Caste population as well. This occupational pattern shows that the Scheduled Caste population is also closely following the rest of the population in terms of occupational structure.

The following are the salient features of the socio economic status of Scheduled Caste according to the survey conducted jointly by the Scheduled Caste Department and the local governments in 2011 (Scheduled Castes Habitats and Families in Kerala. SC Development Department May 2013).

1. Basic amenities like road, electricity, drinking water etc. are poor in most of the Scheduled Caste habitats.
2. One fourth of the SC population constitutes children in the age group of 6-21. They are the potential group for promotion of education.
3. Majority of the SC population (58%) is between the age group of 22-59 which provide large space for human resource development programmes.
4. About 10% of the SC population is 60 years and above. They would require palliative care and welfare programmes for hassle free living.
5. The average area of land possessed by them is 2.52 cents per person. The proportion of land less households among the scheduled Caste is higher compared to the rest of the population. Therefore the land distribution programme being undertaken in the State needs effective monitoring and special attention given to provide the landless and land poor with viable extent of land for livelihood purpose. 6
6. Majority of the Scheduled Caste houses are dilapidated, unfit for residence, having inadequate spaces and facilities, incomplete, without sanitary latrines (30%) and unelectrified (14.51%). In addition to this, there are houseless families sharing living space with others or moving as nomads. Housing may be taken up as a priority agenda of planning.
7. Majority of the employed persons are engaged in the service sector as wage labourers and in non-productive and non-profitable occupations. Their share as entrepreneurs or as owner cultivators is very low. This is the reason for the low income and poor economic status of Scheduled Caste families.
8. The level of unemployment among the educated is high. Forty nine per cent of Scheduled Caste in the age group of 15-59 is unemployed.
9. While the State is known for having attained almost full literacy level, the scheduled Caste lags behind with 11 per cent less attainment. The literacy programme for the Scheduled Caste has to be intensified.
10. The proportion of Scheduled Caste students completing higher secondary and professional education is low. This problem needs effective interventions to help their upward mobility potential.
11. Dropout among them is very high. Appropriate intervention is required to make them qualify on par with others in educational attainment.
12. Hostel accommodation and other study support facilities have to be provided to every student among them.
13. About 7 per cent of the population constitutes un wed mothers, widows and divorcees. They require destitute care programmes.

**CHAPTER IV**

**DATA ANALYSIS AND INTERPRETATION**

**TABLE NO. 4.1**

**GENDER WISE CLASSIFICATION**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Male | 30 | 60 |
| Female | 20 | 40 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**INTERPRETATION**

Table no.4.1 shows that 60% of the respondents are male. 40% of the respondents are female.

**TABLE NO. 4.2**

**AGE WISE CLASSIFICATION**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Below 30 | 20 | 40 |
| 30-50 | 25 | 50 |
| Above 50 | 5 | 10 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**INTERPRETATION**

Table no.4.2 shows that 40% of the respondents are belong to the age group of below 30 years. 50% of the respondents belonging to the age group of 30 to 50 years. 10% of the respondents are from the age group of above 50 years.

**TABLE NO. 4.3**

**EDUCATION**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Uneducated | 2 | 4 |
| Upto 10 | 8 | 16 |
| Higher secondary | 15 | 30 |
| Degree | 8 | 16 |
| PG | 7 | 14 |
| Professionals | 10 | 20 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**INTERPRETATION**

Table no.4.3 shows that 30% of the respondents completed their higher secondary. 20% of the respondents are professionals. 16% of the completed upto 10th level. another 16% completed degree. 4% of them are uneducated.

**TABLE NO. 4.4**

**PROFESSION**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Agriculture | 15 | 30 |
| Fishing | 20 | 40 |
| Private | 5 | 10 |
| Government | 3 | 6 |
| Business | 7 | 14 |
| Others | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**INTERPRETATION**

Table no.4.4 shows that 40% of the respondents are fisher mans. 30% of the respondents are agriculture workers. 14% are business man, 10% of them are private workers. 6% of them are government workers.

**TABLE NO. 4.5**

**STATUS OF RESIDENCE**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Own | 30 | 60 |
| Rent | 15 | 30 |
| Others | 5 | 10 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.1**

**STATUS OF RESIDENCE**

**INTERPRETATION**

Table no.4.5 shows that 60% of the respondents have their own house. 30% of them are living in rented house and 10% belonging to other category.

**TABLE NO. 4.6**

**NATURE OF RESIDENCE**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Thatched | 21 | 42 |
| Concrete | 24 | 48 |
| Storied House | 5 | 10 |
| Others | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.2**

**NATURE OF RESIDENCE**

**INTERPRETATION**

Table no.4.6 shows that 48% of the respondents said that their house is thatched. 42% of them have concrete house. 10% of them have storied house.

**TABLE NO. 4.7**

**YEARLY INCOME**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Upto 100000 | 7 | 14 |
| 100000-200000 | 20 | 40 |
| 200000-300000 | 15 | 30 |
| Above 300000 | 8 | 16 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.3**

**YEARLY INCOME**

**INTERPRETATION**

Table no.4.7 shows that 40% of the respondents said that their yearly income is between 100000 to 200000. 30% of the respondent's yearly income is 200000 to 300000. 16% of them are belonging to the income group of above 300000 and 14% of the respondents are belonging to the income group of upto 100000.

**TABLE NO. 4.8**

**LAND GIVER BY GOVERNMENT**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 35 | 70 |
| No | 15 | 30 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.4**

**LAND GIVER BY GOVERNMENT**

**INTERPRETATION**

Table no.4.8 shows that 70% of the respondents said that their land is given by government. 30% said disagreed with it.

**TABLE NO. 4.9**

**DO YOU READ NEWSPAPER**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 50 | 100 |
| No | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.5**

**DO YOU READ NEWSPAPER**

**INTERPRETATION**

Table no.4.9 shows that the entire respondents read newspaper.

**TABLE NO. 4.10**

**FACE ANY CASTE DISCIRMINATION**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 33 | 66 |
| No | 17 | 34 |
| Can't say | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.6**

**FACE ANY CASTE DISCIRMINATION**

**INTERPRETATION**

Table no.4.10 shows that 66% of the respondents said that they faced caste discrimination. 34% of the respondents disagreed.

**TABLE NO. 4.11**

**FACED ANY REGIONAL DISCRIMINATION**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 50 | 100 |
| No | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.7**

**FACED ANY REGIONAL DISCRIMINATION**

**INTERPRETATION**

Table no.4.11 shows that the entire respondents faced regional discrimination.

**TABLE NO. 4.12**

**DO YOU THINK CRIMES AGAINST DALITS ARE INCREASING**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Increased | 26 | 52 |
| Decreasing | 20 | 40 |
| Don't know | 4 | 8 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.8**

**DO YOU THINK CRIMES AGAINST DALITS ARE INCREASING**

**INTERPRETATION**

Table 4.12 shows that 52% of the respondents said that they think that crimes against dalits are increased. 40% thinks that crimes against dalits are decreased and 8% don't know about it.

**TABLE NO. 4.13**

**GET EQUAL TREATMENT OF OTHER CASTE PEOPLE IN THE WORK PLACE**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 35 | 70 |
| No | 8 | 16 |
| Can't say | 7 | 14 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.9**

**GET EQUAL TREATMENT OF OTHER CASTE PEOPLE IN THE WORK PLACE**

**INTERPRETATION**

Table no.4.13 shows that 70% of the respondents said that they get equal treatment of other caste people in the work place. 16% of the respondents disagreed and 14% have no opinion.

**TABLE NO. 4.14**

**UNTOUCHABILITY IS A CRIME**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 50 | 100 |
| No | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.10**

**UNTOUCHABILITY IS A CRIME**

**INTERPRETATION**

Table no.4.14 shows that the entire respondents know that untouchability is a crime.

**TABLE NO. 4.15**

**GET INSURANCE SCHEMES BY THE GOVERNMENT**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 40 | 80 |
| No | 10 | 20 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.11**

**GET INSURANCE SCHEMES BY THE GOVERNMENT**

**INTERPRETATION**

Table no.4.15 shows that 80% of the respondents agree that they get insurance schemes by the government. 20% disagreed with it.

**TABLE NO. 4.16**

**DO YOU KNOW THE RESERVATION IN EDUCATION, PUBLIC EMPLOYMENT AND POLITICAL INSTITUTIONS FOR SCHEDULED CASTES**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 50 | 100 |
| No | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.12**

**DO YOU KNOW THE RESERVATION IN EDUCATION, PUBLIC EMPLOYMENT AND POLITICAL INSTITUTIONS FOR SCHEDULED CASTES**

**INTERPRETATION**

Table no.4.16 shows that the entire respondents agreed that they know the reservation in education, public employment and political institutions for scheduled castes.

**TABLE NO. 4.17**

**DO YOU KNOW ABOUT VARIOUS LOANS AND SCHOLARSHIPS FOR DALITS**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 29 | 58 |
| No | 21 | 42 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.13**

**DO YOU KNOW ABOUT VARIOUS LOANS AND SCHOLARSHIPS FOR DALITS**

**INTERPRETATION**

Table no.4.17shows that 58% of the respondents know about various loans and scholarships for dalit. 42%disagreed.

**TABLE NO. 4.18**

**DO YOU PARTICIPATE GOVERNMENT PROGRAMMES LIKE MNGR**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 30 | 60 |
| No | 15 | 30 |
| Can't say | 5 | 10 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.14**

**DO YOU PARTICIPATE GOVERNMENT PROGRAMMES LIKE MNGR**

**INTERPRETATION**

Table no.4.18 shows that 60% of the respondents agreed that they participate government programmes like MNGR. 30% disagreed and 10% can't say anything.

**TABLE NO. 4.19**

**MEMBER OF ANY POLITICAL PARTY**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 18 | 36 |
| No | 12 | 24 |
| Can't say | 20 | 40 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.15**

**MEMBER OF ANY POLITICAL PARTY**

**INTERPRETATION**

Table no.4.19 shows that 36% of the respondents are members of the political patry. 24%of them disagreed and 40% of them cant say anything.

**TABLE NO. 4.20**

**PARTICIPATE IN GRAMASBHA MEETING**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 50 | 100 |
| No | 0 | 0 |
| Cant say | 0 | 0 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.16**

**PARTICIPATE IN GRAMASBHA MEETING**

**INTERPRETATION**

Table no.4.20 shows that the entire respondents participate in gramsabha meetings.

**TABLE NO. 4.21**

**VOTING PREFERENCE**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| National Party | 10 | 20 |
| State Party | 20 | 40 |
| Caste based party | 15 | 30 |
| Others | 5 | 10 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.17**

**VOTING PREFERENCE**

**INTERPRETATION**

Table no.4.21 shows that 40% of the respondents prefer state party. 30% of the respondents prefer caste based party. 20% prefer national party and 10% prefer other party.

**TABLE NO. 4.22**

**DO YOU VOTE IN EVERY ELECTION**

|  |  |  |
| --- | --- | --- |
| **Particulars** | **No. of respondents** | **Percentage** |
| Yes | 40 | 80 |
| No | 8 | 16 |
| Can't say | 2 | 4 |
| **Total** | **50** | **100** |

**Source: Primary Data**

**CHART NO. 4.18**

**DO YOU VOTE IN EVERY ELECTION**

**INTERPRETATION**

Table no.4.22 shows that 80% of the respondents agreed that they vote in every election. 16% not vote in every election and 4% of the respondents cant say.

**CHAPTER – V**

**FINDINGS, SUGGESTIONS AND CONCLUSION**

**5.1 FINDINGS**

* 60% of the respondents are male.
* 50% of the respondents belonging to the age group of 30 to 50 years.
* 30% of the respondents completed their higher secondary.
* 40% of the respondents are fisher mans.
* 60% of the respondents have their own house.
* 48% of the respondents said that their house is thatched.
* 40% of the respondents said that their yearly income is between 100000 to 200000.
* 70% of the respondents said that their land is given by government.
* the entire respondents read newspaper.
* 66% of the respondents said that they faced caste discrimination.
* The entire respondents faced regional discrimination.
* 52% of the respondents said that they think that crimes against dalits are increased.
* 70% of the respondents said that they get equal treatment of other caste people in the work place
* the entire respondents know that untouchability is a crime
* 80% of the respondents agree that they get insurance schemes by the government.
* the entire respondents agreed that they know the reservation in education, public employment and political institutions for scheduled castes.
* 58% of the respondents know about various loans and scholarships for dalit.
* 60% of the respondents agreed that they participate government programmes like MNGR
* 36% of the respondents are members of the political patry.
* the entire respondents participate in gramsabha meetings
* 40% of the respondents prefer state party. 30% of the respondents prefer caste based party.
* 80% of the respondents agreed that they vote in every election.

**5.2 SUGGESTIONS**

* Awareness camps may be regularly conducted to the people of Scheduled Castes in Kannur district to educate and motivate them relating to the various welfare and development programmes available to them.
* Periodical orientations may be arranged to the SC people of Kannur district to know and learn the constitutional provision such as reservation Articles
* Apart from the central and the state commissions for Scheduled Castes, permanent vigilance commissions in the district level may be set up to supervise and streamline the reservation systems.
* In order to augment cooperation of the various communities with the SC people in the villages, the district administration may give guidelines to undertake the collective festivals such as temple festivals.
* Political representatives such as MP, MLA and the authorities of the local bodies may arrange for the regular and periodical meetings with the SC people to motivate and increase their participation in different welfare and development programmes. Also, political awareness such as voting behavior may be educated to them.

**5.3 CONCLUSION**

The social and economic status of scheduled caste people improved in compression of earlier time. This is due to the education improvement and also due the reservation to the scheduled caste people in many sectors.The Socio- Economic condition of some Respondents is not good. It‟s very hard to them to provide good quality education to their children. Most of the families were depend upon agriculture, but due to some various problems the output of agro products was not good. Some respondent have Kulh facility for only source of irrigation. Majority of respondents stayed in samikucha house. Most of respondent have electricity, water connection and latrine facility. Most of family income is depended on the agriculture and daily wager. MGNREGA was the only rural employment programme in the village, which villager known. And many of them took the benefit of this scheme. Some of respondents take debt from the banks for the education purpose, health purpose and some other purpose

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**QUESTIONNAIRE**

**SOCIO ECONOMIC AND POLITICAL DEVELOPMENT OF SCHEDULED CASTES IN RURAL AREAS A STUDY WITH SPECIAL REFERENCE IN KANNUR DISTRICT**

1. Sex:

Male [ ]

Female [ ]

1. Age :

Below 30[ ]

30 – 50[ ]

Above 50[ ]

1. Education

Uneducated [ ]

Upto 10[ ]

Higher secondary [ ]

Degree [ ]

PG [ ]

Professionals [ ]

1. Profession

Agriculture [ ]

Fishing [ ]

Private [ ]

Government [ ]

Business [ ]

Others [ ]

1. Status of residence

Own[ ]

Rent[ ]

Others[ ]

1. Nature of residence

Thatched[ ]

Concrete[ ]

Storied house[ ]

Others[ ]

1. Yearly income

Upto 100000[ ]

100000 – 200000[ ]

200000 – 300000[ ]

Above 300000[ ]

1. Land giver by Government

Yes[ ]

No[ ]

1. Do you read newspapers?

Yes[ ]

No[ ]

1. Do you face any caste decrimination in our society?

Yes[ ]

No[ ]

Can’t say[ ]

1. Do you face any regional discrimination?

Yes[ ]

No[ ]

Can’t say[ ]

1. Do you think crimes against dalits are increasing?

Increasing[ ]

Decreasing[ ]

Don’t know[ ]

1. Do you get equal treatment of other caste people in the work place?

Yes[ ]

No[ ]

Can’t say[ ]

1. Do you know untouchability is a crime?

Yes[ ]

No[ ]

1. Do you get insurance schemes by the Government?

Yes[ ]

No[ ]

1. Do you know the reservation in education, public employment and political institutions for Scheduled castes?

Yes[ ]

No[ ]

1. Do you know about various loans and scholarships for Dalits?

Yes[ ]

No[ ]

1. Do you participate Government programmes like MNGR ?

Yes[ ]

No[ ]

Can’t say[ ]

1. Are you a member of any political party?

Yes[ ]

No[ ]

Can’t say[ ]

1. Do you participate in Gramasabha meetings?

Always[ ]

Occasionally[ ]

Never[ ]

1. What is your voting preference voting preference

National party[ ]

State party[ ]

Caste based party[ ]

Others[ ]

1. Do you vote in every election?

Yes[ ]

No[ ]

Can’t say[ ]