

Socio and Economic Conditions of Scheduled Castes and Scheduled Tribes in Haryana

Pooja^{1*} Dr. Ashwani Kumar²

¹ Research Scholar, Sunrise University, Alwar, Rajasthan

² Associate Professor, Sunrise University, Alwar, Rajasthan

Abstract – In the past, the Upper castes have suffered enormous socioeconomic deprivation in this segment of the Indian population. They were asked to work menial jobs for the upper castes under a contractual arrangement, for example, zajmany, to carry away dead animals' carcass, for leather tanning, farm labour etc. They were put beyond the cast-system in a different position in the same village, in deplorable living circumstances, and refused the access to services (e.g. land and water and villages) and the skills (e.g. education). After the independence, India's government has taken several special measures of welfare to enhance the country, including a complete ban on untouchability, making it a punishable act under the Constitution, an absolute ban on caste-based atrocities, the right of owners and farmers and the reservation of seats in education institutions (see parliament) The reservations, originally rendered for a period of ten years, have remained continued till date.

Key Words: Constitution, Socioeconomic, Reservations

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INTRODUCTION

One of the main topics in social science is the research on socio-economic status of scheduled castes in India. In a nation that is historically considered as a noisy faith and caste, it has often attracted undivided attention from scholars of the various fields. Other social structures such as schooling and profession have now emerged as the status determinants of society that can be decided by family and caste institutions but in evolving societies. The basis of qualifications followed by wealth and land, region, caste and occupation may also be calculated in accordance with choice. The word status is the main theme in the current issue which was built to us as associated with place mid.

The Portuguese was used, mainly, to describe an Indian social division through 'Caste' — the term originating from the Latin terms 'Cartus,' meaning clean.' This word developed in Hinduism. It can be characterised as organisation of citizens into hierarchically structured endogamic communities with food, drink and smoke prohibitions and with ritual and other rights, along with disabilities, in other cultures. parallel.

It is possible to find the roots of the caste structure in the ideals of ancient Verna. It was not specified, however, spatially, where they emerged or from which regions. However only four Verna's are used in other words. Kahatriyas, Brahman, Vaishi and

Shudra. These Verna's are increasingly split into various castes and subcastes, which are becoming representations of the higher and the lower castes that people from the higher castes continue to manipulate. In ancient times the Shudras remained culturally, socially and politically reliant on the upper castes. It was from those that, in time of need and crisis, the Shudras pursued support and assistance. Yet they were served poorly all in all. It is relegated to an inferior stage. Some are regarded as untouchables.'

Over time, they were renamed Shudras, which is the first name they were granted. In 1914-15 the term 'deprecated grades' was subsequently used for them in the report of the Inspector General of Education. They were often considered as leathers and later as the Scheduled Caste, they were stumbled down. First the British invented the name "Scheduled Castes." "The children of God," Mahatma Gandhi called them "Harijan." Yet Dr. B.R. Ambedkar protested and requested the term 'Protestant Hindu' for them. The term "Non-Conformist Hindu" was granted to them by Dr. Ambedkar. These are individuals who do not subscribe to the Hindu faith."

The word "Scheduled castes" has however been used to symbolise trodden persons involved in menial jobs such as sweeper, leatherworker etc. Scheduled castes means certain castes, races, tribes, or classes in those castes or races or tribes

which are considered to be Scheduled castes for constitutional purposes according to Article 341. Scheduled castes involve those communities which are actually in force in Scheduled castes.' They may also be described as groups of people whose living status is comparatively poor and backwards, socially, economically and politically oppressed.

The Scheduled Castes have for centuries remained marginalised and depressed throughout the land. In the name of intouchability, they have endured a lot of injustice in the hands of the ruling part of society (the name is called the product of the Aryan invasion of India). The Scheduled Castes made no change in their socioeconomic upliftment only after India became independent. The geographical distribution and examination of Scheduled Castes therefore includes an important research on various levels in relation to their social and economic parameters.

The majority of studies were carried out on Scheduled Castes and various socio-economic criteria, which were contributed by different scholars from different regions. Spatio-temporal analysis of the root and development of castes at worldwide, national and regional levels. The bulk of the literature was reviewed and analysed. Also, sociologists, psychologists, demographers, anthropologists, and ethnographers investigated the Scheduled Castes' existence, composition, function, and socio-economic status. Different researchers have also examined the caste, class and power as an important part of society in a broad range of ways in the region, State, city, block and the village. There have been detailed inquiries into the evolving existence of caste and social structure. At the same period, for geographers and others in General, the various practices of the different caste community were also a main study subject. However, Scheduled Castes' socio-economic status has become a study subject for geographers, demographers, economists, sociologists and history experts around the world.

SOCIO-ECONOMIC CONDITIONS OF SCHEDULED CASTES IN HARYANA

In the development circles since independence, unfairness in India has been the subject of controversy. This debate on Indian inequality can be divided into two forms based either on "vertical inequalities," or on "horizontal inequality" between classes, which is essentially inequalities between communities such as caste-based societies, faith, sex, etc This debate on Indian inequality can be divided into two styles of debate. The emphasis is mainly on inequality within caste groups i.e. between planned groups and non-programmed groups, in horizontal inequalities. It is well established that representatives of planned castes and planned persons endured extreme prejudice. As for the programmed castes social exclusion and after the historical period, physical exclusion for planned

tribales. The study's region is restricted to the state of Haryana. In the Indian Union, there are 29 counties, one of which is Haryana. In northern India it dropped. It is situated south of Rajasthan, west of Uttar Pradesh and west of Delhi. Chandigarh, which is also the province of Punjab, is the capital of Haryana. On 1 November 1966, as a consequence of the reorganisation of the former Punjab province, Haryana state came into being. It was built on the model of other States in India as a linguistic state (Ranga, 1994). Of these 51,13615 citizens (20.17%) belonged to a caste schedule, 2,53,53,081 were population-based in Haryana. The planned population of caste in Haryana accounted for 2.5% of the overall planned population of caste in the world. 37 castes notified by the Local Castes and the Scheduled Tribal Order Act of 1976 (Amendment) This scheduled population is contributed by (Census of India, 2011). This study explores the socio-economic circumstances of the projected castes, such as population size, sexuality, literacy ranking, unemployment, poverty, and MGNREGS involvement in Haryana. The proportion of caste community scheduled in 1971 was 18.89%, and in 1991 was 19.75% and in Haryana was 20.17% in 2011. Results show that over the course of the time Haryana has gradually increased the contribution of the projected caste community to its overall population. Around a fifth of Haryana's population is a projected caste population, but these oppressed citizens are living low on a number of socio-economic and political grounds, which need the attention of policymakers. Table 1 offers statistics on the size of the community of multiple social classes. During the 1971-81 decade, the percentage growth in the scheduled caste population rose to 32.0% in 1981- 1991, but in 1991-2001 that figure decreased dramatically to 25.8% and in the 2001-2011 decade it increased to 25.0%. Thus the study indicates that the decadal rate of growth in the projected caste population has deteriorated dramatically over the last couple of decades, owing to different factors such as rising literacy, familial preparation understanding, etc.

For a broad variety of socio-economic and political factors the socio-economic circumstances of regular castes range from one district to another. This essay addresses the socio-economic conditions of planned castes throughout Haryana districts. There are 21 areas of Haryana and due to land and culture disparity, some of those areas are developed and some without necessary infrastructures even some districts. Table 3.1 reveals the district wise share of the population of Haryana's scheduled castes. According to 2011 census, the Haryana State population totalling 2.53.51,462 was 20.37847 (79.82%) non-planned castes and 5113615 (20,17%) were planned castes. For planned castes, Fatehabad was preceded by Sir (29.91%) and Ambala (26.25%) with the highest share of the planned cast population (30.20%), while Mewat (6.90%) and

Faridabad (12.36%) with Gurgaon were in the lowest proportion of the planned caste population (13.07 percent). It is understood that the bulk of scheduled castes reside in rural areas. Fatehabad and Sirsa districts are very retrospective and the phase of urbanization was very sluggish. The districts of Gurgaon and Faridabad, on the other hand, fall under the national capital city and are heavily urbanized and developed regions of Haryana, although they have less planned caste living than other districts. The lowest percentage of the programmed caste population in Mewat is determined due to a substantial percentage of the Muslim community living in Mewat, as only Hindus, Sikhs and Buddhists are recorded in India. 79.29 per cent of Muslims stayed in the district of Mewat according to the 2011 census.

SOCIO-ECONOMIC AND HUMAN DEVELOPMENT PROFILE OF SCHEDULED TRIBES IN INDIA

India is an enormous nation in which many communities reside. In many facets of life, several of these cultures have been backward. From the start of the planning period, it has been one of the major goals of state policy, making society more equitable in terms of both the economic and the social dimensions. In order to elevate the social and economic conditions of groups, such as Scheduled Castes and Scheduled Tribes, who had stayed historically backward owing to historical factors, the central government and state governments and the planners have devised and enforced numerous policies. The influence of these initiatives has occasionally been evaluated by universities and individual academics. Much of the studies carried out to date was focused either on secondary data from the NSS census or on other sources or on the position of the primary data. These analyses span numerous times and regions addressing limited developmental facets. Therefore the findings over time or space are not equivalent. Consequently, the findings of these experiments are of little benefit. So far, few systematic research have been conducted focused on primary data gathered to determine the social and economic circumstances of the SCs and STs. Comprehensive statistics on different planning aspects broken down into demographic categories such as SCs and STs are rare. The National Council of Applied Economic Research (NCAER) has carried out a national sample analysis (HDI survey) of around 33 000 rural households to generate data on different aspects of growth, in its efforts to compile Human Development Profiles from India and its States. In 16 big states of homes being the ultimate sampling devices, sampling was conducted separately. The SC and ST houses also developed different layers in the nature of the study. These details may be extracted from appropriate estimates of different construction parameters for SCs and STs. The present study attempts an analysis of the household level data collected by the NCAER in its

HDI survey from a sample of 33 230 rural households – 7943 belonging to SCs, 4220 belonging to STs, to assess their level of development, both in absolute terms and relative to that of the total population.

DEFINITION OF SCHEDULED CASTES AND SCHEDULED TRIBES UNDER THE CONSTITUTION

Castes are an ethnic, semanticized or rigid minority, and are not a diligent guide. They belong to the Hindu society. They are dismayed divisions of the Hindus, who have been grappling with social impediments for a long time and thus need extraordinary protection and assistance to boost their social.

Under Article 366(24) and (25) of the Indian Constitution, the Scheduled Castes and Scheduled Tribes were clearly characterised. Scheduled castes as laid down in Article 366(24) of the Constitution:

"Scheduled Castes" applies, by way of the motivations behind the constitution, to those castes, races or tribes or parties among those castes, races or tribes which are considered under Article 34 1 to be Scheduled castes. The foregoing refers under Article 34 1 of the Constitution:

- (1) The President may by open advice, decide a caste, race, or tribe or portions of or classes within castes, races, or tribes, which for the purposes of this Constitution shall be regarded as Scheduled Castes, comparable to that State or domain of the Nation, for any State [or Union Territory] and where it is State, by open notice, by conference of the government thereof.
- (2) Parliament may recollect or prevent, by statute, the rundown of any caste, race, or clan or portion of or community within any caste, race, or clan as specified in a notice provided under clause (1), however spare as previously mentioned a notice gave under the said statement will not be differed by any resulting notice.

The 'Scheduled Tribes' otherwise called natives are those regressive segments of the Indian populace who actually notice their ancestral ways, their own unconventional traditions and social standards. The ancestral individuals have stayed in reverse due to the way that they live in unavailable woodlands and sloping locales and have hence been cut off from the principle flows of public life.

Also Article 366 (25) gives Scheduled Tribes as:

"Scheduled Tribes" signifies such tribes or ancestral networks or parts of or groups inside

such tribes networks as are regarded under Article 342 to be Scheduled Tribes for the reasons for this Constitution.

Article 342 of Constitution depicts Scheduled Tribes as:

- (1) The President may regarding any State or Union Territory, and where it is a State, after discussion with the Governor thusly, by open notice, determine the tribes or ancestral networks or parts of or groups inside tribes or ancestral networks which will for the motivations behind this constitution be considered to be Scheduled Tribes comparable to that State or Union Territory, by and large.
- (2) Parliament can by statute, recall the rundown of Scheduled Tribes or ban this in the conditional warning provided (1) any network of clans, assemblies, or sections of or again communities within a clan or ancestral network except the spare as previously stated shall not be separated by any other correspondence under this declaration.

In short, the constitution does not define who the citizens of planned castes and planned tribes are. The President can participate in the planning of the highest level of these castes and tribes, in Article 34 1 and 342. Parliament should be allowed by law to introduce or ban some sort of official notification of any caste, race or clan. None are provided the capacity to alter or fluctuate the official request to either the Government or any other authorities or courts or council.

CONSTITUTIONAL PROVISIONS PROVIDING PROTECTION TO SCHEDULED CASTES AND SCHEDULED TRIBES

The old Hindu society was administered by Shastras. The Shastras classified the socio-strict set of accepted rules for the Hindus. The code propounded by Shastrakaras was incomplete. It gave exceptional rights and advantages to Brahmins and other people who has a place with the dwija varnas while the more fragile segments of society, the untouchables, the Shudras and the ladies endured various types of handicaps. All things considered every one of them were doled out low-status and were occupied with non-worthwhile occupations. After autonomy every one of these handicaps were done away by the Constitution of free India.

The antiquated and archaic culture was progressively coordinated on the guideline of reviewed disparity. Disparity and social equity don't go connected at the hip to a huge degree. Henceforth, insofar as disparity in social and financial

life proceeds with social equity will stay a far off dream. At the end of the day, a simply request can be set up just when the chain of command dependent on reviewed disparity is completely dismissed. Remembering this, the Constitution embraced equalitarianism as a fundamental guideline for rebuilding customary systems.

Following the accomplishment of autonomy, the Government of free India started purposeful endeavors for improvement and financial development of more vulnerable segments (Scheduled Castes, Scheduled Tribes and Backward Classes) of society.

The current part makes an endeavor to investigate the Constitutional arrangements concerning social equity and improvement of more fragile segments (Scheduled Castes and Scheduled Tribes). India's autonomy on 15 August 1947 got a political upheaval India. It was should have been trailed by the start of a social insurgency. It is the social upheaval which can extend the setting of opportunity for the overflowing million of India. The preface, other than announcing India a "sovereign socialist common majority rule republic" additionally sets out the essential destinations of the Constitution, in particular to make sure about to all residents equity, social, monetary and political, freedom of thought, articulation, conviction, confidence and love, fairness of status and opportunity and brotherhood guaranteeing the poise of the individual and the solidarity and the uprightness of the country.

CONCLUSION

In order to minimise the inter-district inequalities in Haryana's socio-economic conditions, the focus should be put on increasing the socio-economic conditions of the expected caste families in Sirsa, Fatehabad, Kaithal, Jind, Hisar and the Bhiwani Districts. The research findings revealed that the maximum percentage of analphabets in scheduled castes in Haryana is found compared to the most widely used in Haryana due to low levels of wages, irregular sources of income, ignored castes in almost every district, according to steps that could improve the socio economic conditions of scheduled castes in Haryana Based on the results of this report. According to the 2011 census, nearly 33% of the projected population was analphabets. The dropout rates in higher education are higher in Haryana's expected castes. The number of students from the projected caste groups decreases with the level of training increasing and their share of technical / vocational education is very limited. Their attendance in primary level was acceptable but their success was worst in higher education. The key reason behind low involvement was their parents' hardship and economic hardships, which compelled them to participate in domestic or lucrative jobs in their children's forces.

The key indicators for the school backwardness of the caste households are the failure to compensate for education costs and the disability in relation to essential physical needs.

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Corresponding Author

Pooja*

Research Scholar, Sunrise University, Alwar, Rajasthan