

A Study on the Scheduled Castes and Scheduled Tribes in Haryana

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Abstract – India is the home to over 2,000,000 people, who now prefer to be called "Dalits (oppressed), but are officially known as scheduled castes. In 2011, its 201.4 million population was larger than the total population of Brazil, the fifth most populous country in the world (199 million in 2012). This or that sub-caste of the programmed castes belongs to somewhere any sixth individual in India. They not only have a rather big population but still are increasing increasingly. 51.3 million Specified caste population rose to 201.4 million in 2011 and the average compound growth trend for India over the same era was 2.3 percent against 2.0 percent.

Key Words: Scheduled Castes, Scheduled Tribes, Constitutional Provisions

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INTRODUCTION

Most likely the most seasoned enduring social request on the planet is the Indian caste system. Caste includes a powerful social network chain of command dependent on the uprightness of ceremonies. A man is known as a caste part in which the person was conceived and is consistently in the caste till the very end, while their particular positioning may vary across locales and over the long run. Comparable to four head varnas or significant caste classifications, conventional grant has portrayed this system of over 2,000 years. The Brahmins (ministers and instructors), Kshatriyas (rulers and troopers), Vaisyas (brokers and merchants) and Shudras (working and expert) are among the objectives. A fifth classification is rejected from the Varna system and is comprised of Scheduled Castes (SC), and regularly has been allotted ceremonially contaminating assignments which are in touchable and deserving of being remembered for the customary system of Varna. Inside this caste various leveled structure, as well, the scheduled tribes (STs). [1]

In India there are legitimate groups of individuals assigned as Scheduled Caste (SCs) and Scheduled Tribes (STs). The words are utilized in the Indian Constitution, with the classes in some gathering. We got known as the Depressed Groups during the vast majority of the Colonial occupation in the Indian subcontinent.

The Scheduled Castes are frequently alluded to in contemporary writing as Dalit, which infers that B has been promoted and "split/scattered" in Sanskrit. The

financial analyst, Reformer, individual from the Indian Constitution, and head of Dalit during the freedom battle, R. Ambedkar (1891–1956), is himself a Dalit. "Dalit" was supported by Ambedkar to that of "Harijan" (or righteous man) by Gandhi. In September 2018, the public authority "delivered a notification to all private satellite stations asking them not to utilize the Dalit" classification. Notwithstanding, "right groups and scholarly people have restricted any move in mainstream use from 'Dalit'."

The extended castes and scheduled ancestral zones comprise around 16.6% and 8.6% of the Indian populace, individually (as per the evaluation of 2011). In the main addition to the 1950 Constitution, 1108 castes are recorded across 28 unique nations and 744 tribes in 22 distinct countries are recorded in the principal add-on in the 1950 Constitutional Order. In its first cycle, the Constitution Order makes reference to 744 tribes.

The Scheduled Castes and Scheduled Tribes have been given portion status since India got free, guaranteeing parliamentary portrayal. The Constitution sets down the possibility that SCs and STs experience certifiable separation.[2]

CONSTITUTIONAL PROVISIONS FOR SCHEDULED CASTES EMPOWERMENT

India's government policy on minorities in social strategy known all around as the Reservation Policy, is established by the provisions of the 1950 Constitution of India, but its beginning at the

national level goes back to the mid-1930s. The two important characteristics of the constitutional arrangement that should be recognised for the expectation of this work are the Non-segregation and Equal Opportunity Rule and the Constitutional arrangements allow the State to find a way to guarantee equivalent opportunity. Article (16) provides for uniformity of opportunity for all residents in matters relating to arrangements or business and to the employment of any office within the State. It boycotts separation on grounds of caste, religion, race, heritage, sex, home, and place of birth, or any of them, particularly in any business or arrangement with any office under the state. In reality, Article (17) cancelled and revokes the basis of distance that blessed the separation and expulsion of the untouchables of the past. The Article states that untouchability is abrogated and that its training is taboo in any structure.[3]

RESERVATION POLICY FOR SCHEDULED CASTES EMPOWERMENT – EDUCATION, EMPLOYMENT, AND LEGISLATURE

The Indian Govt's approach towards the Scheduled Castes/Scheduled Tribes populace has basically been molded by the arrangements in its Constitution which at last ensures fairness under the watchful eye of the law, and approves the State to make extraordinary arrangements to update the financial and instructive interests of the Scheduled Castes/Scheduled Tribes and to take into consideration lawful and other protection from separation in different circles.

The Government has applied a triple plan which incorporates:

- (a) Policy as casual governmental policy regarding minorities in society for private area (in particular private industry and horticulture, in which in excess of the vast majority of the Scheduled Castes/Scheduled Tribes laborers are involved) as a component of a general enabling or formative measure
- (b) Legal shields against separation, and rejection. or on the other hand
- (c) Proactive advance as "reservation strategy" for state circle and state upheld circle,

"Hostile to prejudicial measures incorporate demonstration of Anti-unapproachability demonstration of 1955 renamed as assurance of Civil Rights Act in 1979 and SC/ST Prevention of Atrocities Act, 1989. Under the principal Act, exercise of segregation and unapproachability in administrations and public spots is treated as infringement. The second Act gives lawful security to Scheduled Castes/Scheduled tribes against outrages and viciousness by the upper castes. Booking for both Scheduled Castes/Scheduled tribes in government instructive foundations, administrations and ideological groups like assembly additionally falls under enemy of oppressive, yet supportive of dynamic

methodology. These supportive of dynamic measures have been utilized to guarantee relative investment of the Scheduled Castes/Scheduled tribes" in different public spaces.

DEVELOPMENT OF RESERVATION POLICY IN THE PRE INDEPENDENCE PERIOD

As indicated by the Rig Veda, Hindu society is separated into four varnas or classes. Brahmins come at the highest point of the Varna pecking order followed by the Kshatriya or heroes. The third position goes to the vaisyas or dealers. The shudras are at the most minimal position of this stepping stool and they should serve the three higher groups. The untouchables are totally barred from this system. Jati or caste is a subsequent factor deciding position in the Hindu social order. The occupation generally decides one's Jati. Varna system is generally pervasive across India in a broad way, yet jatis are more exact and locale explicit and castes are partitioned further into sub-castes and sub-sub castes. This is likewise the situation among untouchables.

As in the Hindu holy scriptures, Jatis are deemed 'twice-conceived' in the three most extraordinary varnas – brahmines, vaisyas and shatriyas, as they are allowed to take advantage of Hindu facilities and are considered 'more disadvantaged' than shudras and untouchable 'contaminants.' This concept of pollution versus goodness determines if people from separate castes cooperate. In the event that an unapproachable contacts an upper caste Hindu, he is accepted to have been debased. [4]

In Southern India, where caste biases have been eager, the very appearance of a distant before an upper caste Hindu was considered dirtying or contaminating. Untouchables were appointed 'sullied' undertakings, for example, discarding human waste and dead creatures. Until the nineteenth century the state of the untouchables was despicable. They were not permitted to enter sanctuaries, draw water from upper caste wells and were likewise suspended from every single social cooperation. These conditions were carefully implemented and the untouchables who tried to abuse these standards were seriously rebuffed and some were even murdered. The start of changes in the nineteenth century facilitated the circumstance somewhat. Despite the fact that such things are intrinsically disallowed and extreme punishments are granted for rehearsing them, plan castes and Scheduled Tribes keep on being evaded even today in rustic regions of India. [5]

Western media as often as possible covers cast-driven maltreatments and accordingly the picture of India at the Global level gets contaminated. In one of his books, an American market analyst referred to a 1978 case where the ears of an unapproachable young lady were cleaved off for drawing water from a higher-caste well. In Rajasthan lately, Dalit

understudies at an administration school were rebuffed on the grounds that they needed to drink water from a pitcher implied for upper-caste understudies. Another alarming example is that a Dalit in Punjab was killed by a princely Hindu youth. His blame was that his canine had run into a Hindu sanctuary.

MOVEMENT FOR RESERVATION

Persuaded by reports of disturbance against separation practiced against Indians in South Africa, British and different pioneers found a way to diminish segregation. In this way, during the 1880s, British officials found a way to profit the discouraged classes, for example, plan of grants, extraordinary schools and different projects. Forward-looking Maharajas (rulers) in local states like Kolhapur, Baroda and Travancore, which were not straightforwardly administered by British organization, likewise took comparable activities. Ambedkar, hailing from the Mahar caste of Maharashtra, which had a long relationship with the British-drove Indian Army, was the recipient of such tasks. Taking into account that his dad and granddad had served in the military, Ambedkar was permitted to go to government essential and auxiliary schools. The Maharaja of Baroda helped him join the college in New York, from where he acquired the Ph.D. in financial matters and later he learned at London University where he made sure about a D.Sc. also, access to the bar from Gray's Inn. In 1858, the public authority of Bombay.[6]

Administration, the present Maharashtra, being a section thereof, proclaimed that all administration run schools will be available to all classes of its subjects, without separation.

A press note in 1915 uncovered that this strategy was not being appropriately actualized, referring to the model that one Mahar kid was denied from entering the homeroom and was made to sit in the Verandah. The Bombay government adhered to its position, disproving such charges. In 1923, the public authority declared a goal that guide would be cut off if segregation was drilled against any gathering of residents. Social orders have been wrestling with the issue of segregation practiced on grounds of race, religion, language or public root for long. Religion, after some time, has been a regular issue, with proceeding with strains in Bosnia and in Northern Ireland these are two later and still uncertain models. Race-based separation in the United States has a long history starting with the discharges of Native Americans by European pilgrims who needed to snatch land and other normal assets and import the African captives to work the land. While, the designers of the United State (U.S.) Constitution covered up subjugation in 1787, it was at that point an ethical issue upsetting public pioneers, including some Southern slave proprietors like Jefferson and Washington. On his last political mission, the maturing Benjamin Franklin urged the principal new Congress to cancel subjugation by assembling a campaign against it.[7]

PROVISIONS OF COMMUNAL AWARD

The subject of reservation likewise came up at round table meetings and arrangements for reservation were made in the Communal Award of 1935 however Mahatma Gandhi had contradicted it. Seats were held in the assembly for Mohammedans, Sikhs, Marathas, Europeans, Parsis, Anglo-Indians, and Christians.

Undoubtedly, the accompanying arrangement was made: if the voting public is an overall one, the individuals from the discouraged classes who are qualified to cast a ballot will project their votes. Yet, aside from this, some uncommon electorates were announced wherein just the discouraged class individuals were qualified for vote. [8]

Any part casting a ballot in quite a unique body electorate will likewise reserve the option to cast a ballot in an overall voting demographic. Extraordinary electorates were proposed to be made in those chose territories which were overwhelmed by discouraged classes and besides in madras they ought not cover the whole territory of the area. These unique arrangements of the Communal Award were supportive of the most denied and impeded areas of the society, Mahatma Gandhi felt, the collective Award presented a threat to Hinduism to stay away from the separation of Hindus, Gandhi took steps to continue on a quick unto demise. A tradeoff between the Hindu chiefs and the heads of the depressed classes was endorsed to spare the life of Mahatma Gandhi. This arrangement came to be known as Poona agreement and it included the accompanying arrangements: [9]

Out of the overall voting demographic seats in the common governing body, a few seats will be saved for the discouraged classes. The table given underneath portrays the quantity of held seats.

CONSTITUTIONAL PROVISIONS

Article 46 contains the arrangement with respect to the interests of the more fragile areas of society. As indicated by this segment; the state will deal with the schooling and financial advantages of the more fragile segments of general society, and, in particular of the SCs also, the STs, will shield them from social unreasonableness and all types of misuse. That individual will be an individual from the scheduled castes and Scheduled Tribes who has a place with such castes, races or tribes or parts of or groups in such cases, races or tribes as are considered under Article (341) to be scheduled for the expectations of this constitution. 'Scheduled Tribes' methods such tribes or ancestral networks for parts or groups inside such ancestral networks as are regarded under article (342) to be the STs for the reasons for the constitution. Regardless, just individuals from the SCs maintaining Hinduism and

four castes among the Shikhs, Kabirpanthi, Ramdasia, Mazhbis and Sikligars were remembered for the rundown as per the arrangement made in the SCs request annexed to the constitution. In 1956 it was reached out to incorporate all scheduled castes declaring Sikhism Ambedkar grasped Buddhism, Mass transformation to Buddhism began in October 1956. The Government of India gave request proclaiming that the individuals who had grasped Buddhism were ineligible to any of the concessions acceptable to scheduled castes. In 1990 SCs pronouncing Buddhism were additionally conceded among the scheduled castes. There is no such limitation concerning individuals having a place with the scheduled tribes. Who declare that they are animists, Hindus, Christians or Budhists. Article (14) ensures fairness, the state will not deny to any individual equity under the watchful eye of the law and the equivalent insurance of the laws inside the region of India article (15) restricts oppression any resident on ground of religion, race, castes sex, spot of birth or any of them. Article 16 (1) ensures fairness of chance in open work and so forth Reservations out in the open help and instructive establishment were made to give a decent amount to the citizenry who had been denied openings before.[10] This normally outraged that segment of society who had, as it were, hoarded power. Following the appropriation of the Constitution a writ appeal was recorded in the Madras High Court testing the arrangement of Reservation under Article 16 (province of Madras v/s Champakam Dorairajan, April 1951). The case came up under the watchful eye of the Indian Supreme Court. It was held that the collective government request of the public authority of Madras fixing the extent of understudies of every network that could be confessed to state training organization was ultra vires under Article 29(2) (which expresses that no local will be denied confirmation and passage into any instructive foundation kept up by or accepting guide from the state on Grounds just of caste religion race, and language and was not spared by the arrangement of article (16) There was a ton of dissent in the southern state, because of which the constitution was corrected unexpectedly and proviso 15(4) was added. Article 15(4) advises that in clause(2) of article 29 nothing will keeps that state from making any particular arrangement for the improvement of any instructively and socially in reverse classes of locals or for the SCs and STs. The individuals who censure reservation openly benefits have challenged all requests gave by the public authority under Article 15(1) or under Article (16). Article 226 (on the authorization of crucial rights by a high court) or Article 32 (concerning moving principal rights under the watchful eye of the Supreme Court) is summoned and writ petitions are recorded under the watchful eye of the High Court. At times the public authority shows up under the watchful eye of the Supreme Court, and now and again applicants need to show up. On the off chance that they feel wronged, normally they will do as such. Legal cycle has regularly and successfully been utilized to ruin the advancement or to linger the execution of reservation orders. Numerous milestone

cases in the post free India have influenced the organization just as the interests of the SCs and STs and OBCs. In the prestigious instance of Balaji versus Mysore state in 1962, reservation orders were tested referring to the explanation that the arrangements of in reverse classes were drawn up just based on caste and that this was illegal. The Supreme Court conveyed its decision deciphering the case in an unexpected way. It was brought up that two standards rose up out of the perception for Balaji's situation in particular (1)' the caste of a gathering of occupants might be a pertinent condition in finding out their social backwardness' and (2) however caste is a significant factor to decide the social backwardness of the inhabitants, it can't be the sole or powerful test. In another milestone case, in particular, Jayashree versus province of Kerala (1976), the Supreme Court acknowledged the Kerala High Court's perception that financial backwardness has an impact in social and instructive backwardness. In the Thomas case (territory of Kerala versus N H Thomas 1976) the Supreme Court supported the caste based reservation. The Supreme Court additionally saw that the point of the Constitution is to kill caste from the issues of the state. However certain Backward Castes must be perceived and grouped for compensatory gauges so caste can be wrecked at last. Both the furious understudies having a place with the Hindu higher castes and furthermore the Supreme Court Bar affiliation tested the execution of the suggestions of The Mandal Commission.

ABOUT SCHEDULED CASTES AND SCHEDULED TRIBES

Scheduled Castes (SC) and Scheduled Tribals (ST) rate among the financial classes most minimized on the planet. The twelfth Five-Year Plan underlines the necessities of impeded residents, scheduled castes, scheduled tribes, other denied networks, minorities, other abused groups, and different areas, with an emphasis on "speedy, supported and more comprehensive turn of events." The point of that arrangement is to handle comprehensively improvement.

To create and reinforce the SCs and the STs, the Indian Government has instituted reformist enactment, projects and plans. The STs' financial advancement is the essential concentration for planning tribes and other ordinary woods tenants, 2006 (FRA) Act, the 1996 Act on Expansion of the Panchayats; Minor Forest Production Rule, 2005; and the Tribal Sub-Plan Policy. A different Chapter ensure the interests of SCs and STs is remembered for the Land Acquisition Bill, changed over into the 2012 Righthold for Justice Compensation and Transparency in Land Procurement, Rehab and Re-settlement Bill. In September 2013, the Parliament of India affirmed the restriction on work as manual foragers and their bill for restoration. It tries to dispense with the unfeeling act of manual searching

of freed manual scroungers, which are all individuals from the Scheduled Castes.

CONCLUSION

Based on the aforementioned statements, this paper seeks to examine the differences in the size, growth and distribution of SCs between districts and between castes in Haryana. Haryana had 5,1 million SCs in 2011, more than Norway's total population (5.0 million in 2012). Haryana ranked fifth in Punjab, Himachal Pradesh, West Bengal, and Uttar Pradesh with 20.2 percent SCs. The state consists of 37 SC castes. However, more than three fourths (77.2%) of the state's total SCs are subsumed in the three highest ranking SC castes, including Chamar, Balmiki and Dhanak. Two thirds (65.8%) of total SCs are made by the Chamars and Balmikis. SCs are predominantly Hindu by religion, with Hindus and Sikhs accounting for about 96.0% of them.

The population of SC in India is massive. In 2011, its population was 201 million, the fifth largest in the world, more than the population of Brazil. However, their demographic and socioeconomic characteristics differ greatly from one region to another. They prefer to be considered dalits – the self-proclaimed identity – officially known as Scheduled Castes.

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