CHAPTER I

INTRODUCTION
INTRODUCTION

1.1. Introduction.

1.2. Equality in the Constitution of India.

1.3. Life Style of Scheduled Caste and Scheduled Tribe Peoples.
   1.3.1. Concept of Harijan and Adivasi.

1.4. Constitutional Safeguards for Scheduled Castes and
    Scheduled Tribes.

1.5. Special Programmes launched for Scheduled Castes,
    Scheduled Tribes and backward Sections.
   1.5.1. Different Programmes launched by the Government
         Since Independence.

1.6. Rationale of the Study.

1.7. Statement of the Problem.

1.8. Operational Definitions of the Terms used.

1.9. Objectives of the Study.

1.10. Delimitation of the Study.

References
1.1 Introduction

India occupies a distinguished place among the countries for many of its unique features. It is the second largest populated country in the world. As a seat of one of the world’s ancient civilization it has a rich cultural heritage. At different stages of time, down the ages, various socio-economic, political and religious factors have brought into this land innumerable changes and shaped the life and living of its people. The mythology and epics reflect the societal structure at different stages in the peninsula of India. It is known for its diversity. Unlike many other countries it has cradled people of various religions and beliefs and looks upon them as equals in their practice and promotion. People of several castes and creeds co-exist in this land in a secular atmosphere. The great land mass ranging from Kashmir to Kanyakumari experiences a great deal of variations in the topology, climate, vegetation and other geographical features. Despite all such variations there exists a unity in diversity through out.

While India was at its zenith of glory in the past, several invaders invaded the land and ruled over the country at different phases of time. It was through them that foreign culture and civilization came in and got transplanted in different parts of India. The indigenous system of social Organisation had in it considerable scope of classification of people in terms of practices, belief, traditions, faith, occupations and the like. These
considerations were responsible for classification of the peoples into different groups and sub-groups. Marked differences were found among the people living in different topological regions, such as the peoples living in hills and jungles, plains, on the coast, in the temperate zones, equitarian zones etc. Such diversities and variations amongst the people led to the formation of several social groups and ultimately to the emergence of various castes and creeds.

Berreman (1981) observed that “The Indian caste system comprises a unique congruity among kin, status, rank, occupation, class, ethnicity (culture), and power, creating a powerful involute, and total system of stratification. It is a system well suited to agricultural production under an early State organisation that sharply distinguished between owners and non-owners of major productive resources” (p.26). It is found that people who belongs to high caste are intelligent and rich where as the people of low castes are deprived of their rights and facilities. With the advent of democratic system, the participation of all the people were realised important in the society.

1.2. Concept of Equality in the Constitution of India

After hundreds of years of foreign rule, present India tasted the fruit of freedom in 1947. The leaders of independent India set unto
frame a constitution for the State, to guide the governance of the State in the times to come. The makers of the constitution had a clear cut picture of the future of India which has been mentioned in the preamble of the constitution, which runs as follows:

We THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, Social, Economic and Political
LIBERTY of thought, expression, belief, faith and worship;
EQUALITY of Status and of opportunity and to promote among them all.
FRATERNITY assuring the dignity of the individual and the unity and integrity of the nation.

The most highlighting feature of the constitution is the equality and the equality of opportunity. The reason for such great emphasis on equality of opportunity was possibly grounded on the prevalence of age long deprivation, exploitation and inequalities among the
people. In the past, casteism and economic disparity had almost always privileged the upper caste and the economically well to do sections to exploit the people of lower castes and the poor. To give a full stop to such unethical practices and respect the declaration of human rights, the constitution of India promised to guarantee equality of opportunity to the deprived sections. More so, certain special provisions were made to safeguard and foster the interest of the deprived sections mainly Scheduled Castes and Scheduled Tribes.

1.3. Life Style of Scheduled Castes and Scheduled Tribes

The people of Scheduled Castes and Scheduled Tribes are popularly known as ‘Harijans’ and ‘Adivasis’. They are mostly found dwelling in places far away from the civilized society. The tribes mostly choose hills, mountains, jungles and village areas, and live by food-gathering, hunting and cultivation. The Scheduled Castes are normally found inhabiting, the outskirts of the villages and towns. They maintain a very low profile in personal and social life. Usually, they live in huts and cottages, wear very simple and scanty clothes, eat very simple and low cost food and usually remain as labourers and low paid workers almost through out life. These people are mostly found in the remote parts and rural areas of the country, usually far away from the light of civilization, usually detached from the mainstream of development.
According to Hazra (1997) “Mahatma Gandhi wrote in Harijan (April 4, 1936), India is to be found not in its few cities but in its 700,000 villages. But we, town dwellers have believed that India is to be found in its towns, and the villages were created to Minister to our needs. We have hardly paused to acquire if those poor folk get sufficient to eat and clothe themselves with and whether they have a roof to shelter themselves from sun and rain.” (p. 137)

1.3.1. Concept of Harijan and Adivasi

The Scheduled Castes are designated as ‘Harijan’ by Mahatma Gandhi whose literary meaning is ‘Son of God’. The Scheduled Tribes are known as ‘Adivasi’ referring to traditional and remote habitants, the aboriginal. These people are treated as untouchables. Goyal (1981) has rightly stated that “they were debarred from drawing water from public wells, disallowed to stay in public inns, prohibited temple entry and denied educational facilities. In some places even their shadows were supposed to be polluting, let alone their touch. The imposition of the disabilities was due to the practice of observing ceremonial purity which was generally by some scriptures”(p. 3). Some of the social reformers raised voice against such type of practices on Scheduled Castes and Scheduled Tribes. Mishra (1987) observed that “Mahatma Jyotebaphuley opened the gate for their
progress and in the latter half of the 19th century, the reformist movement like Brahma Samaj, Arya Samaj and Theosophical society followed the campaign. Subsequently the leaders of the Indian National Congress viz. Gokhale, Tilak, Lajpat Ray and above all Mahatma Gandhi and Ambedkar fought against discrimination so long practiced against the Scheduled Castes and gave great importance to the expansion of education among them" (p.1). Even if steps were taken by the reformists, the foreign rulers were not serious on that. The makers of modern India, however, duly believed, progress of the nation is possible only with the progress of all the citizens of its territory, be they habitants of hills and hillocks, coasts or plains, desert or jungles or the developed urban society. Mehta (1991) rightly stated that, “Keeping in view the gross social injustice, discrimination and disabilities suffered by the Scheduled Tribes and the inhuman suppression and economic exploitation to which they have been subjected to over the centuries, the founding father of the Indian constitution incorporated special provisions in the constitution with the object of promoting and safeguarding the social, educational and economic interests of persons belonging to Scheduled Tribes” (p.18). Since independence both the Central Government and State Governments have been making plans and programmes for the uplift of Scheduled Castes and Scheduled Tribes. But still then they are lagging behind the national mainstream. According to Bhowmick (1997) “An assessment has been made
through various evaluative studies conducted by different Research Institutes and other voluntary organisations, revealed that level of performance of any development programmes had fallen short of expectations although it has brought about a change in the outlook of Scheduled Castes and Scheduled Tribes, particularly in the field of education and agriculture" (p. ii).

1.4. Constitutional Safeguards for Scheduled Caste and Scheduled Tribe

Quite a considerable number of articles of the constitution were devoted, to protect and promote the interest of the Scheduled Castes and Scheduled Tribes. The protection of Civil Right Act, 1955 provides that the Harijans will be treated as any other Hindu and shall have no disabilities whatsoever in offering worship in public temples, in having access to and making use of shops, hotels, restaurants, places of public entertainments, hair cutting saloons and laundries. Even if steps have been taken for successful implementation of the said Act, the traditional belief and lack of proper education among Scheduled Castes have badly defeated the purpose thereof. Different articles are treated as constitutional safeguards.
1.4.1. Protective Articles for Scheduled Castes and Scheduled Tribes

Article 15(4) : Promotion of social, economic and educational interest.

Article 16(4) : Reservation in posts and services for backward classes of citizens.

Article 17 : Abolition of untouchability.

Article 19(5) : Safeguard of tribal interest in property.

Article 29 : Cultural and Educational Rights.

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

Article 244 : Administration of the Scheduled Areas and Tribal Areas.

Article 275 : Grants from the Union to Certain States.

Article 330, 332 & 334 : Seats shall be reserved for Scheduled Castes and Scheduled Tribes in the House of Peoples and in the Legislative Assembly of every State.

Article 335 : Reservation of jobs.

Article 338 : Special Officer for the Scheduled Castes and Scheduled Tribes to be appointed by the President.

Article 339(1) : Appointment of a Commission on the administration of the scheduled areas and the welfare of the Scheduled Tribes.
1.5. Special Programmes Launched for Scheduled Castes, Scheduled Tribes and backward sections

Since independence half a century has passed and considerable emphasis has been laid on these years, for the development of Scheduled Castes and Scheduled Tribes. A good number of programmes have been launched and funds spent on them. Had the programmes been truly benefiting the target group, remarkable changes would have been seen among them. It is believed that simple formulation and launching of programmes for a particular section of the society will not just deliver the good, unless the beneficiaries come forward to avail themselves of the opportunities meant for them. Further to avail the opportunity a person is required to have the knowledge of the benefits available to him and a desire to take advantage of such opportunity. In other words right kind of awareness and desire in the part of the beneficiaries are highly essential for such programmes and provision to bear fruits.

Saha (1997) observed that “people’s awareness and education that result from their participation in the regional or local community development projects help to intensify their living conditions and also contribute to the success of these projects. People can be empowered through participation. This process is essentially one of relearning which
enables the poor to assume and act role and influence their own quality of life as well as that of their community” (p. 103).

A few important programmes, launched by the Government for the uplift of Scheduled Castes and Scheduled Tribes since independence have been enlisted as follows;

1.5.1. **Different Programmes launched by the Government since independence**

<table>
<thead>
<tr>
<th>Year of commence</th>
<th>Title of programme</th>
<th>Target group</th>
<th>Special features</th>
</tr>
</thead>
<tbody>
<tr>
<td>1952</td>
<td>Community Devel­lopment Programme (CDP)</td>
<td>Villagers</td>
<td>i) to initiate the process of transformation of the socio-economic life of the villagers. ii) to secure the total development of the material and human resources of rural areas and to develop local leadership and self-governing institutions.</td>
</tr>
<tr>
<td>1953</td>
<td>National Extension Service (NES)</td>
<td>Villagers</td>
<td>-do-</td>
</tr>
<tr>
<td>1960</td>
<td>Intensive Agricult­ural District Programme (IADP)</td>
<td>Cultivators</td>
<td>to increase agricultural production through a concentration of financial technical, extension and administrative resources.</td>
</tr>
<tr>
<td>1966</td>
<td>High yielding variety programme (HYVP)</td>
<td>Cultivators</td>
<td>to increase agricultural production.</td>
</tr>
<tr>
<td>1970</td>
<td>Drought Prone Area Programme (DPAP)</td>
<td>Cultivator and Village Labour.</td>
<td>executing rural work and generating employment in the area which were chronically affected by drought and to mitigate scarcity condition in them.</td>
</tr>
<tr>
<td>Year of commence.</td>
<td>Title of programme</td>
<td>Target group</td>
<td>Special features</td>
</tr>
<tr>
<td>------------------</td>
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</tr>
<tr>
<td>1970-71</td>
<td>Marginal Farmers and Agricultural Labourers Programme (MFAL)</td>
<td>Marginal farmers and Agricultural workers</td>
<td>to assist the marginal farmers and agricultural labourers to improve their productivity and income.</td>
</tr>
<tr>
<td>1971-72</td>
<td>The small farmers Devt. Agency (SFDA)</td>
<td>Small Farmers</td>
<td>to ensure the viability of the small farmers and to make available credit to enable them to make use of the latest technology to practice intensive agriculture and diversify their activities.</td>
</tr>
<tr>
<td>1971-72</td>
<td>Crash Scheme for Rural Employment (CSRE)</td>
<td>Villagers</td>
<td>- Generation of employment labour intensive works.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Creation of durable assets like minor irrigation, land development, roads, afforestation, school building etc.</td>
</tr>
<tr>
<td>1974-75</td>
<td>Tribal Areas Development Programme and Tribal Sub-Plan (TADP &amp; TSP)</td>
<td>Scheduled Tribes</td>
<td>- Elimination of Exploitation - Speeding socio-economic development.</td>
</tr>
<tr>
<td>1977-78</td>
<td>Desert Development Programme (DDP)</td>
<td>For the people of extremely arid areas.</td>
<td>- halting the march of desert. - mitigating the adverse effects of drought in desert areas. - restoration of ecological balance in affected areas.</td>
</tr>
<tr>
<td>1979-80</td>
<td>Training of Rural Youth for self-employment (TRYSEM)</td>
<td>Rural youth</td>
<td>- providing technical skills for rural youth from the families of below poverty line.</td>
</tr>
<tr>
<td>1980</td>
<td>National Rural Employment Programme (NREP)</td>
<td>Unemployed and under employed men and women in rural areas.</td>
<td>- generation of additional gainful employment for unemployed and underemployed men and women in rural areas. - creation of durable commodity assets to strengthen rural infrastructure.</td>
</tr>
<tr>
<td>1980-85</td>
<td>Integrated Rural Devt. Programme (IRDP)</td>
<td>Poor families of rural areas.</td>
<td>- removing the poverty and unemployment in rural areas.</td>
</tr>
<tr>
<td>Year of commence.</td>
<td>Title of programme</td>
<td>Target group</td>
<td>Special features</td>
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<tr>
<td>1982</td>
<td>Development of women and children in rural areas.</td>
<td>Rural Poor women.</td>
<td>Imparting skill training to rural women.</td>
</tr>
<tr>
<td>1983</td>
<td>Rural landless Employment Guarantee Programme(RLEG) SCs&amp;STs.</td>
<td>Landless labourers, women.</td>
<td>- Improving the expanding employment opportunity for rural landless.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Creating durable assets.</td>
</tr>
<tr>
<td>1989</td>
<td>Jawahar Rozgar Yojana</td>
<td>Unemployed and under-employed men and women.</td>
<td>- Creation of sustained employment.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Creating community and Social assets.</td>
</tr>
<tr>
<td>1993-94</td>
<td>Indira Awaas Yojana Scheduled Caste and Tribes (IAY)</td>
<td>Scheduled Castes/ Scheduled Tribes and freed bonded labour.</td>
<td>- Providing houses free of cost to Scheduled Castes/ Scheduled Tribes and freed bonded labour.</td>
</tr>
</tbody>
</table>

Possibly the people of Scheduled Castes and Scheduled Tribes have not been able to benefit themselves in appropriate measure due to lack of education, awareness and aspiration. Further it is believed that lack of education is the primary cause of their ignorance and poor awareness level. Even if they have desires and aspiration, they are suppressed due to lack of education and awareness. Mishra and Mohapatra (1990) opine "It has been established by Sociologists that people should be helped according to their aspirations so as to help them, to improve their socio-economic conditions. It is not good to impose something without consulting the programme participants. It has been widely criticised by many authors about implanted
approach of development which does not arouse interest of the people. The Planning Commission has also recommended that aspiration model is probably the most effective one for the weaker sections of the society, to push them above poverty line” (p. 39).

1.6. Rationale of the Study

Since independence the Government of India have been taking different measures for the improvement of Scheduled Castes and Scheduled Tribes. In the constitution of India, provisions have been made for the equality of all the citizens of India. The Scheduled Castes and Scheduled Tribes, being otherwise treated as deprived community since last hundreds of years are still continuing as the weaker section of the society. The upper caste peoples treated them as untouchables. Hence they remained deprived of educational and social facilities. In the constitution of India protective provisions have been made under Articles 17, 19(5), 29, 46, 330, 332, 334, 335, 338, 339(1) etc. to safeguard the interest of the Scheduled Castes and Scheduled Tribes.

Most of the Scheduled Castes and Scheduled Tribes are living in the rural areas and most of them are below the poverty line. Both the Central Government and State Government are launching different programmes for the uplift of Scheduled Castes, Scheduled Tribes and
backward sections. The programmes like, TADP, NREP, RLEGP, IRDP, TRYSEM, JRY, IAY etc. were launched and crores of rupees invested in different five year plans. But after five decades of independence the expected levels of improvements are not attained by the Scheduled Castes, Scheduled Tribes community. There may be some lacuna some where for which the expected development have not found in them.

In Orissa it is found that 16.20% of the State population are Scheduled Castes and 22.21% are Scheduled Tribes.

These groups are invisibly low socio-economic standard below the level of expectation, regarding education, living condition etc. 36.78% of Scheduled Castes and 22.31% of Scheduled Tribes are literate. As most of the Scheduled Castes and Scheduled Tribes household depends upon manual labour, it is not possible to maintain a minimum standard of living.

In order to improve the living conditions, the Scheduled Castes and Scheduled Tribes people are required to know the different programmes launched by the Government for their uplift from time to time. They are to be aware of the available opportunity. Education is quite essential to create awareness among the Scheduled Castes and Scheduled Tribes people. The aspiration is also believed to be low. An illiterate
household selling labour can not aspire after better education and occupation for his children. In order to improve the socio-economic conditions of Scheduled Castes and Scheduled Tribes people, education is quite essential, which can foster the awareness and aspiration in them. However, no comprehensive study has yet been done on the population to study the education, awareness and aspiration of Scheduled Castes and Scheduled Tribes of Orissa. In view of this, present study is undertaken.

1.7. Statement of the Problem

"A STUDY OF THE AWARENESS, ASPIRATIONS AND EDUCATION AMONG THE SCHEDULED CASTE AND SCHEDULED TRIBES IN ORISSA".

1.8. Operational Definition of the Terms used

AWARENESS

Oxford advanced learner's dictionary describe 'Awareness' as "having knowledge or realisation" (p. 53). According to the Oxford English dictionary, 'Awareness' means "the state of being aware; consciousness of a situation or object, without direct attention to it or definite knowledge of its' nature" (p. 130).
In this study the term awareness is referred to "the extent to which the respondents have the knowledge and participation in the general concerns of life and living".

To be specific, awareness in the present study refers to knowledge and participation, in the various concerned of life which covers:

- Health and hygiene
- Local Administration
- Public office
- Marketing system
- Shopping
- Agriculture and farming
- Police and judiciary
- Legislature and Election system
- Institutions and Mass Media
- Environment and Population
- Education and NAEP, and,
- Government's Programme for Scheduled Caste, Scheduled Tribe and backward sections.
ASPIRATION

According to the Dictionary of education 'Aspiration' means, "the level of performance or the goal that a person (or a group) desires or hopes to reach in a specified activity" (p. 52).

According to the Encyclopaedic Dictionary and Directory of education, the concept level of aspiration refers to "the level at which a person sets certain goals and hopes to reach them. It is the standard by which a person judges his performance as good or bad" (p. 15).

According to Hurlock 'Aspiration' means "the goal the individual sets for himself in a task which has intense personal significance for him or in which his ego involved" (p. 184).

In the present study 'Aspiration' means "ambition and desires of the Scheduled Castes and Scheduled Tribes in different aspects of life i.e. education, occupation, social, political and Government's aid.

SCHEDULED CASTES

In the constitution of India, the term 'Scheduled Caste' has been mentioned under 'Article 341' that the President may with respect to
any State or Union Territory, and where it is a state after consultation with
the Governor thereof, by public notification, specify the castes, races or
which shall for the purposes of this constitution be deemed to be the
Scheduled Castes in relation to that State or Union Territory, as the case
may be. Singh, Shyama and Nanda (1991). According to the Article 366
'Scheduled Castes' means "such castes, races or tribes or parts of or
groups within such castes, races or tribes as are deemed under Article 341
to be Scheduled Castes for the purposes of this constitution; Parliament
may by law include in or exclude from the list of Scheduled Castes
specified in a notification issued under clause (1) any caste, race or tribe,
but save as aforesaid a notification issued under the said clause shall not be
198-199).

Literally 'Harijan' means "a man of God, God is a friend of the
friendless, help of the helpless, saviour of the doomed and strength of the
deposed. Truly, this has been the perception of the vast multitude of the
'untouchables' whom Gandhiji started calling Harijan out of sympathy for
In the present study Scheduled Castes refers to the people of those castes that are identified as Scheduled Castes by the constitution of India.

**SCHEDULED TRIBES**

In the constitution of India the term 'Scheduled Tribes' have been mentioned in the Article 342(1) that the President may with respect to any State or Union Territory and where it is a State, after consultation with the Governor thereof, by public notification specify the tribes or tribal communities or parts of or groups within tribal communities which shall for the purposes of this constitution be deemed to be Scheduled Tribes in relation to that or Union Territory, as the case may be.

Parliament may by law includes in or excludes from the list of Scheduled Tribes specified in a notification issued under clause (1) any tribe or tribal community or part of or group within any tribe or tribal community, but save as aforesaid a notification issued under the said clause shall not be varied by any subsequent notification.

Article 366 (25) 'Scheduled Tribes' means such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purpose of this constitution. Singh, Shyama and Nanda (1991, p. 199).
As per literal meaning 'Scheduled Tribes' are known as 'Adivasi' which means the 'ancient dwellers' the aborigin or the original inhabitants of the land.

In the present study Scheduled Tribes refers to the peoples of such castes that are identified as the Scheduled Tribe by the constitution of India.

1.9. Objectives of the Study

(i) To study the awareness among the Scheduled Castes and Scheduled Tribes in Orissa.

(ii) To study the aspiration among the Scheduled Castes and Scheduled Tribes in Orissa.

(iii) To study the educational status of the Scheduled Castes and Scheduled Tribes in Orissa.

(iv) To study the relation between the awareness, aspiration and education among the Scheduled Castes and Scheduled Tribes in Orissa.
1.10. Delimitation of the Study

Due to scarcity of resources the study has been conducted on a sample of 300 Scheduled Caste, Scheduled Tribe households taken from 4 (four) districts of Orissa.
REFERENCES


