“Female labour has been an important segment of the workforce of India. With the changing Socio-economic scenario, women's productive roles have assumed new dimensions. The observance of the International Women's Year in the last quarter of the 20th century was a historic landmark in the calendar of women's progress. Frankly speaking, it was in recognition of crucial importance and need that women's participation has always been necessary for the success of social and economic development. Over the years, the main objective of the policies of the Government of India with regard to female labour has been to remove the handicaps under which they work, to strengthen their bargaining capacity, to improve their wages and working conditions, to augment their skills and to open up better employment facilities for them. It is hoped that Female Labour in India will be well received in various academic circles.”

- Female Labour in India (1975)

The status of women in India has been many ups and downs. The 20th century has been many changes in the global arena, economic, scientific and social. We have made noteworthy strides in all aspects of living of which the most exemplary one would be in the social sphere. Women have been given equal opportunities to compete with men and one another. In the last century and the early 20th century women were mostly relegated to the home and their place was the kitchen. The 20th century has witnessed a great deal of independence and autonomy for many countries. Women have been equal fighters for freedom. They have
demanded for and received equality in education and there lies the secret of their success. Education and the awareness that comes with it have enabled this gender to fight their cause. They have emerged out of their kitchens and taken their places along with the men in becoming supplementary breadwinners. This has lead to move work in actual fact-for now they are “Managers” of their home and family as well as part of the work force. They have penetrated almost all spheres of activity and figure prominently in all walks of life be it education, health, politics, science, social work or law. Today’s women are joint partners in the world scheme. Indian women have their place even in the Police, Army and now the first batch of Pilots has also been emerged.

India has always accorded respect to its women, as can be seen in history. We have had some great women such as Rani of Jhansi, Meerabai, Mumtaj Mahal, Indira Gandhi etc., who have been acknowledged as leaders and thinkers of our society. Inspite of these great women, the larger parts of the female species were not accorded their basic rights. It was only the pioneering effects of Mahatma Gandhi that lead to the emancipation of Indian women. As of today there are still, a large percentage of women, especially in the rural areas who need to understand their rights and advantages. India is striving to provide the women equal status in
Indian society is undergoing a process of social changes. Increasing social awareness due to the liberal opportunities and facilities in the field of education, social legislations, healthy and active participation in a democratic political system have changed the socio-cultural values in general. This is aptly observed by Jain (1988) who traces the relative change in the socio-cultural values between pre-independence and post independence periods.

The observation of Jain that the change is a basic metamorphosis is relevant, valid and significant in the sense that it throws a good deal of light on the changes that are taking place in India. The twentieth century will go into the pages of the history of human civilization as one of the great epochs of human progress. The British regime and the post-independence have brought in many social changes in India. The old order has changed, yielding place to the new, thus bringing a perceptible transformation in society. The transformation has brought both prospects and problems. With the advancement of science and technology, new technologies have come into our daily routine and new wants have increased. Gone are the days when people thought that outside
work was meant for men folk, while the women were simply contented with their household chores. Women’s emancipation gained momentum and they were considered equal if not superior to men. But when all is said and done, the status of women in India had been a fluctuating one sometimes encouraging and sometimes discouraging. However, the present status of women in society is quite encouraging and deserves careful study. While it is true that the known present cannot always be explained in terms of historical origins, it is almost certain that it is impossible to study the present without reference to the past. For this reason, a discussion of the historical background of the Indian women will be rewarding and helpful.

1.1 Women in the Pre-Independence Period

The history of India reveals distinct stages of rise and fall in the status of Indian women. When we turn back to the pre-historic times, we see men and women in hordes leading a nomadic life. Women were then treated on par with men. Women’s role at home and outside was as important as that of men. Later, when the custom of marriage arose, there developed in turn, the home and the family. It was the women who reared the children, took care of the household and performed the general domestic labour, leaving men to do most of the outside work and so women mostly
confined themselves within four walls of the house, as a result of which, slowly, they were made to withdraw their roles from the outside world. In the cycle of times, their valves were forgotten; status degraded and position relegated; and they were looked down upon as an inferior creature. Even when, the nomadic life of the tent was abandoned for that of a fixed home, women remained subordinate to their husbands.

It is therefore no wondered that men came to be viewed as ‘producers’ -who produced material needs of their women and children. Women, on the contrary were treated as ‘consumers’ whose rightful place was the household and their roles were limited mostly to house-keeping, cooking food, and caring of children. While men attended the difficult, heavy and hazardous tasks that required physical strength, women were expected to perform household dominated activities which were relatively less arduous-but supplementary and supportive to men folk.

But this outlook changed with the advent of the Vedic period. We can say that women in India reached one of their glorious stages during this time (Sharma, 1981). Though the father held supreme sway in the affairs of the family, the mother also enjoyed a high position, and she exercised considerable authority in
the household affairs (Apte, 1964). The Aryans sought co-operation of their women in almost every walk of life and they were given full freedom for their development. They enjoyed the property rights and had access to the property of their fathers and husbands. They discussed political and social problems freely with men. They composed and chanted Vedic hymns at the holy sacrifices. Widow re-marriage was in existence. They also had the privilege of adoption (Kapadia, 1968). There was no discrimination between men and women before law (Shastri, 1954).

The position of the Indian women during the later Vedic period was not very encouraging. Once again their position deteriorated considerably. Women became entirely dependent on men, and were subjected to the authority of their fathers, husbands and sons in the different periods of their life as daughters, wives and mothers. Their education, religious rights and privileges were curbed. Due to social, economical and political changes, women lost their position in the society. Subsequently, unnecessary and unwarranted customs such as purdah, sati, child-marriage, polygamy and enforced widowhood crept in (Sharma, 1966 and Desai, 1957). The women’s status at home and outside declined. Women subjugation was predominant in the patriarchal society. All the decisions were taken by men and they did not bother to
inform their decisions to their wives, rather they did everything according to their own will and pleasure (Boserup, 1970).

1.2 Women under British Rule

The spread of Christianity among the Indians with the British conquest of India and the network of educational institutions in India established by the British created a far-reaching transformation. As a result, a new class of educated Indians came into existence. It was a section of this class which became the vanguard of all progressive movements in India. The spread of Western type of education enabled women to realize their subordinate position, and it persuaded them to regain their legitimate status. A new value system was evolved which recognized women as an unique personality (Majumdar, 1965). It was really an event of decisive significance for their future development. Educated women gradually came forward demanding equal rights with men.

1.3 Reform Movements

The awakening gave birth to many reforms, social movements and religious organizations which worked hard to spread education among women, to encourage widow remarriage; to improve the overall living conditions of widows; to prevent child
marriage; to cast away the ‘Purdha’; and to enforce monogamy and the like. Rajaram Mohan Roy, a great social reformer of modern India fought bravely against the social evils prevailing in the Indian society. He organized the historic agitation against the inhuman custom of Sati. In 1829, the Sati Abolition Act was passed by the Government. To raise the status of women, Rajaram Mohan Roy demanded that they were given the right of inheritance and property (Majumdar, 1965).

In 1891, ‘The Age of Consent Act’ was passed which forbade the marriage of a girl before the age of 12. In 1937, the Indian legislature passed to the Hindu women, the ‘Property Act’ which conceded to the Hindu widow, a share in the husband’s property. The movement for the liberation of women received a great stimulus for the rise of the Militant National Movement in the 20th century. Gandhi, Rajaram Mohan Roy, Ishwar Chandra Vidya Sagar and other enlightened men and women worked for the upliftment of women. Gradually, women also began to play an active role in India’s Freedom Struggle. They participated in large numbers in the agitation against ‘Partition of Bengal’ and the ‘Home Rule Movement’. More than any other factors, participation of women in the national movement contributed to their awakening
and emancipation. Women’s struggle for equality took a big step forward with the coming of independence (Majumdar, 1969).

1.4 Women in Post - Independence Period

When independence was won by India, there was an earnest attempt to improve the position of women in the country. Article 15 of the Indian constitution guaranteed complete equality of men and women. Legislation was resorted to help women. The Hindu Code Bill gave the women the right to share the property of their parents. Many other social evils were removed. Widow remarriage was encouraged and child marriages were prohibited. The right of divorce was also given to women (Jain, 1988).

However, many of these rights were more on papers than in actual practice. The traditional customs were so strongly rooted in the minds of people, that they did not easily take these new reforms. When we start making a comparison between their role and status of women in Modern India and in the other countries of the world, particularly in the matter of emancipation of women, we cannot but be stuck with certain unexpected contrasts. Though the status of Indian women have changed, it does not prove satisfactory (Desai, 1957). Indian society has all along been a male-dominated society, where the women’s roles are being confined to
the home. Their role limited to procreation and upbringing of children and catering to the needs of men folk. In fact, in all the ages, women did not have an independent existence of their own. They existed for men and always played a second fiddle to them.

1.5 Religion and Women

From time immemorial, while most of the religions preached equality of men and women and sometimes glorified womanhood through myths and stories, in practice, the leading religions have failed to recognize women as worthy and productive human beings. They discriminate men and women in performing religious duties. Men are given more religious rights and women are kept aside. In Hinduism the women are being treated inferior to men, without individuality. Though Hindu religious scriptures honoured and glorified women in general, they have been denied equal opportunity with men in practice. Likewise, the Muslim religion too has confined women at home, contrary to its principles. Prophet Mohammed gave much importance to women also, with claims to property, social and political rights, together with their religious rights. But the Muslim religion has only hidden them under the “Purdah” in reality (Ali, 1964 and Bhatti, 1971). The same abides with Buddhist religion too. Though the Buddhist
women are supposed to enjoy religious equality or freedom, in reality, they are unequal to men.

On the other hand, women in Jainism have a legitimate position in the congregational life. They can even occupy a position of leadership in which they deal with matters or practical concern (Apte, 1964).

In Sikhism, in the pursuit of religion, both men and women have a place as individuals. It emphasizes the household ideal and demands respect of women as men’s helpmate and sharer in their domestic life (Mehta, 1982).

The Zoroastrianism practiced by the Parsees in India gives women a position of honour in the family and society. They are entitled to have property, religious rights as well as secular education and permitted to divorce and remarriage.

Even in the Tribal religions, women have a role to play in the religious activities of the family and the group, but have no place in the special worship of tribal deities (Report of National Committee on the Status of Women, 1975).
In Christianity, though women enjoy considerable freedom, under the marriage law of the Christian church, the women when getting married have to pledge solemnly to obey their husbands. But the husbands too have to honour them and this establishes their individuality. They were not allowed earlier to preach at the pulpit, but in recent times, this concept is changing and today we have women priests in the Christian churches.

1.6 The Modern women and their Prospects in India

The Indian society still remains at cross ends; the individuality of women is yet to be realized by them. The western education which was imparted to them made aware that they were one of the two wheels of the life-cart and that they were also key persons in the family. They began to understand that an all round development of them, equal to men, was necessary for the growth and prosperity of the nation.

The modern women have realized now that they have a personality of their own as a human being and that their mission in life does not end with becoming merely a wife and a good mother but also in realizing that they are also a member of the civic community. Thus, the modern women are not having a passive life.
They are prepared to express and show their individuality in various walks of life.

Education is a catalytic agent for social change. Changes in life and position of women have been greatly accelerated by the spread of education. As a result, women organizations and a strong women’s movement took place. Many greatest women emerged in the scene. Among them Rani Laxmi Bai of Jhansi, Panditha Rama Bai, Rama Bai Ranade, Madam Cama and Toru Dutt were prominent.

As a result of education, women’s economic horizon expanded considerably and they have begun to feel that they must earn their own living. They have made their first response to the call for teachers. More than hundred year’s age inself, they took this profession. With the establishment of hospitals and health centers, women have qualified themselves as doctors, nurses, health visitors and mid-wives. When law, agricultural, engineering and other professional institutions were opened, they invaded these fields too. Now there is scarcely any venue of employment in which women have not entered. Various American studies have shown that there is a definite correlation between the educational level of women and their employment (Ginsberg, 1967 and Klein, 1968).
India now has not only women doctors, engineers, judges and officials holding high ranks but also women political leaders who mould and shape the destiny of India. The women have the right to choose and dictate according to their ambitions, but the society and men are the problem to them. Here lies the problem of human valves and relationships. They just do not require merely legal measures for equal rights, but sympathy and understanding both at home and in the place of work.

The necessity for work on the part of the women is not due to their enlightenment alone. The women work either because of economic necessity which force them to do so, or because they want to derive psychological satisfaction out of it. The reasons that prompt women to work apart from economic necessity are manifold. The women may work in order to raise the standard of living of their household or to have an independent income or by the compulsion of the family members. Modern women do not like to stay idle and stagnate at home, but rather aspire to utilize their education and mental abilities in a constructive and creative manner. They prefer to work because they find plenty of time after their household chores is taken care of, or because they can use their job as an ‘escape-mechanism’ from the drudgery of life. They can also gain self confidence within themselves by working,
establish themselves a status and gain significant role in the family affairs. These are some of the reasons that motivate women to venture into the men’s world, leaving behind the monotony of home (Vohra and Sen, 1986).

1.7 Status of Women in India

The term ‘Status’ is a very ambiguous word. It has both subjective and objective components. It means “esteem” and feeling of being respected. It may also include customs and practices that are restrictive, oppressive and damaging to the physical and psychological well being of women.

1.7 (a) Family Status

Family is an institution in which the role of women is traditionally the most prominent. The family and the home hold their position as the focus of their activities through considerable numbers of women, both employed and unemployed have outside roles. Any change in their position, outside will be reflected in their activities with in the family and it will also affect all the other members of the family.

The current knowledge about the family describes it as the basic social unit in which men, women and children-live in a
network of mutual ties and obligation. It is expected to meet the basic needs of all its members and provide a sense of belonging and togetherness. It is in the family that we have our first experiences of joy and sorrow, love and hatred and other shared experiences. Family organizational forms the basic core of a given society’s sexual division of labour, marital norms and a system of control over resources, rights, duties and privileges of the members.

Significance of the family for women is more vital than for men, motherhood is the supreme goal, which is socially celebrated and is to be performed within the domestic domain along with her experiences of work and leisure. While a man is allowed an independent existence, women’s survival is not socially conceivable without the family. The social value placed on the familiar role of women is also responsible for her, subordination to man and for her lack of access to economic and political resources, even when she contributes in myriad ways. This while the family throttles women’s aspirations towards positions of power and equality, it also places responsibilities on them. The evidence of discrimination is reflected in lower life expectancy, lack of access to education, dearth of employment opportunities, wide-spread practice of male neglect and abuse, such as wife beating, leading to
female suicide and bride burning as the ultimate fate for the hundreds of helpless women every year.

In the family a dichotomy of behaviour between the male and female existed traditionally. A female was not expected to go in the presence of the male members. Strict segregation of the males and females in the family and even in domestic architectures accommodated such behaviour. Exclusion of women from paid employment tended to perpetuate this arrangement and maintained their subordinate status.

Family is the basic and universal social structural of human society. The forms and functions of family have undergone adaptive changes depending on the technological and economic super structure of society. One way to characterize this change is to associate conjugal or nuclear forms of families with relatively modernized or industrial society and extended or joint types of families with traditional agrarian and pre-industrial societies. The transition from extended - family based society to nuclear - family - based - society is thus an example of structural change, since this involves systematic changes in role structures through process of differentiation, compared to an extended family, the combinations of role structure in a nuclear family are fewer, the authority
systems and networks of kinship relations are also different. A nuclear family is itself an example of structural differentiation from the composite social structure of an extended family.

Decision making in the family is a critical element for the status of family members, because it involves the allocation of resources and the distribution of roles within the family. According to Dathstrom (1967) one of the most important objectives of the feminist movement is the removal of various external barriers to ensure equal influence and participation in decision-making by women with men in family as well in public life. Participation of women in the decision-making process in the family is a strong indicator of their position in terms of equality with men.

Traditionally the decision-making was completely under the control and supervision of the eldest female member of the family, with the passage of time the traditional pattern of authority changed. As the women started taking up jobs, the traditional power structure in the family is bound to be affected. The modern educated earning women want to have her say in the family affairs. She wants to involve herself in decision, regarding children’s education, shopping, budgeting and financial matters. Hence her
status improves both with respect of her expected and actual power and authority.

Decision-making is invariably linked to the amount of power that is enjoyed by the incumbent. Power is defined as the ability, which a person has in involving in the process of decision-making. To quote Weber (1946) “Power means the opportunity, no matter on what basis of enforcing ones will in the context of a social relationship”. Power and authority of women would increase with their increased participation in gainful economic and occupational pursuits outside their homes. However, it is not that all women who are employed have attained equality with men.

Power is manifested in the opportunity to make decisions, which affects the life of the family. In a patriarchal system, decisions are mostly made by elder males. It might suggest even the existence of some other sources of power. Power spontaneously accrues to the partner who has greater resources. Anyone who is able to make contribution is some one with special skills, which implies competence in decision-making. Physical strength has been considered as one of sources of power and dominance. Then, men with superior musculature are likely to dominate. A study conducted by (Murdock 1949) which examined
250 primitive and historic societies have brought out the fact that far more societies operated under husband dominance than under any other system (e.g. Wife dominance or equality). As a matter of fact according to Ogburn male dominance is a consequence of economic role that male members played, Scheinfeld points out that since women were to look after the children, they were expected to stay at home. These circumstances created favorable situation for male dominance. During hoe culture, women played a more important role than men did in the family. But the replacement of the hoc by plough brought men again to a dominant position.

This might explain the existence of patriarchal power structure even in the family in the rural context. For a long time a large member of people lived on agriculture. In cities also patriarchal systems continued. It is because even in cities men were to go work for away from home and women were expected to stay-back at home. Men remained to the supporter and their status and position continued to be super-ordinate as before.

It is only recently that there has been a rise in the employment of women. The employment and education have provided women the opportunity to contribute to the family income.
This has given women the independence and increased the chances in the decision-making process.

1.7 (b) Economic Status

Any appraisal of women’s economic roles and opportunities for participation in economic activities cannot be done in isolation of the society’s state of development, the socio-cultural attitudes towards women’s role in the family and in society and the social ideology concerning the basic components of status.

Socio-economic advancement of a country can be judged by the status and position, which it can bestow on its women. So the levels of economic equality and independence are the real indicators to measure the status of women in any society. In India, the general economic situation is far from satisfactory, the situation of women is worse than that of men. There is no doubt that, over the years there has been sea of changes in social perception of issues that relates to women in rural areas. They remain the most deprived and long neglected segment of the society, despite constitutional guarantee for equal rights and privileges for men and women. Their contribution to the economic growth of the society is quite substantial although it is a fact that the labour put in by
women in discharging the economic and domestic duties hardly gets its due recognition.

Women are considered as secondary citizens with no independence of any sort. Since centuries, known and unknown women were the targets of social exploitation and subordination, women work for as many hours as men do, if not more; yet their labour is counted as “shadow work” giving them neither the due credit nor equal pay for the work done. Women play a critical role in the family and community as major contributors to family income both in rural areas and urban areas.

1.7 (c) Health and Nutritional Status

It is now well accepted that to understand the health status of women, Health and health care systems must be viewed beyond the medical framework. The neglect of women’s health is clearly linked with the lower status that has been accorded to women in Indian society. Women in rural areas perform not only what the census of India defines “work” but a lot of other energy consuming activities like cooking, collecting fuel, fetching water, looking after cattle and other animals, un-remunerative work of the family, farm or in family, craft and child care. Calorific needs for women are calculated without regard to the actual work burdens of
women, but even these, norms are not fulfilled for women and girls as they eat consistently less nutrition’s food than their requirements. Malnutrition’s, therefore, aggravates diseases, increases risks of infection and yet, ironically women do not consider.

1.8 Social Problems of Working Women

Once the women are out on a job either on economic grounds or purely personal reasons, they tend to become a matter of routine and by virtue of regular income a necessity. While they pull themselves up to share tribulations of men’s life, they soon find themselves in the midst of responsibilities and eventually end up in discharging the obligations which normally are those of men.

The social problems faced by working women are varied. Many problems have remained unsolved in their domestic as well as working sport, from the time they stepped out of the four walls of their home for the first time. Their problems are different. They have problems of adjusting to time schedules with other working adults in the family, wanting privacy in freedom and a greater participation in the financial management and a desire for a balanced life (Kaur and Punia, 1981).
Though our constitution has given those equal rights and opportunities, their problems remain unsolved and these cannot be solved by legislations alone. Nature of other problems varies with the nature of category to which the working women belong, their personality dimensions, their capacity to work, their motivation ability to work and to adjust to the family conditions.

Kalhan (1972) comments, on problems of working women, that husband and wife both going for work is common today. This naturally gives rise to problems. Essentially, it is a woman’s problem because the working wife, when she returns from her work, has to ensure that her family does not face any deprivation. The family has to be fed and looked after. She observes, “The Indian working woman’s luck in this respect is much harder than that of her counterpart in may other countries, where entire industries are geared to take drudgery out of house work. There are hardly any creches where she can place the children and expect them to be looked after until she can return from work and take care of them herself (1972)”.

For a happy home, it is essential that the job timings of women do not coincide with those of the husband and children. The husband and children feel neglected and irritated if the
women’s working hours are such as to keep them away from the home when their children and husband come from or go to school and office. Unmarried working women also have several problems in this society. On taking up a job, they face the society more openly for the first time and this creates adjustment problem. Their growing independence, both financial as well as in thought and action rebel against the method of choosing a life partner. The longer they work the more difficult it becomes for them to settle for a match arranged by the parents. To find out a suitable accommodation in a hostel, or in a family or with friends is another problem.

1.8 (a) Psychological problems of Working Women

The above cited divergent problems which the working women have to face everyday, pull them apart mentally. The tolerance level of this strain bears some relationship with personality of the role player. If the problem is deeply felt by the women, it may result in lack of adjustment either in the family or in their social and emotional life or in their job setting. Many of these working women suffer from a guilt feeling, due to the non-fulfillment of their legitimate duties (Nye and Hoffman, 1963, Myrdel and Klein, 1968 and Nevil and Demico, 1974, 1975). This psychological reaction may be mostly subjective in nature.
The household workload has become a problem for working women as the joint family system is dying out and servants are not available today to assist them. The strains of work at home and office coupled with lack of household amenities and vanishing domestic help. Contribute to the gravity of problems among working women. Having less time and more incongruent demands of conflicting roles, the working women are experiencing more and more adjustment problems in the modern society.

A careful observation indicates that most of the husbands seem to be selfish to have additional income and hence they permit their marital partner to seek a gainful employment. They also tend to tolerate for economic reasons but they do not actively assist and share the family responsibilities of their employed wives. However, there is a mild transition in modern India in certain families, where the husbands also share or assist in the performance of family responsibilities. But, this is at the peripheral level which manifests their hesitation to share role performance which was culturally and traditionally assigned for women folk alone.

Marriage is one of the basic institutions of Indian social life. A strong normative structure has developed around the
The institution which governs the various practices and behaviours associated with it. Ever since the appearance of the concept “Family is for the individual and not the individual for the family” there has been a serious thinking on the changes in the norms and practices related to marriage. Nature of marriage and status of women, are interviewed and hence the felt need to improve the status of women has given further direction to the thinking of such a change.

The effort for changes in the position of rural women is ending up in futility owing to early marriage. A premature marriage denies all her rights of freedom and individuality. The law of age of consent, which was passed almost a century ago, abolishing marriage below 12 years, is being violated in large number of marriages in rural society even today. Once a woman is married there is no freedom to her and her position as wife and daughter-in-law is one of total subordination. Dube (1955) refers to this situation and writes that according to the traditional norms of the society a husband is expected to be an authoritarian figure whose will always dominate the domestic scene. The husband is superior, the wife is his subordinator. Through the perspective in position has undergone some change, the situation continues to be
problematic. The society is not providing congenial condition as yet for women’s emancipation.

1.9 **Meaning of Sanitation**

Sanitation falls under the preventive type of public health. It is also another monopoly function to be under taken by the municipality. Sanitation includes removal of rubbish, sludge, hight soil and dead animal’s controls of tilies and mosquitos, drain drainage and sweeping. Prevention is better than cure “An improvement is general sanitation in the inhabited areas of the cities and towns to provide salutary”. Our atmospheres of living is a matter of view of controlling of large part of the preventible ill health.

1.9 (a) **Sanitary condition in Tamil nadu**

Sanitary Workers before 1991-92 they were doing all function given by sanitary development of Municipal Corporation. After 1991-92 this system was abolished by government of India. But in 1995 it was implemented in few places, or Districts in Tamil Nadu. Now no where this system prevails like night soil removal work, in each door to door swelling. They are doing only official function of municipal sanitary workers a sweeping, rubbish collection, drainage cleaning like these function. If any individual
privately wishers to clean his swelling latriness, Sanitary workers has the option whether to go or not.

As India level considering phrase is more or less same as in Tamilnadu level also to the socio economic condition and workers condition. Some minor differences are there between state to state and District to District, working condition, living condition, welfare measures etc.

Scavenger name was replaced by sanitary workers as Government order was called from 1995. In Tamilnadu after independence especially the government introduced all community introduced all community may joined in this occupation do work properly. They ask the Scheduled Caste instead people to work in there places and pay them an amount. Now a day some Government of offices still practice this system and this system should be abolished.

Among the Scheduled Caste those who are engaged in unclear occupation take sweeping and scavenging and those who are bonded labours, benifited tribes and homadic tribes are classified as valnerable group. The Government of India emphasis that special attention, should he paid for the socio-economic
development to those group. To make it more practical the effort of the state Government in this attention are taken into account dividing the assistance of special centre to the status.

In Tamil nadu it is enumerated that there are 35,651 sanitary workers. There are 6 Municipal Corporations, 152 Municipalities and 561 Town Panchayats in Tamilnadu, most of the peoples are working as sanitary workers in local bodies.

1.10 Welfare of Sanitary Workers

With a view to eradicating the abhorrent practice of manual scavenging and rehabilitating those who were engaged in this profession, this Government has been implementing rehabilitation schemes for manual scavengers to the tune of Rs.56 crores. Having regard to the fact that the persons engaged in sanitary work belong to the lowest strata of the society, the Tamilnadu Government has established a separate welfare board for them and is providing various welfare benefits to them.

In the interest of development of Adi Dravidar and Tribal communities, separate allocations are made for them in the divisible plan schemes of the Government under the Special Component Plans for Adi Dravidars and Tribals. The size of the
Special Component Plan, which was Rs.567 crores during 2005-2006, has increased to Rs.1,085 crores during 2006-2007 and to Rs.1,544 crores during 2007-2008.