CHAPTER-3

SOCIAL SITUATION OF THE STUDY AREA - CONTEXTUAL STUDY

3.1. Area Profile in General

Kanpur District: Nestled on the banks of the river Ganga, Kanpur stands as one of North India’s major industrial centers with its own historical, religious and commercial importance. It is believed to have been founded by Hindu Chandel King of the state of Sachendi. The city's name is believed to have been derived from Kanhiyapur, the town of Kanhiya (Lord Krishna). In the course of time, Kanhiyapur probably was abbreviated as Kanhapur and subsequently as Kanpur.

Fig.1. Map of Kanpur District

3.1.1. Geography:

The city's coordinates are 26.4670° North and 80.3500° East. The Government of Uttar Pradesh has carved out the new district of Kanpur Dehat from the old Kanpur Rural district. Kanpur district along with
Kanpur Dehat district lie between the fertile Doab region of Ganga and Yamuna rivers. The river Yamuna marks the boundary between the Avadh and Bundelkhand regions. Kanpur City comes under the Indo-Gangetic planes of India. There are facilities of clean drinking water. Water comes from Kanpur City by Ganga Barge and there are various pumping stations for providing water to Farmers for crops. Kanpur is situated on the left side of river Ganges and right side is Shuklaganj which is in Unnao District but is also the part of Kanpur. It has an area of 1040 sq. km.

3.1. 2. Demography:
Kanpur is situated on the banks of the river Ganga; the population is 6,152,468 as per the 2011 census. In the last decade, the population rose rapidly. One of the factors for this kind of growth can be a higher number of in-migration to Kanpur City from other areas. It ranked third after Lucknow and Varanasi. The density of the population is 3,538 /sq miles. The sex ratio is 869 females for 1000 males. The literacy rate is 87.63%. Kanpur has an area of about 1640 km² and is 126 meters above sea level. Languages spoken in and around Kanpur include Hindi, English, Urdu, Bengali and Punjabi. Hinduism is the most prominent religion in the city. There is a considerable number of Muslims mostly residing near Kanpur Central station and areas namely Parade, Bekanganj and Idgah colony. The Sikh community consists of immigrants who were displaced due to the Partition of India in 1947.

3.1. 3. Economy:
Kanpur is one of the biggest producers of textile and leather products and they are exported in bulk. Apart from the leather and textile industries, the fertilizer, chemicals, two wheelers, soaps, pan masala, hosiery and engineering industries are also operating in the city. The private sector has also set up large units such as factories of the JK Industries group, Lohia machines, Duncans, etc. The only unit of the Indian Institute of
Pulse Research (an institute of ICAR) and one of the three units of the National Sugar Institute is situated in Kanpur which reflects the strong agrarian nature of industries here.

Kanpur was also infamous to a certain extent for being home to largest tanneries in India and the subsequent pollution they caused thereof. These tanneries were the initial source of industrial base in Kanpur during the colonial period. However owing to poor pollution record, lack of technologies and emergence of other avenues of employment has led to a slow and gradual death to these units.

Kanpur has also begun to find favour among the outsourcing sector as a favoured location with several new startups setting up shops here owing to cheaper costs and a readily available talent pool. Kanpur Development Authority (KDA) is a board for development of Kanpur.

3.1.4. Climate:
Kanpur features a typical version of a humid subtropical climate that resembles the climate of Delhi to some degree. Unlike many other cities with a humid subtropical climate, Kanpur features long and very hot summers, mild and relatively short winters, dust storms and a monsoon season. Kanpur lies in northern plains of India, which witness extremes of temperature. It can drop to a minimum of 0.0°C in the winters while it goes up to 48°C in summers. Kanpur experiences severe fog in December and January, resulting in massive traffic and travel delays. In summer excessive dry heat is accompanied by dust storms and Loo, traits more commonly seen in desert climates. Rains appear between July and September almost at the end of regular monsoon season. Some rainfall is recorded during the harvest season of March–April. These extremes however, give the region an advantage of having three crops of versatile range of products.
3.2. Study Area: Kalyanpur:
The suburb of Kalyanpur lies in the Kanpur West zone. The suburb covers a large area and consists of several large and small areas. The main areas are Indira Nagar, Avas Vikas Colonies, Navsheel Dham, Shivli road, Bithoor Road, Guba Gardens, Mirzapur, Bara Sirohi and proper Kalyanpur. Avas Vikas Colonies and Navsheel Dham are new colonies and are moderately planned. The proper Kalyanpur area consists of mostly single storey houses situated in a congested manner. Kalyanpur is 5.8 km far from its District Main City Kanpur. It is 80 km far from its State Main City Lucknow. Nearest Towns are Kanpur (10.1 k.m.), Chaubeypur (15.6 k.m.), Shivrajpur (23.8 k.m.), Patara (29.3 k.m.). The suburb of Kalyanpur has one railway station, one Police station, one telephone exchange, 5 petrol pumps, 4 schools, 2 colleges. The suburb is well connected with rest of the city by road as well as railways. The industrial area of Panki lies 5 km south of Kalyanpur and is well connected with Kalyanpur. Population of Kalyanpur is 112,014 as 2011 census and the literacy rate is 91%.

3.2.1. The 20 villages taken up for the study are the following:
The following twenty villages were taken up for the study. 200 members were identified on stratified sampling basis from these villages. Tools were developed in the form of interview questionnaire for all 200 persons. Case study and observation methods were employed. Semi-structured focus group discussion was employed to identify the qualitative aspects. The quantitative aspects were tabulated with the help of SPSS and the analysis was written.

Assistance was received from the group members and leaders for explaining the purpose of the research so that the community members do not have an impression that this study is for developing any projects or programmes. It was difficult to make them understand that this is an academic research for the pure purpose of learning the impact of the
activities done in the area for the last five years. Many trips were made to the villages, many times over a period of six months to meet all the respondents. On an average two hours were taken with each respondent to get their opinion on all the answers. Focused discussions with the group members also lasted on an average two hours with each group to understand their perception based on various phenomenon.

Table 1
Details of Villages where study was done.

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of villages</th>
<th>Panchayat</th>
<th>Block</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Rauri</td>
<td>Bhimsen</td>
<td>Kalyanpur</td>
<td>Kanpur</td>
</tr>
<tr>
<td>2.</td>
<td>Saketnagar</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>3.</td>
<td>Kalakapurwa</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>4.</td>
<td>Gopalpur</td>
<td>Gopalpur</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>5.</td>
<td>Gaderianpurwa</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>6.</td>
<td>Tiwaripurwa</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>7.</td>
<td>Pathersa</td>
<td>Pathersa</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>8.</td>
<td>Kattar</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>9.</td>
<td>Sarsai</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>10.</td>
<td>Dhamgada</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>11.</td>
<td>Khempur</td>
<td>Sona</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>12.</td>
<td>Mohanpurwa</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>13.</td>
<td>Takkurprasadkapurwa</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>14.</td>
<td>Gajjapurwa</td>
<td>Kaintha</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>15.</td>
<td>Bambapurwa</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>16.</td>
<td>Bandhipurwa</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>17.</td>
<td>Nayapurwa</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>18.</td>
<td>Kalajari</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>19.</td>
<td>Hridaypurwa</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>20.</td>
<td>Matthapurwa</td>
<td>&quot;</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
</tbody>
</table>
3.2.2. Social composition of these 20 villages

Table 2
Social composition of the villages

<table>
<thead>
<tr>
<th>Age group</th>
<th>Male</th>
<th>Female</th>
<th>General</th>
<th>S.C./Dalit</th>
<th>O.B.C.</th>
<th>General</th>
<th>S.C./Dalit</th>
<th>O.B.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-5 years</td>
<td>2929</td>
<td>2710</td>
<td>997</td>
<td>1118</td>
<td>814</td>
<td>936</td>
<td>1051</td>
<td>723</td>
</tr>
<tr>
<td>6-11 years</td>
<td>2863</td>
<td>2676</td>
<td>978</td>
<td>1108</td>
<td>777</td>
<td>890</td>
<td>1033</td>
<td>753</td>
</tr>
<tr>
<td>12-18 years</td>
<td>2471</td>
<td>2298</td>
<td>844</td>
<td>947</td>
<td>680</td>
<td>793</td>
<td>891</td>
<td>614</td>
</tr>
<tr>
<td>19-50 years</td>
<td>4885</td>
<td>4654</td>
<td>1685</td>
<td>1892</td>
<td>1308</td>
<td>1585</td>
<td>1780</td>
<td>1289</td>
</tr>
<tr>
<td>50 &amp; above</td>
<td>1283</td>
<td>1231</td>
<td>445</td>
<td>489</td>
<td>349</td>
<td>447</td>
<td>470</td>
<td>314</td>
</tr>
<tr>
<td></td>
<td>14431</td>
<td>13569</td>
<td>4949</td>
<td>5554</td>
<td>3928</td>
<td>4651</td>
<td>5225</td>
<td>3693</td>
</tr>
</tbody>
</table>

The total population is 28000. Of these, 51.54% are men and 48.46% are women. General category consists of 34.30%, Scheduled Cates/ Dalits consist of 38.50% and other backward classes consist of 27.20%. Hence, 65.70% of the people belong to the poor class in these 20 villages.

The children below 5 years constitute 20%. Children between 6 to 11 years constitute 19.78%. The teen agers constitute 17%. Hence, 56. 78% of the population belongs to children and students group and 9% belong to above 50 years of age. The productive group consists of 34.22%. This implies that about 65% more than two third of the people in these villages depend on the one third for their survival. The high dependency rate and high level of poverty is evident from this data as there are few hands to earn and many mouths to feed.
3.3. Field Research findings on the situation of these 20 villages

3.3.1. Selection of sample for the study

60 Self Help Groups of women have been formed in these 20 villages. On an average there are three SHGs in each village. Each SHG consist of 15 to 20 women. To have a comprehensive understanding 10 members were randomly selected from each village irrespective of the SHG they belonged but making sure they were members of the SHGs. The names of the 45 to 60 members from each village were listed in the alphabetic order and every 5th or 6th one was selected as the sample. Thus from all the 20 villages 200 persons were selected at the rate of 10 members from each village. The sample size is 200. Age ranges from 20 to 65 with a mean of 39.14 and STD of 10.208. Except one, all are women. Of these, 90% are married, 7.5% are widows and only one person is unmarried. The status widows are highly deplorable with many social taboos on them. It is only when women are developed, family, community and society develops. Educate a girl, you educate a family –goes the saying. Development of women , thus has high degree of sociological implication for the society.

3.3.2. Caste distribution

The following diagram depicts the caste distribution of the respondents.

![Caste Distribution](image)

**Fig. 2. Caste Distribution**
As the above pie chart shows, the general category comprises of 92 respondents i.e. 46%. The next highest are the SC respondents constituting 50 cases i.e. 25%; backward others (N=26) i.e. 13% and backward dhobi respondents (N=28) i.e. 14% are fewer compared to the SC respondents and the least are the backward dhobi with 2 cases.

This shows that 54% of the people belong to lower castes and class and likely to be excluded from the development initiatives of the Government, though it is meant for them. This calls for a strategy of inclusiveness.

3.3.3. Education

![Graph showing level of education](image)

**Fig.3. Level of Education**

Among the respondents, 43% are illiterates; 28% have only primary school education. Thus three-fourth of the respondents has little or no education. Of the rest, only one has a PG education and three have high school education.

This shows more than seventy percent are not formally qualified for employment. They will require employment skills in the rural areas pertaining to rural situation for making a decent living. The emerging concept of community college for vocational training becomes highly feasible here. This will also diminish the negative sociological implication of development when the trained persons migrate to cities and
towns searching for jobs whereby disrupting the family life and neglecting the old and disabled.

### 3.3.4. Income of the Family

The following bar Chart shows the monthly income of the respondents.

![Chart showing monthly family income](image)

**Fig.4. Monthly Family Income**

There are 3 families who earn less than Rs. 500 a month, 26 families earn between Rs. 501 to 1000 a month, 77 families earn Rs. 1001 to 1500 a month. Therefore, 106 families i.e. 53.5% have a monthly family income of Rs. 1500 or less. The respondents are poor belonging to below poverty line. Only five families have a monthly family income of Rs. 3001 or more.

Illiteracy rate and lack of employment avenues coupled with the oppressive social, economic, cultural and political systems create the poverty systems and maintains it. This is also evident from the Source and size of Income.

53 respondents who are daily labourers consisting of 10 earn between Rs. 501 -1000 a month; 24 earn between Rs. 1001 – 1500; 18 earn between Rs. 1501- 2000; only one earns between Rs. 2001 – 2500. Of the 27 who earn a monthly salary, 9 earn Rs. 1500 or less a month; 18 earn above Rs.
Animal husbandry is the sole occupation of 16 respondents. These earn between Rs. 500 to 2500 a month. Of the 13 respondents, who farm their own land, 10 earn only between Rs. 1000-2000 a month. Ten of the respondents have a petty shop that provides a monthly income of Rs. 1001 to 2500. Animal husbandry and daily labour are the occupation of 11 respondents. These earn between Rs. 5001 and 3000. As is obvious, the respondents are poor.

3.3.5. Type of family

The following chart provide the information on the type of families

![Fig.5. Type of Family](image)

Nuclear families are just half the number of joint families. The number of extended families is negligible. The size of the family ranges from one to 13 members with a mean of 5.64 and a std of 1.79.

16% of the families have four members, 28% have five members and 17.5% and 17% have seven and six members in the family.

The average family size is 5.64 which are higher than the national average. This has been interpreted by the respondents as children are blessings from God. The community here does not consider more children as a burden but as a blessing from above.
3.3.6. Details about the sons:

![Sons in the family](image)

**Fig.6. Sons in the Family.**

Those with only one son are 58 families; those with two are 66, with three are 33; only few families have more than three sons. The age of these sons range from 1 to 46 years. 82 of these sons are in primary school; 65 in junior high school; 110 in high school; 37 in inter, 9 in graduate studies and one with PG or above. Of these sons, 12 are illiterate, 81 have primary education, 65 have education up to junior high school, 108 have high school education, 37 with education up to inter, 9 graduates and only one with a postgraduate education.

37 of these sons are daily labourers; four are employed in household work; four are farmers; two are engaged in animal husbandry; two work on a monthly salary; two are employed by the government and two in private sector.

3.3.7. Details about the husbands of the respondents:

183 respondents have husbands with an age that ranges from 24 to 67, with a mean of 42.24 and a std of 9.82. One-fifth (18%) of these husbands of respondents are illiterate. 13% have primary education; those who went to junior high school are 11%; one-third (30%) have high school education. Those who have inter and graduate level education are 9% and 1.5%. Half of these men are daily labourers; 7% are farmers; 5% are engaged in animal husbandry; 2.5% are engaged in a private enterprise, petty shop or on a monthly salary.
Traditionally men are considered as the bread earners in a family. If 50% of them are daily labourers where jobs are seasonal, the women are forced to go for daily wage as well to make their both ends meet. The relevance of the Mahatma Gandhi National Rural employment guarantee programme by which a person gets 100 days of employment in a year becomes very important.

There are many more flagship programmes of the government to enable the poor to become self reliant. But the lack of awareness on the schemes and the strategies of getting them is a challenge in this area. A lot of efforts need to be taken for dissemination of information on the Government programmes and enabling the poor to tap them. This will result in the reduction of poverty and increase in the dignity of the person.

3.3.8. Details about daughters

![Graph showing details of daughters in the family]

**Fig. 7. Details of Daughters in the Family**

There are 79 families (39.5%) with one daughter, 44 families (22%) have two daughters, 17 families (8.5%) have three daughters. Having more than three daughters is rare as only two families have four, four families have five and one family has six daughters. Of these daughters, seven are illiterate, 51 have primary education, 38 reached junior high school, 60 are with high school education, 26 are with intermediate education, 9 are graduates and one postgraduate education.
Of these girls, 10 are daily labourers, six are engaged in household works, one is engaged in animal husbandry and one is employed in monthly salary.

3.3.9. **Total number of daughters and total number of sons**

Those who have one son and one daughter are 22 families; with two sons and one daughter are 27 families; with three sons and one daughter are 14 families; those with four or five sons and a daughter are only four and one families respectively. Only one family has six sons and two daughters.

This shows very clearly the preference of the parents for sons. Gender bias is very strong in this area. Dignity of girl child and prolife advocacy needs to be taken up in this area. The number of boys and girls in the villages is to be balanced for the psychological growth of the community

<table>
<thead>
<tr>
<th>Total number of sons</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.00</td>
<td>68</td>
</tr>
<tr>
<td>2.00</td>
<td>41</td>
</tr>
<tr>
<td>3.00</td>
<td>14</td>
</tr>
<tr>
<td>4.00</td>
<td>2</td>
</tr>
<tr>
<td>5.00</td>
<td>3</td>
</tr>
<tr>
<td>Total</td>
<td>128</td>
</tr>
</tbody>
</table>

Those with two daughters and one son are 11 families; with two daughters and two sons are 21 families; with two daughters and three sons are only three families. There is only one family with three daughters and four sons. Only one family has four daughters and one son. The preferential option for the sons is evident from this data.
3.4 The major problems of these villages as identified by the above data:

The problems of the rural communities of this region are not confined to any specific region but are universal in scope, though it varies in nature and extent, according to the peculiar circumstances of place and time along with a various combination of powers and the relative strength of the communities. Hospitals, health centers, educational institutions except the primary schools are in the city and the services are very costly which the poor cannot afford. Lack of infrastructure, transportation facilities, very poor health care services, sanitation and hygiene and poverty makes the life of the people very miserable. Caste system is also prevalent in this area. There are many general problems faced by the rural village communities which may be briefly divided among the following:

3.4.1 Poverty

In these villages People are landless agricultural laborers or marginal farmers. Their main source of income is from the seasonal agricultural work where men are paid rupees 75 to 100 and women rupees 30 to 40 per day. When there is no work in the villages’ men go to the city and works in construction sites or pull cycle rickshaw, where they earn rupees 100 to 125 for 10-12 hours of work. These men easily fall in to the habit of drinking, smoking and tobacco using which affects their heath and adds to the miseries in their families especially of children and women.

Poverty is a situation that gives rise to the feeling of a discrepancy between what one has and what one should have. Poverty for an individual means a feeling of “powerlessness” and “resourcelessness” which is possessed by all the poor. Most of the rural Dalit communities are unable to gratify the physiological needs that are needed for survival, safety and security. But we did not notice a condition of acute physical wants – starvation, malnutrition, disease and want of clothing and shelter.
What we describe here is poverty, which is determined by the standards that exist within a society.

3.4.2 Lack of awareness
There is lack of awareness and education, on Reproductive and child health, on Adolescent Reproductive and sexual health. Besides, there is discrimination and isolation of the most vulnerable groups/ women, adolescent girls and children. The conservative and oppressive social practices, customs, traditions, superstitious beliefs lead to malnutrition, early marriage, teenage pregnancy, large number of children, anemia, high risk pregnancies etc., Delivery attended by unskilled personnel leads to the increasing number of Maternal Mortality and Infant Mortality. Ignorance about reproductive and sexual health leads adolescent girls to unwanted pregnancies, abortions and the risk of STDs, HIV/AIDS. Lack of awareness also leads to the prevalent Common Communicable Diseases, Diarrhea, Dysentery, Infective Hepatitis, Typhoid, Cholera, Malaria, Small Pox, TB and the risk of HIV/AIDS.

3.4.3. Gender Bias
Gender bias is very strong in this society with the status of a woman being derived from her relationship with her relatives be it a father, husband or son. The situation of the girls and women is a product of discrimination based on gender. The social preference for a boy child results in girls being valued less, fed less, worked harder and deprived of their opportunity for education, health care or broaden their personal, social and intellectual horizons. Households not only put a ceiling to girl child’s aspirations, but role models and role stereotype regulate gender behavior. These lead to very low health and social status of adolescent girls and women. Social preference for a male child results in repeated abortions and female feticides. Though children are considered as a blessing by most of the group members, preference for boys is evident.
3.4.4. Class and Caste Bias

One of the most important and dangerous problems faced by the Dalit community is the social ostracism at village level. The general attitude of the people living in the villages are against this Community is that of contempt and disapproval. They are always at the mercy of the high castes. Many of them depend for substance and material on the higher castes due to lack of land and other facilities, which normally other sections of the society enjoy in life. To evaluate the general social problem that is prevailing in the society, an analysis was made through interaction with the co-villagers about their attitude towards the rural community.

**Table 4**

<table>
<thead>
<tr>
<th>SL</th>
<th>Considerations</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Poor</td>
<td>56</td>
<td>28.00</td>
</tr>
<tr>
<td>2</td>
<td>Lazy and quarrelsome</td>
<td>64</td>
<td>32.00</td>
</tr>
<tr>
<td>3</td>
<td>Fate</td>
<td>27</td>
<td>13.50</td>
</tr>
<tr>
<td>4</td>
<td>Hard working</td>
<td>40</td>
<td>20.00</td>
</tr>
<tr>
<td>8</td>
<td>Any other</td>
<td>13</td>
<td>6.50</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>200</td>
<td>100</td>
</tr>
</tbody>
</table>

General attitude of the high castes towards the Dalit is very negative and pessimistic. 32% consider them as lazy because they waste time and responsible for the quarrels in the village. 28% feel that they are poor and so need to be helped. 13.5% feel that they are Dalit because of their karma in the previous life and so it is their fate to be in such a situation. 20 % feel that they are hard working. With the advent of time and increase in literacy rate, people have begun to respect one another in the rural areas even though a kind of acrimony and dissension between people do exist in the villages, particularly during the elections.
3.4.5. Education:

The educational level is an important index, which not only reveals the actual living conditions of the people but also indicates the extent to which the community is able to make progress. It was noted that 30.83 per cent among the respondents are literate, while 69.71 per cent are illiterate. This shows that the general literacy level of the community was miserably very low. This is the pliable condition of Dalit in the rural villages of Kanpur, UP.

There is no doubt that the very low economic condition of the rural Dalits is the predominant cause for the rampant illiteracy, which prevails among them. They are unable to attend school because of the high fees charged for their education. The parents see an advantage if their kids are not sent to school, as it adds to the families’ mere income. In this process, however, as rightly pointed out, the rural Dalit children are being deprived of their adolescence and education. After the completion of matriculation, they are unable to go for the higher education because all the facilities for higher education are far away from their native village.

Another major reason for illiteracy is of poverty, which is a curse to the rural Dalits community. There are large numbers of dropouts of Dalit children at the primary level or they are not attending the school. Due to the heavy expenses of private schools, the rural Dalits students are forced to send their wards to the government schools where there is large shortage of teachers. As most of the rural Dalits families are living hand to mouth, they prefer to see their teenagers as earners for the family, rather than the school goers.

An encouraging factor is the mixing of the Dalits students with non-Dalits students. They mix in the school, sit together and eat together. This has encouraged the motivation and enthusiasm of the students. The
economic impoverishment has resulted in lack of motivation for education among the rural Dalits community.

3.4.6. Political issues
There is wide gap between the rich and the poor. Poor are politically voice less and powerless. Political leaders are strong and corrupted and poor are exploited in all the ways. Government/ educational and health care institution, public distribution systems, welfare schemes etc. are also not functioning up to the expectation and not easily assessable to the poor. The rural Dalits face a vacuum in the political arena. One of the vital problems, which require a profound study, is the political life of the rural people. It is hard for the people to think that the rural Dalits being illiterate, ignorant, backward, poor and from a lower strata of the society, could part take in political party? What political parties will emerge in rural area, corresponding to various layers of the caste system tidal laws existing in the stratified rural society?

According to the 73rd amendment of Indian legislation, provisions have strengthened the concept of Local Self Governance. There are reservations in the body of Panchayat for the downtrodden community i.e. for SC/ST/OBC and women according to their population. An overall presence of a minimum one-third members from the elected Panchayats must be from the women folk of the community being ensured by the provisions under the Act. But due to poor awareness and social problems they cannot play an active role.

In the process of decentralization of power Gram Panchayats were expected to participate actively in the decision making process for the development of community. Neither bureaucracy ever made any conscious effort to seek their participation nor the people were animated enough to organize themselves to obtain their rights. Panchayat meetings are rarely organized. Even if a meeting is held any voice of dissent is
shouted down. Free and frank discussion does not seem to be the culture of our elected representatives from Panchayat to Parliament.

The participation of the women in the Panchayat meetings and other activities are almost nil. Though there is reservation for women the elected women do not attend the Panchayat functions but their husbands attend these functions and even put their signatures on behalf of their wives.

3.4.7. Housing
People live in very poor and unhealthy situations. Most of them live in a single room mud/brick house where they cook, eat and sleep. They use the surroundings of the house and open field for defecation. Water is taken from hand pumps and open wells for drinking and other purposes. They keep cattle very close to the house which is a breeding place for flies and mosquitoes. Some of the rural Dalits is living in Kaccha houses with single room. The high caste live in one side and the rural Dalits live together as a clustered family. The houses are not only over-crowded but also lack privacy. The existing space does not permit proper sleeping arrangements and faces an invasion of privacy. As the members in the family increases and divisions take place, they have to search for new place/land to construct their houses. It is very difficult to get the land because the Dalits community is of landless labourers and also because of the high cost of the land. It was also noticed during the field study that even if the high caste sells the land, they come together and decide where to give the land so that it will be always advantage for them and also they may not intrude into the territory of the higher castes and thus, the nature of the village is maintained.

3.4.8. Unskilled community
The modern society is an age of professionalism, precision and task centred activities. To climb the ladder of success and to become rich
today one should be equipped with a particular skill with which he can work and earn the livelihood. Among the rural Dalits community, they lack skilled labourers. Earlier the technological and modernization existed by which at least they were expert in their own caste job or the profession. With the advent of Globalisation life is changing and these people are looking for lucrative jobs. But they need trained and skilled people. The deplorable economic conditions of the people deny them to get trained in skilled jobs. An added key problem faced by them as we have seen is that because of lack of challenges and high aspirations they do not want to be trained in skilled jobs. Since there is lack of skilled workers naturally they won’t get employment in the modern technological and computerized society. Thus, there is a need to motivate the rural Dalits community to be trained in skilled work so that the standard of the community can be enhanced.

3.4.9. Lack of ancestral property
Possession of land is an indicator of the family’s financial stability. Earlier, ownership of land was the sign of social status in the society. It is unfortunate that leaving aside of few majority of the rural Dalits population does not possess the land.

Thus, the Dalits community is left with no ancestral property. Present day, they are unable to purchase the land because of skyrocketing prices. Since joint families are disintegrating and need place to put up their houses, they are finding it difficult.

3.4.10. Lack of access to modern facilities
The world today is moving into scientific and technological knowledge. The world has progressed and advanced to such an extent that what people thought to be impossible has become a possible thing today. These things, which were considered as a part of luxury, have become a necessity for one’s life.
In the modern age we consider the world as a global village. In this changing scenario of the world, most of the modern facilities are denied to people. Even of the studied villages, proper road was laid recently and now they have a transport system connecting the cities. It obviously points us to the backwardness and under-developed system even now existing in the villages.

3.4.11. Indebtedness

The extent of the indebtedness of the rural Dalits community provides an important idea to gauge the economic conditions of the Dalits community. It was discovered that the rural Dalits community is extensively caught up in a debt trap. During the fieldwork, it was discovered that a great number of rural Dalits householders are in debt to private money-lenders than to the government. It is because the rural Dalits, most of whom are illiterate, find easier access to local money-lenders. When they fall upon hard times, the rural Dalits easily take exception to loans for substance. This leads to exploitation of their labour both by land-owners and money-lenders that are the major sources of creditors in the rural society. A good number of them who took loan had to surrender the title deeds of their house as surety at the time of availing of government loans. The securing of loans from money-lenders and their repayment works out in a different way. The debtors make an undertaking on court stamp paper, which is found to be the most common method used for borrowing money from the money-lenders. Further, with regards to repayment of amount borrowed from the money-lenders, certain rules have developed by themselves convincingly. The rules are such that no debtor may escape from the clutches of the money-lenders. If the loan amount is not returned to the money-lender within a specified period, they become a forced labourer or even bonded labourer eventually, which can be considered a punishment for not repaying the debts.
The situation of the rural Dalits debtors becomes pathetic since they have practically no other assets with which to repay their loans along with the accrued interest. In most of the cases the loans are not paid in time, bounded under these circumstances rural Dalits have no other option but to borrow again from someone else in order to be able to repay the old debts. Thus, the debt–trap extends perennially.

3.4.12. Lack of cohesion

Basic political problem among the rural Dalits community and the most precarious situation faced by the Dalits community is lack of cohesion, unity, fierce rivalry, vying, opposition and competition marks the villagers when it comes to politics, whereas when it is a religious issue there is alliance, collaboration, cooperation and partnership. In most of the villages it is an open secret that there is lack of cohesion among the ‘rural Dalits’. But these weaknesses of the rural Dalits are very well manipulated by the political parties and they take the advantage of it. In fact, they try to promote acrimony, bitterness and division among the rural Dalits community so that their vote bank is kept safe and secure. Political parties in the villages are accused of instigating caste violence. Thus, the rural Dalits get bewildered, disorganized and confused. The rural Dalits are unable to detect the clandestine and concealed plan of the political parties, where they are sure to get their pound of flesh. But the political parties fail to recognize that the community is becoming shrewd and adroit, that they change affiliations after the election. They are always with the ruling party now. We have briefly analysed the problems and prospectus of the village community in the 20 villages of Kalyanpur Block, Kanpur District. They have innumerable and inestimable problems faced. They are the people who are depressed, oppressed, downtrodden, subjugated, demoralized, exploited, browbeaten and broken. Problems will continue to torment the people but what is lacking is the will and determination to overcome the problems and find a way out to bring up the community at a large.