CHAPTER – 3
WORKING CONDITIONS OF POURAKARMIKAS

3.1 INTRODUCTION:

Living and working conditions are two of the best indicators of status of any community. In this chapter an attempt has been made to highlight the basic facilities, nature of work, working experience of the respondents, awareness about laws of prohibition of manual scavenging, job satisfaction, family member occupations, etc. all these features have been discussed in this chapter.

3.2 BACKGROUND:

India is a traditional society. It has different feature on the basis of which it is claimed that historically the process of change has been very slow one of its structural features is the existence of caste system. Infact the society is segmented into thousands of castes and subs castes; each caste has its own features. Also each of them has been traditionally assigned different roles and responsibilities. The theories of Varna not only assigned distinct occupation to each of the varnas, but also evoked different prescription and proscription to insure the proper functioning of each caste or caste group. These practices forced people to perform according to the principles of the Varna system. Those individuals and groups who violated the caste prescriptions were punished in different ways and those who conformed themselves with the existing normative system were rewarded. So far as the caste occupation of non-twice born is concerned, it got less prestige and status in the hierarchy of occupation. Most of these occupations were manual which required relatively less amount of technical knowledge. Since population from this caste category was very large, large number of people entered in the caste occupation. As a result, in the case of certain occupations more numbers of role players were available than the desired number this had its impact on the earning, physical quality of life and living standard in a negative way.
India is the only country in the World where a particular section of the Society is traditionally responsible for keeping the habitation clean by removing the waste products of the society including the human excreta. This is a disgrace to the county instances are not rare even today when one can see people carrying night-soil in buckets on their heads or removing human excreta by physical touch. The country which won freedom from the slavery of the British people 64 years ago is not able to liberate from human bondage more than one million people who are called Bhangis, Mehtars, Balmikis, etc. and are still engaged in their traditional occupation of sweeping and scavenging. The scenario of scavengers in rural and urban areas is different. The scavenging class living in towns work under municipalities, corporations, hospitals, colleges, hostels, nursing homes and such other institutions. They, therefore, are enlightened enough to form their own organizations and trade unions. In case of an increase of confrontation with their employers, they show their mettle without any hesitation.

In rural context, the principle of ‘co-operate ranking’ prevails over individual ranking and the status is collectively defined. Similarly, the working conditions and the method of work of the scavengers are totally different. The researcher conducted a study on the socio-economic status of the scavengers in the study area for this he interviewed 300 scavengers and asked questions regarding the life style of the scavengers the government policies that helps in liberating the scavengers from scavenging profession. He describes that the socio-economic conditions of pourakarmikas unfolds an almost unending of sequence of exploitation out of insecurity, uncertainly and degradation. For generation after generation they have taken this profession to service and which is due to social suffer and prejudices, economic exploitation even in century of class less and casteless society. The pourakarmikas have been criticized and discriminated without any mercy due to their social and cultural background. Not much positive and welfare policies are framed by the government due to caste polices. The problems for the pourakarmikas should become prime
importance for the general public and government as these pourakarmikas serve the society and the public at most truthfully removing the garbage and sweeping the streets and cleaning public toilets, are playing as significant contributions to the civic maintain and cleanliness. The empowerment approach to the state and reforms in strengthening the pourakarmikas is necessary. The demands side looks at creating new laws and policies that enable the pourakarmikas and their organizations which can work combined together both the government and pourakarmikas and their organization in order to attain better social and economic conditions of pourakarmikas. The scavengers are mentally and physically suffering from a lot of problems, so that government should arrange recreational activities for them. So it reduces the mental and physical stress. The scavengers’ life and family conditions are not in good position. So government must provide the welfare and finance assistance.

3.3 CLASSIFICATION:

The National Commission on Labour has defined them as "Workman" and has recommended the provision of ‘Industrial Dispute Act, 1947’ to cover these sweepers and scavengers as well. However, only those pourakarmikas in urban areas and who have organized themselves into trade unions are getting the privileges under the Act through their organized strength. The Government while framing the service rules for the municipal employees has not taken this fact into consideration and thereby denying the pourakarmikas the utilization of the machinery provided under the act. Therefore the Committee strongly recommends that the pourakarmikas should be classified as SKILLED WORKERS under a separate cadre rules and that they should be given the privileges under the Industrial Disputes Act, 1947’. The pourakarmikas working in rural areas and towns should also be protected by the provisions of ‘INDUSTRIAL DISPUTES ACT, 1947’.

3.4 WORKING CONDITIONS:

There has been no uniform procedure for getting work done by the pourakarmikas in different places in state. With such an outlook, the scavengers are treated more or less like slaves who have to do whatever work is
entrusted to them without grumbling. With regard to the working hours, it has to be pointed out that there is no uniform procedure. The work load is arbitrarily fixed in to all depends upon on the supervisory staff. Whenever a very important person, visits in connection with any special function, pourakarmikas are called upon extra work even during night time depending upon the nature and kind of emergency that is faced by the local bodies. For this arduous and out of routine work, they are not paid extra allowance or compensatory leave.

In certain places where weekly shandies are held and religious functions are celebrated, they are again called upon to do extra work load is also fixed on irrational and unscientific lines. Often time’s one pourakarmika will have to shoulder the work of at least three pourakarmikas. The distribution of work load also depends upon the whims and fancies of the supervisory staff attached to local bodies. It is matter of regret that in many local bodies. The elected councilors themselves create obstacles in the way of recruiting the requisites number of pourakarmikas. In spite of great strides of progress made by our country in science and technology, it is unfortunate that no attention has been bestowed to introducing latest gadgets to lessen the burden of pourakarmikas, because we are not treating the sweepers as decent human beings who deserve consideration and courtesy. It is high time that our country should make effort to introduce the same scientific implements and methods that are adopted by the advanced countries.

3.5 WORKING HOURS:

The Committee has toured extensively in the various parts of the State. It has noticed that the working hours are not uniform in any two local bodies as they are prescribed the municipality in a casual and haphazard manner. The working hours of sweepers and scavengers differ from place to place, often times depending upon the vulgarizes or the supervisory staff reemployed in each Municipality.
It is an open secret that most of the members of the supervisory staff have no real interest in the welfare of the pourakarmikas. The working hours are so irrational that these workers have no time either to wash their clothes or to take a bath to keep themselves clean. This has involved a health hazard, because most of these workers do not take daily. Secondly, the same is true of the lady workers who have no time to cook fresh food and to keep their children well-fed and clean. What they do is they eat stale of food which may be a day, or two old, and the same food is given to their children also resulting in all sorts of infantile diseases, which often limes prove very dangerous to these young ones.

This habit has also been responsible for curtailing their self-respect in society. In order to remove this and also these disgraceful habits it is necessary that the working hours are so spaced out that the pourakarmikas have time to bath and cook fresh food. After considering all the aspects of the question, the committee has come to the conclusion that the pourakarmikas should work 6 hours a day at a stretch and thereafter they should free. The committees have come to the conclusion that the local bodies should employ two pourakarmikas for population of 1,000 each. The idea is that the present strength of 11,000 has to be doubled to meet the new situation. By adopting this procedure every municipality will be able to double its staff so that the work load can be distributed to pourakarmikas in 2 shifts. This is only way of adding a new dimension to their social status. The first shift should commence at 6 a.m. and close at 12 noon with half an hour’s breakfast for the rest. The second batch should commence work at 12 noon and close 6 p.m. with the same half an hour break for rest. Those who are assigned work in the first shift should change over to the second shift after one month. Similarly those in the second shift should go on to the first shift after one month’s work. Under the new method of working hours the pourakarmikas will be able to reach their home by 1 p.m. and the entire remaining day will be at his disposal.
After taking a bath and his food, he will be able to devote sufficient time to supervise the welfare of his family. Such as upbringing of his children, attending the family needs etc. Secondly, he will be able to educate himself and also will be able to think how best he can improve his economic conditions. In view of the fact that the whole afternoon is at his disposal he can adopt any side vocation to augment his financial resources. Thirdly, he will find time for recreation like other fellow men. This will definitely give him a new orientation on life and his health will improve considerably. In the new scheme he will be able to lead a fuller and healthier life. Lastly, as more time is placed at his disposal for relaxation he will have scope and opportunity to observe others and how they lead a more purposeful life. This observation will lead to his own ambition to lead a better and a more meaningful life. He will mix freely with society and he will be accepted in course of time as a useful citizen of a larger community.

i) OVER TIME WORK:

If exigencies of service the pourakarmikas are called upon to do extra hours of work it is necessary to pay them an extra allowance which is equivalent to double their usual pay and allowances. Invariably no lady worker should be asked to do extra work after 6 p.m.

ii) WORK LOAD:

The modern civilization has brought a more ecological and environmental pollution to the detriment of the population. People are also indifferent towards environmental hygiene and cleanliness. The present day civilization has only made men and woman more remiss and restless. They have cultivated the habit of throwing out everything that comes their way. It is unfortunate that the present generation of people have become slightly callous towards the civic rights of other people. The result is increasing amount of urban pollution. The researcher observed that in almost all urban areas the shop keepers open their establishments late in the morning. After their shops are open they throw all the rubbish from their shops to the open streets. By this time the pourakarmikas would have cleaned these streets and gone home.
Secondly, our people are still in the habit of allowing their children to ease themselves on the pavements of the streets. This will remain in the same place throughout the day causing annoyance and inconvenience to the public. The Committee strongly feels that Government should pass suitable legislation to prohibit these unhygienic acts on the part of the general public. The shop keepers should not throw any kind of dirt or rubbish to the open streets. In most foreign cities, each housing complex, shop complexes etc. have metallic dust-bins with lids to cover them. It is to these metal dust-bins that all the rubbish is put in. Early in the morning the garbage cleaners come in their vehicle to remove these filled in dust-bins, and replace them with an alternate set which will have removed the previous day. In this way all the rubbish is removed without causing inconvenience to anybody. By this process very high standards of public hygiene are maintained. Moreover these dust bins made of tin is a cheap receptacle. The Committee therefore strongly recommends that our Local Bodies also should follow this example.

3.6 STREET SWEEPING:

At present both men and women sweepers are assigned the hard work of sweeping the streets. They sweep the ground in a bending posture inhaling dust continuously, because of using short brooms. They also become Victims of back ache which causes considerable damage to their vertebral column. The universe for the study is Bangalore city. With the help of questionnaire a sample of 300 pourakarmikas (scavengers) was interviewed. This was supplemented by observation and group discussion about their living conditions are as follows.

1. A significant majority of the pourakarmikas in Bangalore City in all the settlements are scheduled castes and scheduled tribes.
2. The pourakarmikas in general are still living in illiteracy, ignorance and poverty. The condition of the sanitary workers is better.
3. Awareness about them. Although substantial proportions of the sample pourakarmikas are illiterate, they are sending their children to schools. Free educations, scholarships, special incentives given to
them by the municipalities have contributed to growth of awareness about the importance of education among them.

5. Even though the pourakarmikas expressed satisfaction with their present occupation, they preferred occupations other than ‘sanitary workers’ for their children.

6. They have access to temples and also move closely with the member of other communities.

7. The sanitary workers usually suffer from malaria, typhoid, T.B. and skin diseases. There are few instances of elephantiasis. However, more than half of them said that they have no health problem.

8. Mortality among them is high compared to general mortality rate. Majority of them die in the age group of 45-55 mainly because of T.B. The mortality rate is higher among males than females.

9. All of them, including women and children, are addicted to drinks.

10. The N.G.Os has not played any significant role in bringing about transformation among this group

11. The practice of carrying night soil on the head is officially abolished; the flush-out system of latrines has also enabled them to improve their status.

12. Their condition is slowly improving in the area under study.

From demographic and attribution point of view the pourakarmikas in Bangalore City are not monoliths. The number of illiterates are however higher among the older population than among the younger. Majority of them have left caste occupation but a significant number of them are in between the caste occupation and white-collar jobs. This is primarily because of lack of higher vocational education. The male functional leaders of the house hold who are relatively young and educated have all shifted from the caste occupation. They left it because of availability of other jobs and the social and cultural stigma attached to the traditional work. It is apparent that marriages in recent past have not broken the linkage between caste occupation and illiterate boys and girls of
the pourakarmikas. In order to assert their superior status among the caste members, neighborhood, office and friend circle the mobile Bhangis have also changed their traditional dresses, living style, language and promotion of education, generation of social awareness, provisions of more and more employment occupational mobility among the Bhangis. So as far as scavenging is concerned, it is one of the filthiest and degraded occupations. As a result, social status of the pourakarmikas remained low throughout the history.

It is true that on certain occasion they had high bargaining power but besides improvement in their income on very specific occasions it didn’t improve their social status. Unfortunately no concerted effort was made to remove them from the occupation and rehabilitate them in relatively clean and valued occupation. This trend with slight change continued up to the end of the British period. After independence some adhoc efforts were made to modernize the cleaning activities with the introduction of new technology a section of them were provided inputs so that they may enter in the non caste occupation. But because of prolonged dependency and backwardness in different aspects of life coupled with different historical problems in the Indian society, only a small number of pourakarmikas entered in the non caste occupation. Even today a good number of pourakarmikas are in the caste occupation. Those who are in the non caste occupations most of them are in the blue collar jobs. As a result of all these factors, it seems that no significant improvement has taken place even in the lives of the so called pourakarmikas. Since their representation in the white collar jobs are almost insignificant, therefore, they have to become the model for the upliftments of their own people. In response to a question that first of all it was who form the sampled household, who from the caste occupation to non-caste occupation. As expected it was found that in none of the household caste mobility took place before two generations.

In other words, in case of none of the pourakarmikas their grandfather and grandmothers moved towards the non-caste occupation. It was found that after the generation of father gradually the process of mobility started which
got momentum during the generation of the respondent e.g. during the father’s
generation mobility took place during the generation of pourakarmikas it got
popularized and become possible. Scavenging has been in Indian society since
ancient times. There has been specific mention about pourakarmikas in almost
all writings on India’s caste system. Picking up night-soil, leather work,
removing dead cattle and a few other lowly jobs like these were considered
inferior and so were the people doing them.

This kind of work was also performed by a certain sub-caste Shudras or
rather were obliged to perform. Due to the nature of their work they are
regarded as untouchables and thus were segregated from the reach of other
respectable and so called touchable people. They had to live separately and so
called touchable people. They had to live separately in clusters outside the
town or extreme part of the villages. They were subjected to various forms of
discriminations and disabilities. Thus, they continued to remain socially
downtrodden and economically backward. In general, their existential reality
can be described as:

a) Pourakarmikas constitute a group treated as impure and ritually avoided;
b) They are backward and oppressed because they have been assigned the
   lowest status in society;
c) Minimal social contact has keep them at a distance from the society;
d) Because of their degradation they have been completed to accept
discrimination as a part of their fate;
e) Most pourakarmikas are illiterate and thus, educationally backward;
f) Pourakarmikas are economically backward too as they are engaged in
   own paying jobs and male members indulgence in bad habits like
   smoking, drinking and gambling;
g) Due to their economic and educational backwardness, they have also not
   been able to take advantage of the privileges meant for the welfare of the
dispossessed;
h) This profession as initially never hereditary but over a period of time it has become hereditary.

3.7 WORKING CONDITIONS:

The nature of work being the same, Safai Karmacharis in all over India have similar working hours. They begin their work at 6 am and continue to work till 3 pm, with two intermissions for breakfast at 9 - 10 am and lunch between 12 noon to 1 pm; but in practice, this is not strictly followed, although there is no change in the time they start their work i.e., at 6 am, but there is a general tendency among the workers to skip the lunch break so as to complete the work as soon as possible and get back home before 2 pm for lunch, once and for all. They get a pair of uniforms and an identity card from the municipality.

The respondents prefer to work only in one area without being transferred; this is the view of officials and a few Corporators whom we have interviewed. By working in only one area for long, Safai Karmacharis gain familiarity with the local households and clean their toilets or front road for additional incentives - cash or kind which gives them an opportunity to earn a few bucks or rotis for their additional services, especially for cleaning the toilets. In addition, they also receive food, clothing and monetary contributions on festive occasions, marriages and other special occasions from these patron households. In some houses, they are also offered tea on the days they provide their services. If they are transferred from one area to another, they would stand to lose these benefits besides being forced to establish themselves in the new area. In fact, such transfers are opposed through their leaders in the trade unions. Further, the present method of contractual work is believed to be the result of such protests by Safai workers. In addition, the government is worried about the huge expenditure it incurs on providing social security benefits to them in terms of pension, gratuity etc. Therefore, contractual form of employment is preferred and the trend is gathering popularity. Also, Safai
Karmacharis do not like the idea of working under a private contractor, who would be stricter in terms of extracting work.

**3.8 MANUAL SCAVENGING:**

Street sweeping is one facet of a solid waste management system in which public education and public relations play critical roles. Unfortunately, very little information is available in the literature on the various aspects associated with street sweeping. The wastes deposited on the streets create a negative visual impact, particularly on visitors, and thus indirectly affects the economy of the city. In many cities, particularly the small ones in economically developing countries, only the paved streets are swept. Since not all of the streets are paved, a relatively high portion of the city does not receive street sweeping services. It is probably true in practice, however, that a set of activities having to do with dirt, waste, and garbage has been the object of disdain and avoidance in just about every human society. In India, for example, it includes the butchering of cows and the tanning of cowhide-jobs that have a rather different standing in Western cultures, but otherwise the characteristic occupations of the Indian untouchables suggest what we can think of as the third archetype of hard work: they are the scavengers and sweepers, the carriers of waste and night soil. No doubt the untouchables are peculiarly degraded, but it is difficult to believe that the work they do will ever be attractive or widely esteemed, but it isn't easy to figure out how to produce such a happy arrangement. If all dustmen were dukes, they would find some new group, under another name, to do their dusting, hence the question, in a society of equals, who will do the dirty work? Has a special force, and the necessary answer is that, at least in some partial and symbolic sense, we will all have to do it. Then we will have an end to dukes, if not yet to dustmen. This is what Gandhi was getting at when he required his followers--himself, too--to clean the latrines of their ashram. Here was a symbolic way of urging Hindu society of untouchability, but it also made a practical point: people should clean up their own dirt. Otherwise, the men and women who do it not only for
themselves but for everyone else, too, will never be equal members of the political community. What are required, then, are kind of domestic corves, not only in households—though it is especially important there—but also in communes, factories, offices, and schools.

It is not an appropriate goal for social policy, however, that all the dirty work that needs to be done should be shared among all the citizens. That would require an extraordinary degree of state control over everyone's life, and it would interfere radically with other kinds of work, some of it also necessary, some of it only useful.

3.9 MANUAL STREET CLEANING:

The design of a conventional street includes three distinct surfaces: a roadway for vehicular traffic, a gutter, and a sidewalk on both sides of the street for use by pedestrians. The sidewalks are slightly elevated and are separated from the roadway by a curb and gutter. The gutter is the lowest part of the road structure and serves to control, collect, and direct storm water to a drainage location or system. The gutter is provided with outlets or discharge points at certain intervals to prevent storm water from accumulating on the roadway. Typically, it is not necessary to sweep the surface of a roadway. The reason is that vehicular traffic usually generates turbulent forces that are sufficient to direct dust and litter from the crown of the road toward the gutters. Consequently, in most places, the process of street sweeping consists of cleaning the sidewalk and the gutters. Without a system of primary collection of waste from the doorstep, street sweeping is the most common method adopted in India for primary collection of wastes deposited in the streets. However, only important roads and markets are swept daily. Some streets are swept on alternate days or twice a week, and some are swept occasionally or not at all. No planning is done to ensure that all streets are swept regularly. Moreover, there is no uniform benchmark, or yardstick, prescribed by municipal authorities for street sweeping. Despite the fact that municipalities may spend approximately 10% to 20% of their budgets on street cleaning and
sweeping, the process is not normally optimized. There are several types of tools, equipment, and methods (both manual and mechanical) available for street cleaning. Because of the tasks and costs involved in the process, street cleaning is also a system in which there are opportunities for savings by simply improving the efficiency of the process. The primary objectives of policies associated with a street cleaning system should be:

1) *The provision of efficient, cost-effective waste collection services from the source,*
2) *Reduction of street litter through regulation, public education, and enforcement,*
3) *The use of systems that achieve high labour productivity,* and
4) *The design and use of effective tools and equipment.*

**a) TYPES OF STREET WASTES:**

For purposes of solid waste management, street wastes can be classified into three main categories, depending upon the type of generator. The classification is as follows:

1). *Wastes generated by natural causes,*
2). *Wastes generated by road traffic,* and
3). *Wastes generated by the public (behavioral wastes)*

**b) WASTES GENERATED BY NATURAL CAUSES:**

As the name implies, these wastes are generated by natural phenomena and are difficult to avoid. They include dusts blown from unpaved areas, and leaves and flowers that fall from trees and plants in the community. Since wastes produced by natural events cannot be avoided, the method of management must be control, for example, the use of such measures as planting of vegetation and other artificial methods to prevent erosion in empty lots, planting of adequate trees and vegetation as wind breakers, and careful selection and regular maintenance (e.g., pruning) of the trees planted in the city.
c) WASTES GENERATED BY TRAFFIC:

Motor vehicles can generate a relatively high proportion of street wastes. Motor vehicles deposit dirt and mud, as well as oil and rubber on the roads. Particulate matter from diesel emissions also accumulates on streets, trees, and building surfaces, creating a public nuisance. In addition, in developing countries, it is common to transport materials in vehicles that are uncovered, and there can be accidental spillage of a vehicle’s load. Additionally, animals drawing vehicles can deposit excrement on the road surface.

Mud is often carried out of construction sites, adhered to the tires of motor vehicles, and subsequently deposited on adjacent roads. In general, traffic wastes are unavoidable; however, it is possible to control them through public education and the promulgation of appropriate rules and regulations. Regulations requiring that loads be covered to reduce spillage and those vehicles are properly cleaned before leaving muddy construction sites can positively contribute toward the reduction of wastes generated by traffic.

d) WASTES GENERATED BY THE PUBLIC:

There are two major sources of wastes generated by the public:

1) Litter thrown onto the streets by pedestrians, and
2) Residential and commercial wastes swept or discarded from private premises.

As previously indicated, a large fraction of these wastes can be controlled, provided that an efficient and reliable refuse collection service is in operation and that litter bins are provided for use by pedestrians. These two conditions should be complemented by a continuous program of public education, combined with strong legislation and enforcement procedures. Another potential solution to reducing the amount of litter is to offer a free or relatively inexpensive program to collect non-conventional wastes such as construction and demolition debris, tree trimmings, and others. In some places, sweepers are allotted work in terms of a given amount of road length, usually 250 meters to 1 kilometer. In other places, measurement is on the basis of square meters. In such places, a sweeper may be allotted 3,000 square meters or
more. In still other places, allotment is made on the basis of a sweeper-to-
population ratio: 1 sweeper per 250,500 or more people. Each sweeper is given
a “beat” (that is, an area demarcated for sweeping). The area allotted is swept
in the first half of the day, and the street sweeper then carries the street
sweepings to the designated waste storage depot. In the afternoon, either street
sweepers generally are deployed to other areas for group sweeping or they
return to the same place to repeat their sweeping. Their output in the afternoon
is almost negligible given the lack of supervision and control. Hence,
inadequate use of personnel is a problem.

Some places have a two-tier system: some sweepers sweep only the
streets and make small heaps, while another set of people pick up the waste in
handcarts or tricycles. The lack of coordination between sweepers and waste
collectors results in many heaps being left unattended, thus creating unsanitary
conditions. The street sweepers are not given appropriate tools to perform their
duties effectively. They are given short-handed brooms, which necessitate
constant bending and cause fatigue and loss of productivity. Municipal
authorities, however, appear unconcerned about this matter, and sanitation
workers who are never keen for change, even if it is for their own good do not
bring the problem to the authorities’ attention. The sweepers, approximately 50
percent of whom are women, feel comfortable with short-handed brooms on
account of their traditional use. They do not appreciate the advantages of long-
handled brooms and believe that such brooms could not be used conveniently.
Moreover, they have not been educated in the benefits of long-handed brooms.
Meanwhile, the waste collectors who accompany the street sweepers are also
given inefficient equipment. Their handcarts and tricycles are not adapted to
the secondary collection system, often resulting in deposition of waste on the
ground.

e) DRAWBACKS OF THE CURRENT STREET-SWEEPING PRACTICES:

- Street sweeping is not carried out on Sundays and on public holidays in
  many cities and towns.
All roads, streets, and lanes are not covered with daily street-sweeping operations.

Citizens continue to throw waste on the streets throughout the day, even after cleaning of streets.

There is a large variation in street-sweeping norms, which range between 250 meters per sweeper per day and 1 kilometer per sweeper per day.

The time for cleaning of commercial streets is not synchronized.

Sweeping tools are inadequate and inefficient.

3.10 STREET SWEEPING:

In Bangalore, daily sweeping of streets and public places is essential because waste littering is still common and because it will take quite some time until Bangalore fully implements storage of waste at source and primary collection from the doorstep. Furthermore, dust and leaves accumulate rapidly on roads and pathways. Municipal authorities are expected under the respective municipal laws to undertake regular cleaning of streets and removal of rubbish. The yardstick of work maybe prescribed by the municipal authority, depending on the local situation, type of roads, and amount of effort required by the sweeper. Solid waste authorities should prepare the following:

- A schedule of street cleaning that indicates which roads require daily cleaning and which ones need to be cleaned periodically.
- A list of such roads and streets, together with their length and width.
- A program for their cleaning, keeping in view the norms of work (yardsticks) prescribed.
- A timetable for cleaning of open public spaces daily or periodically.

3.11 WORKING NORMS FOR STREET SWEEPERS:

The yardstick for cleaning open spaces should be prescribed on the basis of local conditions. However, CPHEEO estimates that a sweeper can cover 30,000 square feet of open space per day. Sweeping norms in running meters of road are as follows:
• High-density area—300 to 350 meters
• Medium-density area—500 to 600 meters
• Low-density area—650 to 750 Meters

3.12 WORKING CONDITIONS FOR STREET SWEEPERS:

Street sweeping is a daily task. Therefore, the allocation of work should provide rotating time off to facilitate working on weekends. Given public expectations and local habits in Bangalore, street sweeping should be organized for the early morning hours. Such an early schedule also protects workers from traffic and air pollution.

For the rest of the workday, the sweeping crew might be assigned work in slums, informal settlements, areas that are very dense and need special attention, or places that are not covered in a daily schedule of street sweeping in absence of adequate staffing. Street sweeping is generally carried out on two ends of the road or street, and a maximum of 0.75 meters of road width is swept on either side. The central part of the road is generally clean and litter free. If there is a central road divider, four sides have to be swept instead of two sides. Municipal authorities should take into consideration this workload rather than the width of the road when assigning the work. Municipalities may, therefore, plan the schedule of street sweeping depending on the density of area and importance of the road. They should ensure that slum dwellers and informal settlements are not marginalized or left out.

3.13 EQUIPMENTS FOR MANUAL STREET CLEANING:

The typical equipment used for Manual Street cleaning includes: brooms, shovels, and handcarts.

i) BROOMS:

There are two general types of brooms used for street sweeping, depending upon the type of material used for their manufacture. The first type is that made from long fibers and formed into a bunch. The second type is that in which bunches of filaments are inserted into a wooden section; this section is attached to a wooden pole. Due to the fundamental differences in their design and the type of materials used for their manufacture, each type of broom is
used differently. The broom made from long fibers has the length and flexibility to allow the user to take long strokes without the fibers exerting high pressure on the ground. These characteristics make this type of broom an excellent tool for sweeping litter and leaves from unpaved surfaces. On the other hand, the stock broom is pushed ahead of the sweeper. The sweeper uses short strokes to push the litter in front of him. The filaments in this type of broom are shorter and stiffer than those of the bunch broom; therefore, this broom generally is used to remove materials that have the tendency to adhere to the surface of streets. Depending upon the width of the stock and the stiffness of the filaments used, these brooms are excellent tools for collecting dust and sand.

ii) SHOVELS:

The function of the shovel is to pick up the material that has been swept into a pile with the broom for placement in a container. The main type of shovel that is used for this purpose is a large straight-blade shovel made of plastic or metal. Metal shovels are heavier than plastic ones but tend to last longer and are more versatile; particularly to remove materials adhered to the paved areas.

iii) HANDCARTS:

Handcarts are widely used for street sweeping throughout the world. A description of handcarts is provided in another section. Street sweepers usually modify the equipment they are provided with to suit their needs.

iv) ADDITIONAL EQUIPMENT:

All sweepers should be provided with uniforms, gloves, safety equipment, and, in some instances, plastic bags. In some locations, it may be necessary that the sweepers use a cutting tool to remove weeds and brush.

3.14 LEGISLATION:

A large percentage of street litter is generated due to the lack of public education and inappropriate behavior. Consequently, legislation can play an important role in achieving high standards of cleanliness and reducing the total
workload of sweeping. The following types of legislation can make substantial contributions to the reduction of street wastes:

- **Reduction in dirt and mud:** Require that builders and contractors provide facilities for cleaning the tires of vehicles leaving the site to avoid deposit of mud on adjacent roads. In addition, dust control measures within the site should be enforced.
- **Reduction of street litter:** Establish regulations that prohibit sweeping of refuse from a house, shop, or other premises onto public pavement. In addition, establish a set of fines for dropping litter in a public place.
- **Reduction in traffic wastes:** Require that vehicles cover their loads. Establish a system of fines for failure to secure or cover a load.
- **Control the type of vegetation that can be planted on or near the streets.**
- **Regulate the management of construction materials, as well as the disposal of construction and demolition debris.**
- **Require the maintenance of vacant lots (walls, cleanup, fencing, etc.).**

It should be kept in mind, however, that most types of regulations or legislation will not be successful if they are not properly enforced, well understood, and accepted by the majority of the public. Consequently, legislation should be preceded by the introduction of a good waste management system and efficient services. In addition, the legislation should be complemented by a comprehensive public education campaign to enlist cooperation.

To better understand the problems of pourakarmikas few questions were raised in my research work. The following reveals the primary data collected from the field.
Table - 3.1 Nature of work of the respondents

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Nature of work</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sweeping of Roads</td>
<td>187</td>
<td>62.33</td>
</tr>
<tr>
<td>2</td>
<td>Disposal of house/ Cattle waste</td>
<td>50</td>
<td>16.66</td>
</tr>
<tr>
<td>3</td>
<td>Cleaning Latrines</td>
<td>13</td>
<td>4.33</td>
</tr>
<tr>
<td>4</td>
<td>Cleaning of Drains</td>
<td>11</td>
<td>3.66</td>
</tr>
<tr>
<td>5</td>
<td>septic tanks Cleaning</td>
<td>11</td>
<td>3.66</td>
</tr>
<tr>
<td>6</td>
<td>All the above</td>
<td>28</td>
<td>9.33</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>300</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The above table 3.1 reveals the primary data collected from the respondents. The scavenging work involves not only cleaning of latrines but also of roads, streets, disposal of house/cattle waste, drainage and septic tanks. A probe was made as to how much scavengers are involved in these tasks. Data in table 3.1 indicates that pourakarmikas are more in sweeping of roads. From the forgoing analysis, it is clear that according to the above table, majority i.e., 62.33% of the respondents were doing sweeping work, 16.66% of the respondents have been doing the occupation of disposal of house/cattle waste, 4.33% of the respondents were cleaning Latrines, 3.66% of the respondents were cleaning drainages, 3.66% of the respondents were cleaning septic tank, and rest of 9.33% respondents doing all the above.

Table - 3.2 Working experiences of the respondents

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Years of Experience</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1 to 10</td>
<td>60</td>
<td>20</td>
</tr>
<tr>
<td>2</td>
<td>11-20</td>
<td>107</td>
<td>35.67</td>
</tr>
<tr>
<td>3</td>
<td>21-30</td>
<td>94</td>
<td>31.33</td>
</tr>
<tr>
<td>4</td>
<td>31 and above</td>
<td>39</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>300</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The table explains the working experience of the pourakarmikas (scavengers). It is essential to know the working experience of pourakarmikas that which enumerates their past history of life, (indicators). This variable helps the researcher to proceed with several questions.
It is found from the above chart that the majority i.e.35.67% of the respondents have more than 11-20 years of experience, 31.33% of the respondents have 21-30 years of experience. Then the 20% of the respondents have opined that they have more than 1-10 years of experience, rest of 13% respondents are having a 31 and above years experience. So form this is clears that majority of the respondents fall into the experience between 11 years to 30 years.

**Table – 3.3 Awareness about law of prohibition of manual scavenging**

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Awareness</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>27</td>
<td>09</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>273</td>
<td>91</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>300</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The above table explains about the awareness of the scavengers of prohibition of manual scavenging. It is essential to know the laws meant for the protection of the pourakarmikas that enumerates the awareness and protection of life. This variable helps the researcher to ask several questions for further processing.
Graph – 3.2 Awareness about law of prohibition of manual scavenging

It is found from the above table that the majority i.e., nearly 91% of the respondents are not aware of the laws regarding the prohibition of manual scavenging. And only i.e., 9% of the respondents are aware of their law. So, it can be said that the majority of the respondents lack awareness about law of prohibition of manual scavenging.

Table - 3.4 Job Satisfaction of the respondents

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Job satisfaction</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>59</td>
<td>19.67</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>241</td>
<td>80.33</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

The above table explains the job satisfaction of the pourakarmikas. The table shows the satisfaction of working scavengers. It is essential to know the working satisfaction of pourakarmikas. A probe was made as to how much scavengers are satisfied with their jobs. This variable helps to the researcher to ask several questions for further processing.
Graph – 3.3 Job Satisfaction of the respondents

It is found from the above graph that, out of 300 respondents only 19.67% i.e., 59 of them are satisfied in their jobs and are in better working conditions. And about 80.33% i.e., 241 of them are not satisfied and have been in bad conditions in the manual scavenging. So, it can be said that the majority of the respondent i.e. 80% of them are not satisfied with their jobs in manual scavenging.

Table - 3.5 Family members engaged in same manual scavenging apart from the heads of the family

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Family Members</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>213</td>
<td>71</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>87</td>
<td>29</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

This above table data consists about family members engaged in same manual scavenging apart from the heads of the family i.e., if both father and mother are employed in the same manual scavenging it is also known to be that the other members such as sons and daughters are also engaged in the same profession. It was probed in the above table that the main reason was hereditary, and among the 300 respondents 213 of the respondents of the family members are in manual scavenging.
Graph-3.4 Family members engaged in same manual scavenging apart from the heads of the family

It is found from the above table, that the 300 respondents probed and majority i.e. 71% of the respondents i.e. 213 of them have their family members engaged in the same job of manual scavenging the main reason behind is family social status, profession and job opportunities. Remaining 29% are individually engaged and have no family member’s engaged.

Table-3.6 Occupation of family members of the respondents

<table>
<thead>
<tr>
<th>SI No</th>
<th>Family occupation</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Permanent lecture /Part - time lectures /Peon/ Government employees</td>
<td>14</td>
<td>4.67</td>
</tr>
<tr>
<td>2</td>
<td>Business</td>
<td>37</td>
<td>12.33</td>
</tr>
<tr>
<td>3</td>
<td>Contract pourakarmikas</td>
<td>87</td>
<td>29</td>
</tr>
<tr>
<td>4</td>
<td>Auto drivers</td>
<td>64</td>
<td>21.33</td>
</tr>
<tr>
<td>5</td>
<td>Computer operator/ painter/ tailor/book binding workers</td>
<td>20</td>
<td>6.67</td>
</tr>
<tr>
<td>6</td>
<td>Private Domestic worker/ garments</td>
<td>78</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

The table 3.6 shows the of family members occupation of respondents. The occupation among the manual scavengers has been briefly distributed in the above table which has a complex of job distribution scoring 29% among the
300 respondents are contract pourakarmikas. The family members have distributed those selves with various job opportunities for which majority of them in the unorganized sectors and have less scope in carrier development among the members of the family. The family of pourakarmikas in this table briefly examines the profession such as permanent lecturer /part time lecturer/peon/ government employees, business, auto drivers, computer operator/ painter/ tailor /book binding workers, and private domestic worker/ garments, which are probed with the required percentage under.

It is found from the above table, that the 300 respondents probed and majority i.e. 29% of the respondent’s family members are contract pourakarmikas, later 26% of the respondents engage in unorganised sectors such as private domestic worker and in garments, 21.33% of the family members are auto drivers which is the third biggest profession of the family profession. It is interesting to note that only 4.67% of the respondent’s family members work in organized sector i.e. government organization/ profession. This shows that majority of the respondents are derived by educational opportunities.

### Table-3.7 Facilities provides for removing solid waste

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Equipments</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bamboo basket</td>
<td>144</td>
<td>14.22</td>
</tr>
<tr>
<td>2</td>
<td>Iron bucket without lid</td>
<td>107</td>
<td>10.56</td>
</tr>
<tr>
<td>3</td>
<td>Iron bucket with lid</td>
<td>71</td>
<td>7</td>
</tr>
<tr>
<td>4</td>
<td>Pushcarts</td>
<td>217</td>
<td>21.42</td>
</tr>
<tr>
<td>5</td>
<td>Short brooms</td>
<td>184</td>
<td>18.16</td>
</tr>
<tr>
<td>7</td>
<td>Trolleys</td>
<td>71</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>Any other specify</td>
<td>49</td>
<td>4.85</td>
</tr>
<tr>
<td>9</td>
<td>All the above</td>
<td>33</td>
<td>3.26</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>1013</td>
<td>100</td>
</tr>
</tbody>
</table>

The above table is based on the multiple on the response where N=300. So the total does not tally with N. As is evident from the above table, no single equipment is uniformly used by the respondents and the equipments used here are not modern in nature and are poorly equipped such as bamboo basket, Iron bucket without lid, Iron bucket with lid, pushcarts, short brooms and Trolleys.
A most widely used equipments for removal and disposal of waste is bamboo basket 14.22% this is followed by trolleys 13.53% iron basket without led also used by 10.56% of the respondents. 7% of the respondents were used Iron basket with led, 21.42% of respondents are using pushcarts, 7% of the respondents are using trolleys, 4.85% of the respondents said that they were using any other equipments to remove garbage, and rest of 3.26% respondents were using all the above equipments.

Table-3.8 Safety cloths using while doing the work

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Safety cloths</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>47</td>
<td>15.67</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>253</td>
<td>84.33</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

The workers of the municipal corporations said that they were often required to enter the choked sewers causing them number of diseases. They were also reportedly exposed to inhalation of dangerous gases. They consume liquor with impression that it would save them from harmful effects of such gases and unclean objects.

Graph-3.5 Safety cloths using while doing the work

Based on this opinion, the researcher raised a question with regard to respondent's opinion with regarding to wear safety masks while doing work. The above table describes that majority i.e., 84.33% of the respondents were not using a safety cloths while doing the work, rest of 15.67% of the
respondents were using safety cloths while doing the work. Hence it is strongly recommended that scavengers must use safety cloths.

**Table-3.9 Opinion regarding to wear safety cloths while doing work?**

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Wear Safety Cloths</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Safe</td>
<td>89</td>
<td>30</td>
</tr>
<tr>
<td>2</td>
<td>Moderately safe</td>
<td>104</td>
<td>34</td>
</tr>
<tr>
<td>3</td>
<td>Un safe</td>
<td>107</td>
<td>36</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>300</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The safety measures provided for the pourakarmikas in this context is the most debatable and the workers of the municipal corporations said that they were often required to enter the choked sewers causing them a number of diseases for which there are no protective equipments provided. They were also reportedly exposed to inhalation of dangerous gases. They consumed liquor with impression that it would save them from harmful effects of such gases and unclean objects. Provision of safety cloths also should be considered.

**Graph-3.6 Opinion regarding to wear safety cloths while doing work?**

Based on this opinion the researcher raised a question with regard to respondent's opinion to wear safety cloths while scavenging. The above table describes that majority i.e., 35.66% of the respondents felt that it was unsafe
while at work and 34.67% felt that it was moderately safe and remaining of the 29.67% feel that it was safe.

Table-3.10 Mode of travel to work place

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Mode of travel</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>By Walk</td>
<td>50</td>
<td>16.66</td>
</tr>
<tr>
<td>2</td>
<td>By bicycle</td>
<td>32</td>
<td>10.67</td>
</tr>
<tr>
<td>3</td>
<td>By own vehicle</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>Public Transport</td>
<td>173</td>
<td>57.67</td>
</tr>
<tr>
<td>5</td>
<td>Other modes</td>
<td>36</td>
<td>12</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>300</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Due to the long distances of their travel and many have to start their work in the early morning, due to which the pourakarmikas preferred to travel any available modes of transport. Mode of transport among the respondents in this study has been a complex phenomenon for which majority of them preferred to travel by public transport and some of them preferred to walk, and some used their own vehicles and other modes of transport rickshaw.

Graph-3.7 Mode of travel to work place

Table-3.10 indicates that out of 300 respondents, 57.67% were used government bus, 16.66 % respondents were come on foot, 10.67% respondents commuted bicycle, and 12% of the respondents were using other modes of
travel, and rest 3% of the respondents used own vehicles like motorcycles or other means for travelling, to reaching their work place.

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Distance</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1-3 Kms</td>
<td>35</td>
<td>11.67</td>
</tr>
<tr>
<td>2</td>
<td>3-6 Kms</td>
<td>78</td>
<td>26</td>
</tr>
<tr>
<td>3</td>
<td>6-9 Kms</td>
<td>103</td>
<td>34.33</td>
</tr>
<tr>
<td>4</td>
<td>12 Kms</td>
<td>84</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

The study was analyzed with the above table indicating the distance traveled from their home and work for which the maximum of the respondents travelled is 12 kms and least travelled was 3kms. Among the 300 respondents majority of them i.e., 103 of the respondents travelled with a maximum of 6-9 kms and only 35 of them travelled for 1-3 kms and probably they were placed in the nearby area and usually walked from their homes. The above table indicates that among the 300 respondents, 103 (34.33 per cent) stayed at a distance of 6-9 km from their respective workplaces. The distance between residence and work place for 78 (26 per cent) respondents was 3-6 kms. The distance for the highest number of respondents 84 (28 per cent) among total respondents is more than 12 km. 84 respondents came from a distance that was more than 12 km from the workplaces. These workers had been exposed to polluted air because of long-distance travel and were, therefore, more susceptible when exposed to occupational hazards.
Table- 3.12 Time to reach the working place

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Time to reach</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>30 min</td>
<td>79</td>
<td>26.33</td>
</tr>
<tr>
<td>2</td>
<td>30 to 45 min</td>
<td>115</td>
<td>38.33</td>
</tr>
<tr>
<td>3</td>
<td>1 hr and above</td>
<td>97</td>
<td>32.34</td>
</tr>
<tr>
<td>4</td>
<td>No response</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

The above table indicates that among the 300 respondents of the mode of transport used by the pourakarmikas in order to go to their work places are been briefly examined in the above table, the usual preference is to walk long distances which might be for 1 hr to ½ hours, and 38.33% of them walk for 30 to 45 minutes.

Graph-3.8 Time to reach the working place

The metrics for the mode of transport is a significant analysis for the present study which has been making a serious allegation about the conditions of the pourakarmikas. This table in fact briefly brings in the issue of the distance travelled for their usual routine of work. It is known from the above table that the pourakarmikas have a stressed routine and are tired of their usual routine which is usually due to transfers in the areas and range of their work.
Table- 3.13 Getting bath after completing work

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Getting bath</th>
<th>Frequency</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes</td>
<td>180</td>
<td>60</td>
</tr>
<tr>
<td>2</td>
<td>No</td>
<td>120</td>
<td>40</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>300</td>
<td>100</td>
</tr>
</tbody>
</table>

The study revealed that majority of them did not take bath and it was not their routine discipline which was due to their hard work for the whole day and tired of taking bath and only 60 of them who were women and men took bath and remaining 120 of the respondents never took bath and these were probably men who came late home drunk after their work and rushed to work early in the morning.

Graph-3.9 Getting bath after completing work

The above table indicates that among the 300 respondents, only 180 of them i.e. 60% took bath and 120 (40%) of them did not do so because of the tiredness they had from the work.
CONCLUSION:

The process of research further stepped in to an important part of understanding the present working conditions of pourakarmikas. Astonishing details are collected directly from pourakarmikas in which many of them are in human. Already pourakarmikas are from downtrodden of the society they are illiterate, ignorant unaware of the system. Among the pourakarmikas 80.33% them are not satisfied with their profession yet they are compelled to continue in the same profession owing to financial conditions. The same time 91% of the pourakarmikas are not aware of the laws that are existing in favor of their safeguard. Neither the government is giving them awareness nor the pourakarmikas lying to acquire the desired knowledge about the existing the laws. This is the reason among many reasons said to be the cause behind the problems of pourakarmikas.

As per pourakarmikas are concerned, they are categorized as permanent and contract scavengers. The lives of contract scavengers are still far below the life of permanent scavengers. As this is no organized body or authority to deal with sweepers, it is quite natural to have may varied problems. Inspite of these lacunas people are showing interest to enter into the scavenging owing to a huge rural migration and financial conditions. It does not mean that people like this profession but it is inevitable for them to earn some bread for their livelihood.

The striking points is that the poor people from other section of society have many ways to earn their livelihood like some of them setup small Tiffin centers on streets and earn some money if same works being done by a downtrodden (particularly SCs). The society never accepts this shows the rigid character of social stratification in India. It means untouchables in India are not offered open field to work that’s y most of them fall behind out rated work like scavenging.
Deeper understandings of the present problems shows that problems are not short lived but are permanent in nature. These problems are likely to continue in the near feature too. The reason for this is that many of the families which are engaged in scavenging works are in the profession for generation, their fore there were in the same field and ironically their future generations are likely to be in the same profession for decades to come.