CHAPTER 1
INTRODUCTION

“So long as you do not achieve social liberty, whatever freedom is provided by the law is of no avail to you.” - Dr. B. R. Ambedkar

1.1 INTRODUCTION:

Society is the result of man’s progress from a nomadic life to the present cosmopolitan society. As man progressed through various stages of civilization, he has produced different societies at various stages. On his way to a better society he has brought many modifications of existing social structure. Initially organizing a particular society was the toughest task, for these men has tried many ways and finally ended with the present scenario.

Though various civilizations differ in their social structure, their internal functioning must be the same. Every society is stratified on the basis of different factors. The western society is segmented on the basis of class. But in India the society is structured traditionally on the basis of caste. It is very important that every society must run smoothly so various society adopted various criteria’s for their functioning.

In India the caste is taken to be the fundamental aspect to play its social role for running of the society. Like every caste is allotted a traditional function to fit in to the social stratification. Of late the role caste in its functions is questioned in India yet the basic structure cannot be ruled out as a part of this the lower most strata so called lower castes or further subdivided to perform various low profiled and lower most works. Well structured Indian society is the best example for closed system. Here social mobility is traditionally denied. As caste plays a background role, the scope for interchanging material as well as services is restricted. The age old traditions are well maintained even today. Yet one cannot deny the fact that the modernity has impacted the society to the larger extent. Modernity led social mobility is being followed to bring social
change. Social change is taking place and made India a country of mixed system. Today India can say to a country with closed and open social systems co-existing simultaneously. Under this scenario, the study of various section of the society reveals many sociological concepts which may requires still deeper studies to make them an established system.

Caste is one of the basic criteria for social stratification in India. If we look into the history, Untouchability came into the caste system much later. The features are generally taken as essential in characterizing caste system. It means not simply a division of labour, with each 'Varna' associated with a type of profession, but also a division of labour resolute by birth permitting no occupational/social mobility. This is what distinguishes caste from class. While the previous is hereditary, later on is not-at least in opinion.

Caste represents the system of graded inequality. But besides this, each of the castes is organically linked. Each of them has to perform specific roles as assigned to them. Their roles have been perceived as indispensable. As society progressed people started setting in a particular place so as to form a urban center, there rose a variety of problems particularly solid waste disposal and sanitary works, as these works are lower most or degraded functions people are not ready to take up job. Since socially deprived class is economically poor, they come forward to offer their labor, finally society treats them out casted for their functioning. The need for the disposal of waste and rubbish in cities and villages have resulted the creation of special caste called scavenging caste untouchables. It is said that they are the lowest among the low and ‘Untouchables’ among the untouchables. As they are out-casted and rejected from Indian society, they have suffered innumerable human indignities throughout ages. They have been treated as ‘impure’ and have subsequently been ritually avoided. By more than many, they have been shunned as less than human, while their services have been accepted as highly valuable, often necessary for the survival of society. They have been excluded from entering Hindu temples and from offering prayer in the place of worship. Because of
their social degradation, they have been compelled to live a life of socially deprived.

They have been forced to accept their social deprivation, discrimination and disadvantaged position as a part of their fate, despite the great significance of the work is to do for the health and hygiene to the community who they serve. The rigid system, separating caste from caste, with restrictions on inter-dining and inter-caste marriages due to a morbid fear of 'varna-sankara' (mixture of varnas). 'Caste' corresponds to jatis, and each Varna is supposed to be a cluster of jatis, though there is sometimes ambiguity about which jati belongs to which Varna. Restrictions on inter-dining and inter-marriage pertained not merely to varnas but also to jatis. It is a hierarchical system, one below the other in ritual (or purity) status, with several disabilities imposed on the fourth Varna-'Shudras' and even more on the untouchables known as 'Antyajas'. It was not, however, hierarchical in power and wealth at least as between the upper castes. Dumont thought that the distinction between status and power is basic to considerate caste system (Dumont 1999:65-91). The system is connected with a concept of purity vis-a-vis pollution, with most purity at the level of Brahmins declining consecutively with Kshatriyas, Vaishyas, and then Shudras. At the other end, untouchables are treated as the most impure or polluted. A touch of them is supposed to pollute others as well as Shudras.

A gradation of hierarchy and pollution was found among untouchables too, for example, Bhangis (scavengers) considered as more polluted than say, Mahars (agricultural labourers). Initially the notion of purity verses pollution may have been based on the need to sustain cleanliness, but it soon developed into an institutionalized form where pollution was allied with birth. The upper castes when polluted could, however, get rid of their pollution through sacrament bath and such other expiatory procedures. The concept of purity and pollution developed into a powerful instrument to dishearten and prevent Varnasankara. The entire system along with its taboos and restrictions is
authenticated by religion or canon, giving it a religious holiness. The person whose livelihood runs through collection of environmental materials from the waste is known as ‘scavenger’.

Depressed and socially disadvantaged individuals for the most part carry out scavenging in Bangalore city, like everywhere else in the world. Poor flocking from remote Indian cities, villages and from other states are currently working as scavengers in many urban cities. The scavengers are chronic urban poor, not only in terms of wealth, but also in terms of service accessibility, health and social status. Many entered city in search of better earnings opportunities but being unskilful were enforced to work in wage labor. Therefore, whenever they do not find wage labor, out of desperation they rely upon scavenging for survival. Thus, scavenging is the last option for this desperate community. (Rishikesh Pandey, 2004).

There is a huge difference between sweepers & scavengers and it is highlighted throughout this study. The profession of sweepers is based upon social hierarchy of caste system but scavenging is based upon financial need. Sweepers belong to a certain caste but scavengers in Bangalore city do belong to specific caste. The municipal authorities have not yet ‘discovered’ any worthwhile technology which can stop this degrading work in sub-human conditions. These 'government employees' are not even given basic equipment, such as protective uniforms, gas masks or gloves as they often enter bare-bodied into the stinking gutters and drains full of dangerous gases, filth, waste and excreta. Many of them are reported to have died after inhaling these poisonous gases. Some get infectious diseases; some consume cheap alcohol before they enter the sewage pits, because it is impossible to work otherwise. Others routinely say that they can't eat food or sleep for days after they enter the gutters. Others are afraid to go near their children, touch them, or play with them because nothing is normal anymore. In response to this, number of steps has been under taken by the Central and State governments. They not only enacted different laws and provisions for the upliftments of pourakarmikas, but
over the time number of concrete steps have been taken to modernize the practice of carrying night soil. Besides all these, various committees have been formed and voluntary organizations have also come forward to deal with this problem.

In the other words, those pourakarmikas who have left the caste occupation are given various alternatives for their livelihood. It is encouraging to observe relatively high level of awareness among beneficiaries about the programmes of liberation of scavengers form manual scavenging. This is evident from about three-fifth of them being aware of the law prohibiting construction of dry latrines and employment of manual scavengers and programmes like promotion of construction of water-sealed latrines and also conversion of dry latrines into flush latrines. The two groups under reference hold more or less similar views about schemes of rehabilitation of scavengers in alternative occupations. Most as the people from the both groups are not aware of the law against construction of dry latrines and the manual removal of night soil. However, while most liberated scavengers are not aware about the programme of conversion of dry latrines into flush latrines, most unliberated did not have any knowledge about it. As regards to the support government has been extending for doing so, most from both groups expressed ignorance but one from each group found aware about the provision of loans for this purpose.

The main focus of the scheme is to eliminate manual scavenging of night soil and adoption of alternative occupations. In order to do so, several measures and incentives were introduced which included, besides others, provision of loans and grants, training in alternative occupations and allotment of plots, shops or kiosks. In this connection, liberated scavengers were found better informed about these measures: all of them cited facilities of loans, training and allotment of shops and except one provision of grant was also mentioned. All the un-liberated scavengers also mentioned provision of loans and shops but that for training and salaried jobs was mentioned by two and one respondents respectively. Whether the two groups considered the provisions
adequate? Interestingly, most of the liberated as well as unliberated ones considered the provisions of loans and grants adequate but that for training and allotment of shops/kiosks inadequate. The improvements in the socio-economic conditions made by two groups were also assessed. The responses showed greater gains made by liberated scavengers as compared to unliberated ones: the former is relatively better paid and most of them pursue salaried job.

The two groups were asked about the amenities made available under the scheme and resulting improvement? Again, liberated scavengers have better appreciation of the impact of the scheme as compared to that of unliberated ones: all the former reported increased income, educational advancement, status improvement, and cited better service, health improvement and self-employment opportunities as its consequences. In contrast, most unliberated scavengers cited among its impact improved income/wages and self-employment opportunities. The two groups differed with respect to their fulfillment about government efforts towards rehabilitation of scavengers in alternative occupations. While all the unliberated scavengers expressed total dissatisfaction, most liberated ones found the government efforts somewhat satisfactory. (The Impact of Scheme of Training and Rehabilitation on Socio-economic Improvement of Scavengers in Rajasthan-Sponsored by Government of India, Planning Commission, 2006-07).

India is the only country in the world where a particular section of the society is traditionally responsible for keeping the environment clean by removing the waste products of the society including the human excreta. This is a disgrace to the country; 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. Who are these people? Why they are forced to do such type of inhuman and dirty work and how long these neglected sections of society will remain under such bondage? Is there any solution to liberate them before we enter the 21st century? These are some of the minds of the well-meaning people in the country. 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. Is it not an indignity on us when we force a person to clean excreta of others? An attempt has been made in the research to trace out the origin of scavengers in India, their social and economic status, Caste organizations, Cultural Heritage and territorial distribution.

Generally research enhance that the field that is chosen in particular sociological research provides ways for the betterment of the society. Social researches fall generally under descriptive and explorative. Here particularly in this context the study is explorative as it goes into the details of pourakarmikas. The investigation is pro-pourakarmikas which may enhance the living conditions of people who are engaged in the bottom most work. The present study has got noble sense in it as it aims to study most neglected part of the society. An evaluative study of the initiatives taken by the central and State Governments and prominent non-government organizations like Harijan Sevak Sangh, Sulabh International Social Service Organization etc., and the steps forward made so far for the liberation and rehabilitation of scavengers, have been made. Other than Central Rural Sanitation Programme which was started in 1986-87, there are a number of programmes under which sanitary latrines are being constructed in the rural areas like Indira Awas Yojana, Employment Guarantee Programme for Rural Landless (RLEGP) and National Employment Programmes. The Ministry of Welfare which is responsible for the rehabilitation of scavengers is implementing the scheme in isolation, without knowing whether the scavengers have been liberated from manual scavenging, or are they still engaged in this obnoxious system. There is no co-ordination between the ministries of Welfare and Urban Development either at the Central or at State level.

The names of the scavenging castes suggest that they are a functional community recruited from many different ethnic groups. Some of them might
have been compelled to take up this profession by the society to which they belonged; others were reduced by economic necessity to have recourse to it. There are great variations in the physical appearance of the different sections of the respective communities. This may be accounted for by the varied recruitment from higher castes of ‘broken men’, outcasts, destitute, etc., and illegitimate connections between scavengers and their employers. About half of the Bhangis are Hindu, the other half Muslim. But often they mix both religions, reciting prayers from the Koran while also worshipping the Hindu deities. They have a caste council which settle their disputes and impose fines for misconduct. Most of the Bhangis earn their livelihood by staying in their traditional occupation though some from the younger generation have tried to break away from their caste profession and learn other trades. In the big cities and industrial centers they have a better chance to succeed in this effort.

In this Thesis the researcher has found major findings which was focused on women pourakarmikas and their socio-economic conditions in few localities in Bangalore city and also he describes that the socio-economic conditions of pourakarmikas unfolds an almost un ending to sequence of exploitation out in security, uncertainly and criticize. For generation to generating 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. Though many braches of science undertake the study of society on their respective interest, sociology is such a discipline which is born out of society. Sociology engulfs many interdiscipliary concepts to make a holistic study of the society. It is understood that society comprises everything which is a task of a sociologist to branch them to study accordingly. Societies are not static but a dynamic organism. The sense of socialness is felt so late but it was an inherent function of the society.

A layman can understand common sense of the society but only true sociologists can understand the latent functioning of social institutions. At present the same sense of sociology is applied in understanding the socio-
economic conditions of pourakarmikas all the social concepts are taken in to consideration for the better analyzes of the present research. 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 are of prime importance for the general public and government as these pourakarmikas serve the society and the public at most truth fully removing the garbage and cleaning the streets and public toilets. They are playing a significant role to the civic society of maintain 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 pourakarmikas.

In this study the investigation is made to analyze the conditions of pourakarmikas with reference to BBMP’s role uplifting their lives here particularly the issues is seen with sociological perspective like understanding of pourakarmikas and their role in regulating the society. Pourakarmikas are the section of society which is lay down at the bottom of the social ladder. They make whole society pure but the whole society makes them impure and trademarks them as out casted. Sometimes it is ridicules to observe that even the dogs are allowed to the every part of the house but pourakarmikas still remain away from the house out skirts.

My study brings out number of astonishing factors like this which are required to be brought to the light which can make every citizen to think and accept pourakarmikas to the main stream. In this context any lay man can think of understanding their sphere of life. Here is an attempt to understand the social importance of pourakarmikas to the society and vise-versa, and also the recent development of pourakarmikas under the influence of BBMPs policies. Here
both positive and negative factors are taken in to consideration where positive factors constructed social base for pourakarmikas which is a positive notes.

1.2 REVIEW OF LITERATURE:

Risley, Herbert, (1901), worked as a census commissioner for British India, who for the first time categorized Hindu castes according to their respective social standing and it seems that uncritically accepted the Brahminical view of society. From this it came into view that the single most essential factor in defining the ‘scheduled’ castes and the perpetuation of the same is political in nature. Then again, sections of Safai kamgars who do not belong to the traditional caste system, nevertheless seek to be recognized as scheduled castes because of the attendant material benefits.

Kadetotad, (1977), has highlighted the origin of untouchability. According to the author, Sudras are given a very low position in Manu and other smritis. They were given a separate religious code, the society has given them a different treatment. The treatment was based and Varna hierarchy, which started with the Brahmins and followed by kshatriyas and Vaishyas, ended with the Shudras.

Shyam Lal, (1981) “Caste and Political Mobilization: The Bhangis”, Has made a study of urban Rajasthan society reflecting the patterns of social and political mobility among a lower caste- the Bhangi- a community of scavenging workers who live in city of Jodhpur, Rajasthan. The study covers the early efforts of scattered Bhangis to move first on social front and later on turned to political sphere. The Work presents Socio-religious conditions of Bhangis, development and organization of reform group prior 1947. He states that among all the traditional lower or untouchable castes in India, Bhangis occupy the lowest of the low social status. In India, upward mobility remained closed, especially for the lowest stratum, the untouchables. His conclusions in this concern are worth studying.

Prakash, Nirupama (1989), The author has found that there are variations of occupational impact on life styles of Scheduled Castes, depending
upon to the class to which they belong. The study has shown a significant factor that there are classes differences on the impact of urban occupations on the life style despite the fact the urban occupation do tend to bring about the change. Here the author tried to relate the occupational ethnics to the cultural wings.

Patak, Bindeshwar (1991) *Road to Freedom “A sociological Study on the abolition of the scavenging in India”*, in this book he explained that in India caste system predominantly among Hindus, each caste is traditionally associated with a particular profession. This phenomenon is so striking that one can say that cast is nothing more than the systematization of occupational differential, the most downgraded occupational was consider a to be cleaning or sweeping and removal of human excreta. Where scavengers were concerned the concept of pollution, of being trained by association or touch or at times even by shadow persisted. One can really understand the underlying fact in evolution of scavenging caste which is a predominant factor to be noted. The present study analyzes the programmes of liberation of scavengers and also discusses the low-cost sanitation system which replaces the traditional services latrines. In fact, the twin programmes are associated.

The Sulabh Shouchalaya sans than is devoted to the implementation of these programs and is introducing the two pit system of sanitation for disposal of human waste which will liberate scavengers, these two action programme are being carried out together under this scheme. The author describes and realized the scavenger’s that he has advised that the Bindeshwar Patak’s effort for solving and reduced to the manual scavenger work. So that he discovered the Sulabh’s perspective (A scheme for low cost model for safe sanitation) sanitation technologies of the twin-pit pour flush toilet, which has proved to be appropriate, affordable, culturally acceptable and a suitable alternative to manual scavengers. The group of scavengers is placed lowest in caste-based hierarchy. Its members are bound not only by traditional obligations and customary rules to practice this ubiquitous occupation but mythological
sanctions also oblige them to carry night soil physically for disposal. Everyone borne in the sub-caste of scavengers is destined to take up this sub-human profession.

Pathak, Bindeshwar (1991), this is a sociological investigation of the liberation of scavengers through low cost sanitation. The study mainly aims on the extent of adoption of various schemes of Sulabh Shouchalaya, the role of formal organization in adoption of the scheme, the physical and environmental changes ushered through the scheme, the role of variables like sex, education, castes, religion, place of residence, occupation, exposures to media, organizational affiliation in making the scheme popular among the people. The study is based on exploratory research design. The universe for the study is Bihar. With the help of purposive sampling a total sample of 600 units was selected from four sub-universes of adopters, non-adopters, liberated scavengers and unliberated scavenger. Further, with the help of four different structured interview schedules data has been collected.

Mohammed Peer, (1992), An attempt has been made to evaluate the socio-economic status of the scavengers and the impact of different welfare programmes. The obstacles in their progress, measures for ameliorating the conditions of scavengers and tackling the problem of sanitation in general have also been discussed.

Choudary, S.N. Ravindra Singh, (1992), The study seeks to find out the trends of inter and intra-gen - generational occupational mobility and its consequences for the Bhangis with following objectives. To find out the trends of inter and intra-gen - generational occupational mobility, To identify the causes and processes of occupational mobility, To analyze the consequences of mobility on psychology, status, attitudes and values and To know the views of mobile Bhangis for acceleration of occupational mobility. From demographic and attribution point of view the Bhangi of Bhopal 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 Bhangis. 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 Bhangi.

**Archana Sinha, (1992)**, 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.

**Musi Raza, S. (1992)**, The Muslim scavengers are also called Bhangis. The other names for this group among Muslims are Lalbegi, Mehtar, sheikh Mehtar and Halalkhor. After liberation, the situation has changed. The curse of untouchability is being gradually removed. Some special interactions have started with poor Muslim Families of lower strata. In certain cases, they are invited by lowly placed Muslims on certain occasions and they also invite them. But such interactions are not free and on a large scale. The Ashrafs and the well-placed Atrafs do not regard them as untouchables, but avoid social intercourse. The economic condition of this section of Muslim community continues to be
miserable. Some of the male members of their families are striving different directions for earning a livelihood. They are working as Khalasi, Tempo and car driver and semi-skilled mechanics. This is a good trend, but still not strong and much effective in improving their economy. It appears that in case the government pays attention to this deprived section and extends them the facilities given to their Hindu counterparts, their social cultural and economic conditions may considerably improve and along with liberation from the sub-human occupation, they may attain liberation in socio-cultural and economic spheres.

Ravindra Kumar Verma, Ramesh Chandra Choudary, (1992), For the liberation of scavenger plan allocations were made for conversion of dry latrines in to water seal latrines but the allocations were too paltry to mitigate the problem in the beginning.

Side by side the Special Component Plans were also earmarked for their rehabilitation but the allocations for SCPs have been reduced from 37 percent in Seventh Plan to 25 percent in eight plan. In view of the present living and social conditions of liberated scavengers the situations leads us to suggest that or implant to make them socially conscious. Their political awareness has also to be improved in order to make them aware of their rights so that they may grab their claims from the system. They (scavenging communities) should be properly informed about the welfare schemes launched by the government ignore two vital aspects, first the rural scavengers and second the women scavengers. The government will have to chalk out programmes for the liberation and rehabilitation of rural and women scavengers.

Shyam Lal, (1992) “The Bhangi – A Sweeper Caste: It’s Socio-Economic Portrait”, Mentioned that people belonging to one Mohalla have their own Panchayat. The main function of such Mohalla Panchayat, known as Mohalla mabaap, mainly centers on social welfare of the Mohalla. It also meets to settle case of divorce, family partition and other social and cultural disputes. In addition to this another council also called caste Panchayat exists in area
under study. The socio-economic angle brought many untold stories to the light and the author has shared a deep concern in bringing them to the world.

Shyam Lal, (1992), the main object of this study is to undertake a study of the Bhangi caste to collect detailed data in view of the following reasons: Past researches on the Bhangi caste reflect casual and apathetic approach even in scholarly and academic studies. Bhangi problem is a sociological problem. The significance of the problem may be seen in the light of the progress reported in some researches carried out among the scheduled castes of Rajasthan. The study is confined to the city of Jodhpur. It is based upon depth interviews, case studies and observation of 400 families living in Bhangi bustees. The respondents have been chosen on the basis of purposive sampling from educationally advanced families as also from social and political workers through schedules and interviews.

People belonging to one Mohalla have their own Panchayat. The main function of such Mohalla Panchayat, known as Mohalla Ma-Baap, mainly centers around social welfare of the Mohalla. It also meets to settle cases of divorce, family partition and other minor social and cultural disputes. In addition to this another council also called caste Panchayat exists in the area under study. There is no preference for junior levirate among the Bhangis.

If an outsider wishes to marry the widow he must secure permission and compensate her husband’s family. Elopement is another way by which a widow marries the man of her choice. There is no evidence of sororate, wherein a deceased wife is replaced by her sister. Relationships between parents and children are cordial particularly in the childhood. The mother in the family is generally closer to the children and has a strong affectionate bond with them than the father. Majority of the fathers neither spend good deal of time with their children nor check bad habits such as smoking, gambling, vagrancy and use of vulgar language. When children grow up, it is not unusual to see them at loggerheads with their parents. Bhangi indulge in reckless expenditure in social and religious ceremonies. They adhere to their customs. A money-lender tides
over their difficulties whenever they approach him for help. When they are unable to return the loan, they resort to dishonest and unscrupulous means. This behavior compels them to mortgage the house and ornaments and other belonging. A marked rise in the standard of living is noticeable in the families of the Bhangis. Apart from increased average expenditure on food, they spend more on education and clothing.

Expenses on mutton, edible oil, dress and other items are also quite high. The Bhangi worship a host of deified ghosts or spirits and Mata (Goddess) Lalbeg, Ram, Vishnu, Chandana besides those followed by majority of the Hindus. They also respect different religious sects. Democratic influence is quite visible in these sects from the fact that many of the preceptors were drawn from low castes. These preceptors emphasized equality amongst all castes and communities and that is why the Bhangi follow different sects. The Guru also occupies a significant position in the religious life of a Bhangi. Bhangi believe that it is only with Guru’s help that one can get salvation and attain human life without going through all the Chourasi lakh Yonis or series of rebirths. Guru is vested with powers of curing disease with medicines and spells.

**The Employment of Manual scavengers and Construction of Dry Latrines (Prohibition) Act 1993,** the act as describes that “it applies in the first instance to the whole of the status of Andhra Pradesh, Goa, Karnataka, Maharashtra, Tripura, West Bengal and to all the union territories and it shall also apply to such other status which adopts this act by restoration passed in that behalf under clause (1) of article 252 of the Constitution. Subject to Sub-Section (2) and the other provisions of this act, with effect from such areas the state government may, by notification specially in this behalf, no person shall, engage in or employ for or permit to be engaged in or employed for any other person for manually carrying human excreta or Construct or maintain a dry latrine.
However the state government shall not issue notification for prohibition unless it has, by notification given not less than 90 days’ notice its intentions to do so. Adequate facilities for the use of water-seal latrines in that area exist and it is necessary or expedients to do so for the protection and improvement of the environment or public health in that area. Totally the employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act 1993, has says that cruel system of Manual scavenging should be abolished and then rehabilitation of manual scavenger in alternative and dignified occupation.

Sharma, Rama (1995), wrote about the Bhangi community. Bhangis are the hereditary sweepers/scavengers in India. They are the ex-untouchables in the traditional caste system. The caste society is a form of stratification system where social inequality is structured and given legitimacy by the values of the privileged sections of society. Bhangis have a very low place in the Hindu social order. They are below the pollution line and, therefore, outside the Hindu folds. Bhangis are low paid and poor.

Culturally, they have remained beyond the pale of Hindu Sanskritic great tradition, and have existed as part of the preliterate local little tradition. Their social, economic and cultural marginality is reflected in their peripheral settlement pattern. This study is about the various aspects of socio-cultural and economic marginality of Bhangis, their stigmatized identity and their efforts to escape from their marginal situation by bringing about changes in their status. The awareness of exploitation and deprivation has led to unionization and politicization within the ambit of the democratic processes in India."

Srivastava, B.N, (1997), An attempts has been made to trace the origin of scavengers in India, their social and economic status, caste organizations, cultural heritage and territorial distribution apart from focusing on the initiatives taken by Central and State Government and prominent non-Government organizations.
Ramesh, Chandra. Rehabilitation of Scavengers: Economic Political weekly, Vol.34, No.37 (Sep 11-17, 1999) pp – 2635 -2636, This study on the Rehabilitation of Scavengers envisaged with two integral components with a view to eliminate the practice of scavenging. One is to restructure the mechanism of disposing night soils by introducing water borne latrines and the other is to rehabilitate the scavengers in some other occupation by providing adequate training.

The study concentrated on the conversion of dry latrines into water borne is a prerequisite to stop the practice of scavenging. Dry latrines are found in towns and rural areas all over India. Responsibility for conversion of dry latrines lies upon agencies such as municipal corporations and other local government organizations. At national level the responsibility of such conversion of dry latrines into water borne ones is with the ministry of urban development. The rehabilitation of scavengers thus freed from the traditional work of disposing nights oil as head loads, is the responsibility of the Ministry of welfare. This is the 'soft-core' work of the entire scheme of liberation and rehabilitation. Hence the study had a great scope for the Rehabilitation of Scavengers.

Sinha, R.K. (2000), This book contains 12 chapters on various aspects of such as present scenario of Solid Waste Management (SWM), modernization of SWM, management information system, financial aspects, legal aspects, standards for management of solid waste and assessment of leaching potential from solid waste. The book may not only provide reference but also serve as a guide and inspiration of future research into the realm of solid waste management. The environmentalists, scholars, administrators dealing with environmental protection are expected to find this book indispensable. Both solid waste management and the life of scavengers is un separable and must be dealt in hand in hand.

Sachchidananda, (2001), Scavengers in India constitute the lowest rung of Indian society. They are in fact, the people at the bottom. They are the
real Antyajas as conceived by Mahatma Gandhi. Although the scavengers are with us from the beginning of civilization, there are no detailed study of their living and working conditions, their troubles and tribulations, their hopes and frustrations. The cluster of castes engaged in this occupation has been looking to the Indian civil society for their salvation. In spite of the recommendations of many committees and commissions they have not been liberated from the shackles of poverty and pollution.

They have been forced to live a life of degradation bereft of human dignity. Their state is indeed a living disgrace for the country. The study is based on an empirical study covering 2500 households in urban and rural settings in Bihar. It is intended to give a glimpse of the living and working conditions of the scavenger castes and to bring out the impact of different welfare programmes for their liberation and rehabilitation in the gender and human rights perspectives. Efforts to bring the scavengers from the margin to mainstream of Indian society and ultimately to empower them have also been assessed in terms of the success achieved. Towards the end of the study a number of steps have been suggested to speed up this process.

Poddar, Bhagirath (2001), The Socio-economic conditions and life style of scavengers in general and their women folk and children in particular are far from satisfactory. They are ill-treated by all the other sections of the society and are subjected to humiliation and oppression. They have the lowest social status. They are the much exploited groups socially as well as economically. Considering these points and the situation prevailing among them, the present study has been undertaken to explore and provide the facts and figures to the policy makers, administrators and our politicians who could come forward to abolish this most indecent trade.

Mari Marcel Thekaekara, (2003), in his work on neither the Bhangi community nor a scholarly study. Yet, it deserves notice in an academic publication both for the social challenges that it raises and for the implicit questions about caste, community, identity, and reform that it provokes. While
these questions go largely unanswered in this brief account, they nonetheless lie at the heart of contemporary scholarship about South Asia, and India in particular, thus making a pertinent addition to the scholarly literature while reminding scholars about the practical stakes of their research. The book raises more questions than it answers; from a more advanced perspective, it is unsatisfying in its explanations. Yet, it is a readable, relevant, and necessary voice for change about a seemingly intractable malaise. Bhangis are by caste and occupation human scavengers or sweepers. They shovel excrement from dry latrines throughout India. “They are known by different names in different states—Bhangi, Thotti, Paki, Madiga, Balmiki, Chuhars and Mehtar” Thekaekara is not concerned with how they got that way or if they have a history; instead they are “broken people” (bhanga or Bhangia) struggling mightily to change their status and their profession with some help from nongovernmental organizations, the Indian government, and some well-intentioned ministers.

Raju, B. (2003), The book titled “Swachateya Harikara Pourakarmika” it mainly gives an insight in to the lives of Pourakarmikas, their life style and also mentions about their responsibility and facilities to be provided to them in managing solid waste.

Chitra Nagaraj, Shivaram C, Jayanth Kumar and Narasimha Murthy N S (2004), The sample size- 450 Sweepers working under the Bangalore City Corporation. The study was conducted using pre tested structured questionnaires, clinical examinations and basic laboratory tests. The perception of acute illness in this community was 204 per thousand and chronic illness was 611 per thousand populations. Clinical examination revealed a sickness load of 224 per thousand populations and sickness per person was 0.39. Major ailments are Hypertension 18.9%, Respiratory ailments 7.78%, and skin ailments 3.11%. Mild to moderate anemia was seen in 99.3% of the males and 72.4% of the females. Crude death rate was high at 17.8 per thousand with mean age at death being 44.9 + 7.7 years. On an average 8.5 sweepers were
dying every month. These high levels of mortality need to be further looked into and corrective measures initiated.

**Singh Ram Gopal, Gadkar, Ravindra D. (2004),** This book examines the issues related to human rights of Dalits in the context of changes in the socio-economic structure of the country. While analyzing the atrocities perpetrated on the Dalits, it also discusses their aspirations and achievements during the last five decades of Independence. The volume also deals with the status of scavengers the most neglected and deprived section among the Dalits in various states of India namely Madhya Pradesh, Haryana, Rajasthan, Bihar, Karnataka and Gujarat. It especially examines the issues related to liberation and rehabilitation of scavengers in different parts of the country. The book will be of considerable interest to the social scientists, social workers and activists and all those who are interested in contemporary Indian society in general and in issues related to rights and dignity of Dalits in particular.

**Gadkar, R. D (2004) “Critical Analysis of Rehabilitation of Scavengers under the scheme liberation of scavengers in Madhya Pradesh and Karnataka”,** This book has brought several findings regarding the schemes for the scavengers for their liberations. The main focus of this book is to identify policy issues for the scavengers and liberation of the scavengers. Next many scavengers and construction of dry latrines (Prohibition) Act, 1993, the scheme was not properly implementing and nominator in the states. The focus of this book is on training and rehabilitation. It is not enough to bring about required change among the scavengers. They also require regular interventions by the host of experts who deal with many different qualitative aspects, such as aptitude, entrepreneurship development, values, attitudes, motivation, education, quality of life and decisive.

**Kothari, H.M. (2004),** in his Article Right to livelihood for urban Dalits with special reference to scavengers in Rajasthan has described that housing must be a basic right for all. Good housing is also a vital base in society for citizens to build free and equal relationships among themselves and in turn
to build cultural identities and society itself. But these conditions are not enjoyed by most of the citizens in the country today and many people, especially the dalits, the already oppressed on today being deprived of accommodation with minimum civic amenities increasingly large numbers in urban areas. The dalits do not get enough facilities to live a comfortable life. The scavengers who provide healthy and clean environment to upper class are forced to live a miserable life in an unhealthy environment.

**Shinoda, Takashi (2005)**, the job of the sweeper has been perceived as one of the most wretched occupations in India. Among the many untouchable castes, the author was particularly interested in the socio-economic conditions of the sweepers for the very reason that they have continued their association with their traditional occupation, i.e. sweeping, despite various socio-economic changes in the set-up of India after independence. The study can be divided in two parts. The first is an analysis of documents related to sweepers, which include reports of various committees, commissions, and task forces at Central and state Government levels.

The second is made up of first hand data and information collected in the course of field survey conducted in several localities in Western India. The field survey was aimed at analyzing both the service and labour conditions of sweepers employed by the local bodies. Thus, this study weaves together the weft of institutional reform and the warp of the analysis of its impact on service and labour conditions of sweepers. By doing so it attempts to show the direction in which the sweepers are moving.

**The Ministry of Housing Urban Poverty Alleviation (2005)**, as arranged the state welfare Minister’s conference on manual scavenging on Monday June 20th – 2005 was held in New Delhi. In that meeting around 300 delegates are attending and they are want to evaluate the impact of government programme on liberation, Training and rehabilitation of scavengers and will set a time frame to achieve total abolition of manual scavenging. The meeting will also discuss among other things. (I) the Employment of Manual Scavengers
and Construction of Dry Latrines (Prohibition) Act 1993, (II) integrated low cost Sanitation Scheme, (III) National action Plan for Total Eradication of Manual Scavengers by 2007 and (IV) Projects/Schemes implemented by Ministry of Social Justice & Empowerment. In that meeting notice Employment of Manual Scavengers and Construction of dry latrines (Prohibition) Act 1993 has been adopted by 17 states and all Union Territories. Out of the remaining 11 states, 6 have reported that there are no dry latrines. In Rajasthan, Himachal Pradesh has their own act. In total the meeting was specially take a care about avoiding the manual scavenging system in all over India.

**Hindustan Times Thursday 8 - December – 2005**, in the Article "Garima Abhiyan" meet from today has detail they had telling that the Scavengers working condition and the Low of Prohibition of Manual Scavenging Act 1993 was not in a position. So that the Government should the take care of it and bring the changes in the living Condition of Scavenger. The Garima Abhiyan has been working in 12 District of the State to ensure dignified jobs for Scavengers. According to State Human Rights Commission more than 7,000 persons engaged in scavenging in Madhya Pradesh. The State convection of Garima Abhiyan would aim at preceding the fact that thousands of Dalit women are still engaged the Scavenging work. So in total the Garima Abhiyan was wanted to Change the Condition and the utilization of the several scheme government

**Patak, Bindeshwar (2006) Sulabh International: A Movement to Liberated Scavengers by Implementing a Low-Caste Safe Sanitation System - Case Study: India**, Dr. Patak founder of “Sulabh International organization”, as done the wonderful job for the scavengers. The case study has found a liberated scavenger about 60,000, out of the official estimate of 70,000 (2006). Sulabh had installed 1.4 millions house hold toilets and also maintaining 6.500 pay-per use toilets, Sulabh also trained 19,000 mansions who could build low-cost and win-pit toilets using locally available materials. Then Sulabh paid
specific attention to women as they trained them in food processing. Sulabh employees work mainly focus on the safe sanitation system should be adopted as soon as possible. Especially it is much useful to the scavengers. It reduces the work and it builds the harmonies health and also safe sanitation. United Nations Commission on Human Rights Manual Scavenging the most indecent form work (May 2002) in this article draws attention to one of the incident, inhuman and degrading forms of work performed by dalits (Untouchables) in South Asia. The manual removal of human and animal excreta using brooms, small tinplates, and basket carried on the heads.

Ramaswamy, Gita (2006), in her book “India Stinking: manual scavengers in Andhra Pradesh”. Says that manual scavenging in India is the lifting and removal of human excreta manually, both at private humans and at toilets maintained by public authorities. The manual scavenging is done in either of two ways. First is through dry toilets, where human excreta are sent to a place of disposal. Second it clean sewage pits, both in private homes and in municipal, while in private we find men opening man holes to go down and manually clean sewers. It is the manual scavenger’s work and way of life. So that the author has argued that the government already banned this system in 1993. But now it still exists in the field so the society and government has taken the action for it and also simultaneously government has taken welfare members to scavengers.

Eralinganna, K. M. (2006) “The Socio – Economic Status of Scavengers – A sociological study” with special reference to Bhadravathi, Karnataka State, The author conducted a study on the socio – economic status of the scavengers at Bhadravathi for this he interviewed 150 scavengers and asked questions concerning the life style of the scavengers the government policies that helps in liberating the scavengers from scavenging occupation. The finding of the study is as below: The package has not enough for the scavengers. The government should revise and enhancement. The scavengers are mentally
and physically suffering a lot of problems, so that government should arrange for recreational activities for them. So it reduces the mental and physical stress. The scavengers’ life and family conditions should be in good position. So that government should have provided for the welfare and finance assistance. The government has given a good training and rehabilitation for their family members as well as on duty works of scavengers.

Mahapatra, Subhasini, Rajat, (2006), since times immemorial, women have been burdened with work of all sorts all through their lives. From reproduction to all household chores and outside, their role as worker is significant, unique and burdensome. But they are discriminated and exploited all over. This book portrays the actual position of women working in different vocations. Based on information derived from various authoritative sources, this will serve as an ideal reference tool to one and all.

India - 2009, A reference annual report (2008-09), publication Division, Ministry of Information and Broadcasting Government of India, covers the all the development issues with regards to the scavengers includes India and Karnataka governments. The researcher has found some of the relevant issues for the study. It is in the following. National Commission for Safai Karmacharis, The National Commission for Safai Karmacharis a statutory body has, inter-alia, been empowered to investigate in the specific grievances as well as matters relating to implementation of programmes and schemes for welfare of safaikarmacharis. National Safai Karmacharis Finance and Development Corporation: The Corporation as extends confessional finance assistance to the Safai karmacharis beneficiaries for establishment Mahila Samridhi Yojana. The corporation has assisted 77,790 beneficiaries during 2006-07. Scheme for Rehabilitation of Manual Scavengers: A new self employment scheme for Rehabilitation of Manual Scavengers (SRMS) was launched from January 2007 rehabilitation of scavengers & their dependents by 2009, with total expenditure Rs. 735.60 crores. The central Govt. has released
Rs.56.00 Crores during 2006-07 to NSKFDC as grant in aid for implementation of the scheme.

Burden of Inheritance Water Aid India, October, 2009, This study report is an outcome of our attempt to understand the complex and shameful practice of manual scavenging which unfortunately still exists in our country. The stories documented by her tell a poignant tale of despair and hope. The study of manual scavenging in India evokes reactions ranging from disbelief and disgust to despair. It is widely believed to be a social practice rather than an occupation, which has its roots in the caste system of India. Almost all scavengers are Dalit and most of them are women. They are forced into this practice from an early age.

Ministry of Social justice and Empowerment (2009-10), Demand No 88) notes on Demand for Grants 2010 – 2011 have allocation budget to vary schemes for SC & STs and other Back ward classes. In that budget the Central Government has sanctioned for the Scheme of “Self Employment Scheme of Liberation and rehabilitation of Scavengers”. The total revenue capital is 2225 crores but in the year of 2009-10 sanctioned a 97 crores, then in the year of 2009-10 again revised the budget then sanctioned a 47 crores, after that again they are planning to 2010-11 4.50 crores. In total scheme aims at Rehabilitation of remaining scavengers and their dependents in a time bound manner. Under the scheme loan subsidy and training are provided to the beneficiaries for gainful self wage employment.

The Hindu Sunday 9-May - 2010 "Burning baskets of shame" In this article explained the work of Safai Karmachari Andholan (Scavengers). This article depicts that SKA in the first sustained movement to end untouchability in independent India, observes legal scholar Usha Ramanathan, who feels that anyone with a sense of history must today join hands with it. The campaigners are so gentle and understated that most people in India are unaware of the enormity of what they have accomplished, eroding centuries of oppression with the unlikely instruments of truth, a conviction about equal human dignity, non
violent resistantance, and law. Totally it fights for the Right of Scavengers and their empowerment.

Ravichandran, B. Scavenging Profession: between Class and Caste, Economic & Political Weekly, March 26, 2011 vol XLVI no 13, The study is a critical analysis of the Scavenging Profession and the hierarchy. The scavengers have not received anything from either India’s independence or from the affirmative reservation policy implemented for their uplift. Rather, their condition seems to be worsening. For example, recently, some people belonging to the “Bhangi” community smeared human excreta to protest the Karnataka government’s plan to evict them from their homes. This act, in one sense, can be seen as a political opposition to mainstream India’s stereotypes on scavenging which has, along with the government, always shown some vague reformist intent with regard to the scavenging profession. As against the reformist agenda, this protest was about reclaiming the legitimate space of the scavengers and keeping the “reformers” at bay. The issue of scavenging has produced literary works as well and the most prominent among them is the Malayalam novel Thottiyyude Makan (The Scavenger’s Son), written by Thakazhi Sivashankara Pillai. First published in 1949, this novel has a different understanding about the profession, in that it frames the issue in terms of class. This book describes the life of a scavenger’s son and his dreams of living life like any other “human being”. The same problem haunts the book India Stinking, authored by Geeta Ramaswami. On the other hand, Marginalization in the Midst of Modernity, which came out in 2005 analyses the socio-political situations of different Dalit castes.

Gayathri Devi (2011) Mirage of social mobility the case of Safaikarmacharis in Karnataka: This work on the social mobility the case of Safai Karmacharis, The present book is an outcome of research conducted on The access to social mobility and the extent of it are dependent upon or determined by whether karmacharis are able to organize themselves or not. The presence of strong organizational abilities and history of such mobilization
among Safai Karmacharis from Gulbarga, as against those from Tumkur, are an interesting issue concerning the welfare of Safai Karmacharis. But such organizational abilities seem to be limited in terms of achieving social mobility by karmacharis, since their inferior status, in the caste hierarchy, in itself comes in their way of doing so.

For example, the Madigas, Mangarodis, Mehtars and Koramas of Gulbarga who are all Safai karmacharis do not seem to have been as much exposed to organizational activities as the Mahars and other right hand ex-untouchables. Thus, caste based status is an important determinant of social and occupational mobility among Safai Karmacharis belonging to a number of castes and sub castes within the Scheduled Caste category. The present study, being exploratory in its nature, has come out with some preliminary observations and conclusions about the lives and problems of Safai Karmacharis in the two cities of Karnataka. No doubt these will have universal application at least in so far as similar socio-economic conditions apply to other Safai Karmacharis. The major findings of the study are as follows: Traditional occupations continue to provide economic support and protection for the poor by compelling them to take them up as sources of livelihood in the absence of skill and opportunities open for pursuing different occupations. Some of them like Safai work continue to be looked down upon considered as polluting jobs. While the job is undertaken by men in most households, women from many of these households suffer from two forms of exploitation the first being the caste-based discrimination by the upper castes and the other being oppression by their own family males who employ these female relatives for carrying out polluting jobs, while they opt for something better in terms of both income and social status.
1.3 RESEARCH METHODOLOGY:

The following steps shows the research methodology used in the research process;

1.3.1 STATEMENT OF THE PROBLEM:

The research topic on the “The role Bruhath Bangalore Mahanagara Palike in the rehabilitation of pourakarmikas in Karnataka: special reference Bangalore city—a sociological study”. Is one of the rare initiatives in which an open purpose is kept? We do our work daily without noticing the efforts of people who keep us clean environmentally. Due to their ignorance illiteracy, caste backgrounds are considered to be the untouchables. The problem here is that these pourakarmikas need to be rehabilitated and have to make them aware of their rights and bring them out of any sort of violations and exploitation by both the government and the general public.

The main statement of the problem is that the pourakarmikas are not aware of their socio-economic and political rights. They are suffering from different diseases which are dangerous and also addicted to Tobacco, Alcohol and other Cheap Liquor. The government is not making any efforts to rehabilitate them and the policies being formulated for the pourakarmikas are not implemented properly. From Sociological point of view, Attempt has made to study their present socio-economic conditions, cultural and demographic profiles and the present situation of their traditional occupation. It is also attempted to find out their new sources of livelihood and whether they have benefited from the developmental activities and rehabilitation programmes. So, the main problem of the present study is to seek answers for the above mentioned issues.

1.3.2 SIGNIFICANCE OF THE STUDY:

Any study which undergoes anything about the society has to be interpreted in a significance aspect as this type of study has a direct impact on the society, hence it is necessary to know that the topic chosen has a current utility and requires to be studied, as several factors involved in this disciplinary needs a new look in the working conditions of the pourakarmikas (Sweepers &
Scavengers, solid waste collectors and Safai Karmacharis) in Bangalore city and especially their working conditions. The present study is an outlook of the pourakarmikas in the city of Bangalore, who works in hazardous conditions in these areas.

The topic chosen here is significant and its impact on the pourakarmikas who are working for the past five decades in the same profession. These pourakarmikas are the bread winners of the family, where this job such as sweeping and solid waste collection does not need any education qualification and the job is easily accessible. The study also comparatively gives an idea of the conditions of the pourakarmikas in the hazardous environment which has a serious impact on their health conditions. The study also makes a thorough analysis of the measures taken by the government especially the Bruhath Bangalore Mahanagara Palike (BBMP) in terms of their health, welfare, basic amenities and rehabilitation programmes provided to these workers. The study also aims to look at the changes socio economic conditions of the pourakarmikas in the recent past. The other reason for selecting the topic is to make a thorough study and suggest some points for review of existing provisions to conduct the study.
1.3.3 OBJECTIVES OF THE STUDY:

- To Study the Socio-Economic conditions of the pourakarmikas.
- To analyze the health conditions of the pourakarmikas.
- To know the literacy and education conditions of the pourakarmikas
- To study the working of the BBMP and the Civic Administration of Bangalore City.
- To make comparative study of these working pourakarmikas and finding out the differences among them.
- To know the Welfare Policies and Rehabilitation programmes adopted by the BBMP and the other Government Sources.
- To study the social and economic facilities provided by the BBMP and through other Government Sources.
- The source of implementation of that welfare policies measures and their impact on the Pourakarmikas.
- To analyze the Legislative debates and discussion in the state Assembly and the Parliament on rehabilitation of the Pourakarmikas.

1.3.4 HYPOTHESIS OF THE STUDY:

- The life and conditions of the pourakarmikas are miserable.
- Majority of these pourakarmikas are untouchables.
- There are number of economic and family challenges faced by pourakarmikas
- The pourakarmikas are in miserable poverty.
- Working pourakarmikas have been socially exploited.
- Pourakarmikas are addicted to some bad habits such as tobacco and alcohol.
- The government has been ignorant in the pourakarmikas and their rehabilitation.
- The BBMP and their welfare measures have not been satisfactory in their rehabilitation.
1.3.5 NATURE AND SCOPE OF THE STUDY:

Any study has its own scope in terms of applying the study to the society, and the scope here gives different solutions to the society, as the study which aims at analyzing the socio-economic conditions of the pourakarmikas and the government and civil society in uplifting them. The study of uses on the health conditions and also the facilities provided by the state through various welfare measures and policies.

This study aims to find out analyze the programs and welfare measure provided to the pourakarmikas and the welfare policies. Hence the study has a vast scope for the government policy makers and researchers in analyzing the socio-economic conditions of the pourakarmikas. The present study is exploratory in character because it explores the life and living, working conditions of pourakarmikas and their dependents. In terms of area, the proposed study will cover both men & women pourakarmikas.

1.3.6 THEORETICAL PERSPECTIVE:

Though theories, mentioned that it is a distinguishable discipline, a specific area is identified in this study, to make up the conceptual framework of the subject. Not many studies have been done on the scavenging workers (Pourakarmikas) by sociologists about their inception & existence. Talcott Parsons. (1951) has brought to light the worldwide rationale of hierarchy. He says that “occupational stratification is an inevitable part of all human societies, therefore, it is desirable for the individuals in terms of common values and thus it is desirable for every system to function” as a system in which every profession gets its respect. Scavenging is no exception to it. Unfortunately scavenging is not recognized as a profession but it is seen as a sin, and people engaged in it are treated as low as lifeless substances.

Parsons does so because he combines the Intellectualism of Durkheim (recognizing that action is dominated by representations or ideas) and pragmatism of Max Weber (Confronting, beyond the problem of the representation of the world that of action in the world as represented). Contrary
to the functionalists view, the Marxist considers social stratification as divisive rather than an integrative structure. He sees it as a mechanism whereby some exploit other rather than a means of furthering collective goals. In tune with the radicals Wallace and Wallace (1989) go to the extent to say that “the Indian caste system is one of the most notoriously successful, longest running frauds in history”.

1.3.7 METHODOLOGY:

The study is based on descriptive research design. The universe for the study is Bangalore City. With the help of stratified random sampling a total sample of 300 units was selected. In terms of subject-matter, the study will cover pourakarmikas in the traditional social stratification of Indian society, programmes & policies, services for pourakarmikas, research design and methodology, profile of both male & female pourakarmikas and their dependents, economic conditions, living conditions, working conditions, social services need, attitude and beliefs and finally a suggested strategy for intervention. Further, with the help of questionnaires data has been collected.

1.3.8 PILOT STUDY:

The questionnaire prepared was tested in research area. Initially, the pilot study was conducted on 25 men & women pourakarmikas. After the pilot study, necessary modification was done on work conditions & health, and later incorporated such changes in the questionnaire.

1.3.9 MAIN SURVEY:

The researcher had to visit every nook and area of selective locations. Sweepers & scavengers (Pourakarmikas) are mainly engaged early in the morning. The pourakarmikas were interviewed at home or at their working place. On the other hand, deep interviewing took place in all cases at the working place and their homes of the respondents. The researcher went to the respondents at their convenience. The collection of primary data was done in
Bangalore city within a limited time period, six months. In this study in all cases the pourakarmikas were very much interested to give information whereas some of the respondents were a little bit reluctant to give interviews. All formalities regarding the collection of data had to be finalized within the fixed time and resources.

1.3.10 SAMPLE DESIGN:

Stratified random sampling method was used to analyze the various social problems faced every day in their life. Among them the respondents working from past fifteen to twenty years have been chosen in a large group to understand the problems faced by them. Stratified random sampling has been used to select the samples in different categories, picking the right cases in appropriate places which can be used to meet the research need. By collecting all the information through secondary data decided to go through stratified random sampling method.

**TABLE 1.1: SAMPLING DETAILS OF POURAKARMIKAS**

<table>
<thead>
<tr>
<th>Sl No</th>
<th>Name of the Area</th>
<th>Sample</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bhangi Colony</td>
<td>05</td>
<td>1.6%</td>
</tr>
<tr>
<td>2</td>
<td>Bhakshi Garden</td>
<td>78</td>
<td>26%</td>
</tr>
<tr>
<td>3</td>
<td>Arundhati Nagara (Srerampura)</td>
<td>04</td>
<td>1.3%</td>
</tr>
<tr>
<td>4</td>
<td>Mariyappana Palya</td>
<td>07</td>
<td>2.3%</td>
</tr>
<tr>
<td>5</td>
<td>S.R. Nagara</td>
<td>03</td>
<td>01%</td>
</tr>
<tr>
<td>6</td>
<td>Chandrappa Nagara</td>
<td>03</td>
<td>01%</td>
</tr>
<tr>
<td>7</td>
<td>Jakkarayanakere</td>
<td>81</td>
<td>27%</td>
</tr>
<tr>
<td>8</td>
<td>Hanumanthappa Colony</td>
<td>24</td>
<td>08%</td>
</tr>
<tr>
<td>9</td>
<td>Shastri Nagara</td>
<td>13</td>
<td>4.3%</td>
</tr>
<tr>
<td>10</td>
<td>Sanjaygandhi Nagara</td>
<td>05</td>
<td>02%</td>
</tr>
<tr>
<td>11</td>
<td>Platform Road</td>
<td>04</td>
<td>1.3%</td>
</tr>
<tr>
<td>12</td>
<td>Old Saver Lane</td>
<td>29</td>
<td>9.6%</td>
</tr>
<tr>
<td>13</td>
<td>Jagajeevanramnagar (North)</td>
<td>44</td>
<td>14.6%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>300</strong></td>
<td><strong>100</strong></td>
<td></td>
</tr>
</tbody>
</table>

*Source: primary data*

The above table shows the details of the pourakarmikas of the Bruhath Bangalore Mahanagara Palike (BBMP), Bangalore. The researcher has selected 300 respondents. The researcher has chosen 160 (53.33%) male and 140
(46.67%) female pourakarmikas as the respondents. This sample has been selected by applying Stratified Random Sampling Technique.

1.3.11 PRESENTATION OF THE STUDY AREA:

The study was conducted in the city of Bangalore. The pourakarmikas in the study refers to those who are working street sweepers, waste transporters, sewage cleaners and toilet cleaners. Where we are concluded that the issue of scavenging has been mistaken therefore that the state limited itself to ameliorate their living condition by giving employment in government (all the scavengers were government employers) only in 1993, the central government put a ban on employing manual scavengers and constructing dry latrines. However, this resulted to depend heavily on water flush toilet system on the other side the employment of scavengers (sweepers) were gradually decreased in public sector and the waste management has given to private sector.

Thus, the sanitary workers had been thrown out from the basic securities like reasonable salary, health and social security which pushed toward miserable or vulnerable conditions of the workers (Pourakarmikas). In the contract system these sanitary workers works for ager salary which is less than minimum wage and kept out of employment securities such as Provident Fund (PF), Employer's State Insurance (ESI) etc. With the objectives of describing vulnerable social and economic conditions of pourakarmikas (sweepers, waste transporters and sewage cleaners) in Bangalore.

i) BANGALORE:

Bangalore is the capital city of the state of Karnataka which is located on the Deccan Plateau in the south-eastern part of Karnataka. The study area of this study is the jurisdiction of Bangalore City Corporation. Bangalore has an estimated metropolitan population of 84.74 million (84 lakhs), making it India's third-most populous city and fifth-largest metropolitan area. According to the 2011 census of India, 79.37% of Bangalore's population is Hindu, roughly the
same as the national average. Muslim comprises 13.37% of the population while Christians and Jains account for 79% and 1.05% of the population, respectively; double that of their national averages. Bangalore has the second highest literacy rate (83%) for an Indian metropolis, after Mumbai. Roughly 23% of Bangalore's population lives in slums in 2001 and it is increased to 40% in 2011.

Today the rising population in Bangalore in inviting several problems like infrastructural (water supply, drainage, sewerage, disposal system, transportation, power, education, healthcare, telecommunication, security, firefighting service, social, culture) this is due to speedy urbanization that is taking place now.

**ii) URBANIZATION AND SANITATION:**

Urbanization is the movement of population from rural to urban areas and the resulting increasing proportion of a population that resides in urban rather than rural places. **Thompson Warran** (encyclopedia of social science) has defined it as "the movement of people from communities concerned chiefly or solely with agriculture to other communities generally larger whole activities are primarily centered in government, trade, manufactures or allied interest" while the pace of urbanization is fast, the infrastructure provided is poor has direct relation with the economic development of an urban area. The quality of physical and social infrastructure provided has a strong correlation with the quality of life of urban dwellers.

While providing infrastructure, attention must be paid to certain important attributes of poverty like; Cumulative deprivation, Vulnerability for exploitation, Women, children, disabled persons, SC/ST Minorities, Miserable living condition, malnutrition, Infant mortality rate, Illiteracy etc. There are two major categories of infrastructure (1) physical: infrastructure and (2) social infrastructure. The physical infrastructure comprises water supply, drainage sewerage disposal system, transportation, power etc. The social infrastructure
includes education, healthcare, telecommunication, security, fire-fighting services, social, culture etc., It is the responsibility of the local government to provide water supply, drainage, sewerage, and waste disposal system etc. to the jurisdiction of municipal level.

iii) MUNICIPAL ADMINISTRATION:

When Karnataka emerged as a unified state after the linguistic reorganization of state in 1956, there was no uniformity in the rules and regulations governing the urban government. The reorganized state of Karnataka incorporated not only the area of former Mysore state, but also the entire area of Coorg and some areas from the state of Bombay, Madras providences and the Nizam's state of Hyderabad.

To bring in a uniform type of urban government throughout the state of Karnataka, two new acts were enacted by the Karnataka state legislature.


2. The Karnataka municipality corporation act or 1976.

In pursuance of the Constitution (74 Amendment) Act, 1992 the state government has amended its Municipal Corporations Act of 1976. Despite the new changes that have been included in the act, the city government face certain administration problems which is to be highlighted. Legally and formally, the corporation consists of three co-ordinate authorities the corporation itself, the standing and commissioner.

iv) HISTORY OF BANGALORE MUNICIPAL CORPORATION:

The history of municipal governance of Bangalore dates' back to March 27 1862, when nine leading citizens of the city formed a Municipal Board under the Improvement of Towns Act or 1850. Later, a similar Municipal Board was also formed in the Cantonment area of the city. The two boards were legalized in 1881 and functioned as two independent bodies called the
Bangalore City Municipality and the Bangalore Civil and Military Station Municipality.

The following year, the concept of elected representatives came into being and also saw the introduction of property tax. After Indian independence, the two Municipal Boards were merged to form the Corporation of the City of Bangalore in 1949, under the Bangalore City Corporation Act. The corporation then consisted of 70 elected representatives and 50 electoral divisions. The name of the council since changed thrice - first to Bangalore City Corporation (BCC), then Bangalore Mahanagara Palike (BMP), and now Bruhat Bangalore Mahanagara Palike (BBMP). The city of Bangalore has been able to create a unique solid waste management system that is both centralized and decentralized at the same time. It is characterized by the privatization of much of the city for the collection and transportation of waste within a centralized system, while also taking advantage of the Solid Waste service in a decentralized system.

The municipal government has developed multiple partnerships for the delivery of solid waste services, mostly for the door-to-door collection and transportation of waste with private contractors and for composting activities. The rapid industrialization in Bangalore since 1951, vitally improving employment opportunities and attracting migrants from all over the country. Migrants became mostly attracted to employment prospects in construction, business and industrial activities and to the developed educational and medical facilities. The BBMP has a city council that consists of 198 elected members or councilors, each representing a ward. Both Mayor and Deputy Mayor are elected from among councilors for a term of one year. The commissioner is the Chief Executive of the BBMP, appointed and deputed by the state Government of Karnataka, and is responsible for performing duties and functions. As laid down in the Karnataka Municipal Corporation Act, (KMCA) 1976, and restated in the 74th Constitutional Amendment, keeping the city clean is the
responsibility of the civic administration that is, the BBMP. The specific clauses are:

Section 58: The watering and cleaning of all public streets and public places in the city and removal of all the sweepings.

Section 225: Provision for removal of filth.

Section 256: Public notice ordering removal of the deposit of rubbish and filth

Section 258: Provision for daily cleaning of streets and removal of rubbish and filth

Section 261: Maintenance of establishment for removal of rubbish and filth

The three departments involved in SWM activities, are the Health Department, the Engineering Department and newly formed Sanitary Engineering Department. The Health Department of the BBMP handles the collection and transportation of waste, the Engineering Department collects silt from drains, and the Sanitary Engineering unit is responsible for waste disposal. In the case of the Health Department, the city is divided into 297 health wards grouped into three Zones with the range per zone for functional convenience. There are appropriately 2-3 health wards per range and of the total, 183 health wards are under a private contract system while the remaining 114 health wards are cleaned by sweepers. Each health ward has one senior health inspector, and 2-3 junior health inspectors.

A deputy health officer heads each zone (zone East, West and South) and there is a medical officer of health for each range. As in the case of the Health Department the BBMP Engineering Department is divided into three zones. These zones are further subdivided into 12 divisions (four divisions per zone). Each zone is headed by a Chief Engineer (for zonal East West and South) and all are led by the BBMP engineer, assistant executive engineers and assistant engineers.

v) THE SANITARY WORKERS:

“The sanitary workers are those who are working and involving in street cleaning, waste carrying and loading and unloading the waste and sewage cleaning in Bangalore”. The sanitary workers, those engaged in the work of
sweeping and sewage, are generally amongst the most neglected and despised sections in any society. This is even true when one considers their position in the caste ridden society of traditional rural India. It has been well pointed out that they rank the lowest in such a hierarchically structured society and that they are deemed to perform for the rest of the community tasks so degraded defiling that the rest of the society shuns they treat them as untouchables. The situation of the sanitary workers is even worse in a modern cosmopolitan industrial city such as Bangalore. The sanitary workers of Bangalore come under the engineering department of BBMP and sweeping/sewer cleaning done by exclusively Madigas employed by BBMP. The posts of the sweepers go under various categories which are descriptive of the jobs performed. The categories are road sweepers, latrine sweepers, drain sweepers of sewer gang. The last category is under the administration of Bangalore Water Supply and Sewerage Board (BWSSB).

vi) SWEEPERS AND SCAVENGERS

The sweepers and scavengers those who are involve into sweeping of streets, roads etc. Sweepers are sent out in teams or squads, which are designed to the corporation's sub-office in various city zones. Each team is responsible for cleanliness of streets in its area. Garbage collected from the streets and lanes is piled up in convenient corners and is than collected by BBMP Lorries. Sweepers who load the garbage into Lorries and then unload the Lorries at dumping grounds. Road and street sweeping is also done by women sweepers.

A sweeper's job in the corporation employment is relatively attractive. It is better paid, a permanent job and is pensionable. Sweeping in BBMP is organized in administrative hierarchy. Road sweepers, latrine sweepers, drain sweepers are organized into work teams. In a single ward there may be up to 150 sweepers, who are supervised by three sanitary gang men and these sanitary gang men follow instruction by the health inspectors. Each ward has a sanitary inspector and gang men. The local bodies are largest employers of
sweepers; the central and state governments also employ sweepers. A large number of them also work in factories, companies, residential areas, shopping complexes and institutes. There exact numbers, however, are difficult to assess. Those sweepers in the private sector are engaged in cleaning and scavenging under the contract systems. Their working and employment conditions are far worse than those of sweepers employed by the central and state governments their wage level is low and they are often out of the legal protection. The employment and working conditions of sweeper are employed by local bodies are in general better than those of sweepers in the private sector but there are considerable variations among the various local bodies. Those working for large local bodies have virtually the same conditions as those working for the central or state governments while those working for small local bodies are often in much the same situation as workers under private contract with no access to a labor union of financial facilities. After independence the Indian government set up several committees to investigate the employment and working conditions of sweepers and scavengers. The reports of these committees provide with the most comprehensive and wide ranging information, available at the time of their compilation, on scavengers and sweepers.

However, the reports are deficient in terms of statistical data and analysis for a better understanding of the employment working and living conditions of sweepers and scavengers, it is necessary to undertake a broad macro analysis of the statistics as well a more minute micro analysis of individuals and households. While the work of sweeping and sewage cleaning may be of an unpleasant nature it is essential to the functioning of any human society.

Yet due to the socio-cultural religious political content not only has this work not been recognized as socially useful lab our but the people engaged in it have been socially excluded and condemned. Traditionally the people who have pursued the occupation of sweeping and scavenging have lived segregated
from the rest of society (caste society) and have often been the objects of humiliation and have to survive in abject poverty. As far as this aspect of segregation is concerned the lot of them in Bangalore is not much different in the present times. Even in the slums the sanitary workers are found to be living in distinct communities-colonies. These are found in the main areas of slum and on the outskirts. Even among slum dwellers sanitary workers are generally worse off regarding the types of hutments in which they resides. There are a large number of contract labors, numbering about 11,000 and mostly consisting of Dalit women who are presently being employed by contractor under extremely exploitative conditions.

There is a law, which seeks to govern the working editions of contract labour but this law does not seem to have been applied in this situation. The first victims of this process of modernization have been the contract laborers. Sweepers have been working as contract labour in BBMP for the past 17 Years. Being contract labor they are entitled to the same wages and other benefits as the permanent workers since their principal employer is the same. The Present salary of the permanent employees of the BBMP is between 13,000 to 17,000 per month, along with various other benefits which the contract labour do not receive However the salaries of the contract labour are much lower, 1800-2200 which is lower than minimum wage (per day 194). Over the past few years they have not only been paid below minimum wages but they have also been denied other social security and welfare benefits due to them under the law.

vii) WASTE MANAGEMENT AND WASTE TRANSPORTERS

The waste generation in Bangalore from commercial establishment makes up for the bulk of the total wastes. Although industries also generate a significant amount, it was analyzed that most of this is recovered for recycling and reuse and only a small percentage find its way into city waste stream. The composition of organic waste is high in all the cities and Bangalore ranks highest.
Waste densities and moisture contents are high, which require different technology and management system. High organic content and low biodegradable waste are typical of Indian cities and hence incineration is a less appropriate option. Bangalore Agenda Task Force (BATF) through a joint initiative established a Public Private Partnership (PPP), by launching a sustainable cleanliness program called "Swachcha Bangalore". Twenty-five percent of the city is served under this scheme. Swachcha Bangalore is mainly door to door collection of wastes using pushcarts. There are totally 2105 pushcarts in operation in Bangalore, which consists of 4 buckets that are used to store dry wastes and wet wastes separately. Swachcha Bangalore scheme also covers selected slum areas and auto tippers have been deployed for collection of wastes. There are 6500 sweepers in charge of door to door collection, sweeping, emptying dustbins and clearing block spots. They arrive at a designated spot to transfer the waste to the truck. Trucks have a capacity of 4-5 tones capacity and are either open bodies or covered with mess. The ratio of truck to ward is 4:20; other collection is sometimes difficult due to narrow roads and due to this waste is not picked on time causing unsanitary conditions. There are no transfer stations in Bangalore.

Transportation of wastes to disposal site is done in two ways through the same trucks by engaging 82 trucks of the corporation; through contractors 129 vehicles for layouts and markets 49 and 72 vehicles on contract for transportation of waste. The corporation also has 13 dumper places for transporting metallic containers of 2.5 to 3 tones capacity and 6 mini compactors for transporting of wastes. Waste processing and recovery: the method adapted to process waste is composting. Karnataka compost development handles 120 metric tons of raw garbage a day in the yard. In Bangalore, the waste collected from roads and bins is directly transported to the final disposal site, usually an open dump. There is the likelihood of soil and ground water contamination due to this practice. Birds, vermin, insects and animal are attracted to the open dump for feeding and breeding. Since many of
these may act as disease vectors, their presence may constitute a potential health.

The pourakarmikas of Bangalore are the guardians of the sanitation and hygienic environment of the city. It is their task to ensure that the daily pollution that occurs in urban living conditions is dealt with efficiently i.e., to ensure that such living conditions remain reasonably clean and hygienic. Including in the services they extend to the city are such functions as; the collection and disposal of private and public garbage, the maintenance of private and public drainage systems. The maintenance of cleanliness of public streets and of public buildings as well as those of private buildings and private open spaces that are used in common by the resident concerned e.g., staircases, compounds, terraces.

The sweepers of the city are indispensable to the Municipal Corporation, hospitals, airports, railways stations, hotels, educational institutions including universities and colleges, public and private buildings. The sanitary workers are to be found rendering their services to the people ranking from the governor through ministers and power magnates to the peons. They carry out their duties in environments ranging from the most luxurious to the most deplorable. If the sanitary workers refuse their professional services to the city existence in Bangalore would be unbearable within a couple of days. The work in septic tank is not easy as the cleaning of clogged sewers is quite hazardous and requires a lot of courage. The very fact the city of Bangalore is maintained in a reasonably clean and hygienic condition, despite a limited labour force, employing most primitive equipment. It has to be largely carried out at the initiative and on the personal responsibility of the scavengers.

viii) SOLID WASTE MANAGEMENT

In the context of government, the term is conventionally understood to signify a transfer of public responsibilities to private hands 34 Privatization takes many forms; (1) the sale of government enterprises (2) the construction of
a facility, such as a sewage treatment plant or a highway, by a private firms (3) the intermittent purchase of specialized (usually professional) services, such as accounting, legal and architectural expertise, when there is inadequate justification to employ this specialized expertise on a full-time basis (4) the contracting out to private firms of ongoing services formally delivered by government employees and so on.

When a service is contracted, the service is still provided (controlled) by government, government usually arranges for recipients of the service not to have to pay a user fee, and government selects the produces that will deliver the service. Prime conditions for contracting by local government include food services custodial service, school bus service, data processing, and landscape maintenance and sanitation collection. There are two noteworthy changes in municipal management. One was technological change in the form of large and more automated refuse collection trucks. The second was the widespread adoption of contracting. There appear to be four characteristic the services most frequently contracted by local government. First, these services usually are mundane and low-profile services for which there is no compelling reason that they be delivered via public production. Second, the fact that most contracted services are not uniquely public means that there usually are a number of private sector firms available to supply the services on a contracted basis.

Third, most of these contracted services are delivered through relatively low-skill jobs, and thus it is usually not difficult to find private sector replacements for the public employees displaced when the service is contracted out. Forth, contracted services generally have easily motivated outputs. The process of globalization, has been sweeping across the country since 1991. Karnataka, more particularly Bangalore has been responding favorable to this phenomenon. This is perhaps because of its hi-tech industry, particularly information technology which was preceded by many decades of industrial, technological and human resource growth. Privatization in the collection and transportation of waste is not a new concept in Bangalore. In 1986, four wards
were privatized and the number has been growing ever since. The BBMP has to recruit any new workers in the Department involved in SWM since 1985, only expanding. The number of privatized areas. Total 183 of the 297 health wards (62%) are under a privatized Solid Waste collection system. The resent contract system was an extension of previous contract system, this was came into existence on 26th October 2007 on an agreement between commissioner of BBMP and contractors for maintenance of select roads through mechanical sweeping at Bangalore. The validity of this agreement is five years from the agreement date. According to the agreement the contractor shall carry out the following activities;

1. Sweeping of roads, by deploying mechanical sweepers on a daily basis and as per the implementation plan.
2. Manual mopping of the roads for any residual silt on the roads after mechanical sweeping.
3. Deploy manpower for continuous cleaning of VIP stretches of roads.
4. Cleaning of kerbs and sidewalls of the roads and
5. Transport the silt collected through mechanical sweeping to the designed locations. The requirements that should provide by contractors.
6. Establish and manage with adequate manpower, an office in package area and provide the address and the contract number of such offices to BBMP officials.
7. Designate and appoint suitable officers/representative to supervise the project.
8. Ensure that adequate members are adopted to meet health and safety standards of its employers by providing safety gear.
9. Bear all costs towards carrying out the project including purchase of equipment required for the project, salaries to its employers and any other related expenses.

The contractors meet all three requirements except last requirement which is mentioned above. The purchasing of protective tools or gears will be
burden to the contractors therefore they are not ready to bear the cost. In fact, the contract system which is existed today is a complete violation of The Contract Labour (Regulation and Abolition) Act, 1970. Under this act, the government is empowered to abolish by notification employment of contract labour in an establishment where work carried out is perennial in nature. The work of the sweepers is of perennial nature and the BBMP went against the spirit of the act in allowing contracting out of the work. In the chapter the act deals especially with the welfare and health of contract labour. The chapter specifically points out various facilities that must be provided for contract labour by the contractor and if they fail, by the principal employer, and directs the appropriate government to frame rules in this regards. These includes wages, PF, ESI etc under section 22, the contractor has a responsibility to pay the wages to each worker employed by him and he shall do so in the presence of a representative duly

Authorized by the principal employer and if the contractor fails to pay wages within time prescribed the principal employer will be bound to do the same and deduct it from the amount payable to the contractor. As researcher mentioned earlier the contractors are not paying minimum wage according to the Minimum Wages Act, 1918 (current minimum wage is 192 per day) the act provides for minimum wages to be periodically under section 5 and section 12 provides for the payment of such wages the municipal work including sweeping and waste collection and transportation is included under the act.

1.3.12 METHODS OF DATA COLLECTION:
Here, both quantitative and qualitative analyze have been emphasized. In pursuing the objective of the study, extraordinary concentration was given on particular topic within the study area. Both primary and secondary data were used and information was also obtained through informal observations. In this
chapter all the procedures for the collection of data are summed up from beginning to end.

a) PRIMARY DATA:

As the Primary Data the researcher has collected the data from using questionnaire survey, field observation. For the present study, the researcher personally collected the data from pourakarmikas who are working at Bruhath Bangalore Mahanagara Palike (BBMP).

b) QUESTIONNAIRE SURVEY

Questionnaire survey is the primary method of data compilation for this study. Based on the reviewed literatures and through discussions with research guide, one set of questionnaires was prepared which included both open-ended and ended questions; the target group was the (Pourakarmikas) sweepers and scavengers of the Bangalore City. Questionnaires include questions related to daily schedule of the respondents, existing health problems and annual occurrences of different types of illnesses to respondents. Information on variables such as income, age, health awareness and health practices, drinking/smoking habits and occupational history are also compiled in order to understand interlinks of health problems with these variables and social problems such as caste, religion, and mother tongue, native place, educational level, etc.

c) FIELD OBSERVATION:

In some cases the respective questionnaire and interview guides did not cover some relevant information. Furthermore, in many cases the respondents gave some important information, which are not directed to the questionnaire or interview schedule. Therefore, in order to obtain more knowledge additional information was derived through personal observation. Only unbiased and valuable data of related issues were recorded. Working environments of pourakarmikas (sweepers and scavengers) were observed to obtain first hand
information on occupational health issues. Composition of waste, type of tools used by sweepers and scavengers, the work clothes and other safety measures opted during work were few of the many aspects observed in the field. Also all those aspects were photographed. Their own sense of cleanliness after returning from work, impact of Government and non-Government welfare programmes. The settlements of pourakarmikas (Sweepers and Scavengers) were observed during the field survey too. On-site services like water supply, housing, rooms, ventilation, and light as well as neighborhood tidiness were also observed.

d) SECONDARY DATA:
In order to construct a strong knowledge base and also to save time and resources, secondary data had played a vital role from the starting to the end. At the primary stage it gave first hand information about the topic of the study. The first step was to attempt to go through all the literature existing and easily available on those working as pourakarmikas (sweepers and scavengers) in Bangalore City. Thus all the various reports of the committees and commissions mentioned earlier were studied and notes prepared from them. Similarly a visit was to the Bruhath Bangalore Mahanagara Palike (BBMP) and such records as were available were examined. Considering the paucity of such material, literature regarding the conditions of those working as sweepers and scavengers in the other parts of the country was examined to try and development some picture of life style of this section, their working conditions, the problems they faced and the manner in which they attempted to deal with the same, it at all. Visits were made too many universities, libraries, institutions, individuals, all over the country in an attempt to uncover whatever literature might be available.

The next step was to examine such literature that could be discovered which dealt with, actually a wider section, but indirectly with those engaged in sweeping and scavenging in Bangalore City or elsewhere. In order to build up a strong knowledge base and also to save time and resources, secondary data had
played a vital role from the beginning to the end. At the initial stage it gave first hand information about the topic of the study and later it was used to supplement the empirical data. Secondary data were collected from published and unpublished documents such as Annual reports of the Ministry of Social Justice and welfare, National Commission for Safai Karmacharies, and National Safai Karmacharies Finance Development Corporation New Delhi, and Dr. B.R.Ambedkar Development Corporation Bangalore, Bruhath Bangalore Mahanagara Palike, books, research reports of the national and international organization, dissertation/thesis, journals, magazines, articles/features, laws, rules, news papers, periodicals, posters, leaflets, photographs and Internet.

1.3.13 PROCESSING, ANALYSIS AND INTERPRETATION OF DATA:

The field work look about six months, in complete interview schedules was rejected. Then researcher has classified 300 complete schedules. Each complete schedule was numbered and each question was given an item number. The responses to the questions were categorized and each category was not only coded but also given a particular number. These code numbers were then transferred to tabulation sheets.

Identical responses were counted and place in a tabulator from. The entire material yielded a number of tables, which were analyzed. While categorizing the responses due care and attention has been paid with regard to mutual exclusiveness, comprehensiveness of the categories formed. Variables have been so arranged that definite inference regarding the presence or absence of actual relationship as hypothesized may be drawn. In order to different conclusion, but logical and statistical methods have been applied but greater relevance has been placed on statistical methods descriptive as well as inferential.
i) REPORT WRITING:

The statistics cited in the next of the report and the tables are based on hand process tabulation procedure. The relevant materials obtained on the basis of secondary and the focused interview guide sources have been contently analyzed. Elaborate and descriptive method has been used in order to unfold the various dimensions relating to the theme of the present study. Thus analyzed and interpreted information was presented in the form of simple research report written in intelligible manner and narrative style for use by all interested prospective consumers.

ii) DIFFICULTIES ENCOUNTERED AND LIMITATIONS:

One might fain one’s duty as a social researcher if neither he nor she fails to record the difficulties and problems encountered by him or she in course of data collection of the study; he or she is engaged with. In this study the researcher had to face a number of problems. Needles to mention, the present research also was faced with some problems and difficulties, that are often found in the rent in social investigation of the nature as the present on in. notable among them can be briefly mentioned as under:

a. The present investigation has been limited to only one Bangalore City.

b. Male and female pourakarmikas have been interviewed; their family members could not be contacted.

c. Difficulty has been faced in interview of female scavengers because they have been exclusive to question. For this, special efforts were made by contacting them again and again.

d. The major problem faced by the present research was with regard to the task of locating the respondents at their residential places. There are number of scavengers in Bangalore who are the employs of Bruhat Bangalore Mahanagara Palike (BBMP). So it was difficult to find out the Mahanagara Palike pourakarmikas.
e. The male and female pourakarmikas who happened to be the foci of present research, are by nature shy and not always found willing to be available for contact freely at any point of time some of them are so suspicious about these information’s, thus the present researcher had to encounter some difficulties in establishing report with such respondents. Very often, the researcher had to contact a number of time the parents/ in- laws/ husband and son, daughters of respondent and convince them in order to seek their fullest co-operation and support.