WORK FORCE OF BANGALORE & ITS SUB-URBS

The Galaxies of Organised & unorganised Sectors in & around Bangalore
CHAPTER-I
INTRODUCTION

Labour is the essence of life. It consists of all human efforts of body or mind which are undertaken in the expectation of a reward (Thomas quoted in B.R. Agarwal 1995-96; 1). In fact, *Homo sapiens* would not have achieved the present state of civilization, had they not utilised their labour. Perhaps they would have remained like any other animal devoid of culture-material as well as non-material. The word “labour” is used in various senses such as manual workers, workers acting as a group, working force or labour force meaning economically active population. In a narrow sense, by labour is meant only those civilian workers who work for others (S.C. Pant 1991:1; A.J. Jaffe 1972:469).

Indian population as per 1991 census is 846.3 million of which 439.2 million are males and 407.1 females. Of the total population 74.3% live in rural areas and only 20.7% in urban areas. As regards the distribution of labour force is concerned, 64% is engaged in primary sector (Agriculture), 16% in secondary sector (Industries) and 20% in tertiary sector (Services). As per the survey conducted by the National Sample Survey Organisation in the year 1999-2000, about 39.7 crore people are employed in the country. Out of this, about 2.8 crore are in the organised sector and the balance 36.9 crore in the unorganised sector. Out of 36.9 crore workers in the unorganised sector 23.7 crore workers are employed in agricultural sector, 1.7 crore in construction, 4.1 crore in manufacturing activities and 3.7 crore each in trade and transport, communication and services (Ministry of Labour, Govt. of India, Annual report 20001-2002, Part – I (Labour), pp 73-79.).
What emerges from the foregoing is that vast bulk of labour force in India is found in unorganised sector. The size of the unorganised sector has been bulging over the last few decades. For instance in 1971, the unorganised sector accounted for 89% of the work force, whereas in 1999 it rose to 92.5%. This indeed reflects the importance of unorganised sector as a major force, both economically and politically. Besides, it is a major contributor to the Gross National Product of the country (Subrahmanya & Renana/Jhabvala: 2000-17:18)

The distinguishing features of organised and unorganised sectors are as follows: Generally, organised sectors are associated with modern means of production and regulated by laws that seeks to protect the social security of labourer in the event of sickness, disablement, destitute, aged and those who are temporarily incapacitated and need others’ help.

Labourers in organised sectors enjoy relatively regular salaries, jobs with well-defined terms and conditions of employment, clear-cut rights and obligations, and fairly comprehensive social security protection. They are employed in factories, mines, state and central government offices, railways, public and private sectors. They are further protected by labour organisations or trade unions where be-all and end-all aim is to promote and protect their interests by collective action. Labourers of unorganised, on the other hand, have no such clear-cut employer-employee relationship and lack most forms of social protection.
The First National Commission on Labour (1966-69) defines unorganised labour as those who have not been able to organise themselves in pursuit of common objectives on account of constraints like casual nature of employment, ignorance and illiteracy, small and scattered size of establishments and position of power enjoyed by employers because of the nature of industry etc.

The unorganised labour are broadly divided into the following categories as :

1. Occupation: Small and marginal farmers, landless agricultural labourers, small croppers, fishermen, those engaged in animal husbandry, in beedi rolling, labelling and packing, building and construction, collection of raw hides and skins, handloom weaving in rural areas, brick kilns and stone quarries, saw mills, oil mills etc.
3. Specially distress categories: Toddy tapers, scavengers, carriers of head loads, drivers of animal driven vehicles, loaders, un-loaders etc.
4. Service Categories: Midwives, domestic workers, barbers, vegetable and fruit vendors etc.

Apart from the above categories, rag-pickers and people involved in all innumerable variety of tasks and employment are included under unorganised labour. Without fixed employer, these workers are casual, contractual, migrant, home based, own-account workers who seek to earn a living with meager assets and skills they possess (Subrahmanya and Renana Jhabvala : 2000;17). To encapsulate, unorganised workers
lack employment security, income security and social security simultaneously unlike their counterparts in organised sector.

The untouchables, whose official identifier is scheduled castes, comprise a considerable part of the unorganised and a small proportion of the organised labour sector. The bulk of them (84%) live in rural areas. They are agricultural workers, sharecroppers and peasants owning small plots of land. In fact, they constitute more than one-third of agricultural workers in India. So far as organised labour sector is concerned, they are employed as industrial workers, transport workers, state and municipal employees. The bulk of their families in towns and cities are engaged in unskilled labour. These are loaders, porters, cycle-rickshaw pullers, sanitary workers, workers in construction and stone quarries etc. (See Yurlova 1990).

At present there are 13.82 crore untouchables in India who account for 16.48% of the total population (as per 1991 census). The term "untouchable" is a translation of the Sanskrit word Achchut. Many terms were used by the officials of pax Britannica referring to those people who occupied the bottom stratum of the Hindu society. These terms included outcastes, depressed caste and exterior caste. The terms Scheduled Castes was first coined by the Simon commission and subsequently it was used in the government of India act, 1935 (Ghurye 1979: 306) Herbert Risely the then commissioner of India was pioneer in classifying unclean or untouchables castes as a category in the year 1901 (Vidyarthi 1977: 2) A decade later, the caste and tribes which suffered specified religious and social disabilities were ascertained. In the
1931 census, these castes were systematically listed. This list or schedule was originally promulgated by the British Government in 1936. Later, it was incorporated in the constitution of India, 1950.

In fact, the term 'Scheduled Castes is a politico-legal concept. It has not been defined anywhere in the constitution, but its expression has been standardized in it. The term has transformed untouchables into a special legal class of citizens for certain purposes of the state (Mendelssohn and Vicziancy 2000: 4). The term 'ex-untouchable' is also in usage but it is not relevant in view of the fact that untouchability is still in practice, though abolished by the law. The word 'Harijan' was in official use for a long time referring to the untouchables. Because of its derogatory meaning (Children of Hari), its use has been abolished now by the government. The word 'Dalit' as a referent of the untouchables is gaining momentum among the Dalit activists and academics in recent years.

The untouchables comprise hundred of castes and sub castes. They do not constitute a homogenous cultural entity. They differ widely from one another in terms of their name, traditional occupation, language, numerical strength, geographical spread and socio-cultural ethics (Ramaswamy 1974: 1153 and Huedero 1977: 84). Not only are they hierarchically graded, but they also practice untouchability among themselves. There are ideological conflicts among them in many areas of competition. (Sachchidananda 1977: 4-5, Isaacs 1965: 29-30, Parvathamma 1984: 65-69 and Mumtaz Ali Khan 1979: 6-7).
It is a fact that the untouchables, whose socio-cultural deprivations are more or less the same all over the country, are known by different nomenclatures in different regions. For instance, in Tamil Nadu they are called Palla, Paraiya; in Andhra Pradesh Mala, Madiga; in Maharastra Mahar; in Uttar Pradesh, Punjab, Bihar Chamar, Bhangi; in Kerala Cheruman, Pulayan; in Karnataka Holeya, Madiga; West Bengal Bhangi (Beteille 1969: 88-89). However, they are not concentrated in any particular regions. Indeed, they are spread unevenly throughout the length and breadth of the country. Whatever their locus rural or urban, they always remain a small minority (Isaacs 1965: 28-29).

The Untouchables constitute a social category, which is known for a culture of poverty. They live below poverty line; they not only suffer from the gross environmental deprivations such as poor housing, lack of privacy, the dirt etc., but also social deprivations reflected in the poverty of public facilities (Coates and Silburn 1970: 136-155). This state of affairs of the Untouchables is vividly described by James Freeman (1979: 5) as “…stigmatized from birth as spiritually defiling and therefore potential polluters of “clean” high castes people, India's untouchables lived for centuries in segregated hamlets and villages. High Caste denied them the use of public wells, as well as entry to schools, shops and high caste shrines, forced them to perform the most despised and defiling jobs of their society; exhausting unskilled physical labour, scavenging, cleaning latrines, and carrying off dead animals”

It is paradoxical to note that the Untouchables are both part and no part of the dynamics of Hindu society. From the point of view of the
Chaturvana scheme or the ideal model of the Hindu society as propounded by Brahmin Scholars and jurists, the Untouchables are outside the pale of it. (Srinivas 1985; Beteille 1969: 92; Issacs 1965: 26-27; Mason 1870: 138). The terms such as Avarnas or Panchamas or Antyajas by which the Untouchables are referred to in the earlier literature implies that they were outside the village settlements (Kamble 1982: 30). It is further proved by the fact that the Untouchables were denied the civic rights to reside in the heart of the village. Thus, they constituted exterior caste in Hutton's view (1980: 211).

The Untouchables are undoubtedly the decedents of the aborigines of this country. Originally they were the sons of the soil. It is evident from such terms as Cheramakkal or Cherman (Cher means soil and Makkal – issue), Mahars (Dharniche put – sons of the soil), Holeya (a man of dry field) (Menon 1929: 272 quoted in Nair 1986: 9, Zelliot 1985: 30; Epstein 1979: 160). What appears as a historical obscurity in this context is that the status of the sons of the soil was reduced to helotage in the remotest past. However, any explanation for the transformation of the Untouchables from domination to subordination, dignity to denigration and freedom to servitude is not tenable in the absence of adequate historical documents.

For centuries the Untouchables constituted the bottom stratum of Hindu society. Their characteristic position has not changed even now to a considerable extent. In the view of Beteille the material deprivation and the stigma of pollution not only constrained their social mobility but also confined them to the lowest position in society (1972: 411-420).
Moreover, the position of the Untouchable was far worse than that of the serf of the medieval Europe in the stationary feudal subsistence economy during the Pre-British period in India. The bulk of the Untouchables such as Pallas, Parayas, Pulayas, Kuravas, Madigas and Chamars were agrestic slaves or serfs (Miller 1985: 45; Gough 1985: 90; Briggs 1975: 32; Beteille 1969: 92). They were tied to the soil in such a way when the land was transferred they would be transferred with it. Thus they could be compared with the serfs of the manorial system of Europe.

The servitude of the Untouchables was prevalent in many parts of the country. It is the British rule, which gave a shuddering blow to the system of slave trade by banning it in 1792 (Kamble 1982: 34). A few years later, the Maharajas of Travencore issued several proclamations in order to uplift the backward classes materially and socially (Iyer 1970: 49). The historic proclamation of Rani Lakshmi Bai of Travancore issued in 1812 provided many privileges to the suppressed classes such as the Ezhavas for first time. However, the proclamation did not salvage the plight of Pariahs, Pulayas, Kuravas and other hereditary slave caste (Nair 1986: 24). In 1819 the practice of selling slaves for arrears of revenue was discontinued (Kamble 1962: 34). At the time of Lord Ellenborough the legal recognition or slavery was abolished by the Act of 1843 (Ghosh 1980: 10). Finally the sale or purchase of the Untouchables agrestic slaves such as the Kuravas, the Parayas and the Pulayas and other lower caste were abolished by the proclamations of 1853 and 1855 in Travancore areas (Iyer 1980: 49). This is how the system of agrestic slavery came to a standstill at last. However the dependence of the Untouchables on land and landholders continued either in the form of
bonded labour or casual labour as the legal mechanism noted above did not bring about any change in the material conditions of the untouchables. Even at present, the great majority of the Untouchables are making their living as agriculture force in India (Yurlova 1990: 118).

Attempts have been made through time and space in India for the upliftment of the Untouchables. Gautama Buddha around 6th century BC worked for the cause of the Untouchables. He allowed the Chandalas, the Proto-Untouchables to get into the fold of Buddhism (Panikkar, 1977: 22). Buddhist monks used to preach them (Basham, 1977: 146). Among many things the Buddha rejected, caste status was one (Thapar, 1976: 65-69). Unfortunately, Buddhism, for all practical purposes, disappeared from the land of its birth by the 10th century A.D. The overall impact of Buddhism on the Untouchables was negligible. In fact, the Untouchables could not break the barrier of pollution because of their long association with virtually degraded occupation such as scavenging and maintaining the cremation ground. Besides, their distinct culture traits such as tribal background, alien speech and strange manner of life appeared insurmountable to join the new path (Thapar, 1977: 118-119).

Opposition to the caste system and its corollary, Untouchability resurfaced in later centuries in various parts of this country. The various phases of this resurgence came to be known as the Bhakthi movement. The movement swept the country from thirteenth to seventeenth centuries carrying the message that in Bhakthi caste had no meaning (Jordons 1967: 266). The charismatic personalities of the movement were drawn from all strata of the society including the bottom stratum
occupied by the Untouchables. For instance, the Untouchables by name Chokha from Maharashtra and Raidas from the North figured prominently in the literature of the movement. The initiators of the movement such as Ramanuja, Basava, Namdev, Ramananda and Kabir and others strongly condemned the restrictions and injustices of caste. Especially Basava, the founder of Veerasaivism, Systematically undermined Varna-Dharma in his preaching and tried to practice it by arranging a marriage between offspring of Brahmans and Untouchables (Parvathamma, 1977: 190).

Despite the lofty ideals, the movements failed to bring about any change in the social milieu of the untouchables. The reasons attributed to its failure are: the initiators of the movement were basically 'reformist' in this sense that they attempted to correct the practice of untouchability without questing the caste system; the admittance of clean caste Hindus and eventual dominance of the priestly class; lack of programme of socio-economic uplift (Oommen, 1984: 49). Lastly, the prevailing hierarchical nature of traditional Indian Society corrupted the movement and transformed it into near replica of the Hindu caste order (Glen and Johnson, 1978: 64). Consequently, the equality professed by the initiators remained a mirage (Oommen, 1984: 49).

Next came the role of Christian missionaries in the upliftment of the Untouchables by means of evangelization and spread of English education among them. They condemned polytheism and caste inequalities among the Hindus. They firmly believed that conversion of the Indians was a civilizing mission (Desai, 1976: 139). They started schools as far back as 1700 A.D. to educate the children of the
employees of the East India Company. Later their clientele was drawn from the half-caste Eurasians, converted Christians and depressed classes (Vaikuntham, 1982: 13; Misra, 1978: 155-156). Their messianic zeal and philanthropic work motivated a large number of Untouchables to embrace Christianity in various parts of this country especially in the south. More than the desire to escape the stigma of pollution and to achieve social emancipation, the material benefits such as education, job, housing, land, medical care etc., provided to the Untouchables played important role in their conversion. (Betelie, 1972: 418-419) Christianity which fundamentally stood for equality and universal brotherhood gave way to inequalities in the form of discrimination and segregation between the upper-caste Christians and lower-caste Christians in matters like Church, inter-dinning, housing, cemetery etc., (Jha, 1973: 5). Only a small section of the Untouchables converts who acquired wealth and education and attained a style of life approximating that of upper caste converts have been accepted with in the Christian community (Alexander 1972: 153-161). The rest are at residual level and whose status is no better than that of the non-convert Untouchables all by providing them with education and basic amenities (Ghosh, 1980: 11).

The British government did not energetically and enthusiastically work for the upliftment of the Untouchables. Since untouchability and the problems of the Untouchables were intricately intertwined with religion. Uplifting them in the view of the British would amount to intervention in the social and religious matters of high caste Hindus whom A.R. Desai calls as reactionary social forces (1976: 268-269). Fearing stiff opposition from them the British stood by its official policy.
of least interference with Indian institutions (Mason, 1970: 163; Brailsford quoted in Desai, 1976: 269). Thus the British Government under played its state duty to remove social inequalities and injustices forced upon the Untouchables. However, by the turn of the present century the British Government facilitated the admission of Untouchable children into schools maintained out of state funds. In the later decades, they were favoured with special privileges in respect of education, employment and political representation. The reason behind these palliative measures introduced by the British for the Untouchables was political rather than the concern for social justice (Aggarwal and Ashraf, 1976: 24).

In the larger context of Indian society, the British Raj generated unprecedented changes. In the opinion M.N. Srinivas, "...the establishment of Pax Britannica... set castes free from the territorial limitations inherent in the Pre-British political system. British rule freed the genie from the bottle" (1988: 16). The Introduction of western education, universalistic legal system, modern bureaucracy, modern means of transport-railways, post and telegraphy; army police, commercialization of agriculture, capitalistic economy, industrialization, urbanization and secular occupations etc., by the British vitally affected the subsistence economy and the Jajmani system characterized by the semi feudal patron and client relationship of dominance and subordination. (Mason, 1970: 151; Y. Singh, 1988: 186; Srinivas, 1988). Further, these changes provided new opportunities to some section of the Untouchables to work in organized labour sector during the colonial period. Firstly, the abolition of slavery in 1843 facilitated the movement
of labour generally from untouchable caste from agrarian areas to tea plantations, which were started in 1840. Thus the labourers on the South Indian plantation came by and large from Untouchable castes (Srinivas 1972: 61). Secondly, military service was opened to Untouchables by the British, Mahars in Bombay, Dusadhs and Chamars in Bihar and paraiyans in Madras were recruited into army service. The experience of army life must have transformed the outlook of many an untouchable (Mendelsohn and Vicsiancy 2000: 88-81). Thirdly, in the second half of nineteenth century some Untouchables entered into industrial sector. They were a primary source of labour for the construction of railways, which began in 1850s. As they were associated with harsh and uncongenial labour, they were given the least attractive positions in the new industrial setup. They served as menials and coolies (goods Carter's) (Pradhan 1939: 564). In western India, they moved in to textile mills and occupied the least preferred positions. Besides, they were heavily represented on the docks and served as menial coal labourers. Lastly the most important employment opened to the Untouchables within the organised sector of colonial India was that of the sweepers. In the newly established towns and cities in the wake of industrialization, the cleaning of public space and cartage of waste came to be discharged by untouchable castes. For examples, the Bhangis in northern India, the Mahar in western India and the Holeyas and the Malas in southern India. Thus a small section of the Untouchables become a mobile community during the period of the British rule. However, the vast bulk of them lived in the morass of villages.
Among the progressive Indians who worked for the upliftment of the Untouchables were Mahatma Jyoti Rao Phule of Poona, V.R. Shinde, A.V. Thakkar, A.B. Lathe, M.G. Ranade, N.G. Chandavarkar, R.G. Bhandarkar, Agarkar, the Maharaja of Baroda, the rulers of states like Travencore, Mysore, Indore and Aundh; Gandhi and Dr. Ambedkar and others (S. Singh, 1987: 5-7; Jha, 1973: 6; Kalgonkar, 1986: 34-35; Desai, 1976: 267). Both Gandhi and Ambedkar are diametrically opposed to each other in their approach to the problems of the untouchables but their crusade for their upliftment culminated in conferring constitutional privileges on them in Independent India.

After Gandhi returned from South Africa in 1915, he undertook a tour of South India. There he saw the miserable plight of the untouchable and he was deeply moved by it. He decided the removal of Untouchability as his life's mission. He founded a Satyagraha Ashram at Kochrab, near Ahmedabad and admitted an untouchable family of Sri. Thakkar Bapa into the Ashram. He described Untouchability as a curse, an excrescence on Hinduism, an appendix in the body of Hinduism, a poisonous Snake, a Cancer, a Hydra-headed monster, a great blot, a device of Satan, a hideous untruth, Dyerism and O'Dwyerism and the bar sinister (Zelliot 1972: 73). His aim had been to purge Hinduism of untouchability, and to absorb the Untouchables into Hindu fold. At the outset of his career in Indian politics in 1920, he declared that it was impossible to achieve Swaraj without removing the sins of Untouchability (Issacs 1965: 36). At Bardoli in 1922, he put forth his programme of constructive work, which included campaigning against Untouchability. Gandhi began the 'Epic Fast' in Yerawada prison in Poona on 20.9.1932.
against the Communal Award of Macdonald's which granted separate electorate to the Untouchables as demanded by B.R. Ambedkar at the Second Round Table conference in 1931. Gandhi firmly believed that the Hindu-Harijan division was politically disastrous and religiously suicidal. His declaration of "fast- unto death" threw the country into state of consternation. Hectic negotiation followed to solve the deadlock between Gandhi and Ambedkar and to save the precious life of the latter. Finally, the agreement providing reservation of seats to the depressed classes was reached and signed by Ambedkar on behalf of the depressed classes and Pandit Madan Mohan Malaviya on behalf of the caste Hindus on 24.9.1932 and it went down in history as "The Poona Pact" (see Keer 1971: 193-216). In accordance with the agreement, Ambedkar gave up separate electorate, which he won in the award and accepted in its place a system of reserved seats for the Untouchables under a joint electorate with the caste Hindu majority (Issacs 1965: 38). After Gandhi's fast an 'Untouchability abolition week' was observed throughout the country, public meetings were addressed, inter-caste dinners were arranged. Several temples in various parts of the country were thrown open to the Untouchables including the famous Kalighat temple in Calcutta and Rama temple at Benaras. During this time Gandhi called the Untouchable by a new name "Harijans" (Children of God) which was earlier used by the great saint Narasimha Mehta, a Nagar Brahmana in Gujurat. He was said to have defined his whole community and claimed the Untouchables as his own (Hasan 1986: 30). Gandhi established Harijan Sevak Sangh in September 1932 for the amelioration of the Harijans by truthful and non-violent means. The sangh with its branches all over the country started numerous schools including residential
vocational schools for the Harijans and spread the message of anti-Untouchability through the organization of melas (fairs), Camps, inter-caste dinners, publicity and propaganda (Jha 1973: 7). Thus Gandhi led relentless war against the sins of Untouchability through his speeches and writings in 'Young India' and 'Harijan' and ceaselessly worked for the upliftment of the Untouchables.

As Louis Fischer (Quoted in Murthy and Kamath 1973: 143) remarks, "The Mahatma's successful assault on Untouchability produced the most revolutionary change in Hinduism's millennial existence".

Bhimrao Ramji Ambedkar

No other Indian was so concerned with the upliftment of the untouchables as Ambedkar. As Mahar, he experienced discrimination and humiliation throughout his life. Like Gandhi, Ambedkar published many journals such as the Mook-Nayak (the leader of the dumb or the voice of the dumb), the Bahishkrit Bharat (Out Cast India) and the Janata (The People) to educate the untouchables on their innumerable problems- social, religious, educational and economic etc. He addressed important conferences of the depressed classes and thus whipped up the consciousness of the untouchables about their political and civil rights. He participated in all the three round table conferences between 1930 and 1935 and won the award of separate electorates for the depressed classes. To procure them civil rights, he led the famous mahad tank and kalaram temple satyagrahas. In 1942, he founded the all India Scheduled Caste's Federation with a view to unite all untouchables in a battle for political power. Realising education as a major means for the
advancement of the untouchables he set up hostels and educational institutions for untouchable students. As law minister in Nehru's first government, Ambedkar devised a secular constitution with built-in-mechanism of progressive discrimination for the untouchables (Rudolph and Rudolph 1969: 143-144). Being a lawyer, writer, statesman and constitutionalist, Ambedkar set himself as an example to all India of what an untouchable could become. Unlike Gandhi, he planned to uplift the untouchables from a state of "dehumanization" and "slavery" into one of equality through education and the exercise of legal and political rights (See Zelliot 1972: 69-95). Ambedkar's vision of progress through education and politics inspired many untouchables to participate in the political process for the improvement of their social conditions. Notable examples are the Mahars of Maharashtra (see Zelliot 1972: 69-95) and the Jatavs of Agra city (see Lynch 1974: 443-484).

Constitutional Privileges for the Untouchables:

The Some of the important Constitutional Privileges conferred upon the Untouchables whose official designation is Scheduled Castes are mentioned below. With the dawn of Independence began a new chapter in the social history of the SCs. The constitution of India based on the basic principles of liberty, equality, fraternity and social justice bestowed various kinds of safeguards upon the SCs through a number of provisions. The most important of them are briefly described as under.

Article 14 has established equality before law.
Article 15 has prohibited discrimination against any citizen on grounds of religion, race, caste, sex or place of birth.

Article 16 has affirmed equality of opportunity in matters of public employment.

Article 17 has abolished untouchability and forbidden its practice in any form.

Article 25 has authorised the state to make any law providing social welfare and reform or throwing open of Hindu religious institutions of a public character to all classes and sections of the Hindus.

Article 29(2) has guaranteed the right of admission into any educational institution maintained by the state or receiving aid out of state funds.

Article 38 has directed the state to secure a social order based on justice-social, economic and political for the promotion of welfare of the people.

Article 46 has laid down the promotion of educational and economic interests of SCs, STs and other weaker sections.

Articles 330 and 332 have made provisions for reservation of seats in the Lok Sabha and the legislative Assembly (Vidhana Soudha) for the SCs and STs.
Article 335 has established the claims of SCs and STs to service posts.

Article 338 has envisaged the appointment of a special officer by the president and the officer so appointed has to investigate and report to the president on matters relating to the safeguards provided to the SCs and STs under the constitution.


Labourers in both in organised and unorganised sectors felt the urgent need of social security. The needs were acutely felt in the advent of industrialization in the 19th century. Social reformers, labour welfare organizations and many progressive employers laid pressure on the government to initiate social security measures as a protection for the workers against many contingencies. There are nine components in social security scheme as envisaged in the 1952 ILO convention (Geneva, ILO, 1966). They are:

1. Medical Care
2. Sickness Benefits
3. Unemployment Benefit
4. Old Age Benefit
5. Employment-Injury Benefit
6. Family Benefit
7. Maternity Benefit.
8. Invalidism benefit
9. Survivors benefit

Historically the system of social security in India was started with the organized sector. Subsequently it has been extended to unorganized sector also.

The following legislative measures have been adopted by the Government of India to promote social security schemes. At first they were applicable to organized sector only and now they also been extended to unorganized sector.

1. Workmen's Compensation Act 1923 - It provided the worker with financial compensation in case of accident in the course of his work.
2. Employees State Insurance Act 1948 - It covered medical cost and risk of the workers.
5. Seamen's Provident Fund Act 1966 - It solves the problems of the seamen working on board the ships.

7. Industrial Disputes Act 1947 - It provides relief by way of compensation to the affected workers at certain specified rules.

8. Employees Family Pension Scheme - It provides regular monthly amount to the family of the worker in event of the death during the period of reckonable service.


In addition to the above the Government of India, The Ministry of Labour has set up welfare funds in respect of various categories and sub-categories of workers in unorganized sectors such as Mica mines, Iron ores, Manganese ore, and Chrome ore mines, Beedies, Lime Stones and Dolomite Mines and Cine workers (see Ministry of Labour annual reports 2001-2002 Part I, (Labour; 73-74).

Though there is voluminous literature (See next chapter for review of literature) in various aspects of untouchables ranging from education to socio-economic development and attendant social mobility among them, there are few studies among untouchable labourers in organised and unorganised sectors at national and state levels. In fact there are no specific empirical studies on the untouchables labourers either in organised sector or unorganised sector in Karnataka. The Present study makes a modest attempt in this direction and seeks to fulfill the research gap noted above.
The Problem:

Bangalore being a metropolitan city has housed innumerable organised and unorganised sectors. It has a high industrial and commercial base in the state of Karnataka. Compared to other cities in the country, Bangalore is growing much faster (at the rate of 7.6% per annum in the decade 1971–1981), which is comparable only to Mexican city. However its population growth rate has come down from 76% during 1971-81 to 40% during 1991. Still it is a fast growing city, compared to other cities in India. Though the Bangalore metropolitan area accounts for less than 0.5% of the total area of Karnataka, it holds 7.8% of the total urban population of the state. The Bangalore city also accounts for 50% of the number of medium and large-scale industrial units and 55% of the registered small-scale industrial establishment. It shares 60% of the employment in medium and large scale industries account for over 54% of the entire capital invested in the industrial sector in Karnataka (Vagale, 1987). Similarly out of the share of the informal sector units and employment among the urban areas of Karnataka, Bangalore urban district topped the list with 22.93% units and 24.31% employment (Government of Karnataka 1985).

In the year 1991 the total number of people employed in the organised sector by industries in Karnataka was 14,80,000. Out of this 40,000 were employed in plantation and forestry, 24,000 in mining and quarrying, 1,27,000 in manufacturing, 49,000 in construction, 58,000 in electricity, gas, water and sanitary services, 8,000 in whole sale and retail trade, restaurants and hotels, and 1,43,000 in transport, storage and communication, 5,79,000 in services and 4,52,000 in private sector (See Quarterly Economic Review Karnataka 1992: 51).
The total population of Bangalore during the year 1993-94 was 65,12 lakhs. Out of this total population of Bangalore city, 9.5 lakhs people were employed in organised sector and about 15 lakhs were in unorganised sector. The study of untouchable labourers in organised and unorganised sectors located in Bangalore assumes a greater significance in the absence of any empirical study to analyze their socio-economic conditions with special reference to their working conditions, job satisfactions, their membership in labour union, their awareness of benefits of reservation, their social and political participation and attitudes towards religion, conversion, inter-caste marriage, family planning etc. Before explaining the methodological strategy adopted in the study we shall briefly outline its objectives and significance of the study.

OBJECTIVES OF THE STUDY:

This study deals with the socio-economic conditions of untouchable labour force in the organised and unorganised sectors. The major objectives of the study are as follows:

1. To study the living and working conditions of untouchable labour force, their occupational aspirations and job satisfaction.

2. To study the extent and nature of the practice of untouchability, discrimination and prejudice experienced by the untouchable labour force.

3. To study the awareness level of untouchable labourers with regard to protective discriminatory policies, labour welfare laws and other
security schemes and functioning of Dalit Sangarsh Samithi (DSS), and their perception of Dr. B.R. Ambedkar.

4. To study the extent and nature of participation of untouchable Labourers in political, trade union movement and Dalit Movement.

5. To suggest remedies to improve the living and working conditions of labour force in general and Untouchable labour force in particular.

6. To suggest remedies to eradicate the practice of untouchability.

SCOPE AND SIGNIFICANCE OF THE STUDY:

The present study falls within the purview of sociology in general and economic development in particular. From the point of view of the sociology of economic development the untouchables constituted the culturally disadvantaged people in India. India being committed to the policy of welfare state launched a number of development programmes with a view to bring about re-distributive justice or social justice. Till 1990, a number of avenues were provided to the development of untouchables in India. However, their progress has not been to an appreciable extent. In the meantime the Government of India started pursuing the new economic policy that is liberalization and globalization. This new policy has really suffocated the lives of untouchables who depended upon the state for their welfare. It is in this context, the study of untouchable labourers in the organised and unorganised sectors has become very significant.
Theory of Organisation:

The organisation theory largely depends on system approach, which has brought to its credit. A system can be thought as an organised whole. This organised whole is made up of different parts, which are interwoven in an orderly manner providing thereby an integrated picture of the body as a whole. To be more specific, an activity is the outcome of many sub-activities, which in turn may have their own sub-activities.

Wight Bakke (1959) define the system as ‘an organised unitary whole composed of two or more interdependent parts, components or sub-systems and bifurcated by identifiable boundaries from its environmental, supra-system’. More simply, a system may be referred as units composed of several interdependent parts. System may be denoted as a grouping of parts and not simply an agglomeration of individual parts. Though each part performs its own functions yet they work towards a common goal. The behaviour of the entity is a joint function of the behaviours of the individual parts and their interactions. For instances, a human body may be regarded as a system, consisting of several sub-systems such as circulatory, reproductive, digestive, nervous system, etc. Even though each sub-system performs different and distinguished function, they depend on each other. Similarly, an organisation is composed of a number of sub-systems such as internal organisation, technological, psychological, structural, managerial and environmental etc., which are constantly changing and evolving. A change in one may effect the other.
Characteristics of theory:

From the foregoing definition and discussion, following characteristics of a system emerge:

Interdependence of parts: - A system has several parts. Each part is dynamic and affects all other parts. They are interrelated and interdependent. Interdependence of different parts is a must in an organisation as a system because of division of labour, specialisation, sharing of limited resources, scheduling of activities etc. b) A system is composed of several sub-system. For example, in a manufacturing organisation, total manufacturing is one system within which may exist a complete production system, which again contain an inventory control system. Conversely, a system or sub-system may form a part or container of other system. For example, an individual who may be a part of one system, may also be a part of container for physiological systems. c) Every system has its own norms and distinguished from other systems in terms of objectives, processes, roles structures, and norms of conduct. So, every system is unique. If anything happens in the organisation, we regard it as an outcome of a particular system and we locate the fault in the system. d) As systems are open they influence other systems in the environment depending upon its strengths and capacities in relation to other system and conversely they are also influenced by other systems. Obviously, the influence of environment, in most cases is greater that the system's over impact on the environment. System analysis has its own peculiar points under which organisation is considered as a system of mutually dependent variables.
Modern organisation theory involves the following components: a) Parts of the system with interdependence. b) Linking processes. c) Goals or organisation. The goals of organisation may be three: growth, stability and interaction. Interaction implies how best the members of association may interact with one another to the mutual advantage.

In conclusion it may be stated that the modern organisation theory is more or less akin to general system theory, because both study the following:

The parts (individual) in an aggregates and the movement of individuals into and out of the system the interaction of individual with the environmental found in system. The interactions among individuals in the system, general growth and stability problems of system.

From the point of view of organisational theory all human beings live in organisations in one form or another from cradle to grave. So called an organisation is made up of different parts which are interwoven in an orderly manner providing there by an integrated picture of a body as a whole. From this perspective, the untouchable labourers in the organised and unorganised sectors constitute units composed of several independent parts, though each part performs its own functions yet they work towards a common goal. Though untouchables are concentrated in lower levels of organisation in both organised and unorganised sectors, their contribution towards achieving a common goal is very significant. Thus the present study contributes enormously to the fields of sociology of economic development and sociology of organisation.
This study has practical significance for policy makers and planners, administrators and employers who are involved in the welfare of untouchable labourers. Further it may help the policy makers to revise the existing policies and programmes and to draw guidelines for future action.

METHODOLOGY:

The universe of the present study consists of untouchable labourers in organised sector such as Hindustan Machine Tools, Bharat Electronics Limited, New Government Electrical Factory, Indian Telephone Industries, Hindustan Aeronautics Limited, Bharth Earth Movers Limited, Bangalore City Corporation, Karnataka Soap and Detergent Factory, Bharth Heavy Electronic Limited and unorganised labour sectors Construction, Domestic servants. Coolies, Weavers, Sanitary attenders located in Bangalore City and Rural. This is our area of study. These labourers constitute our sample frame. The list of one thousand workers from each sector was obtained. The sample was drawn on the basis of simple random technique. The size of the sample of the labourers was fixed at 400 (200 from each sector) in view of time and availability of other resources.

The major tool of collection of primary data had been questionnaire (see Appendix 'A'). The researcher approached the labourers in their respective working places and distributed the questionnaires with request to return them after filling them properly. While editing the questionnaires it was found that nearly 100 questionnaires were defective. With a view to maintain the uniformity in the sample size it
was decided to consider only 300 questionnaires (150 each from organised and unorganised sectors, where in the males constitute 66.67% and females 33.33%). The researcher met with a great deal of difficulties in obtaining the data from the unorganised sectors as many of them were illiterate and not being regular in their attendance. However in the case of organised workers these were not the problems. At first, they refused to answer the questionnaire but when they were properly convinced, they did it.

The pre-test was done on a sample of nearly 30 untouchable labourers from both the organised and unorganised sectors with a view to find out the accuracy of the questionnaire administered. Since the researcher did not find any deficiency in the questionnaire and the same was retained. The majority of responses obtained under the open-ended questions were consolidated and presented in the form of suggestion.

The differentials in the observed variations are due to the fact the researcher has taken the statement made by the respondent on face value. Partly typography is also responsible for it.

The primary data collected from the untouchable labourers in both the sectors have been supplemented by relevant secondary data. The important sources consulted for this purpose included available empirical studies, historical works, official documents, reports of committees and commissions, statistical brochures and newspaper clippings.
The variables such as age, sex, nativity, family type, education, occupation, job satisfaction have been measured in terms of simple frequency tables.

The data obtained through questionnaires were subjected to careful scrutiny for completeness and clarification. Based on frequency counts, the data was categorised and incorporated into core design. Frequency tables were manually prepared and the relevant tables have been analysed and various chapters of the thesis.

LIMITATIONS OF THE STUDY:

1. The present study is limited to untouchable labourers of Organised / Unorganised sector.
2. The field study is limited to Bangalore City and Rural.

ORGANISATION OF THE THESIS:

This thesis is divided into six chapters, including the introductory chapter, which places the problem in perspective at the outset. It describes the traditional position of the untouchables and social change introduced among them by various agencies and progressive individuals -Gandhi and Ambedkar. It also describes the labour in organised and unorganised sectors and the labour legislation. At last, it brings into focus the problem of research, its scope and significance and the methodology used for it.

The second chapter reveals the existing literature on caste system, the untouchables and their social mobility, the occupational
stratification of the untouchables and their socio-economic issues of organised and unorganised labour sector in Indian and Karnataka.

The third chapter analyses the background of the respondents in terms of demographic and status characteristic such as age, sex, caste, education, occupation, mother tongue etc.

The fourth chapter is concerned with the analysis of working conditions of the respondents. It examines other aspects such as employment opportunities, trade union, compensation, job satisfaction etc.

The fifth chapter outlines the living conditions of the respondents in terms of financial position, housing conditions, burden of loans, habits and vices and the experience of discrimination, awareness of reservation social and political participation and attitude towards conversion and inter-caste marriage.

The sixth chapter ties together the whole thesis and comments on the findings, which have some implication for policy and for social action.
# TABLE 1.1

**Untouchable labourers in the organised and unorganised Sectors, in Bangalore City and Rural**

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Sectors</th>
<th>No. of questionnaires issued</th>
<th>Filled in questionnaires obtained</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>1</td>
<td>Organised Sector</td>
<td>125</td>
<td>70</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(49.02%)</td>
<td>(48.28%)</td>
</tr>
<tr>
<td>2</td>
<td>Unorganised Sector</td>
<td>130</td>
<td>75</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(50.98%)</td>
<td>(51.72%)</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td>255</td>
<td>145</td>
</tr>
</tbody>
</table>