CHAPTER- II

REVIEW OF LITERATURE

In the first chapter, we have introduced the problem of the present study as against the backdrop of social history of the untouchables, organised and unorganised labour sectors, labour laws etc. Besides, objectives, significance and scope of the study, methodology and organisation of the thesis were also included in it. The present chapter deals with the review of literature under the following heading:

1. The historical aspects of caste system in India.
2. The untouchables and their social mobility.
3. Employment stratification of the untouchables in post-independent India.
5. Organised and unorganised labour sectors in India and Karnataka.

1. STUDIES ON THE HISTORICAL ASPECTS OF CASTE SYSTEM IN INDIA

There is no dearth of literature on the caste system in India in general and untouchables in particular. However, the origin of caste system and its corollary, untouchability has been a historical obscurity. Nevertheless a synoptic review of some of the important works relating to the existence of the caste system through time and space, caste mobility, living conditions of untouchables during the pre-independent period and their improved social position in the post-independent period and untouchable labourers in both organised and unorganised would be relevant to this context.
To begin with, let us examine briefly some of the early accounts left by foreign travelers including Greeks, Romans, Jews, and Chinese regarding the caste system in India. Of all these travelers, Megasthenis is the most important in the context because he described the Indian society as being divided into seven classes; these classes were endogamous and that one could not change his occupation or profession (M’ Crindle, 1901: 47-53). Next came Al-Biruni who mentioned the four Varna theory of the caste system (Al-Biruni, 1962: 132-40). In the seventeenth century Abu ’L Fazl’ Allami presented the Varna view of the Hindu society and recognised the internal divisions within the four Varnas and attributed their divisions to the mixture of the original Varnas through inter marriage (Abu ’L Fazl’ Allami, 1786, vol. 3: 82-84)

As regards, the early European travelers such as Portuguese adventurers, administrators, merchants and priests, mention may be made of Duarte Barbosa (1866, 1918, 1921) who reported major cultural features of the caste system such as high position of the Brahmans, the significance of pollution in relation to untouchability, the bars to commensality among endogamous group, the relationship of occupation to caste, the application of sanctions within the castes to maintain caste customs and the relationship between caste and political organisation (1866: 103-106)

The works of the orientalist like Alexander Dow and N.B. Halhead (1777: XI) presented the textual view of the caste system, which led to a picture of Indian society as being static, timeless and space less. Further, the works of Charles Grant, Claudius Buchanan, Sir John Shore,
William Carey and William Ward, Christian missionaries generated a pathetic picture of the Indian society in general and caste system in particular and salvation of which lies in the elimination of Hinduism (see Bernard S Cohn 1986).

The official view of the caste system emerged as the efforts made by the British Raj to collect information about the caste system. Accordingly, a caste was a thing or entity with definable characteristics such as endogamy, commensality rules, fixed occupation, common ritual practices (Cohn, 1986: 15).

The works of H.H. Risely, Nesfield, Ibbetson, Crooke and J.H. Hutton (1946) threw light on the origin of the caste, which was attributed to the expansion of division of labour, racial discrimination, and tribal origins.

Abundant literature on the caste system covering its multi dimensions and changing trends in it was generated in the fifties and sixties. The emphasis was on the overwhelming role of caste in Indian society, caste ranking and mobility in the caste system. Some of the important studies in this direction are: Prasad (1957), Srinivas's collection of essays on caste (1962) and his earlier essays on caste (1959), Mathur’s book on the role of caste and rituals (1964), Marriot’s study of caste and kingship in central India (1960) and Kothari’s edited work on the role of the caste in politics (1970). As regards the criteria used for ranking caste and rituals (Dube 1955) are purity and pollution (Srinivas 1952), interactional or attributional or both (Marriot 1959).
Mahar (1959) and Hazlthurst (1968) employed multiple criteria for caste rankings. Dube (1968) and Gardner (1968) refer to levels of caste dominance and highlight the role of the individual in caste mobility and reject the utility of the concepts of ‘dominant caste’ and ‘sanskritisation’ as advocated by Srinivas.

Treating the caste system as a form of social stratification goes back in sociological literature (see A. Dubois 1906; J.C. Nesfield, 1885; L.S.S. O’ Malley 1963; M. Weber 1952; A.L. Kroeber, 1930 etc.). This trend is still in operation (see G.D. Berreman, 1967; F. Barth, 1960; G. Myrdal, 1968; K.L. Davis, 1951 etc.).

The studies made by E.R. Leach (1960), Bougle (1921) and Louis Dumont (1961, 1966) look at caste as a unique system particular to India. Leach (1960) is of the opinion that the use of the word ‘Caste’ is to define the system of social organisation found in the traditional India and surviving to large extent to the present day. He further says, “I myself consider that, as sociologists, we shall be advised to restrict the use of the term caste to the Indian phenomenon only”.

The class basis of the caste system has been studied by many scholars. Gough in her study of Tanjore village (1960) refers to conflicts and litigations between different caste based on economic inequalities. The study by Ramakrishna Mukherjee (1957) highlights the mix of caste and class in East Bengal (now Bangladesh). Changes from caste to class are studied by Mishra (1960), Beteille (1969), Miller (1975) and Kolenda (1978). A.R. Desai analyses Indian society in general and caste system in
particular in terms of class in his edited book on rural sociology (1978) and his book on Indian Nationalisation (1982). Similar studies have been made by Beteille (1968), Harris (1982) and Omvedt (1982).

A large number of studies on caste mobility have been reported by Majumdar (1958), Silverberg (1968), Lynch (1968) and Singer (1968). Silverberg in the inter-disciplinary symposium (1968) stated the nature, extent significance, mechanism and determinants of social mobility in India, where caste provides the structural basis. Barber clearly stated that the older view that the traditional Indian society is static, impenetrable and immobile has no basis and social mobility that “is present in all ages of Indian history” (Barber in Silverberg, Ed., 1968: 78). It is further noted that social mobility in Hindu India is characterised by ‘group mobility’ rather than ‘individual mobility’. Infact, the process of mobility occurred fairly gradually. Burton Stein however holds a different view that the trend of social mobility in India during medieval period is the movement of individuals rather than ‘corporate mobility’ for the entire caste (Silverberg, Ed., 1968:78). Added to this, Srinivas opines that there is need for identifying shifts in caste but caste mobility was essential for individual or familial and further, ‘mobility in medieval India was based on fission and in modern India, on fusion’. (Srinivas in Singer and Cohn, Eds., 1968: 19).

The establishment of Pax Britannica generated new opportunities—educational, economic, political for caste mobility in India. A few castes, though not regarded high, became relatively wealthy by utilising the new opportunities and achieved social mobility. Srinivas cites the examples of
Teli or oilman castes of eastern India, the distillers in Orissa and elsewhere, the Noniyas (salt makers) of Uttar Pradesh, the Kolis of coastal Gujarat and the Kharwas of Saurashtra (Srinivas, 1972: 90).

The Nation-wide census operation undertaken by the British for the first time during the years 1867-1871 led to the wide-spread desire to mobility among the backward castes. For instance, Vellalas and Padaiyachis, two Tamil peasant castes wanted to be recorded as belonging to a higher Varna than that popularly accorded to them. (see Srinivas, 1972: 94-98). Some low castes with accumulated wealth, sanskritised their life style and rituals and claimed high status. However in the case of some untouchable castes with acquired wealth, sanskritisation as channel of social mobility hardly worked. Lynch observed that the concept of sanskritisation is culture-bound and is not applicable, as a process to all movements for social mobility in post-independent India. He cites the examples of Jatavas of Agra city who took up political action as a means to social mobility (see Singer and Cohn, Eds., 1968: 224-228)

Further, Hardgrave's study of the Nadars of Tamil Nadu reveals that the Nadars moved from the lower rungs of hierarchy to a position of status and power. The Nadars initially tried the process of sanskritisation to elevate themselves in the caste hierarchy but could not be successful. Later they turned to secular strategies through the formation of the Nadar Mahajana Sangam for community integration and mobilisation (Hardgrave, 1969: 262-266). Following the line of Ralph Turner's (1960) model of 'contest mobility' and 'sponsored mobility', A.K.
Das, Andre Beteille and J.M. Mahar conducted studies on modes of social mobility among the Scheduled Caste, Scheduled Tribes and Muslims and extended the scope of the application of those to the field of political activities.

2. STUDIES ON THE UNTOUCHABLES AND THEIR SOCIAL MOBILITY

Early references regarding the living conditions of untouchables are available in travel accounts and in government-reports published from the beginning of the 19th century. For instance the journals of Hamilton Buchanan and W.W. Hunter's (1868), Statistical Annuals of Bengal reveal about various major and minor untouchable groups existing in different parts of India. Besides, these volumes furnish the details about their origin, their distribution in different regions and their social customs and religious beliefs etc.

In the beginning of 20th century, some monographs were produced which dealt with many untouchable castes such as the Chamaar, the Mala and Madiga, the Dhed, the Maher and the Bhangi. They throw light on their living conditions and socio-religious beliefs. G.W. Brigg's book on the Chamar (1920) is worth mentioning in this context. The book provides the origin and history of the Chamar caste, their social and economic life and their domestic customs associated with the rite-de-passage, birth, marriage and death, their supernatural and magical beliefs and practices. The monograph of Stephens Fuchs (1951) gives a very detailed account of all aspects of the life of the Balahi in Nimar in Madhya Pradesh.
Studies on social change among untouchables – In the 19th century, some reform movements promoted social change among untouchables, S. Fuchs (1965) *Rebellious Prophets* gives a good account of reform movement among the untouchable and other communities. The best example is the Satnami Movement. It was essentially a social uprising of the Chamar in Chhattisgarh district. Similar movements which deserve special mention in this context are the Shiva Narayan sect among the untouchables in Uttar Pradesh and the movement of Madigas of Andhra Pradesh started by Yogi Virabrahma in the early 19th century (see Sachidananda : 276 : 310).

The works of S. Patwardhan (1966), T.R. Singh (1969) and Andre Beteille (1967) deal with how some untouchable castes tried to achieve social change through the process of sanskritisation.

Studies on social mobility among untouchables – there are innumerable studies on social mobility among untouchables. Some of the important studies are briefly mentioned below.

B.S. Cohn’s study (1955) of Madhopur village in Uttar Pradesh gives an interesting and lucid account of the changing status of the Chamars.

O.M. Lynch (1968) studied the Jatvas, a caste of leather workers in the city of Agra. Being a untouchable caste, they suffered many disabilities. With the coming of Dr. Ambedkar on the scene, they assumed a militant posture. After independence, they have started trying
to seek opportunities to capture political power through their voting strength.

In the Post-Independent period, the policy of protective discrimination provided to untouchables has given rise to the emergence of elites among them. Some of the important works in this direction are Harold’s India’s Ex-Untouchables, Saberwal’s Scheduled Caste Elites of Punjab, Sachidananda’s the Harijan Elites and Deshpande’s Scheduled Caste Elites and social change.

The efforts made by untouchables to achieve social mobility through the policy of reservation in vital social sectors had incurred the wrath of upper caste and hence unabated atrocities on them. The untouchables are attacked, murdered, their women folk raped and other cruel and inhuman treatment is meted out to them. The accounts of such atrocities are countless and they have taken place in Bihar, Uttar Pradesh, Gujurat, Maharastra, Rajasthan, Tamil Nadu, Andhra Pradesh and Karnataka. Bose (1981) in his study of riots in Gujurat observes that literacy, education and employment are the most important indicators of social mobility among the Scheduled Caste and geographical spread of the violence is closely related to social mobility of the Scheduled Castes affected by violence.

3. EMPLOYMENT STRATIFICATION OF THE UNTOUCHABLES IN THE POST-INDEPENDENT INDIA

There is hardly any systematic study dealing with the employment stratification of the untouchables throughout the country in the Post-
Independent-India. However, the study made by E.S. Yurlova (1990) indicates that the bulk of the untouchables 84% live in the rural areas. They are agricultural workers, sharecroppers and peasants owning small plots of land. The untouchables constitute more than one-third of the agricultural labour force. The study further states that many from among the untouchables continue to work in their traditional occupations such as leatherwork, weaving, fishing, toddy tapping and making, pig rearing, basket and mat weaving, rope making, washing, dyeing and printing, scavenging and sweeping, making ornaments and bangles, bone collection and shoe making, liquor manufacturing, floating of timber, spinning, masonry, quilt and pottery making, carpentry and iron smithy, lime and sea shell work.

4. CONTEMPORARY SOCIO-ECONOMIC ISSUES AND THE UNTOUCHABLES

The Indian economy with its sustained growth over six percent, is developing new strategies with a view to emerge as a strong regional power in the early years of the new millennium. India being the largest democracy in the world is regarded as an emerging economic power with potential to rank among the first five major nations of the 21st century. Though India has followed the policy of liberalization and globalization since 1991, the impact of these structural changes have been very minimal on social development. In other words, fiscal deterioration, unemployment, lack of headway in infrastructure development and industry and inter-state social disparities, appalling poverty, infant-mortality, high rate of illiteracy, lack of drinking water and other fundamental facilities in various parts of the country have become more
serious socio-economic issues than before. Regarding the impact of the new economic policy on untouchable, no work has been produced except a monograph by Anand Teltumbde (1997). The author analyses the adverse impact of economic reforms on marginal segment in general and on untouchables in particular. The author points to various adverse effects of policy reforms on reduction in food subsidy, retrenchment of both workers in industries and employees in service sector, declining employment opportunity, deterioration in small industries and pushing marginal farmers to level of wage sector by changing the Land Ceiling Act. The author notes that as a result of freezing the educational grants and shrinking the service jobs, the untouchables will be deprived of education and services. Looking at the changing policy of the government, the author concludes that their educational attainment, employment and economic improvement enabled the untouchables in earlier policy. But, hereafter they will be prevented from these sources and hence they will be incapacitated with new policies.

5. PREVIOUS STUDIES ON LABOUR IN INDIA AND KARNATAKA

The rapid urbanisation process and its constraints of urban unemployment and poverty have been drawn the attention of policy makers to look for solutions to these problems. The rapid growth of the informal sector and its high employment potential naturally attracted the attention of researchers. There are studies available on urban informal sector and these studies have mainly focussed on problem of urban unemployment and poverty. Basically they examined two issues viz., Quantifying the size of informal sector and examining the linkages between the informal and formal sectors and the constraints such as
lack of credit and skills (Mehta, 1985). A few studies have identified shortage of skills and lack of skills (Haan, 1989: Sethuram, 1976) in informal sector as constraints. It is suggested that if skills of the informal sector workers be upgraded with the help of and assistance of NGO's, their productivity will increase. Also the workers are less likely to be exploited by the middlemen.

Apparao (1985) studied personal problems, recruitment, selection, training, wages, welfare measures, absenteeism, labour turnover unionism, strikes and victimisation in small scale industries in Kurnool district of Andrapradesh. The study was based on the data collected from 98 small scale units and 212 workers through two structural questionnaires. The study opined that recruitment and selection methods were informal, training programmes were properly organised, wages were very low, wage differentials were haphazard, welfare measures were meagre, absenteeism was high but had no relationship with usual factual and attitudinal factors, labour turnover was limited, majority of strikes were for wages and victimisation followed unionisation and labour action. He also examined the structure and composition of labour force and wages, especially those features arising out of the fact that the labour force in industry was overwhelmingly female. He recounted the attempts made for unionising the workers in industry and raised some questions on the unionisation of workers in small industries in general.

Hein Streef kerk (1981) tried to understand the working conditions and labour relations in small-scale industries and the place of workers in
small industries in the production system as a whole. He observed that there was almost complete lack of legal protection for workers in small industries. Their wages were low, they occupied a subordinate position, their ranks were divided and labour union leadership tried to increase this divisiveness rather than promote solidarity.

A study of the working and living conditions of plantation labour in South India has conducted by the Ministry of Labour and Rehabilitation, Government of India in 1984. This study mentions that if part of the wages is paid in kind nutritional requirements will be largely met which would further improve women’s productivity. The study notes that high proportion of women labour and incidence of child labour which poses a serious problem. The plantation system exposes every member of the workmen’s family to hazardous and deplorable conditions of life without distinction of age and sex. One can also possible argues that the system increases the number of wages labourers of submissive and yielding kind by enrolling them under the direct way of capital.

The study explains how low wages have always been the one of the distinctive features of plantation industry and the implementation of a need based wage policy still remains a dream for them and the performance of the trade unions are poor.

Neera Burra (1980) conducted a survey about the conditions of workers in glass factory in Firozabad. In his study, the working conditions of the glass factories are notably unsafe. The industry is technologically very primitive and pressure on the workers is
tremendous. No minimum wages were fixed to the worker. The heat, noise and dust obviously have serious ill effects, on the health of the workers. The net effect is that tuberculosis (TB) is widespread and the life of a worker is cut short by 10-15 years.

Jain (1972) Says workmen in small industry are scattered and inarticulate. The trade union movement has left them untouched. The employer having obtained all assistance from the government exploited the labour.

While there is surfeit of literature on various aspects of the organised labour though paradoxically enough not very comprehensive. We find a disappointing paucity of authentic and worthwhile studies dealing with the plight of labourers in small units. He recommends the insertion of a fair labour practice, clause in terms of assistance and for setting up of some sort of special administrative machinery for labourers in small scale industrial units as was suggested for agricultural labourers by the National commission on labour.

Shivaramu (1982) recognised labour as an important component in the production process of small scale industries, agreed that it was a difficult ingredient to handle and stated absenteeism, job-hopping, wage-fixation, lack of trade union discipline, disproportionate training costs, misconceived notions of workers as some of the personal problems noticed in small industries. Most of the small industries surveyed by him were not free from the problem of labour strikes and lockouts. He listed out the incentive offered and measures adopted by entrepreneurs
of small scale industries to solve their problems by improving the worker's morals.

Subbi Reddy and Venugopal Reddy (1982) studied labour welfare in organised sector on the basis of data collected from 120 units in the Rayalseema region of Andra Pradesh. They concluded that larger small scale units they were in a better position to offer welfare measures to their workers compared to their counterparts in the lower investment slabs. They suggested to the government to simplify procedures, rules and regulations to make them more effective and plug the loopholes in their implementation.

Rangnekar and Desai (1969) conducted socio-economic surveys of workers and entrepreneurs of the Okhala Industrial Estate (New Delhi), Hyderabad and Secundrabad cities, Ludhiana (Punjab) and small industrial complex at Rajkot respectively. These studies opined that the management has not followed recruitment rules, proper training and paying low wages.

SIET (1973) conducted a study of the effects of labour legislation on small scale industries in municipal limits of Hyderabad and Secundrabad. Area covered for the study was divided into three parts. Small scale manufacturing units were classified in to seven categories. 118 units were selected by multistage random keeping different degrees of skill in view were interviewed through two different schedules. The study showed that there was considerable evasion of implementation of labour laws. It also showed that, but for the protection afforded by the
laws, workers, would not have got even little benefits that had been conferred on them by their management.

Mittar Vishwa (1987) studied the wage structure in the informal sector and concluded that low level of wages coupled with poor working conditions are prevailing in the informal sector. He suggests that when policies for the uplift of the urban poor are formulated, the needs of the informal sector be given proper weight and consideration. He also suggests that there is a clear need to provide greater attention to those households which provide female and child labour.

Mohanty (1986) has attempted to evaluate the state of industrial relations in small-scale industries. He concluded that the industrial relations at present in the small-scale industries are between the individual workers and employers instead of relations between employer and employees. He also concluded that this direct relationship between individual workers and employers enables industrial climate to be free from industrial strain or unrest.

Charyulu (1975) says that at present a common set of labour laws covers large scale as well as small-scale establishments with the result that the latter are not finding themselves in a position to comply with the provisions contained in them, and therefore try to find ways of avoiding them. Hence there is a need for a separate set of legislation for small industries, which recognised their distinct nature.
Karnataka:

Patil (1985) made an exploratory study on brick workers in Bangalore. He studied the employment, working and living conditions of the brick workers and tried to understand their problems and also their relations with the employers. He concluded that the exploiting employer-employee relationship is not only reflected in the wages paid but also in the amount of work extracted. The long hours of work, oppressive wages, the extraction of continuous work without holidays, and rest under a very strict supervision amount to 'forced' labour characteristic of unorganised sector. He suggested that it is high time that the government of Karnataka should pay its attention to this group of workers and endeavour to regulate their working and living conditions as well as employment relations.

Mohammed Khaiser Ahmed (1997), the silk industry occupies a paramount place in the Karnataka's economy from the point of view of employment potential, income generation, and poverty alleviation and export earnings. However despite occupying such a unique place in Karnataka's economy.

R. Shiva Prasad (1987), this study of Bangalore notes that it is an ideal Indian city to understand the interplay of traditional, colonial and modern factors in it. It is also an ideal place to observe the interplay of caste and class and the mobility patterns that occurs in a fast developing industrial city. It is an emerging metropolitan city with many linguistic, religious and cultural groups living in it. Visitors from other parts not only comment on the pace of its growth but also on its westernized
character. Till 1947, a sizeable part of Bangalore city came under the military contonment, directly administered by British government, where a considerable number of Englishmen and Europeans lived. The interaction between the civil and contonment areas resulted in the city becoming exposed to western culture and values and as a result of which the city acquired several characteristics of westernization. The process was accelerated with the introduction of English medium schools communication, new technologies and industries. In addition due to rapid industrialization and urbanization, the city is also growing at a faster rate. This is what makes the study mobility in Bangalore very interesting.

M.H. Bala Subramanya (1991) studied the organizational structure of beedi industry. Beedi industry has its own peculiar structure. Unlike other industries, the beedi industry is governed by the beedi and cigar workers (conditions of employment) act 1966. As per this act, this industry is organized on the line of dispersed factory system or putting out system. Putting system has two forms, viz., 1) wage paid industrial homework, 2) dependent or quasi-dependent house-holding units. Beedi industry in Dakshina Kannada resembles the first sub-form. This system has three components 1) putter-out/entrepreneur, 2) Contractor and 3) Contract units.

P.V. Shenoi (1997) and P.M. Kulkarni (1988) conducted studies on bonded labourers in Karnataka. They examined the rehabilitation schemes implemented by the government. The process of identification and the release of bonded labourers appear to have been done quite
efficiently in Karnataka. Most of the bonded labourers appears to have been done quite efficiently in other backward castes and very few have any schooling. The rehabilitation programme needs to be directly linked with the employment programmes, so that the power and authority between labour and management is well maintained.

Abdul Aziz (1997) studied the labour supply, manpower recruitment and contract labourers system vis-à-vis its supply and its existing arrangements for meeting its demand by the industrial sector, particularly the unskilled labourers characterized by their low bargaining power associated with their skills. A fuller understanding of the supply, demand and contractual arrangements for various categories of labour assumes great significance in the context of the envisaged huge investment in the large and medium industries. The expected growth in existing examination of the demand for labour and its supply. The expected demand for labour is based on the existing patterns of employment vis-à-vis the expected volume of investment.

G. Thimmaiah (1983) is of the opinion that income inequality and absolute poverty are associated with the nature of the occupation of individuals. This association is determined by the levels of earnings, other benefits, security of the job and conditions of work and the character and nature of job itself, particularly the relative severity of the physical and mental exertion involved in the work. The levels of earning either from wages and salaries or self-employment are very high in the organized sector because of high productivity consequent on the use superior technology as compared to the unorganized sector, particularly
in traditional occupations. This is the result of dualism unproductivity. The nature of the occupation people take up determines the level of their income and the proportion of the poor will be higher among the people engaged in traditional occupations and in the unorganized sector. Invariably absolute poverty is concentrated in these occupational groups. It is common knowledge that the occupation, which involves physical labour, is much more of a strain than that which involves intellectual labour.

V.S. Sathyapriya’s study shows that (1979) the deplorable living conditions of the casual labourers in agriculture and a large segment of the cultivators who are equally poor as the labourers are attributable to the backwardness in agriculture. Reliance on a narrow range of crops grown in traditional cultivation methods is a characteristic feature of the backwardness in agriculture. Limited demand for wage paid labour confined to the seasonal operations in agriculture is a consequence of agricultural backwardness. Therefore the problem of providing either the means of production including land or employment-off-farm and off-season needs attention. As a prerequisite to policy measures, a proper and fuller understanding of the magnitude of the problem of the weaker sections is imperative. It is also required that frequent enquiries to be made of their problems. In what follows an attempt is made to present some aspects of rural agricultural labour in Karnataka who constitute the larger segment of the weaker section in the state.

The study made by Abdul Aziz, Devendra Babu and V.K. Shetty (1989), notes that the turning point in industrial relations climate in the
state incidentally coincides with the trade union affiliation pattern. Thus while in the year 1964 the membership of the moderate national federation unions such as INTUC and HMS accounted for 60 percent of the total affiliated union membership by the year 1973 this situation had altered. In that year these federations accounted for only 41 percent of the union federations namely AITUC and CITU (which emerged later) together improved their position from 36.5 percent in 1964 to 39 percent in 1973 to 40.5 percent in 1986. There was thus a trend towards a rising proportion of workers joining in the leftist ideology oriented national federations. Incidentally this was also the period which witnessed intense struggle for supremacy among unions of different ideological shades resulting in intense union rivalry and work stoppages on that account. Their show of strength by different unions as a means of demonstrating higher following in their case often led to strike and lockouts in the state.

The employees and the workers of the Karnataka state public undertakings have separate unions and some of these are affiliated to the national federations. The 14 units, which supplied information, had 29 worker's unions and 12 employee's unions. Of the 29 worker's unions three are affiliated to AITUC, seven to INTUC, five to HMKP, three to BMS and one to the other federation. Out of the 14 units only 10 had recognised unions among them. While 9 had recognised one union each, the soaps and detergents company limited. had recognised two unions of the 11 recognised unions one belonged to AITUC, three to INTUC, four to HMKP and three are independent unions. If one goes by the logic underlying the recognised unions in a majority of the undertakings
covered the non-left ideology oriented unions are in control of the workers. These undertakings are however not free from the problem of multiplicity of unions.

Hemlata Rao and M.Devendra Babu (1994), studied that Karnataka Scheduled castes/scheduled tribe's corporation limited, the main objectives with which the corporation was set up were:

1) to organize and develop small scale and medium scale industries;
2) to establish, organize and develop small scale and medium scale industries;
3) to purchase land on hire purchase basis, vehicles, machines etc.;
4) to advance money for purchase of land for house sites.
5) to run provision shops, boarding houses, hostels or to lend money to run such shops, houses and hostels or to acquire such shops, houses and hotels and lease out/sell to the members of SC/ST to acquire such shops, boarding homes and hotels.
6) to advance loans to such members of SC/ST who want to start the profession of doctor, engineer, lawyer, etc;
7) to construct or acquire suitable houses or to help the persons concerned to construct houses by advancing money and materials to them;
8) organize and develop poultry and dairy farming;
9) to organize and develop intensive agriculture operations in the lands belonging to SC/ST and to advance money for further purchase of land for agricultural activities;

10) to promote agro-industries;

11) to promote any scheme of business, manufacture etc. Conducive to the economic and social uplift of the members of the SC and ST.

T.M. Joseph (1994), observes that as a result of this large-scale migration, Bangalore has become one of the linguistically heterogeneous cities in India in which more than 65 percent of the population speak the languages other than the official language of the state, i.e., Kannada. It clearly indicates that the major portion of the employment opportunities that were generated in the wake of independence went into the hands of migrants from other states. But when the generation of additional employment opportunities started showing a declined trend coupled with an increase in the number of educated youth, unemployment became a severe problem for the local people. In this situation, the local people, defined in the terms of mother tongue Kannada, started developing sentiments against the people of different linguistic origins migrating to Bangalore for employment. These sentiments have been articulated by various nativist organizations in Bangalore ever since the beginning of 1960s. They sought preferential treatment for Kannadigas in employment opportunities and governmental intervention in curtailing further migration from other states to Bangalore. This movement had become quite strong in the 1980’s influencing the policy decisions of the state government.
P. Hanumantha Rayappa and R. Muthu Rayappa. (1986) studied employment in government and public undertakings. Over the years the representation of scheduled castes and scheduled tribes in government jobs and in public sector undertakings has been rather negligible. Only in the class IV occupations their representation in government and public undertakings is in proportion to their population size. In a few cases there appears to be the same over representation in manual occupations. However in class-I and class-II positions their representation has been poor even to this day.

Unemployment: While work force participation rates among scheduled caste population is higher than the general population in almost all the states, the unemployment rates are very small among scheduled castes and almost negligible among scheduled tribes. This was a situation obtained in the 1961 census of India. There are certain characteristics of scheduled groups such as rurality, illiteracy and economic backwardness that point towards lower unemployment rates. The evidence on weaker sections tends to indicate lower unemployment levels on two counts (the time criteria and willingness criteria) and relatively higher levels of unemployment on two others (income criteria and productivity criteria).

The unemployed people live much below poverty line they are also human beings but they do not come under the definition of human beings because of their living standard and economic status.
The social-economic conditions of the untouchables in the unorganised sector is deplorable and worse because of the migratory character and their occupation is seasonal, besides untouchables the backward communities also face the difficulties if not the same as untouchables but little less.

The statistical data speaks that about 25.76 crore, a great chunk of Indian population do not have permanent jobs coupled with insecurities and lead a life of subhuman conditions, i.e. condemned life.

The unemployed persons, neglected by society and discarded by the government, to some extent have become antisocial elements. The crimes in the society have grown in leaps and bounds, so much so that no day passes without crimes.

The review of the above literature has made crystal clear that no study to date has been done on the untouchable labourers in the organised and unorganised sector in India in general and Karnataka in particular. The present study, indeed, makes a modest attempt to fulfill this research gap by analysing the socio-economic conditions of the untouchable labourers in the organised and unorganised sectors with special reference to their working conditions, job satisfaction, their participation in labour union, their awareness of benefits of reservation, their social and political participation and lastly their attitude towards conversion, inter caste marriage and family planning etc.