

CONCEPT OF SCHEDULED CASTE:

Scheduled Castes are those castes named in the Scheduled Castes order of the Government of India, promulgated in August 1950. Hence, a person is considered to be a member of a Scheduled Caste, if he or she belongs to a caste which, under the constitution, has been declared to be a Scheduled Caste for the area, for which he or she is a resident.

Scheduled Castes are those castes named in the Scheduled Castes order of the Government of India, promulgated in August 1950. Hence, a person is considered to be a member of a Scheduled Caste, if he or she belongs to a caste which, under the constitution, has been declared to be a Scheduled Caste for the area, for which he or she is a resident. A caste can be specified as a Scheduled Caste only by the President of India; once specified, any inclusion or exclusion to the list can be made only through an act of the parliament. ³ Thus, “Scheduled Caste’ is a constitutional and not a sociological concept.

Scheduled Castes are the ex-untouchables, who continue to follow the Hindu faith. The term, “Scheduled Castes” was first incorporated into the Government of India Act of 1935. The purpose of classification of castes as Scheduled Castes is to safeguard the interest of those who suffer from caste discrimination and to provide for them special concessions to help them catch up with the rest of the population in the process of development. The criteria to bring a caste under Scheduled Castes are that

- 1) they occupy a low position in Hindu social structure,
- 2) they are backward in education,
- 3) they have inadequate representation in government service and
- 4) in the fields of trade, commerce and industry, and that
- 5) they suffer from social and physical isolation from the rest of the population.

The Scheduled Castes have been suffering from three social disabilities:

- 1) untouchability;
- 2) atrocity, which is an act of extreme cruelty committed against them; and
- 3) bonded labour.

In 1932, the nomenclature 'Scheduled Castes' was proposed before the Indian Franchise Committee by the then provincial government of Bengal. Accordingly, in the Government of India Act, 1935, a schedule containing a list of these classes was added for the first time. Prior to this, they had been classified as the 'Depressed Classes'. The Constitution of India, through Article 341, authorizes the President of India to specify castes to be notified as SC's.

The Government of India Act, 1935, determined these forms of deprivation, particularly social and economic, on the bases that →

1. They occupy a low position in the Hindu social structure
2. Their representation in government services is inadequate
3. They are inadequately represented in the fields of trade, commerce and industry
4. They suffer from social and physical isolation from the rest of the community and
5. There is a general lack of educational development amongst the major section of this community.

People from Scheduled Castes (SCs) – otherwise known as dalits – are socially excluded in India, facing discrimination on the basis of their position at the very bottom of the Indian caste system. As a result, dalits find themselves excluded from many aspects of day-to-day life including health services, economies and educational establishments.

They suffers from

1. Cultural discrimination
2. Health discrimination
3. Economic discrimination
4. Educational discrimination
5. Multiple forms of exclusion
6. Lowest status of hierarchy.
7. Civic disability.

CONCEPT OF SCHEDULED TRIBE

The term 'Scheduled Tribes' first appeared in the Constitution of India. Article 366 (25) defined scheduled tribes as "such tribes or tribal communities or parts of or groups within such tribes or tribal communities as are deemed under Article 342 to be Scheduled Tribes for the purposes of this constitution". Article 342, which is reproduced below, prescribes procedure to be followed in the matter of specification of scheduled tribes.

Article 342 provides for specification of tribes or tribal communities or parts of or groups within tribes or tribal communities which are deemed to be for the purposes of the Constitution the Scheduled Tribes in relation to that State or Union Territory. In pursuance of these provisions, the list of Scheduled Tribes are notified for each State or Union Territory and are valid only within the jurisdiction of that State or Union Territory and not outside.

The list of Scheduled Tribes is State/UT specific and a community declared as a Scheduled Tribe in a State need not be so in another State. The inclusion of a community as a Scheduled Tribe is an ongoing process.

The essential characteristics of these communities are:

- Primitive Traits
- Geographical isolation
- Distinct culture
- Shy of contact with community at large
- Economically backward

Tribal communities live, in various ecological and geo-climatic conditions ranging from plains and forests to hills and inaccessible areas. Tribal groups are at different stages of social, economic and educational development. While some tribal communities have adopted a mainstream way of life, at the other end of the spectrum, there are certain Scheduled Tribes, 75 in number known as Particularly Vulnerable Tribal Groups (PVTGs), who are characterised by

- pre-agriculture level of technology
- stagnant or declining population
- extremely low literacy
- subsistence level of economy

G.S. Ghurye, in his book *The Scheduled Tribes* (1963), writes: “The Scheduled Tribes are neither called the ‘Aborigines’, nor the ‘Adivasis’, nor are they treated as a category by themselves. By and large, they are treated together with the Scheduled Castes and further envisaged as one group of the Backward Classes.”

Ghurye mentions three ways for solution for the problems of the tribal people:

- (1) No change and revivalism,
- (2) Isolationism and preservation, and
- (3) Assimilation.

Despite these distinctions, some common problems of the tribal people are:

- (1) Poverty and exploitation
- (2) Economic and technological backwardness
- (3) Socio-cultural handicaps
- (4) Problems of their assimilation with the non-tribal population

S.C. Dube’s five-fold classification of the Indian tribes provides a clear picture of the problem of tribes in India.

Dube (1982) mentions:

- (1) Aborigines living in seclusion;
- (2) Tribal groups having an association with the neighbouring non-tribal society and also maintaining their distinctiveness;
- (3) Tribals living in villages along with caste groups, sects and religious groups and maintaining their identity;
- (4) Tribals who have been degraded to the status of untouchables; and
- (5) Tribals who enjoy high social, economic and political status. Such a classification is based on the nature of cultural contacts of tribals with non-tribals.

অন্যান্য অনগ্রসর শ্রেণী (Concept of Other Backward Classes)

(CC -10, UNIT -3)

অন্যান্য অনগ্রসর শ্রেণী অর্থাৎ ওবিসি বলতে সেইসব সম্প্রদায় বা শ্রেণি গুলি কে বোঝায় যারা তপশিলি জাতি or উপজাতি শ্রেণীভুক্ত নয় কিন্তু সামাজিক ও অর্থনৈতিক দিক দিয়ে পিছিয়ে থাকার কারণে কেন্দ্রীয় সরকারজীবিকা ও শিক্ষাক্ষেত্রে সংরক্ষণের সুপারিশ করেছেন।

1985 সালের আগে কেন্দ্রীয় স্বরাষ্ট্রমন্ত্রকের অধীনস্থ অনগ্রসর শ্রেণী cell এদের উন্নয়নের জন্য কাজ করত

1985 সালের সমাজ কল্যাণ মন্ত্র(সামাজিক ন্যায়বিচার ও ক্ষমতায়ন মন্ত্র) স্থাপিত হওয়ায় তপশিলি জাতি উপজাতি সংখ্যালঘু ও অন্যান্য অনগ্রসর শ্রেণী এই নতুন মিনিস্ট্রির অধীনে আসে। পরবর্তীকালে তপশিলি উপজাতি এবং সংখ্যালঘুদের জন্য দুটি আলাদা মন্ত্র স্থাপিত হয়। ব্যাকওয়ার্ড সামাজিক ন্যায়বিচার ও ক্ষমতায়ন মন্ত্র অনগ্রসর শ্রেণির জন্য প্রকল্প রূপায়ণ করেন।

The Central Government of India classifies some of its citizens based on their social and economic condition as Scheduled Caste (SC), Scheduled Tribe (ST), and Other Backward Class (OBC). The OBC list presented by the National Commission for Backward Classes is dynamic (castes and communities can be added or removed) and is subject to change from time to time depending on social, educational and economic factors.

The Backward Classes Division in the Ministry of Social Justice and Empowerment looks after the policy, planning and implementation of programmes related to social and economic empowerment of OBCs. It also looks after matters relating to two institutions set up for the welfare of OBCs: National Backward Classes Finance and Development Corporation (NBCFDC) and the National Commission for Backward Classes (NCBC).

The [First Backward Classes Commission](#) was established by a presidential order on 29 January 1953 under the chairmanship of Kaka Kalelkar, and submitted its report

on 30 March 1955. Some of the most notable recommendations of the Kalelkar commission were:

1. Undertaking caste-wise enumeration of population in the census of 1961;
2. Relating social backwardness of a class to its low position in the traditional caste hierarchy of Indian society;
3. Treating all women as a class as "backward";
4. Reservation of 70 per cent seats in all technical and professional institutions for qualified students of backward classes.
5. Reservation of vacancies in all government services and local bodies for other backward classes.

A second backward classes commission was made official by the president on 1 January 1979. The commission popularly known as the Mandal Commission, its chairman being [B. P. Mandal](#), Recommendations are:

1. Candidates belonging to OBC recruited on the basis of merit in an open competition should not be adjusted against their reservation quota of 27 per cent.
2. The above reservation should also be made applicable to promotion quota at all levels.
3. Reserved quota remaining unfilled should be carried forward for a period of three years and de-reserved thereafter.
4. Relaxation in the upper age limit for direct recruitment should be extended to the candidates of OBC in the same manner as done in the case of [scheduled castes and scheduled tribes](#).
5. A roster system for each category of posts should be adopted by the concerned authorities in the same manner as presently done in respect of scheduled caste and scheduled tribe candidates.

PROBLEMS OF SC, ST & OBC

(SS-10, UNIT -3)

1. Lowest Status in the Hierarchy: In the Caste hierarchy the Scheduled Castes are ascribed the lowest status. They are considered to be 'unholy', 'inferior' and 'low' and are looked down upon by the other castes. They have been suffering from the stigma of 'untouchability'. Their very touch is considered to be polluting for the higher caste people.

2. Education Disabilities: These SC/STs were forbidden from taking up to education during the early days. Sanskrit education was denied for them. Public schools and other educational institutions were closed for them. Even today majority of them are illiterate and ignorant.

3. Civic Disabilities: Prevention from the use of Public Places. For a long time the untouchable castes were not allowed to use public places and avail of civic facilities such as—village wells, ponds, temples, hostels, hotels, schools, hospitals, lecture halls, dharamashalas, choultries, etc.

(b) Religious Disabilities: These SC/STs also suffer from religious disabilities even today. They are not allowed to enter temples in many places. The Brahmins who offer their priestly services to some lower castes, are not prepared to officiate in the ceremonies of the 'untouchable' castes. They do not even bow down to the duties of these 'untouchable' castes.

c) Economic Disabilities: These were are economically backward and have been suffering from various economic disabilities also.

1. No Right of Property Ownership: For centuries these were not allowed to have land and business of their own. It is only recently their ownership to the property has become recognized. The propertied people are comparatively less in them. Majority of them depend upon agriculture but only a few of them own land.

2. **Selection of Occupations Limited:** The Caste system imposes restrictions on the occupational choice of the members. The occupational choice was very much limited for the Sc/Sts. They were not allowed to take up to occupations which were reserved for the upper caste people. They were forced to stick on to the traditional inferior occupations such as— curing hides, removing the human wastes, sweeping, scavenging, oil grinding, shoemaking, leather works, carrying the dead animals, etc. These occupations were regarded as ‘degraded’ and ‘inferior’.

3. **Landless Labourers:** Majority of the these Communities were today forking as landless labourers. More than 90.1 of the agricultural labourers in India belong to the depressed classes which include the Scheduled Castes and Scheduled Tribes. More than 77.1% of the Sc/Stswere workers in rural areas are agricultural labourers.

(d) **Political Disabilities:** The untouchables hardly participated in the political matters. They were not given any place in the politics, administration and the general governance of India, they were not allowed to hold any public post.

REFERENCES:

1. National Commission For SC/ST.
2. <http://www.jetir.org/papers/JETIR1805348.pdf>
3. www.jetir.org/papers/JETIR1805245.pdf

**VARIOUS ACTIVITIES TAKEN FOR EQUALITY OF EDUCATIONAL
OPPORTUNITIES**
(CC-10, UNIT -3 (CONCEPT OF SC, ST, OBC))

Some of the initiatives in this regard include a number of centrally sponsored schemes for SCs, STs and other backward sections of society. These are:

- i) Initiatives to indigent families to send their children to school regularly till they reach the age of 14 years.
- ii) Pre-matric scholarship scheme for children of families engaged in occupations such as scavenging, flaying and tanning from Class 1.
- iii) Post-matric scholarships.
- iv) Grant-in-aid to voluntary organisations working to promote education among SC and ST children.
- v) Abolition of tuition fee in all states in government schools at least up to upper primary level. Most of the states have abolished tuition fee for SC and ST students up to senior secondary level: these states also provide incentives like free textbooks, uniforms, mid-day meal, school bags, slates etc. to these children.
- vi) Special educational development programmes for girls belonging to scheduled castes of very low literacy level.
- vii) Provision of boys and girls hostels for SC and ST children.
- viii) Reservation in recruitment of teachers from SCs and STs.
- ix) Location of school buildings, Balwadis and adult education centres in such a way as to facilitate full participation of the children from SC and ST communities.
- x) Provision of a primary school or non-formal education centre in every scheduled tribe habitation.
- xi) Provision of educational complex in low literacy pockets for development of girls's education in tribal areas. Some of such complexes are exclusively meant for tribal girls.
- xii) Residential schools including ashram schools are being established on a large scale for ST children as their effectiveness has been demonstrated in many states like Maharashtra and Madhya Pradesh.
- xiii) Major programmes of the department of education like UEE, Operation Blackboard, Non-Formal Education, DPEP etc. accord priority to the education of SC and ST children. 'Lok Jumbish' and 'Shiksha Karmi' projects have a specific focus on SC and ST inhabited areas.
- xiv) Reservations for SC/ST children in educational institutions at all levels of education.

xv) Under total literacy campaigns the SC/ST populations are the main targets

xvi) In Navodaya Vidyalayas, admission for SC and ST children are reserved on the basis of either the national norm of 15 per cent and 7.5 per cent respectively or of the percentage of SC and ST population in the district, whichever is higher.

xvii) Coaching and remedial teaching classes are being organised for SC and ST and other backward sections in order to enhance scholastic achievement of these students. Special coaching for entrance examinations for institutions of higher learning particularly for professional courses is being provided to SC/ST students of classes X and XII.

xviii) Additional scholarships are provided for ST/ST girl students in the secondary and senior secondary classes. Special coaching and remedial courses are being organised for SC/ST girl students.

So, the following classes have to be given opportunities:

1. Opportunities for women's education:

- a. More girls college.
- b. Co -education and co- teacher.
- c. Incentives
- d. Vocational Institution.
- e. Special curriculum for women.
- f. Universal primary education.
- g. Non formal and Informal education.
- h. use of mass media.
- i. Open and distance education.