SOCIO-ECONOMIC STATUS OF SCHEDULED CASTES WOMEN : A STUDY OF PANCHAYAT RAJWAL OF JAMMU DISTRICT

Sushma Kumari

Phd Scholar, Indira Gandhi National open university, New Delhi.

ABSTRACT

The paper deals with the socio-economic status of scheduled castes women in panchayat Rajwal of Jammu district. This Panchayat is located in tehsil Jourian of Jammu district. It is situated 45 Km towards west from district head quarters Jammu and 17 Km distant from Akhnoor town. The main source of livelihood of the inhabitants is agriculture. Caste plays a dominate role in our Indian society and leads to the inequality among the human beings on the bases of social, economic and educational aspects of the community under study. Inequality leads to discrimination in all walks of life. The problems of the scheduled castes women vary from one stratum to another. Scheduled castes women are the most disadvantaged section among the socio-economic groups. They are triple burdened in terms of caste, class and gender. First, they are women, second they belongs to the scheduled castes and thirdly they are living in male dominated society. Scheduled castes women are socially and economically backward,they belongs to weaker sex being born a girl and are subjected to exploitation. It has been observed that the position of the scheduled caste women in caste hierarchy is low and more exploitative. This study reveals that despite such efforts, only slight improvement can be seen in the socio-economic life of the Scheduled castes women. For all that, majority of them are still staggering under the burden of acute poverty. The objective of this paper is try to explore the Socio-Economic status ofScheduled Castes Women. The objective of this research is to examine how occupational status has impacted socio-cultural and economic standard of the section under study.

INTRODUCTION

This study deals with the Socio-economic status of the scheduled caste women in Panchayat Rajwal of Jammu district. Indicators such as occupation, income and land holding have been taken to study the socio-economic status of the scheduled caste women. Jammu and Kashmir state is predominantly a mono-cropped and rain fed economy with about 40% of the area in Jammu division and 60% area in Kashmir Division. Our Indian society is based on hierarchical caste system and has different economic background. In Hindu society, individuals predetermined their status and dignity on the basis of their caste. In the hierarchical order, Brahmins were at the top of the social ladder thanKshatriyas,Vaishyas and than Shudras who serves under the three higher Varna's are at the bottom rank in the status hierarchy. Finally, the last category is untouchables who were considered to be outside of the Varna system and the bottom of the social hierarchy, other named as "untouchables",ati-shudrasor a Varna (no class).The terms "untouchables castes" was made use of for the first time by the simon commission.(1928). Under the

government of India Act of 1935, the untouchables aredesignated as scheduled castes. But mahatma Gandhiji addressed them as Harijan, the people of the god.

Scheduled castes are those untouchables castes which are subject to various disabilities in every walks of life- social, religious, educational, economic and political. The scheduled caste is an integral part of the village life. Even today, they continue to render some menial services to the other caste people. Most of them live below the poverty line. All the higher castes were considered them to be inferior in all respects such as socially, educationally, economically, ritually and politically. Theyhad been sufferedfrom varieties of disabilities such as deprivations, exploitation, discrimination and oppression under the traditional system.They were known as Chandals, Asur,Asprisya, Antaja, Outcaste, Achhut, Depressed castes etc.The term "Scheduled caste" literally means the caste or communities include in the schedule for the purpose of special consideration. The scheduled castes are at the bottom of the caste hierarchy and have low social status with little or no ritual status. The Scheduled caste

constitute 7.38% population of the total population of Jammu and Kashmir as per the 2011 census of India. The scheduled castes are mainly concentrated in the Jammu region. The Scheduled Castes constituted about 22% of the total population of Jammu district. The scheduled castes of Jammu are also facing disabilities in every walks of life. The major scheduled castes of Jammu are:- Barwala, Basith, Batwal, Chamar or Ramdasi, Chura, Dhyar, Doom or Mahasha, Gardi, Jolaha, Meghor Kabirpanthi, Ratal, Saryara and Watal.

SOCIO-ECONOMIC STATUS OF SCHEDULED CASTES WOMEN

It has been observed that the position of Scheduled castes women of Jammu region is little improved. Women were subjected from centuries because mostly decisions are taken by male members of the families like husband, father or son. They are totally dependent on male members of the family. Indian society is male dominated society because there is patriarchal system. Manu said that men should have control over women. He thought that if men will have no control over women, women will deviate from their directions. The women has been thrust upon much more disabilities some due to biological reasons other due to dominance of male in society. Due to these factors, the status of women is much lower than that of a man.The social status of Scheduled castes women is not distinct is terms of counterparts of our country. They form a major part of marginalized sections and subject to exploitation, oppression and humiliation. Eventoday, they are confronted with many problems such as social,economic,political and educational. They are excluded from the social interaction& access to social resource through social arrangement and called them as untouchables. In the course of time, the avoidance of physical contact has disappeared in those villages but behaviour attitudes and the form of untouchability have changed accordingly. Untouchability can be observed in actual behaviour in the idea and belief systems in Indian society also (Prof.Rabindra Kumar, 2013). Many scheduled castes women have been serving under higher castes such as washing clothes, clean utensils, cleaning and dusting the roof etc .They are suffered from various social problems.They could not allow to use same rope to draw water from the public wells. As compared to the urban areas, in rural areas, the scheduled caste parents are not like to send their daughters outside the home for work. They are not much interested in the higher study of their girl child as compare to boys. The parents marriage their daughters at that age when their age is for the study. Scheduled castes women are triply handicapped in terms of caste, class and gender. First, they are women, second they belongs to the scheduled castes and thirdly they are living in male dominated society. Scheduled caste women are socially and economically backward,they belongs to weaker sex being born a girl and are subjected to exploitation.Women have less opportunities to make their carrier. Therefore, there is less social mobility among the Scheduled caste women.

Dalit women's problems encompass not only gender and economic deprivation but also discrimination associated with religion, caste, and untouchability, which in turn results in the denial of their social, economic, cultural, and political rights. They become vulnerable to sexual violence and exploitation due to their gender and caste. Dalit women also become victims of abhorrent social and religious practices.The discrimination faced by Dalit women on account of their gender and caste is clearly reflected in the differential achievements in human development indicators for this group. Thus, the problems of Dalit women are distinct and unique in many ways, and they suffer from the 'triple burden' of gender bias, caste discrimination and economic deprivation.

Despite the various constitutional guarantee of equality,legal enactment, welfare measure, development programmes, the position of scheduled castes women have little improvement. Numerous facilities have been provided to the scheduled castes with a view to enable them to take their right place in society.Through five year plans, the government have made targets for the improvement of social development of scheduled caste in general and scheduled caste women in particular. As a result, the position of scheduled caste women had changed with the help of various factor responsible such as social stratification, size of thecommunity, modernization, education, technology and economy. The status of scheduled caste women received a very miserable position in ancient times.

REVIEW OF LITERATURE

Leela Vishwanath (1993) is rightly observed that Scheduled castes women are often doubly handicapped.Most of scheduled castes women had been subjugated to various social disabilities of extreme nature were exploited and kept subservient mainly because they were illiterates. Their mass illiteracy was, in turn, due to religious and social sanctions imposed on them by caste Hindus. This study has been done on the basis of inductive method. The population for the study constitutes the scheduled caste women in Kerala. The three district in Kerala viz. Plaghat, Alleppy and Trivandrum were selected according to the higher population rate of

scheduled castes. Education is a major vehicle for social mobility and hence educationally backward areas and forward areas were taken for measuring social mobility. Alleppy has highest literacy rate than Trivandrum and Plaghat. Plaghat has lowest literacy rate due to their backwardness. Since the majority of the scheduled castes are located in the rural areas and the study is concentrated on rural scheduled caste population.In order to assess the rate and areas of the majority, 450 scheduled caste women of two generation were chosen, 225 were mothers and 225 were their daughters having 18 and above years.Lannoy observes that the greatest source of hope to harijan is modern education which acts as a solvent of caste barain.Majority of scheduled castes population were illiterates, engaged in lowly occupation yielding extremely low incomes . It was necessary for women to seek work.Majority of scheduled castes people were associated with traditional occupation and has hierarchically low status. Hence it may be noted that owing to government efforts, new schools were built up in rural areas and had more freedom to move in public places. Today, untouchability is not a common practice and nobody dares to hurt scheduled castes for fear of legal.

Similarly, **Lynch** (1969) in his study analysed the process of social mobility and change among a Scheduled Caste Community, namely, Jatavas in Agra city of India. In his study he revealed that AryaSamaj movement stimulated the Jatavas to acquire education and sanskritic symbols, rotes and beliefs to improve their social status. A few rich Jatavas started opening cotton mills, shoe industry. Then, they started identifying themselves with upper castes to improve their ritual status in the society.

Sachidananda (1977), interviewed 200 household (respondents) in different parts of Bihar. He had chosen the elite from the public service employees, political and social worker, who were also more socio-politically powerful amongst scheduled castes in the state. They are chamar, Dusadh, Musahr, Dhobi, and Pasi and also known as dominant Scheduled caste in Bihar. He had dealt with Social, economic and psychological change taking place among the Harijan elite. On the other hand, he described social position of the Dalit women, the educational level of both men and women, their caste position of the Dalit women, the educational level of both men and women, their caste solidarity and their political consciousness. He made an observation that they had tried to elevate their social status through various measures like education, internationalization of Sanskrit and modern values. He found that the socio-economic conditions of the SCs have improved

through education but the practice of child marriage, widow

Satish saberwal(1977), whose study contains comparative and empirical details about the scheduled caste social mobility among Adi-Dharmis and Balmikis and a backward caste, Ramgarhias is a small township of Modelpur in Punjab. In this effort, he makes an interesting observation of the conflicting, results affecting these specific communities. He argues that the forces of urbanization and industrialization have enabled the Ramagrhias in a small township of Modelpur punjab to develop entrepreneurial activity in their traditional occupations of weaving and shoe-making and adopt new occupations. But these processes have remained unaffected in .

Sharmila Rege (2013) in this book 'Against the madness of Manu', provides us a theoretically advanced interpretation of Baba sahib's thinking on the interstices of the caste and feminist questions and drawing out a critical feminist discourse into the dalit movement and feminist movement. Against the madness of Manu compiles a vast number of Ambedkar's writing on Gender and Caste. Ambedkar'work as feminist classics on Brahminical patriarchy. Sharmila Rege expresses her dismay at feminist movement's silence about Ambedkar's contribution to women's rights in India.

P G Jogdan (1995) in his book 'Dalit women', accounts the life conditions of the dalit women, her suppression, humiliation, suffering, dilemmas and exploitation. Her suffering are of two folds. She has her own share of universal suffering as a women and secondly, she is a victim of a variety of exploitation, social, religious, economic and cultural as a dalit women. Dalit women are exploited by dalit men and the upper caste men and the women.

Shalliga paik (2015) in his book 'Double discrimination: Dalit women's education in modern India', examines the struggle of Dalit women in the realm of formal education and investigates a range of interconnected social, cultural and political questions. She centers her history of western India dalit women in the highly charged political field of education, which was a testing ground for dalit self-realization in the context of colonial and post-colonial modernity. Drawing on a rich archive of oral history and insisting on gender as a generative force in the shaping of all dalit experience. She document and the ways that dalit women history through their struggle with the state and the community itself. This doubleness was both the condition of their radical history and the limits of its horizon. Shailaja paik`s Double Discrimination stands out for putting the

everyday experience of ordinary dalit women in western India at the center of the analysis of dalit access to education in the twentieth century. She provides an account of dalit women`s navigation of the hierarchies of gender, caste, power and privilege.

STUDY AREA

This study emphasis on the Socio-economic status ofScheduled castes women in Panchayat Rajwal of Jammu district. Panchayat Rajwal falls under the rural area of Jammu district. Itis located in Tehsil Jourian of Jammu district. It is situated 45 Km towards west from district head quarter of Jammu and 17 Km distant from Akhnoor block Headquarter. Total numbers of households in the panchayat are 379. This Panchayat covered an area 607.00 sq.Km.

Total population of the Panchayat Rajwal is 1685 which comprises of 876 males and 809 females. The total scheduled castes population of Panchayat Rajwal is 1069 which comprises of 555 males and 514 females. We select three sub castes of scheduled castes population namely, Barwala, Megh and Chamar for the study. This Panchayat are highly populated with scheduled castes.

TOOLS OF DATA COLLECTION

Data were collected through both primary and secondary sources. Primary data was collected through interview schedule, observation and focus discussion. Secondary data was collected from books, journals, e-libraries, news papers, magazines and census report etc.

The sample is the scheduled caste women residents of the Panchayat Rajwal. In sample size, total respondents are 100 (SC women) and it is stratified and in proportionate to population of the various scheduled castes.

STATISTICAL ANALYSIS AND INTERPRETATION OF DATA:

AGE OF RESPONDENTS

Age of an individual determines attitudinal and behavioural changes towards social aspects, it is a definite and highly visible physiological factor which is not static but always changing. Age is a significant variables in the understanding of social mobility in this panchayat. Almost every society is stratified on the basis of age because age of an individual is an important consideration in determining one's status. Sociologically, it signifies the social placement, recognition and specific role of an individual. It determines the status and specific role to be performedin society.

Table 1: Distribution of respondents according to their age.

Age of Group (Years)	No. of respondents	Percentage(%)
Below 20	17	17%
20-29	20	20%
30-39	17	17%
40-49	20	20%
50+	26	26%
Total	100	100%

Table 1 shows that the majority of respondents i.e,(57%) belong to the age groups of (20-29,30-39 and 40-49) while 17% of respondents fall in the age group of below 20. In this age group, most of respondents are students and only 26% of the respondents fall in the age group of 50-60 years. So, most of respondents are of working age. They aware about their rights. Young generation feel free and independent and they independently participate in the school as well as in society. Between the age group of 20-29, they feel that so many responsibilities fall

on the shoulders of women after marriage. They take care of their children, husband and their in-laws.

TYPE OF HOUSES OF SCHEDULED CASTES WOMEN

The living standard of an individual is governed by the level and extent at which income available to him to avail and procure basic necessities required for living. The need to have accommodation is basic need of a human being. A man's economic ground can be easily judged from the condition of his house. Bains and Chand (1996) states that in a civilized society provision of shelter is indispensable for human beings paradoxically, even birds have the nests, but the human beings are without house. Scheduled Caste in this study has accommodation but it is not sufficient. In the study area, houses are divided into four types i.e. pucca, semi-pucca, kacha and hut.

Table 2: Distribution of respondents according to the type of houses.

Type of houses	No. of Respondents	Percentage %
Pucca	30	30%
Semi - Pucca	39	39%
Kacha	12	12%
Hut	19	19%
Total	100	100

Table 2 shows that 30% of scheduled caste women have pucca house, 12% of scheduled caste women have Kacha house, 39% of scheduled castes women have semi-pucca house and 19% of scheduled caste women are staying in huts. Thus, the majority of respondents belong to semi-pucca houses due to the improvement in their economic conditions.

Table 3: Distribution of respondents according to the type of houses (caste wise).

Type of houses	Barwala (No. of Respondents)	Megh (No. of Respondents)	Chamar (No. of Respondents)
Pucca	13(26%)	11(37%)	6(30%)
Semi - Pucca	21(42%)	13(43%)	5(25%)
Kacha	6(12%)	2(7%)	4(20%)
Hut	10(20%)	4(13%)	5(25%)
Total	50	30	20

Table 3 shows that higher percentage of Megh respondents (37%) who have pucca houses, followed by Chamar (30%) and Barwala (26%). Higher percentage of the Semi-pucca houses is also registered by Megh community with (43%). They are followed by Barwala with (42%) and Chamar with (25%). In kacha houses, higher percentage of chamar caste are found, followed by barwala than megh.

FAMILY STRUCTURE OF THE RESPONDENTS

In dealing with the educational, occupational and economic mobility of the Scheduled Castes Women. It is very important to get information about the family structure. It is believed that the nature and extent of social mobility is very much dependent on the type of family that a person belongs to. In the study attempt was made to include respondents from

nuclear family as well as joint family in order to trace out the difference in the inter-generational mobility in different patterns of families.

Family is the primary social unit which is categories on basis of their number of members. Family plays a strong role in the rural society. There are two types of families such as nuclear and joint. Though joint family had been the characteristic of rural society in India whereas nuclear family had been the characteristics of urban family, it appears that nuclear family is turning to be more frequent in modern times. The Table below shows the family structure of the respondents.

Table 4: Family structure of the scheduled castes women.

Family structure	No. of Respondents	Percentage
Nuclear family	73	73%
Joint family	27	27%
Total	100	100%

Table 4 shows that family structure of scheduled caste women. 73% of respondents are staying in nuclear family and 27% of respondents are with joint family. Thus, the majority of the respondents are coming from the nuclear family. It is because of the impact of industrialization, urbanization and modernization. The nuclear family is very common in both rural and urban society. The general perception is that nuclear family is always an earlier set-up after marriage.

CASTE

Caste is a group which membership is based on the birth and it is an important variable to understand Indian social reality. Caste is one of the major determinants of one's status in the society. One of the features of the caste system is the hierarchy of groups (Ghurye, 1969).

Table 5. : Distribution of respondents according to their caste.

Caste	No. of respondents (SC women)	Total (%)
Barwala	50	50
Megh	30	30
Chamar	20	20
Total	100	100%

Table 5. shows that the majority (50%) of respondents are belong to Barwala community, followed by 30% of respondents who are Megh. Whereas only 20% of respondents are Chamar by their caste.

OCCUPATION

Occupation stands as one of the important criteria to analyze profile of the respondents under any study being conducted for the socio-economic analysis.

Table 6: Distribution of respondents according to their occupation.

Description	Mother's occupation	Daughter's occupation	Total
Agriculture labourer	44	20	64
Govt. job	4	5	9
Self employed	2	4	6
Private job	Nil	1	1

Student	Nil	20	20
Total	**50**	**50**	**100**

Table 6. shows that the majority of the respondents (64%) are agricultural labourers (housewives/unemployed daughters), which is followed by 20% of respondents who are students. Further, 9% of the respondents enjoy the Govt. job who are teachers, nurses, Ashaworkers and Anganwaries helpers etc. Only 6% of the respondents are self employed who havetheir own bussinessand 1%, the lowest percentage of the respondents who is private teacher. The main source of livelihoodis agriculture in the study area. The above table reveals that the majority of agricultural labourers is mother respondents i.e 44%. while daughter respondents are 20% only. However, it can be seen that agricultural work rate of second generation has been declined.

The 4% of mother respondents and 5 % of daughter respondents are in government jobs. In the government sector, Self employed and private jobs, the younger generation shows little improvement with 1%, 2% and 1% respectively against that of the old generation.

INCOME

To understand the socio-economic status of any group, the level of income is very essential because income is the most decisive factor in the defining one's status in society. Income doesn't provide prestige which caste does still, it determines the class.

Table 7: Distribution of Respondents according to their income.

Income of Respondents (in rupees monthly)	No. of respondents (mothers)	No. of respondents (daughters)	Total
Not earning	24	20	44
0-3000	18	21	39
3000-6000	6	4	10
Above 6000	2	5	7
Total	50	50	100

Table .7 shows that the monthly income of respondents i.e. 44% of the 100 respondents are not earning, as this group of respondents consists of house wives and students. So, they are engaged in unpaid work i.e, earning no money. They do not contributes to the income of the family. Out of 100 respondents, leaving aside the student and housewives category, the remaining category of 56 respondents are classified. They do contributes to the income of their family. Out of the 100 respondents, 39% of the respondents are those whose income lies in between 0-3000 income group, as these are agricultural labourer, labour seasonally etc. while 10% of the respondents are able to earn between income group of 3001-6000, as these are self employed (own business) like tailoring-cutting, beauty parlour, Anganwaries helpers, Ashaworkers

and teachers in the private school etc. Only 7% of the respondents are able to earn more than 6000 and above, as these are in the government jobs like teachers, nurse etc. The analysis of data clearly shows that maximum respondents do not contributes in terms of income of the family. Thus, we found that income level of daughters is little improved as compared to the mothers. It is possible because of government efforts that strengthen the women.

In the study area, it is observed that scheduled castes women maid servant work is limited only to the areas of outside the kitchen such as cleaning flour, house dusting, washing clothes and making cow dung cakes because upper castes people think that they are polluting, defiling and considered them to be the impure and their touch should pollute themselves. Thus, majority of women are unskilled, untrained and

they have no traditional work, professional skill to improve their socio-economic status. They are engaged only in unpaid work i.e the income of the scheduled castes women is very less. Agriculture is one of the important source of their livelihood to fulfill their daily needs. They are totally depended on their family. If we talk before two decades, near about 70 percent women were illiterate due to the unawareness of the parents about their education.

LAND HOLDING PATTERN OF RESPONDENTS

The landholding pattern determines the socio-economic status of the family which adequetly explains the overall dependency of the population on agriculture. It is predetermining factor of economic and social development. The social distribution of land determines the economic position and power relations between different social groups in the

village. After land reform, the agricultural land holdings went up, a positive indicator of development. The overall economic growth of the any region depends largely on the progress of the agriculture sector with the introduction of planned development. Agriculture is the primary sources of the vast majority of population living in rural and tribal area land continues to be the pivotal property in forms of both income and employment, around which socio-economic privileges and deprivation revolve. In the present study land holding pattern is divided into three categories i.e inherited land, on loan basis land and landless. Inherited lands are those who get a land from their own ancestor's property, passed from one generation to other. Second category includes the Landless are those who do not possess any land. Third category is loan i.e those people who get the land on lease basis for cultivating purposes.

Table 8: Distribution of respondents according to their land holding pattern.

Land Holding	No. of Respondents	Percentage %
Inherited land	93	93%
On loan	4	4%
Landless	3	3%
Total	**100**	**100%**

Table 8 shows that the land holding pattern of respondent's family. Most 93% of land are inherited of respondents family, 4% lands are on loan basis and minimum 3% are landless family. This reveals that vast majority of respondents belong to the inherited land i.e they own land from their ancestor's property.

In the study area, most area of land is madruka. Madruka means only permission to cultivate the land,

not sale or purchase because cultivator is not the actual owner of this land. The word 'Gardhori' has been used to show the control over the land. It means that the gardhori of the land by the name of a person who is the right to cultivate this land. The actual owner of the land are muslims who left the land because they were migrated to the Pakistan at the time of partition between India and Pakistan. They are still now the owner of the land in revenue record.

Table 9: Distribution of respondents according to their land holding pattern(caste wise).

Land Holding	Barwala No. of Respondents	Megh No. of Respondents	Chamar No. of Respondents
Inherited land	48(96%)	30(100%)	15(75%)
On loan	2	0	2
Landless	0	0	3
Total	**50**	**30**	**20**

Table 9 shows that the majority of Megh respondents (100%) have inherited land than Barwala (96%) and Chamar respondents (75%).

NATURE OF LAND

Land is a primary means and instrument of production which is directly or indirectly dependent on agriculture sector. In the study area, land is divided into the following categories, first category is

irrigated land. It consisted of manured, chiefly wheat, bazara, cornflakes, pulses i.e kala chana, mash, moong, Sarson and til which are used for cooking oil. These crops either seasonally fallow or sowing of

other crops to rest the soil and consequently retained sufficient moisture to produce the good crops. Second category is unirrigated. It is hilly and forest land.

Table 10: Distribution of respondents on the basis Nature of Land.

Nature of Land	No. of Respondents	Percentage(%)
Irrigated Land	97	97%
Unirrigated Land	3	3%
Total	100	100%

Table 10 shows that most 97% respondents have irrigated land where as only 3% respondents have unirrigated land. Thus, the majority of respondents depend on agriculture sector.

ELECTRONIC GADGETS

Table 11: Distribution of respondents on the basis Electronic gadgets.

Gadgets	No. of respondents	Percentage(%)
T.V,Ceiling-fan,Heater,Iron-Press.	70	70%
T.V,Ceiling-Fan,Heater,Iron-Press cooler, fridge.	30	30%
Total	100	100%

Table 11 shows that 70% of the respondents have electronics Gadgets like T.V, Ceiling fan, heater, iron press, and 30% respondents have six types of electronics gadgets like T.V, Ceiling-Fan, Heater, Iron-Press, cooler, fridge whereas as there is not even a single respondents who is able to have expensive electronic gadgets like computer , micro wave etc. The majority of respondents belongs to the poor sections of the society, some of them are BPL people who could not effort modern and expensive electronic gadgets.

CASE STUDY

1. Respondent Rama devi is a SC Woman of Panchayat Rajwal of Jammu district. She is 30 years old. She is self employed worker i.e cutting and tailoring. Her traditional occupation was clean the animal's waste/carcasing the animal. Caste based occupations are being pursued generation after

generations. Her father in law and other family members has been doing such kind of work. She said that she has 10+2 passed. Along with that she has pursued proper training of cutting and tailoring. Because of education , I have got knowledge which thing is good for me about my future. Today I am a perfect tailor. Not only our near village women but out of village women come with me for stitching the suits. Though occupational improvement helps to get a chance from the subservience to the higher castes. The older generation strongly believed that they would never get a chance to change their traditional occupation because of the lack of modern occupation and education. She said that a change in occupation is considered to be the best single indicator of social mobility. Majority of respondents preferred the modern occupation . Thus, the traditional occupations are not preferred by young generation.

2. Respondent Babli devi is a SC woman of Panchayat Rajwal. She is 35 years old. She is a self employed woman i.e parlour. Her traditional occupation such as cutting, harvasting, breeding, separate the food grains from the husk etc., clean the animal's waste, cutting grass for the animals, cleaning the floor, washing the cloths. She has 10+2 passed. She is working in parlour and earn good money. Education helps to get a chance not only to improve their occupational status but also their social status within the society. The older generation believed that they would never get a chance to change their traditional occupation because of orthodox nature of their parents. Thus, the young generation said that modern education and occupations helps them to pursue their needs and change their status within the society.

3. Respondent Surjo devi belongs to Panchayat Rajwal of Jammu district. She is 29 years old. Her traditional work was agricultural labourer such as cutting, harvasting, breeding, separate the food grains from the husk etc. She has completed her post graduation from Jammu district. Presently, she is working as Anganwadis worker in Panchayat Rajwal. Education provide a place to get a job. Educational as well Occupational improvement helps to get a chance to improve their social status. Thus, Young generation argued that not only her caste people but also high caste people give her respect. She has influenced the village members of the family. Due to her educational improvement, she has get a chance to improve their occupational status. But older generation said that they never get a chance to change their status because of lack of education.

4. One lady of Panchayat Rajwal got married to a army man. She is 27 years old. Only after one month due to the mental harassment by her husband and in laws, she left her in- laws house and came back to her fathers house. Even she belongs to the economically good family and worked as private. During the marriage, her parents complete all formalities and traditions. They have been given dowry also. Her husband demanded that she should break the relations with her parent and brothers. Her husband also stop her study. She protest against such kind of harassment, and file a case in the court. Finally she has decided to increase her qualification. She taken the admission in law college and completed her study. Because of education, she has get a professional job. After divorce, she has done second marriage. Thus, due to such cases, social mobility has occurred in society. Young generation believed that Education has high relationship with income and occupation. The higher the educational level, the more prestigious the occupation, leading to higher social status.

CONCLUSION

To conclude from the above discussion it can be seen that new tools and techniques in the agricultural sector, successful implementation of land reforms during the time of Sheikh Abdullah's and other important new opportunities to the private sector, training, Roshni act etc. have enhanced the socio-economic status of scheduled castes women and as a result to provide social mobility in terms of social, economic and educational field. It has been seen that majority of respondents belong to nuclear family than joint family. It is because of industrialization, urbanization and westernization as well as to avoid any sort of harassment in a joint family. In the nuclear family, she may face harassment probably from one person i.e, husband. Majority of respondents living in semi- pucca houses rather than pucca houses. On the basis of above data discussion, only 3% of respondents have no land i.e. landless, as these people depends upon other sources of their levelihood like labour, professional works, private job etc. The lower level of literacy and lack of access to goods and higher education is poverty and low income status. Even govt. provides various facilities regarding education like free books, uniform, scholarship, mid-day meal etc. Despite such efforts, only slight improvement can be seen in the socio-economic life of the Scheduled castes women. For all that, majority of them are still staggering under the burden of acute poverty. But due to unawareness of the scheduled caste women, they could not reach upto the expected marks.

SUGGESTIONS

1. Scheduled castes women are unaware about the development schemes for them.So, Govt. need to create awareness about different schemes related to economic and social development of Scheduled Caste women.

2. Economic development programmes are most important schemes for the income generation and creating employment opportunities to disadvantaged classes. Govt need to ensure the effective implementation and fund utilization under these schemes will definitely be instrumental in removing the poverty and creating job opportunities for scheduled caste women largely.

ENDNOTES:-

[1] http://www.census 2011.co.in/census/state/Jammu+ and Kashmir.html.

[2] Ghurye,G.S. (1932). Caste and Race in India.Bombay: Popular implication.Chicago:University Press Chicago.

[3] Srinivas, M.N.(1962). Caste in Modern India and Other Essays. New York: Asia Publishing House.

[4]

https://en.wikipedia.Org/wiki/List_of_Scheduled_Castes_in_Jammu_and_Kashmir.

[5] Rege,Sharmila. 2013. Against the madness of Manu B.R.Ambedkar writing on Brahmanical Patriarchy. New Delhi:

Navayana Publishing Pvt Ltd.

[6] Lynch, Own m. (1974). the politics of untouchability, National Publishing House, New Delhi.

[7]Sachchidanand (1977). The Harijan Elite, Thompson Press Ltd., Limited,Faridabad, India.

[8] Saberwal,Satish (1990). Mobile Men: Limit to Social change in Urban Punjab, Indian institute of Advanced to Study, Shimla in Association with Manohar publication, New Delhi.

[9]Jogdand,P.G.(1995). "Dalit Women":Gyan publishing house, New Delhi.University of Showeb, M. (1986). Education and mobility among Harijans (A study based students, government employees and traditionally employed Chamars of Varanasi). Ashish publishing house.

REFERENCES

1. Paik, Shailaja 2014. Dalit Women`s Education in Modern India. Published by Ruotledge 2 Park Square, Milton Park, Abingdon, Oxon OX14RN.

2. Showeb, M. 1986. Education and mobility among Harijans (A study based students, government employees and traditionally employed chamars of Varanasi) .Ashish publishing house.

3. Singh, K.S. 1995. The Scheduled Castes. published by Neil O Brien, Oxford University Press.

4. Vishwanath Leela, 1993. Social mobility among Scheduled Caste women in India. New Delhi .Uppal publishing house.

5. Kumar, Rabindra 2013. Dalit Exclusion and Subordination. ch-5 systematic exclusion of Dalits, New Delhi Rawat Publication, pp.1

ACKNOWLEDGEMENTS

S

USHMA KUMARI