

STATUS AND SOCIO-ECONOMIC CONDITIONS OF SC WOMEN IN INDIA WITH SPECIAL REFERENCE TO GUNTUR DISTRICT OF AP

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Abstract

The aim of this paper is to presents the Socio-economic conditions of SC women in the country. Their contribution to the national economy and development was innumerable. There are 13 districts in the state in which Guntur has occupied fourth place among them in all respects. In Guntur district, there are 57 mandals and the district is divided into 3 revenue divisions Guntur, Tenali and Narasaraopet. When compared to the coastal divisions like Guntur and Tenali, Narasaraopet is the largest revenue division in the district, where Palnadu is the most backward area, wherein the social, economic positions of the Scheduled Castes is very pathetic and miserable. If we look into the Guntur District overall social scenario, the depressed classes i.e., the scheduled caste people, their position or status in the society is disrespective and socially inhuman and economically dependence in general.

INTRODUCTION

India is a developing country among many other world countries. Among the 29 states in India, Andhra Pradesh is a great state described by the great people of this country. Its contribution to the national economy and development was innumerable. There are 13 districts in the state in which Guntur has occupied fourth place among them in all respects. In Guntur district, there are 57 mandals and the district is divided into 3 revenue divisions Guntur, Tenali and Narasaraopet. When compared to the coastal divisions like Guntur and Tenali, Narasaraopet is the largest revenue division in the district, where Palnadu is the most backward area, wherein the social, economic positions of the Scheduled Castes is very pathetic and miserable. If we look into the Guntur District overall social scenario, the depressed classes i.e., the scheduled caste people, their position or status in the society is disrespective and socially inhuman and economically dependence in general.

Guntur division is developed to some extent, economically because of natural water resources through Krishna Canal. When coming to the Tenali division, the entire division has full of water facilities

throughout the year for agricultural purposes and due to that, the people who are living or holding lands in these two divisions, without any hesitations to say that these people have developed or developing marginally. The third revenue division, that is, the Narasaraopet division is very backward comparatively.

Scheduled Castes in Andhra Pradesh:

Scheduled Castes are known by different names in different parts of the State and comprise many sub-castes and communities. At present, there are 59 Scheduled castes in Andhra Pradesh. Out of 59 sub-castes, Madigas and Malas are two prominent ones. Mala, Madiga, Adi Dravida and Adi Andhra together constitute 93.6 per cent of the SC population of the State. Madiga are numerically the largest SCs with a population of 60,74,250 constituting 49.2 per cent of the State SC population. They are followed by Mala having a population of 51,39,305 (41.6 per cent), Adi Dravida with a population of 1,94,806 (1.6 per cent) and Adi Andhra (1.2 per cent) Nineteen SCs have returned a population below one thousand each in 2001 census. Among the numerically major SCs, Adi Dravida has the highest (88.7 per cent) rural population, followed by Madiga (85.1 per cent) Mala (81.9 per cent) Adi Andhra (76.8 per cent). During 1991-2001, Mala have recorded the highest growth rate of 29.7 per cent followed by Madiga (25.5 per cent). On the other hand, Adi Andhra caste, the fourth largest in the State has recorded a negative growth (-80.5 per cent). Adi Dravida has also recorded a low growth rate of 4 per cent.

Review of Literature:

Mohak Rana (2015), “Schemes and Strategies for Women Empowerment in India Contrary to today’s scenario”, even during Vedic era women had enjoyed equal status with men. Various modes were also adopted to ensure that this stature continues. Like Stridhan and the description of women scholars like Maitray, Gargi shows the importance a woman hold during that period. However, this could not continue for long and women lost their value. Now the basic problem a woman faces is that of education, poverty and safety and health. In order to tackle it various schemes and policies are drafted and implemented. So is its significance that even the UN has dedicated one of its Millennium Development Goals to empowerment of Indian woman. However, milestones came in Indian history with two cases Mohammad Ahmed Khan Vs Shah Bano Begum and Vishakaha Sawhney v State of Rajasthan. Although the former was overturn yet it left a huge impact that the law of the land in India recognizes the rights of a woman. Whereas Vishkha went a step ahead and the law was even laid on the treatment of women. Thus the paper concludes with a positive note that with all the required tools in hand what is required to meet the end is right administration.

Dr. Rashmi Rani Agnihotri (2018)”A Study On Women Welfare Programmes In India” Women play variety of significant roles in our society from their birth till the end of life. Even after playing her all the roles and all the job timely in efficient manner in the modern society, she is weak because men are still strongest gender of the society. Even after lots of awareness programmes, rules and regulations in the society by the government, her life is more complicated than a man. She has to take care of herself and

family members as daughter, granddaughter, sister, daughter-in-law, wife, mother, mother-in-law, grandmother, etc. By following such a big responsibility in the family, they are fully able to come out and do job for bright future of own, family and country. The Constitution of India allows for positive discrimination in favor of women. The article, under right to equality, states: Nothing in this article shall prevent the State from making any special provision for women and children.

Dr. Babasaheb Ambedkar and Women Rights in India

In Indian society women are oppressed, she has no rights; she has been banded just like animals or same objects of enjoyment. In manuscript the ancient Hindu code - book the status granted to women is quite visible and she was put to the lowest rung of humanity, as she was treated as per with the animal and slave by proprietors of Hindu Dharma. But Dr. Ambedkar argued the Hindu dharma because his vision was social justice for the Dalit and women's. Dr. Ambedkar exclaimed, "I strongly believe in the movement run by women. If they are truly taken into confidence, they may change the present picture of society which is very miserable. In past, they have played a significant role in improving the condition of weaker section and classes." He always honored women for their work and hardships. Spent his life for the betterment of women even involved in bad practices and professionals like prostitution."

Status of Women during Ancient Period

It was a male dominant society, but women had equal freedom with the men. Women had rights of education; meaning had been done in mature age. The opinion of the women is important family. Remarriage was permitted by the society. She participated in social functions and festivals. After this period women started to lose some facilities. It was the beginning of further restrictions on women. The responsibility of home affairs was given to her and was expected the behavior diverting 'Chula' and 'child', in this ago 'Ramayana', 'Mahabharata' and 'Smrutisutra' religious literature presented the opposite view about women. Once she was worshiped goddess and at the same time she was bounded by lots of social rules and regulations 'Manu' gave her lowest position in society she was banned for education and participation in social functions, festivals and rituals, men started to dominate a women, behave like a slave with her. Men wished she should become depended of men. She becomes a live machine. There was no value to her feelings. The custom of 'Balvivah' and Jaratha vivah' was started. The women gave birth to children in per mature age. The development of her personality was stopped. Her world was limited by the family. Marriage was the only one ritual allowed to women which was not changeable. She had gone to sati (To burn herself) after her husband's death. She could not remarriage. Her life was full of sorrow and all the ways of life were closed for widows - women wasn't given any kind of status, she was worthy for men's were permitted various marriages which lead to further complications and sorrow for the women. The customs and laws made by the men depressed the women. The 'Grahswamini' become slave. She was bared all troublesome factors because she was illiterate and depend upon men to bear the troublesome customs was an ideal duty of women. Her marriages were made in a cradle age. A problem of 'Bal - Vidhava' (widow of in tongue age) was stand forward and the lives of those women were worse than death. After attacks of Muslims, Hindu culture into contact with Muslim culture and women were restricted to keep 'padada' (As Ghosha) and life themselves from

society 'sati pratha' and 'Jouhar pratha' were accustomed. Sati women were housed by their family and society after her death as a goddess.

Status of Women during Middle Age (1200 to 1818)

This was the age of Muslim emperor. The principles of Islam and Hindu were opposite to each other. That is way laws of religion and caste were more retracted and it affected women were kept confined in the houses. The freedom of princes was also banned. It was to be said that women had a bright future only when she married with someone. 'Mangalsutra' was the religious and prestigious jewelry for her. Bangles, ear - tops, Jodawi, Nath were in use as a symbol of marriage, beside that social atmosphere was favorable for a few who proved themselves indifferent field. Sanyogeeta, Padmini, Karnavati, Raziya Begam, Chandbibi, Rani Chenamma, Mahamanga, Jijabai, Tarabai, and Ahilyabai were those women who proved themselves equal to the men. Mahadamba, Muktabai, Jani, Meerabai, Madhurvani (Telugu poetess) Vengamamba Bangali (writer) Anandmayer and Chandrawati were those women who stood as example of capacity and capability of Indian women in the middle age.

Status of Women during British Period

For some, the British period the days of slavery for India, for others this period was a God's gift for Indian women for social and religious developed transportation facilities, such as log roads and railways and facilities of western education. They also started to stop the troublesome customs, degrading women; they motivated industrialization, westernization and urbanization. All these factors have equally contributed to change in the Indian society. A number of social reformers emerged with the wave of change. Raja Rammohan Roy's Brahmo samaj, Arya samaj, Paramhans sabha, Ramakrishna mission had struggled to raise the degenerated status of women. The published women's problems in newspapers and demanded equality to women with men. They struggled for women's well-being, British also supported the struggle for women's and made laws to ban worst customs like 'sati pratha'. Raja Ram Mohan Roy, Vidyasagar and other social reformers tried exacting the law of remarriage and due to their support the law of remarriage of widows was passed in 1865 by the British.

Social reformers also stressed on women's education and self-dependency. Mahatma Phule started the 1st school for girls in 1848. It was to be said that literate women could understand the contemporary social problem. British offered facility of women's education and development. Raja Rammohan Roy, Keshavchandra Sen, Mahashri Karve, Mahatma Phule, Savitribai Phule shaped Indian women's education. They also stop attempted the worst customs such as "keshvapan" (to shave the whole head of widow) They started schools and helped institutions, such as Pandita Rambai's sharda sadan, Ramabai Ranade's seva sadan. Women in India found education as an instrument of development of their status and to face the social problems. They felt the need of legal rights. 'Balviva Pratha' was prohibited under the 'Shudra Act' (1929) and the Baroda. Amendment Act declared the age limit of minimum 14 for the marriage Thus, women got opportunity for education and vocational training which led to develop their status. In 19th century, social reformers started struggle for women's property act and financial conditions. In 1937 women got a right to get her husband's property. So the condition of widow becomes

little bit sound. British also permitted legally inter caste marriage by the Act of 1923 Indian social reformers such as Mahatma Gandhi demanded equality in India. In 1926 Indian women got political, economic and social rights of equality.

The British government made some important laws to ensure higher status to the Indian women. These were as follows –

1. 1829 - Lord Benting – Satibandi Act
2. 1856 - Remarriage of Widows
3. 1891 - The age of consent was raised to 12 year
4. 1872 - The Special Marriage Act
5. 1874 - Women's Property concept was expanded
6. 1929 - There was legislation against child marriage
7. 1937 - Women obtained a limit right to property (Dube, 2000)

Many social reformers such as Raja Ram Mohan Roy, Lokmanya Tilak, Mohandas Karmachand Gandhi, Acharya Vidyanand etc. Played an important role to honor status to Indian women. The day 15th August 1947 brought India its independence India accepted democracy and constructed a unique constitution, Indian constitution honored women by various supporting laws.

1. 1955 - Marriage age is decided at minimum 15 years
2. 1956 - Legal Headship and Adaptation Laws
3. 1961 – Anti Dowry Act
4. 1971 - Abortion Permission Act
5. 1976 - Divorce Law
6. 1978 - Minimum age limit for marriage girl - 18, Boy - 21

A large number of women become educated and their confidence increased. They participated in public life and freedom movement. They also represented in the congress conferences, Anne Besant, Sarojini Naidu, Aruna Asaf Ali and others actively participated in the political field. They also become member of Azad Hind Sena.

Status of Women Post independence Period

Post-independence period to be a significant milestone in the history of women's progress in India. There were socio - cultural and political movement which brought about the tremendous change in status of women during the period Indian constitution had granted equality among all sections of society through suitable economic policy and social welfare programs. In the year 1950 the government of India established the planning commission with a view to raise the standard of living and to open up opportunities to the people in all walks of all life planning commission of India in corporation for the first time women development which proved to be a significant milestone in the round development of women. In the sixth five-year plan (1980 -85) a separate chapter on women and development was

included in the plan document. Initially it reviewed the status and then come to the conclusion that women were far behind men in all the sphere of life in spite of several constitutional provisions and safeguards. The plan document emphasized that the major strategy for the women's development was three-fold educations, Employment and Health. In the seventh, eight and nine five-year plan also implemented special plan, policy for women Empowerment”.

Post-Independence period Indian constitution architect Dr. B. R. Ambedkar are the real emancipator of all Indian Dalit and women's life because Dr. Ambedkar burnt the Hindu Dharm Granth Manusmriti and the fight against discrimination, exploitation on the basis of caste, creed, sex or place of births. His principle of life was to speak, work & fight for the just cause of oppressed, depressed, exploited, illiterates, ill fed and ill treaded men & women irrespective of their caste or social status. Women's was considered lowest of the low in the Indian society. So he fights a very difficult battle for their cause.

On March 19 & 20, 1927 he addressed a huge meeting of depressed classes, including women and gave strong call for liberation of women. So he introduced Hindu code Bill for all Indian women and that why women gave equal rights in Indian society. Her status totally changed after that, she takes good education; she enters in the service, business sector, social and political sector also. She easily manages homework and office work also, after that she is confidently legally fight in every sector home and society for her equal rights. Indian women's status day by day increased in so called cultured Indian society.

Status of Dalit Women in India

Dalit women are one of the largest social divisions anywhere in the world. They are oppression and fierce exploitation against them. There is no control over their own body, earnings and lives. The sharp expression of violence, exploitation and oppression against them appears in the form of hunger, malnourishment, disease, physical and mental torture, rape, illiteracy, improperly, unemployment, insecurity and inhuman treatment. Measuring to ensure equal rights for men in the economic and social life of international standard girls and women. Discrimination against women is basically unnatural and human dignity is a crime. But there are innumerable inequalities in the fast-paced social groups in the Indian society. The worst place in Dalit women is in Indian community. "The condition of Dalit women in a Dalit society is so pathetic, they become victims of all kinds and in the 90 to 95% of cases between 1995 and 1997, and there has been a dramatic increase in response to Dalit oppression since the 1950s and 1990s. All registered in India, of which 1,617 Dalit oppressors suffered 12,951 injuries and accounted for 2824 rape and 31,376 other offenses. "So Ruth Manorama is your PAP "Background information" The Dalit women in India need special attention for the status of Dalit women in India. They are one of the largest social divisions in any of the world, and 2% of the world's populations are Dalits. Dalit women are discriminated against three times, they are poor they are women and they are Dalits.

Dalit women have 200 million Dalit population of the total number of Indian women; the number of Indian women is 16.3. Dalits and Dalits are equal to women; however, Dalit women have to face them more often. Dalit women are not only discriminated against by upper castes, while their own community

is dominated by Dalit community. It is. "4 But Indian constitutions provide equality to all citizens irrespective of caste, creed, region and gender and also direct the state to take various measures to remove the different forms of discrimination and inequality, still the problem persists. This is true of large section of Dalit of the country as well, who have not adequately benefited from the country's social, political, educational and economic progress. The impact of this triple marginalization on Dalit women can clearly be seen in their current national status in term of social and economic status. Dalit women are in a worse position than Dalit in general, in terms of occupation, education, health, political power, social mobility, each of these indicator has been further explored.

Methodology of the study

The survey conducted in the rural areas of Guntur district taken as 100 respondents of sample size from small villages of Guntur are Mandadam, Chiluvuru, Pedakurapadu has conducted the pilot study each villages has taken 25 as sample size of SC women and by using percentage method are taken for the study.

Table 1: Family possess agriculture land

Sl.No.	Opinion	Frequency	Total
1.	Yes	65(65%)	65
2.	No	35(35%)	35
Total		100	100

The above table represents the family possess agriculture land 65% of the respondents have possess agriculture land, 35% of the respondents does not possess agriculture land.

Table 2: Type of House

Sl.No.	Opinion	Frequency	Total
1.	Thatched	28(28%)	28
2.	SemiPakka	31(31%)	31
3.	Pakka	41(41%)	41
Total		100	100

The above table represents the type of house for the SC women living in the villages, 28% of the respondents are living in the Thatched house, 31% of the respondents are resided in the semipakka, 41% of the respondents are resided in the Pakka house.

Table 3: Electricity in Home

Sl.No.	Opinion	Frequency	Total
1.	Yes	69(69%)	69
2.	No	31(31%)	31
Total		100	100

The above table represents the Electricity in home 69% of the respondents have electricity facilities in home, 31% of the respondents do not have electricity facilities in home.

Table 4: sanitary facilities in Home

Sl.No.	Opinion	Frequency	Total
1.	Yes	72(72%)	72
2.	No	28(28%)	28
Total		100	100

The above table represents the Sanitary facilities in home 72% of the respondents have sanitary facilities in home, 28% of the respondents do not have sanitary facilities in home.

Table 5 Drinking water facilities in Home

Sl.No.	Opinion	Frequency	Total
1.	Yes	84(72%)	84
2.	No	16(28%)	16
Total		100	100

The above table represents the Drinking water facilities in home 84% of the respondents have drinking water facilities in home, 16% of the respondents do not have drinking water facilities in home.

Findings of the Study

1. 65% of the respondents have possess agriculture land
2. 28% of the respondents are living in the Thatched house, 31% of the respondents are resided in the semipakka, 41% of the respondents are resided in the Pakka house.
3. 69% of the respondents have electricity facilities in home,
4. 72% of the respondents have sanitary facilities in home
5. 84% of the respondents have drinking water facilities in home.

Suggestions of the Study

1. The government should take concrete steps to improve the socio-economic conditions of Schedule Caste women comprehensive programmes for improvement of standard of living among SC women initiated.
2. A special programmes need to be initiated to provide quality education and a better health for SC women.
3. SC women should be brought into the SHG's and by providing credit and revolving fund
4. Government should constructs houses in the rural areas in a big way and provide houses in the name of the women belonging to SC's with all amenities.
5. Special laws should be introduced to provide lands to the SC women in the name of land distribution scheme.

Conclusion

Dalit women constitute half of the 100 million Dalit population and 16.3 of the total population (female). The traditional taboos are the same for Dalit men and Dalit women. However Dalit women have to deal with them more often rural Dalit women face more challenges in there improving status process, as like productive and reproductive roles within their families and communities, in the education discrimination from parents & after marriage permission to be not granted from husband's, in the politics her role consistently subordinated to their male counterparts. Dalit women who attempt to utilize their power in the panchayat are met with male dominant caste backlash, pressure and sometimes violence. Dalit women face all this challenges and try the increased their status. Divided women in India need special attention. They are one of the largest social groups in the world, and 2% of the world's population is formed. Daily conduct of women is an additional responsibility to ensure women are dependent on their rights. It is generally accepted under international law that the government should do more than protect the human rights, not just in law. In order to ensure that women can fulfill their rights, the Government of India has to take all measures including policy and budgetary measures. Is it their

responsibility to punish caste-based violence and discrimination? The Indian government, which is a modern country with a growing economy, is a tool to fulfill its responsibilities.

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