STATUS OF SCHEDULED CASTES AND SCHEDULED TRIBES



Folk Dance by Marati Naik

Status of Scheduled Castes and Scheduled Tribes

Chapter 9

9.1 Introduction

Human development approach, being people-centric and inclusive, has to focus on the well-being of all strata of society irrespective of caste, tribe, class or religion. No human development is possible unless all individuals or social groups particularly the historically deprived groups harvest the benefits and access the opportunities generated through development in various spheres of society. In India, the hierarchical caste system is a typical feature of the social order of Hindu society[26]. Scheduled Castes (SCs) and Scheduled Tribes (STs) are the historically disadvantaged and deprived social groups in the caste system. Because of their low status in the traditional Hindu caste hierarchy, they were exposed to an oppressive life characterized by 'untouchability' and a blatant deprivation of choices and opportunities for development. Under the Indian Constitution, the SCs and STs have been accorded a special status. Life of dignity, security, and well-being of these communities could be ensured only when they are brought into the mainstream of process and outcomes of development in consonance with the social and economic justice, equality and fundamental rights guaranteed by the Constitution of India.

Planning in India has, therefore, traditionally considered the need to provide special support to SCs and STs in the planning process. In the Eleventh and Twelfth Five Year Plans, the inclusiveness has been a major concern and made a primary objective along with achieving sustainable higher growth. Inclusive development is viewed in terms of better health, quality education, employment, access to basic amenities such as housing, electricity, drinking water, sanitation, banking facilities etc. Several steps have been taken over the years to bridge the gap between the SCs/STs and the rest of the population. Karnataka Government, in its endeavor towards ensuring "faster, sustainable and more inclusive growth" has committed to itself for improving capabilities and productive endowments among the economically disadvantaged and socially marginalized SCs and STs. In this direction, the Government is implementing several multi-faceted and multi-pronged programs for welfare of SCs and STs. In spite of all these efforts, the gaps still persist and become a major area of concern. In this chapter, an attempt is therefore made to assess the status of the marginalized weaker sections in Udupi district with particular reference to basic dimensions of human development.

[26]A caste foams a homogenous groups in terms of ritual status, customs and beliefs, food habits, habits and occupations. Common belief is that families belonging to a caste descent from a common ancestor.

9.2 A Demographic Profile of SCs and STs

According to the 2011 census, Udupi district has 75429 SC populations and 52897 ST populations.They constitute 6.4 percent and 4.5 percent of the total district population.

The 'Scheduled Castes' refer to castes, races or tribes of parts of groups within such castes, races or tribes as are deemed under Article 341 of the Constitution of India. The 'Scheduled Tribes' are tribes or tribal communities as are deemed so under Article 342 of the Constitution. The Scheduled Castes, in Udupi district, include people belonging to Nalke, Parava, Raneru, Samagara, Mogerva, Godda, Adidravida and Battada sub-castes. They are traditionally involved in such pursuits like scavenging, leather work and laborers. Amongst these communities, Nalke, Parava and Raneru are supposed to be the most backward. They live in the villages with others. Nalke and Parava communities are the main communities who participate in Bhoota Kola, act as possessed one in spiritual tradition. Generally Nalke population do not own lands, whereas, some Paravas are landowners. They are mainly involved in their traditional family pursuits (Bhoota Kola) during 4-5 months in a year. Rest of the time, they earn their livelihood through labor. Amongst Raneru community, majority are laborers and work mainly as masons and construction workers. This community is relatively in small number.

The STs in the district include mainly Koragas, Malekudiyas and Marathi Naikas. Koragas are known as the original natives of erstwhile Dakshina Kannada district. They are distinctly different from others in the district in life style, cultural habits and traditional practices. They are described as a primitive tribe of basket makers, a quiet and inoffensive race, small and slight and black skinned. Their principal occupation is basket making. They were, in the past, bonded laborers for their masters. Normally they live on the outskirts of the villages. In towns, they are employed by the sanitary department as scavengers. The women also engage themselves in manufacturing of handicrafts such as cradles, baskets, cylinders to hold paddy, winnowing and sowing baskets, scale pans, boxes, rice-water strainers, ring stands for supporting pots, coir (coconut fiber) rope, brushes for washing cattle etc.

The other two ST communities in the district are Malekudiyas and Marathi Naiks. The Malekudiyas mostly live in forests. Their population in the district is very small and they live in Edu and Hebri areas of Karkala taluk. They have skill in making baskets, mats etc bringing raw materials from the forest like honey. They are involved in agriculture also. They are hardworking people. Marathi Naiks are originally from Goa and were serving army traditionally. They came as members of troops and gradually settled in different parts of the district. Marathi Naiks are very hard working people and mainly depend on agriculture. They are better in social hierarchy compared to other two tribes.

Table 9.1
Demographic Profile of SCs in Udupi District

Taluk	2001 (number)			2011 (number)			Sex Ratio*		Decadal Growth
	Male	Female	Total	Male	Female	Total	2001	2011	Percent
Karkala	8576	8660	17236	9840	9987	19827	1010	1015	15.03
Kundapura	10031	10498	20529	11151	11608	22759	1047	1041	10.86
Udupi	14738	15186	29924	15997	16846	32843	1030	1053	9.75
District	33345	34344	67689	36988	38441	75429	1030	1039	11.43
State (lakh)	43.4	42.24	85.64	52.64	52.1	104.75	973	990	22.31

Source Census: 2001 and 2011. * Sex ratio per 1000 males

According to the 2011 census, Udupi district has 75429 SC populations and 52897 ST populations (Tables 9.1 and 9.2). They constitute 6.4 percent and 4.5 percent of the total district population. The respective comparative figures at the state level are 17.2 percent and 6.9 percent. The decadal growth in the SC population works out to 11.4 percent and for the ST population, 27.1 percent as against the decadal growth of 5.8 percent of the total district population. Incidentally, while the decadal SC population growth in the district is significantly lower than the state average of 22.3 percent, in the case of ST population, the decadal growth at the district level is 20 percent higher than the state average (22.6 percent). The district has the lowest percent of



Koraga Children

Table 9.2
Demographic Profile of STs in Udupi District

Taluk	2001			2011			Sex Ratio		Decadal Growth
	Male	Female	Total	Male	Female	Total	2001	2011	Percent
Karkala	5062	5251	10313	5996	6095	12091	1037	1016	17.24
Kundapura	5543	5640	11183	7214	7505	14719	1018	1040	31.62
Udupi	9967	10150	20117	12919	13168	26087	1018	1019	29.68
District	20572	21041	41613	26228	26669	52897	1023	1017	27.12
State (lakh)	17.56	17.08	34.64	21.35	21.14	42.49	973	990	22.66

Source Census: 2001 and 2011. * Sex ratio per 1000 males

[27] 2011 Census data on SC and ST households are not yet available. The Census provides total number of Households. The number of SC and ST families is estimated by taking into account the average size of families as per 2001 census for SC and ST families.

the SC population among 30 districts in the state. Out of a total number of 253078 families, the SC families are about 14450 and the ST families 10495[27]. The district has the highest sex ratios for both SC and ST populations in the state. The sex ratio of SC population is 1039 and ST population 1017. Though they are better than the state average for SC and ST populations (990), they are significantly below the sex ratio of the general population in the district (1094). While the sex ratio of the SC population improved from 1030 in 2001 to 1039 in 2011, it has declined from 1023 to 1017 in the case of ST population during the intervening period of two censuses. Similar trend was also observed in the case of total district population, where it declined from 1130 to 1094 during the decade.

Taluk-wise, Udupi taluk has the highest percentage of both the SC (44 percent) and the ST (49 percent) population, followed by Kundapura; 30 percent of SC and 28 percent of ST population. Karkala has 26 percent of the SC and 23 percent of ST population.

Taluk-wise, Udupi taluk has the highest percentage of both the SC (44 percent) and the ST (49 percent) population, followed by Kundapura; 30 percent of SC and 28 percent of ST population. Karkala has 26 percent of the SC and 23 percent of ST population. As regards the decadal growth is concerned, it is interesting to note that while Karkala witnessed the highest growth of 15 percent among SCs, in the case of STs, it has the lowest growth of 17 percent. As against this, in Udupi taluk, the decadal growth of the SC population was the lowest (9.7 percent) and in the case of the ST population it is 30 percent. Kundapura has witnessed 11percent decadal growth among the SC population and 32 percent among the ST population. Surprisingly, the sex ratio of both the SC and the ST has slightly improved in all taluks except in the case of STs in karkalla taluk, where it has declined from 1037 in 2001 to 1016 in 2011.

Table 9.3 shows the distribution of the SC and the ST population in rural and urban areas in the district as per 2011 Census. The majority of SC/ST populations live in rural areas. 74 percent of the SCs and 79 percent of the STs are in rural areas. Between 2001 and 2011, the district witnessed significant shift from rural areas to urban areas in the SC and ST population in line with the change took place in the total population. In 2001, only 17 percent of the SCs and 14 percent of STs lived in urban centres. As per 2011 Census, 26 percent of the SCs and 21 percent of the STs are in urban areas. Out of 19433 SC people living in urban areas in the district, 15449 or 79 percent live in Udupi taluk. Similarly out of 11301 ST people living in urban centres, 10177 or 90 percent live in Udupi taluk. Udupi city alone accounts for 43 percent of the total urban SC population and 60 percent of the total urban ST population. It is important to note that the decadal growth in the rural SC population in the district between 2001 and 2011 was negative, whereas the ST population in rural areas has witnessed a decadal growth of 16 percent. Even in terms of absolute number, the SC population in rural areas have declined

Table 9.3
Rural – Urban SC/ST Population

Taluk		Rural (number)		Urban (number)		Decadal Growth (percent)			
		S.T	S. C.	S.T	S. C.	Rural		Urban	
						SC	ST	SC	ST
Karkala	Male	8681	5754	1159	341	10.98	19.85	53.71	30.65
	Female	8783	5667	1204	329	12.06	14.55	46.47	8.22
	Total	17464	11421	2363	670	11.52	17.16	49.94	18.58
Kundapura	Male	10354	7000	797	214	10.45	29.22	21.31	69.84
	Female	10784	7265	824	240	9.4	32.31	32.26	61.07
	Total	21138	14265	1621	454	9.81	30.77	26.64	65.09
Udupi	Male	8418	7876	7579	5043	-20.31	4.47	81.53	107.7
	Female	8976	8034	7870	5134	-17.94	4.79	109.82	106.77
	Total	17394	15910	15449	10177	-19.1	4.63	106.5	107.23
District	**Male**	**27453**	**20630**	**9535**	**5598**	**-1.1**	**16.18**	**70.69**	**98.86**
	Female	**28543**	**20966**	**9898**	**5703**	**-0.38**	**15.8**	**73.86**	**94.24**
	Total	**55996**	**41596**	**19433**	**11301**	**-0.73**	**15.99**	**72.29**	**96.5**

Source: 2011 Census

from 56410 to 55996 during this period. As against this, the ST population in rural areas has gone up from 35862 to 41596. In urban areas, there was a significant increase in the SC and ST population in urban areas. The decadal growth works out to 72 percent in the case of the SC population and 96 percent in the case of ST population. The major contribution for this high growth in urbanization of the SC and ST population came from Udupi taluk, where their urban population more than doubled.

As already indicated, in both SCs and STs, there are sub-castes having distinctly different traditions and culture and hereditary pursuits. They are not socially and economically same. Some occupations are of higher status compared to some others, which are considered to be lower. As per the available statistics at Zilla Panchayat, the composition of schedule caste in the district includes about 5000 belonging to Nalke community, 3500 Ranera sub-caste, 3100 Samagara community, 26000 Adi Dravida

In both SCs and STs, there are sub-castes having distinctly different traditions and culture and hereditary pursuits. They are not socially and economically same.

Table 9.4
Taluk-wise Population of Koraga Community

Taluk	Families (number)	Population		
		Male	Female	Total
Karkala	392	882	897	1779
Kundapura	746	1580	1574	3154
Udupi	1250	3104	3096	6200
District	**2388**	**5566**	**5567**	**11133**

Source: I.T.D.P. Zilla Panchayat, Udupi



Koraga Women
Basket Making

community and the remaining belong to other sub-groups. Among the ST communities, the Marathi Naikas constitute two-thirds of the total ST population. The population of Koragas, who are the lowest in the hierarchy of the social classes in the district, is 11133. The taluk-wise distribution of the Koraga community is presented in Table 9.4.

Nearly 56 percent (6200) of the community live in Udupi taluk. Kundapura taluk accounts for 28 percent (3154) of the Koraga population and Karkala, for the balance 16 percent (1779). The other most backward ST is Malekudiyas. They are the smallest in number. They are only about 277 families consisting of 1956 people.

9.3 Education Profile and Levels of Enrolment and Dropout Rate

The SC and ST populations were historically deprived of access to formal education opportunities. Since the SC/ST populations are resource poor communities, education plays a crucial role in improving capabilities and productive endowments and thereby improving the well-being of these communities. As education is considered to be a driving force for inclusive growth, the Karnataka Government has pursued pro-active intervention policies to improve the education status of the SC and ST communities. A number of initiatives and several programs were implemented by the State Government, which include hostel facilities, free accommodation and boarding, running special residential schools, awareness and special training programs, post-metric scholarships, providing admission to meritorious students in prestigious schools etc.

Udupi district has witnessed a remarkable progress in education status among all social groups since independence (Table 9.5). The literacy

[28]Since 2011 Census data on literacy rates for social classes not yet published, the analysis of literacy staus is based on 2001 Census data.

Box 9.1: Profile of Koraga Community

Koraga community is considered as 'adivasis' (original natives) of Udupi and Dakshina Kannada districts. In 1956, the community was declared as STs and in 1986; they were treated as Primitive Tribal Group (PTG). They were historically the most deprived untouchable community and poorest of the poor, leading nomadic life. They lived in isolation mostly outskirts of the village near the forest. They had distinctly different life style, food habits, cultural habits and traditional practices. They were the followers of female dominated matriarchal family system and lived jointly. Their principal occupation was basket-weaving. They were worshippers of spirits. Diverce and widow marriage are common among them and they burry their dead. Though they speak Tulu, they have their own dialect. They were mainly food gatherers and food collectors. 'Ajalu paddathi' was one of the traditional practices followed by Koraga tribe. It included drum beating at the outskirts of temples and at the time of funeral of other communities, collection of left-over food during social and ritual functions, etc. This practice has now been abolished. In recent years, they are employed by the sanitary department as scavengers in urban areas.

With a view to bring the Koraga community to the mainstream and for all round development economically and socially, the Government has undertaken following programs:

- Allotment of housing site and houses and Rs1.25 lakh for housing facilities.
- Establishment of Koraga community colony with all basic amenities and infrastructure.
- Allotment of agricultural lands and financial help to get engaged in agriculture.
- Anthyodaya cards to all Koragas.
- Nutritional Food (include pulses, millets, jiggery, edible oil and egg) for six months from June to December to reduce malnutrition.
- Free Medicare: all medical expenses born by the Government.
- Free education even for higher and professional education:
- Promtion of SHGs of Koragas to take up income generating sel-employment ventures.
- Janashree Insurance has been extended to all Koragas.
- Alcoholic-free awareness campaign/ workshops to minimize the consumption of alcohol, gutka etc which is common among Koraga community.

The NGOs have organized Koraga Development Societies Federation at the state level, Koraga District Committee at the district level, and at the taluk level, a Koraga Taluk Committee. In Udupi district, there are 50 Koraga Women's Self Help Groups. There are also three Koraga Women Multi-purpose Cooperative Societies and three Koraga Multipurpose Cooperative Societies. These organizations build confidence in SC and ST population to avail themselves of the services offered by the Government.

Source: Compiled from Various sources.

Box 9.2: Profile of Malekudiya Tribal Community

Malekdiyas are the people living in Karkala taluk in forests mainly at the hill slope of Western Ghats. Since they were historically living in forest in isolation as community, they were declared by the Government as STs in 1956. Since they were living n forest, they were deprived from access to all modern facilities like roads, health, schools, electricity, water supply and other basic livelihood amenities. They were mainly engaged in agriculture, rearing pigs, poultry and cattle besides forest products for their livelihood. They were also plantation workers. They are not economically very poor. Unlike Koraga community, they are not socially deprived or discriminated. Their mother tongue is Tulu. They have their own life style, traditional beliefs and cultural practices. Being a small community, inter-bali marriages have become common among them. They worship Goddess Kali and Bhutas like Kallurti, Panjurli and Guliga. Divorce and widow marriages are permitted and the dead are mostly buried.

They refuse to leave forest and settle to become a part of mainstream society. In the past they suffered from alcoholism and smoking. Now, with awareness campaign of SKDRDP, they are free from alcholism and smoking. Under SKDRDP, they formed Pragati Bandu to undetrtake agricultural activities. They are now sending their children to schools by using the Government hostel fcilities. Since they were the original forest staying tribe, they were granted by the State Government forest rights to cultivate in the forest where they stay. In 2011, the ZP, Udupi prepared a program for providing the basic amenities to these communities who have been given forest rights with a outlay of Rs.14 crores. This program has been approved by the State Government and is now under implementation. The program includes provision of electricity, solar street light/home light and safe drinking water. In Edu GP, under Jalaviduth Ghataka program, every house in Kanyala village is provided with mini electricity generator for supply of electricity. This, in fact, revolutioized their life style and enabled them to have regular electricity supply for lighting and adoption of TV and other electricity-use devises.

Source: Compiled from Karnataka State Gazetteer and Various other sources.

Table 9.5
Literacy Status of SCs and STs in Udupi District (percentage)

		1991			2001			2011		
		Male	Female	Total	Male	Female	Total	Male	Female	Total
Udupi	S.C.	57.40	34.20	46.20	77.72	62.81	70.13	84.18	73.22	78.56
	S.T.	65.30	48.20	56.60	76.70	62.78	69.63	83.97	72.34	78.09
	All	83.58	66.64	74.47	88.23	75.19	81.85	93.31	81.58	86.24
State	S.C.	49.70	26.00	38.10	63.75	41.72	52.87	74.03	56.58	65.33
	S.T.	47.90	23.60	36.00	59.66	36.57	48.27	71.14	52.98	62.00
	All	67.26	44.34	56.04	76.10	56.87	66.64	82.47	68.08	75.36

Source: Census of India

rate of SCs increased from 46.20 in 1991 to 70.13 in 2001 and in 2011, it is 78.56 percent. The literacy rate of that of STs increased from 56.60 to 69.63 during 1991-2001 and in 2011, it has gone up to 78.09 percent. The literacy rate for total district populations increased from 74.5 percent to 86.24 percent during this period. The gaps between the literacy rate of general population and that of the SCs and the STs which were 28 percent and 18 percent respectively in 1991, was narrowed down in both the cases to 12 percent in 2001 and 10 percent in 2011. The literacy rates of SC and ST populations were, however, lower than literacy rate of the general population. Notwith standing this, Udupi district has the highest literacy rate for both the SC and the ST populations among 30 districts in the state. The district's literacy rates of the SC and the ST populations were not only significantly higher than the state averages for these communities, but also more than the state average literacy rate for all population. Incidentally, the gender-wise literacy status among the SCs and the STs was almost the same. The gender gaps in literacy rates among the SCs and STs were narrowing down. Considering the significant improve ment in the education status of the all categories of populations, the gap between the SC/ST populations and the general population also narrowed down during the period between 2001 and 2011.

Table 9.6 provides the data on social category-wise enrolment of students in primary and secondary educations in the district. The analysis of the data evidently shows that the enrolment ratios of the SCs and the STs are higher than their share in the total population in both primary and secondary education. In the case of the SCs, the

In the case of the SCs, the enrolment of girls in secondary education is more than boys. No such change has taken place in the case of the Sts.



Hydro Electric Plant
Eddu Village, Karkala

Table 9.6
Enrolment of SC and ST Students (2011-12)

Social Groups	Primary (1-7)			Secondary (8-10)		
	Boys	Girls	Total	Boys	Girls	Total
SC	4457 -7.69	4137 -7.58	8594 -7.64	1807 -6.67	1861 -7.25	3668 -6.95
ST	3168 -5.46	2859 -5.24	6027 -5.36	1374 -5.07	1302 -5.07	2676 -5.07
OBC	38066 -65.64	36245 -66.45	74311 -66.03	18214 -67.22	17275 -67.27	35489 -67.25
Muslim	6670 -11.5	6105 -11.19	12775 -11.35	2712 -10.01	2527 -9.84	5239 -9.93
Others	5632 -9.71	5197 -9.53	10829 -9.62	2989 -11.03	2714 -10.57	5703 -10.81
Total	57993	54543	112536	27096	25679	52775

Source: Sarva Shikshana Abhiyana/DSE

Udupi district has the highest literacy rate for both the SC and the ST populations among 30 districts in the state.

enrolment of girls in secondary education is more than boys. No such change has taken place in the case of the STs. The enrolment rate of both boys and girls appears to be the same. It is encouraging to see that in both primary and secondary education, the enrolment is almost universal in both the SCs and the STs and comparable to other social groups. This trend is also reflected in Table 9.7, which compares the gross enrolment ratios of SC and ST students in primary and secondary schools with the general category students. The GERs for the SC and ST students are comparable to GERs for other communities. The taluk-wise and gender-wise comparison of enrolment of the SC and the ST school children, however, shows that in Karkala taluk, the gaps between GERs of the SC and the ST students and the district average GERs for them are found to be very wide. The gap for the SC students works out to 18.4 percent for boys and 11.7 percent for girls. The gap between the STs, on the other hand, works out to 20.4 percent for boys and 15.1 percent for girls. In Kundapura, while the GERs for the SC and ST boys are on par with the GERs of other communities, in the case of girls it is lower side. Surprisingly in Kundapura, the GER of ST girls are higher than the GER at primary level. In Udupi taluks, the GERs for both the SC and the ST boys and girls are on par with the GERs for other community students.

Udupi district has also one of the lowest drop-out rates in primary education among 30 districts in the state. In the year 2011-12, the total drop-out students numbered only 89, which

Table 9.7
Gross Enrolment of Students by Social Groups at Primary and Secondary Education: 2011-12 (Percentage)

Taluk		SC		ST		Others	
		Primary	Secondary	Primary	Secondary	Primary	Secondary
Karkala	Boys	98.57	85.95	95.45	87.83	100.57	87.50
	Girls	98.25	86.91	98.85	81.50	98.00	102.93
Kundapura	Boys	104.09	104.17	105.84	129.27	98.37	90.60
	Girls	99.12	95.93	89.67	104.04	97.58	101.61
Udupi	Boys	106.17	120.7	100.91	111.89	104.44	108.00
	Girls	102.16	109.28	97.30	107.99	103.79	106.57
District	**Boys**	**103.20**	**104.33**	**101.29**	**108.19**	**101.52**	**98.30**
	Girls	**100.12**	**98.57**	**94.87**	**96.59**	**100.47**	**103.60**

Source: Sarva Shikshana Abhiyana/DSE

accounts for 0.07 percent of total enrolled students (Table 3.12 in Chapter 3). Out of 89 dropouts, the majority of the dropouts are from the SCs (46). The STs have the lowest dropout rate (9). The number of drop-out of girls is more than boys. Among 46 dropouts in the case of the SCs, 24 are girls and 22 are boys. Of the 9 ST dropouts, 5 are boys and 4 are girls. Interestingly, there are no dropouts in both the SCs and the STs in Karkala taluk. Out of 46 SC dropouts, 38 are from Udupi taluk and 8 are from Kundapura. In Udupi taluk, the SC boys and girls are in equal number in dropouts, while in Kundapura girls are more than boys. In the case of the ST dropouts, 6 are from Udupi and 3 are from Kundapura.

The drop-out rates in secondary education level is the highest among SC and ST community. The proportion of drop-out is also quite high among SC and ST boys and girls; it is 17.6 percent among boys and 14.3 percent among girls. Comparable figure for OBC and minority communities, is 12.2 percent for boys and 5.5 percent for girls and for the general category, 4.7 percent among boys and 2.1 percent among girls. During the year, the district has 86.9 percent pass in SSLC results. Comparatively the SCs have the lowest results (76.6 percent) and the STs have 83.5 percent SSLC pass results as against the general category SSLC pass result of 88.9 percent. In Udupi taluk, the STs have the highest percentage of SSLC pass results during the year. As against 88.9 percent SSLC pass results of the general category students, the ST students SSLC pass results was 83.5 percent.

No data are available as regards the enrolment of SCs and STs in higher education and professional courses. From the findings of the various studies undertaken, it is evident that enrolment of SCs and STs in higher education and professional courses is relatively not significant. The attrition rates of SC and ST students in higher education are also found to be higher. This is a matter of concern because high-end jobs in all fields are linked to higher education. However, there are a few success stories in the district: 20 ST students graduated in Engineering, three completed post-graduation in engineering, two are studying in medical colleges and 30 are undergoing nursing training.

In order to improve functional capabilities and empower them, the State Government has been implementing various programs through Department of Social Welfare, Integrated Tribal Development Program and the SC and ST Development Corporations. In the field of education, besides providing free education up to secondary level, special incentive allowances, pre and post metric scholarships, free hostel facilities, special grants, training programs, free higher education for students of Koraga community, admission of meritorious ST students in prestigious schools/colleges are provided during the last ten years.

The drop-out rates in secondary education level is the highest among SC and ST community.

Enrolment of SCs and STs in higher education and professional courses is relatively not significant. The attrition rates of SC and ST students in higher education are also found to be higher.

Table 9.8
Government Hostels for SC and ST Students in the District
(2011-12)

		SC Hostel		ST Hostels		Morarji Desai Residence School		Ashrama School
		Pre-Metric	Post Metric	Pre-Metric	Aided-Pre Metric	Pre-Metric	Post-Metric	
Boys	Hostels (No)	10	1	2	1	9	3	5
	Students (No)	411	62	93	45	520	139	164
Girls	Hostels (No)	7	1	1	1			
	Students (No)	322	100	37	35	482	80	121
Total	Hostels (No.)	17	2	3	2	9	3	5
	Students (No)	733	162	130	80	1002	219	285

Source: Department of Social Welfare/ITDP

Table 9.8 shows the number of the SC and the ST students are provided with the hostel facilities and residential school both at pre and post-metric level. The district has 17 pre-metric, 2 post- metric hostels exclusively for SC students and 3 pre-metric and 2 aided pre-metric hostels for ST students besides 9 residential pre-metric and 3 post-metric Morarji Residential Schools and 5 Ashrama Schools. During the academic year 2011-12, the total student beneficiaries of these facilities include 1434 boys and 1177 girls. The number of the SC and the ST students benefited from the government scholarship during 2011-12 is given in Table 9.9. At the outset it should be

Table 9.9
Government Scholarship to SC and ST Students
(number)

Social Group	Level of Education	Boys	Girls	Total
SC	Primary	2127	2112	4239
	High School	1177	1379	2556
	Post-Metric	NA	NA	NA
ST	Primary	3426	3209	6635
	High School	1195	1290	2485
	Post Metric	NA	NA	NA

Source: Department of Social Welfare/ITDP

noted that among the STs, Marathi Naikas are more advanced in education and many are in higher education. They appear to be the main beneficiaries of the Government's programs. The education status of Koragas and Malekudiyas, who are the most backward ST communities in the district, requires special attention. They are considered very backward educationally. Despite significant improvement in the literacy rate of ST population during the last decade, the education status of Koragas, who constitutes 21 percent of the ST population, has not improved. Non-attendance and drop-out percentage at the secondary level particularly girls is very high due to poverty, non-accessibility as dwelling areas of Koraga families is far away from high schools apart from the lack of interest by the parent's. A sample survey carried out by Samara Gardena Ashrama, Kaup – an NGO in the year 2007 found only 46.6 percent literacy rate in the Koraga community. It is important to note that the gaps between the literacy rate of Koragas and other ST populations (69.63 percent) and also the population in general (81.85) in the district as per Census 2001 data were very wide. This is definitely a major area of concern in a progressive district like Udupi.

Koragas have relatively poorest health status in the district because of their cultural traditions and livelihood practices.

9.4 Health Awareness and Institutional Delivery Rate

The health profiles of the SC/ST families differ widely depending on the socio-

Box 9.3: Detrmination shows the way: A Success story of a Koraga Girl

Sabita Gundmi, an epitome of determination, self-confidence and hard work, hails from Koraga community living in Sastan, Udupi taluk. When she was hardly five years old, her father died. He was the only income earning member from mainly basket weaving.. Because of acute poverty, she has to leave the scholl when she was in 4th standard. As she was very much nterested to pursue her study, after one year, she continued her education while supporting family in livelihood occupation. When she was in SSLC, her mother died in accident. She has to discontinue her education. She worked for two years in Samagra Grameena Ashram, Pernal near Shirva. She was, however, determined to continuing her educatioon. With the help of life insurance money from her mother and support of her mother's sister and her uncle, she once again joined her hyghschool and completed her SSLC. During this time ITDP came to her rescue and she could able to join the college and thereafter Mangalore University for post-graduation. Now she works as Assistant Professor in Mangalore Univesrsity. " To become a good teacher was my childhood dream. It is only through education; Koraga community can be socially and economically empowered. Hence emphasis should be to the education of their children. For my education, our community problems never came in the way, rather they become inspiration to work hard and come up in education.." Asserts Sabita Gundmi proudly. She is today pride of Koraga Community and inspiror and motivtor for their girl children. Since children of Koraga community are increasingly remaining outside the higher education, ITDP has made a film about her life story for motivating their children .

Source: ITDP, ZP, Udupi.

economic background of the various sub-castes. For example, the health profile of Marathi Naikas is more or less similar to other communities. As against this, Koragas have relatively poorest health status in the district because of their cultural traditions and livelihood practices. Korgas suffer from alcoholic, high consumption of tobacco, malnutrition and higher percentages of infant mortality and maternal mortality rates. As a result of various healthcare programs implemented by the Government, there was a remarkable improvement in almost all health indicators of the SC/ST families in the district. Unfortunately, the data on many RCH indicators for the SC/ST families separately are not available.

Traditionally the SCs were landless bonded agricultural laborers. Their principal asset was their own labor. The STs were mainly a tribal community engaged in subsistence farming in forest areas, hunting and gathering forest products and basket making.

The Department of Health and Family Welfare Services undertakes health awareness campaign regularly particularly targeting the SC/ST families. The NGOs, like Samgra Grameena Ashram, Kaup and Spoorthi also carry out regular health awareness campaign among the SC/ST families. The officials from the DHFWS and anganawadi workers also visit at least once in every six months every household. As a result of these health awareness campaigns, the SC/ST families in the district are well aware of healthcare facilities available. The institutional delivery in the district is 99.70 percent, which clearly demonstrates that even among the SC/ST families, the institution delivery is almost 100 percent. Similarly, the RCH indicators for the district such as pregnant women receiving full ANC 83.8 percent, pregnant women with Anemia 10.4 percent, children born underweight 7.3 percent, malnourished children 0.62 percent, and child mortality rare 10.7 evidently shows that the gaps between the SC/ST families and other communities in RCH indicators are not wide. The health problems faced by the SC/ST families are mainly centered around non-communicable diseases such diabetes, coronary diseases etc due to inaccessibility and non-affordability of medical facilities.

The Department of Health and Family Welfare Services implements various national and state health programs and also provides comprehensive healthcare services targeted particularly SCs and STs. The Janani Surakshana Yojane (JSY) aims at reduction of maternal and infant mortality rate as well as to increase the institutional deliveries of SC/ST families. Under this Scheme, besides ensuring maternity services like 3 antenatal checkups and referral transport, cash assistance is provided for deliveries taking place in health institutions. In rural areas, cash assistance to the mother for institutional delivery is Rs.700 per mother and in urban areas Rs.600. The Madilu is another scheme started by the State Government to provide post-natal care for mother and the child. The objective of madilu scheme is to encourage the SC/ST pregnant women to deliver in health centres or hospitals. Under this program, a kit is provided to women. Under the Prasooti Araike Scheme, the

pregnant women of SC/ST families also provided RS.1000 for the first two deliveries to get nutritional food during the antenatal care period.

9.5 Occupational Pattern and Livelihood Opportunities

The economic status of SCs and STs depends on their access to productive assets and resources as well as the employment pattern. Traditionally the SCs were landless bonded agricultural laborers. Their principal asset was their own labor. The STs were mainly a tribal community engaged in subsistence farming in forest areas, hunting and gathering forest products and basket making. 74 percent of the SC and 79 percent of ST live in rural areas. At present, in rural areas, most of the SCs and the STs are agricultural laborers. In urban areas, they are mostly involved in sanitation and cleaning and construction works. Out of 14450 SC families, 5081(35 percent) are agricultural landholders. Among 10495 ST families, 6266 (60 percent) are agricultural landholders (Table 9.10). The number of farm families among the ST population is more than the SCs mainly because Marathi Naikas who constitute 65 percent of the ST families in the district are traditionally agriculturalists. Among Koragas, only 32 out of 2388 families are agricultural landholders. 89 percent of the SC farmers are marginal farmers with average size of landholding of 0.33 ha. In the case of ST farmers, 74 percent are marginal farmers with average size of land holding of 0.41 ha. If farmers below 2 ha are included, 99 percent of SC and 93 percent of ST farmers are marginal and small farmers.

For their livelihood, these farmers have to depend on agricultural labor. With the present mono-cropping pattern and single cropping and the slow-down

Table 9.10
Agricultural Land Holding Pattern f SCs and STs
In Udupi District: 2010-11

Size of Land Holding	Scs			STs		
	Number	Area	Average size	Number	Area	Average size
Below 1	4500	1490	0.33	4662	1934	0.41
2-Jan	506	670	1.32	1193	1634	1.37
2 – 4	70	173	2.47	322	837	2.6
4 – 10	5	29	5.8	86	449	5.22
10 and above	0	0	-	3	39	13
Total	**5081**	**2363**	**0.46**	**6266**	**4894**	**0.78**

Source: Udupi District at Glance: 2011-12.

in the opportunity for agricultural labor, the SCs and STs constitute the poorest of the poor in rural areas.

In rural areas, most of the landless households belong to the SC and ST agricultural laborers. Agricultural laborers constitute 12 percent of the total workers and the bulk of the rural poor. With the declining trend in the number of cultivators and the area under cultivation, the opportunity for agricultural labor is declining. Increasingly, the SC and ST agricultural laborers are marginalized and casualized. Similarly, out of 11716 SC households in rural areas, SC cultivators are 5081. Nearly 6635 SC households are landless. Their percentage works out to 56.6. In the case of STs, out of estimated 8699 households, 6266 households are cultivators and 3160 are landless. The percentage of ST landless households works out to 36.3 percent. The landless households in STs mainly belong to Koraga community who are the poorest of the poor in Udupi district.

Since 2011 census data on the SC and ST workforce are not yet available, the discussion of the work participation by social group is based on the available 2001 census data. Table 9.11 provides

Table 9.11
Work Participation Rates of the SCs and STs (Percentage)

			2001		
			Male	Female	All
Udupi	S.C.	Rural	57.4	43.9	50.6
		Urban	57.9	35.6	46.7
		Total	57.5	42.5	49.9
	S.T.	Rural	59.1	44.0	51.5
		Urban	57.3	31.3	44
		Total	58.9	42.2	50.4
Karnataka	S.C.	Rural	55.7	44.3	50.1
		Urban	49.2	20.5	35.1
		Total	54.0	38.4	44.7
	S.T.	Rural	57.6	45.3	51.5
		Urban	52.6	21.9	37.6
		Total	56.3	41.7	49.4

Source: Census Data, 1991 and 2001

the WPRs for SC and ST population in the district. The WPR for S.C. has gone up from 46 percent in 1991 to 49.9 percent in 2001. Similar trend was observed in the case of the STs. The WPR for the STs has increased from 46.5 percent to 50.4 percent. The WPRs of both the SCs and the STs in the district are slightly higher than the State average WPRs for these communities. As the labor is the main asset for the livelihood of the SCs and the STs, their WPRs are significantly higher than other communities, which was 43.9 percent. Though the female work participation rates in both rural and urban areas were lower than male workers, they were significantly higher than the WPRs of other communities. The work participation rate for male SC workers worked out to 57.5 percent and for female workforce, 42.5 percent in 2001 For the ST workers, the respective WPRs were 58.9 percent and 42.2 percent. The gender-wise work participation rates of both SCs and STs also were considerably higher compared to the WPRs for all other social groups in the district. The higher WPR for SCs and STs evidently reflects their dependence solely on labor for their livelihood.

With a view to empower the unemployed youth of STs and encourage them to take up self-employment ventures, the Department of Social Welfare, Zilla Panchayat, has undertaken various initiatives for their skill development. One such program is selection of 30 ST girls for three and half year's General Nursing Management course. Under this program, the government is bearing boarding, lodging and other costs. With the decline in demand for baskets and other products, Koraga community members, who are faced with the problem of livelihood occupation, are encouraged to take up dairy, Jasmine cultivation and other agricultural enterprises. The district has already 16331 SC women and 11790 ST women in self-help groups. The Department of Social Welfare provided seed capital of Rs.1 lakh to each self-help group to take income generating self-employment ventures

The SCs and STs are mostly at lower-end formal jobs. In urban areas, they mainly work in sanitary and construction. In government jobs, while Marathi Naikas and the SCs are relatively well represented, in Koraga community, only 69 are in government jobs. The problems that are being faced by the Koraga community include illiteracy, lack of requisite skills, unemployment and underemployment, landlessness and lack of demand for their traditional occupations.

9.6 Housing, Drinking Water Facilities and Sanitation

Access to basic amenities such as housing, drinking water and sanitation is critical for the healthy standard of living for all. In Chapter 6, the present status on housing, drinking water, sanitation and other basic amenities in the district is discussed in detail. Historically, the SC/ST families were deprived of these basic amenities. They were living in isolation without these

As the labor is the main asset for the livelihood of the SCs and the STs, their WPRs are significantly higher than other communities

With the decline in demand for baskets and other products, Koraga community members, who are faced with the problem of livelihood occupation, are encouraged to take up dairy, Jasmine cultivation and other agricultural enterprises.

The SCs and the STs have higher percentages of households using safe drinking water sources such as tap waters, hand pumps and tube well/bore well.

basic facilities. The STs were mostly living in forests. They were following primitive livelihood. With a view to bring them to mainstream and improve their standard of living, the Government implemented several programs to provide these facilities to the SC/ST families on priority basis.

Table 9.12 shows the houses constructed for the SCs and STs under various Government housing programs. Under the state sponsored Ashraya scheme, 5081 houses were allotted to the needy SC families and 1572 to the ST families. Under Ambedkar Housing scheme, 4202 houses are constructed exclusively for SC and ST families. Out of them, 3487 were given to the SCs and 715 to STs. Indira Awas Yojana, which was a centrally sponsored scheme provided 2967 houses to the SCs and 2298 houses to the STs. Under Special Fisheries Scheme, 25 houses were allotted to SC fisheries families and one to the ST fishing family. Under the various Government schemes, the SCs have been allotted 11560 houses and the STs 4586 houses. All houses constructed under the schemes are fully electrified.

The 2011 Census data on housing status for the SC and ST households is not yet available. In Table 9.13 therefore an attempt is made to analyze the housing status of the SC/ST families based on 2001 Census data and the possible changes taking place in the housing status of all families in the district, based on 2011 Census data.

The analysis of the data in the table clearly shows that during 2001 -11 decade, a significant change took place in the housing status of all families in the district. The permanent good houses increased from 53 percent in 2001 to 75 percent. There was a significant reduction in the Semi-permanent and temporary houses. The main beneficiaries of these changes must be the SC and the ST families.

As regards safe drinking water is concerned, as per 2011 Census data, the SCs and the STs have higher

Table 9.12
Houses Constructed for SCs and STs under various programs: (number)

Programs	SC	ST
Ashraya Scheme	5081	1572
Dr. B.R, Ambedkar Scheme	3487	715
Indira Awas Yojana	2967	2298
Special Fisheries Scheme	25	1
Total	11560	4586

Source: Udupi Zilla Panchayat

Table 9.13
Housing Status of SCs and STs in Udupi district
(Percentage to total families)

Basic Facilities	2001			2011
	SCs	STs	All	All
Housing: Permanent/Good	35.71	27.9	53.2	74.99
Semi-Permanent	50.21	58.37	39.92	23.54
Temporary	14.04	13.72	6.88	1.45

Source: 2001 and 2011 Censuses

percentages of households using safe drinking water sources such as tap waters, hand pumps and tube well/bore well. In the case of SC households, 29.6 percent use tap water, 3 percent hand pumps, and 7 percent tube wells. The percentage of households using open wells is 56 percent. Only 4 percent depend on other sources. In the case of STs, 17 percent use tap water, 1 percent hand pumps, 4 percent tube wells/bore wells and 69 percent open wells. Those who use other sources constitute 8 percent of the total ST households. As against this, the district as a whole, only 12 percent use tap water and 74 percent depend on open well for drinking water. Implementation of various schemes by the state government for providing safe drinking water to these communities has made this difference.

With the launching of TSC and Nirmala Grama and Swachata Grama schemes of the State Government, the sanitary condition in the district improved significantly during the last five years. , Under these schemes the SC and ST BPL families were given Rs.3700 as incentive amount for construction of toilets. The ZP has organized awareness campaigns in all taluks. As a result, as per 2011 Census data, 87.2 percent of the households in the district have now latrine facilities within the premises and 12.8 percent depend for latrine on outside their premises. It is also important to note that 75 percent of the households in the district have flush latrine as against the state average of 37 percent. In urban areas, 96 percent of the households have latrine facility within premises and 85 percent have flush latrine facility in their premises. These data clearly shows that most of the SC and ST households have toilet facilities within their premises. However, the practice of open defection still remains among the SCs and the STs. The real challenge is the maximum utilization of these facilities and development of healthy practices and hygienic conditions at the community level in rural areas.

With the launching of TSC and Nirmala Grama and Swachata Grama schemes of the State Government

Most of the SC and ST households have toilet facilities within their premises.

9.7 Radar Analysis of Marginalized Groups

Radar is a graphical tool used to compare disparities in performance indicators against the maximum values/norms. It shows graphically where a taluk or district stands in various performance indicators. In order to view the status of marginalized groups through graphical portrayal and disparities within taluks as well as between taluks, the radar charts have been drawn by using three indicators reflecting marginalization dimension of human development. The indicators used for computing indices are female literacy, percentage of women elected representatives and percentage of elected SC/ST representatives. Table 9.14 depicts the actual values of these indicators and indices computed based on 10-point scale.

It is evident from radar charts that all taluks have female literacy almost nearer the maximum value and inter-taluk disparities are only marginal. As regards political representation of marginal groups especially the SCs and STs, all taluks are at the bottom points. It should be noted that though all taluks have women political representation above quota, it is still below their percentage share in the total population. As regards, SC/ST political representation, the district has one of the lowest percentages of SC/ST population. Their representation in governance in panchayat raj institutions exceeds their share in the total population. This is not however reflected in the radar charts as indices are computed based on 100 percent representation as maximum value.

9.8 Composite Dalit Development Index (CDDI) – A Case Study

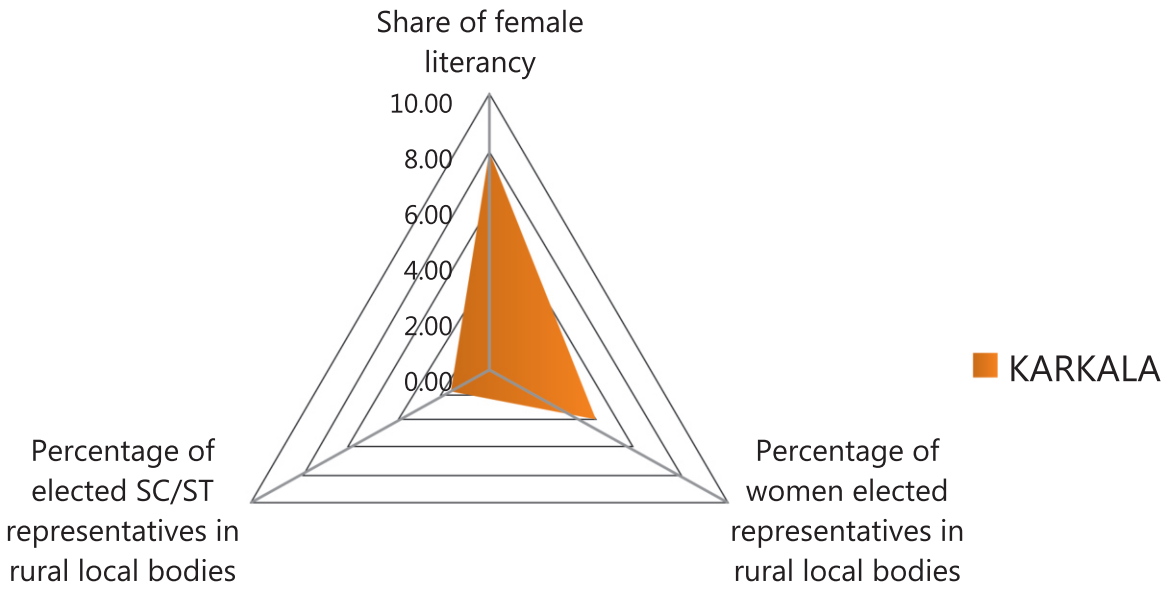
The 'Scheduled Castes', also referred to as 'Dalit", include people belonging to Nalke, Parava, Raneru, Samagara, Mogerva, Godda, Adidravida and Battada sub-castes in Udupi district. As already mentioned in Chapter 8, they are traditionally involved in such

Table 9.14
Marginalized Groups: indicators for Radar

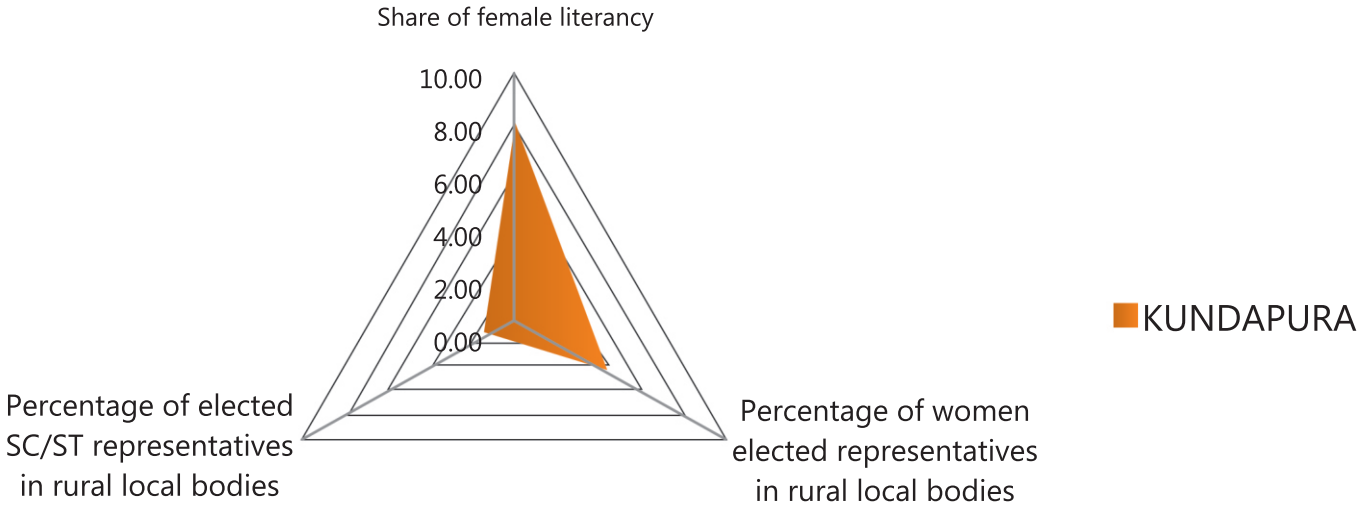
Taluk	Female Literacy (Percent)		Women Elected Representatives (Percent)		Elected SC/ST Representatives (Percent)	
	Actual Value	Index	Actual Value	Index	Actual Value	Index
Karkala	86.7	8.62	44.17	4.417	16.77	1.68
Kundapura	81.83	8.16	45.02	4.502	14.3	1.43
Udupi	89.32	8.93	44.88	4.488	16.87	1.69
District	**86.24**	**8.62**	**44.8**	**4.48**	**14.69**	**1.42**

The radar charts prepared for each taluks and for all taluks together are shown below:

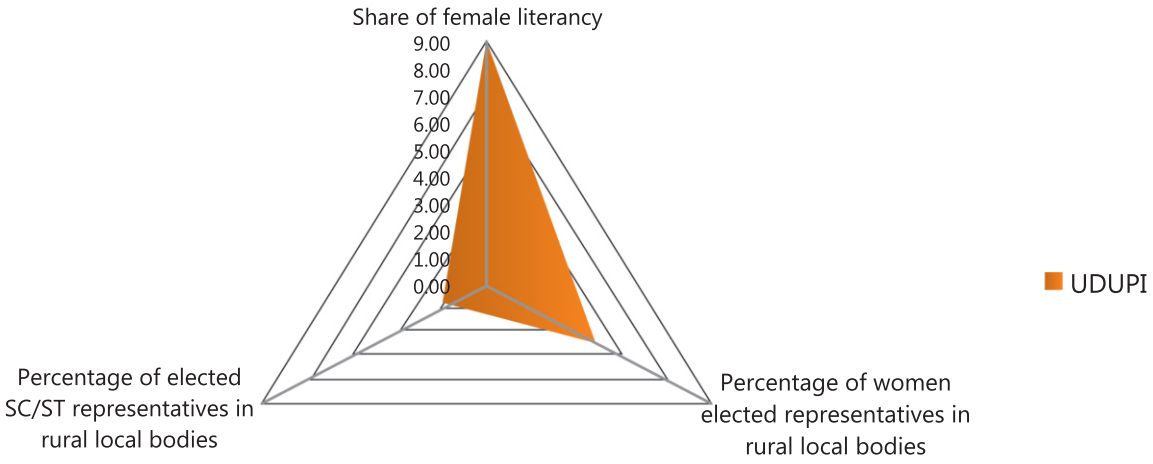
Radar No 9.1: Karkala Taluk – Marginalized Groups



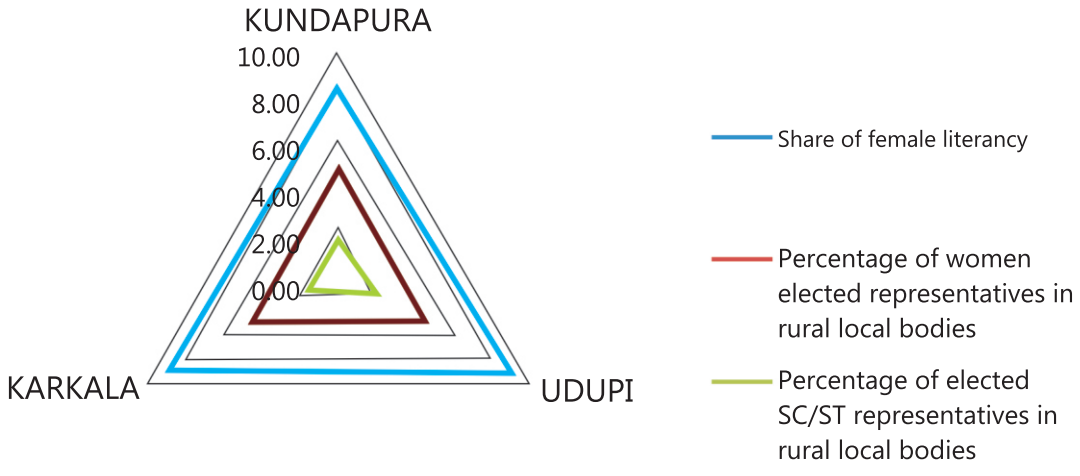
Radar No 9.2: Kundapura Taluk – Marginalized Groups



Radar No 9.3: Udupi Taluk – Marginalized Groups



Radar No 9.4: Udupi District – Marginalized Groups



pursuits like scavenging, leather work, and manual laborers. As per 2011 Census, the total SC population in the district is 75429; out of which 36988 are males and 38441 females. They constitute only 6.4 percent of the total population in the district. Udupi taluk has the highest number of the SC population (32843), followed by Kundapura (22759) and Karkala (19827). Historically, they were the disadvantaged community and suffered through centuries from social exclusion. They still remain at the lowest rung of the socio-economic ladder.

Despite constant, deliberate and conscious efforts to discourage and remove negative discriminatory practices such as exclusion, there is a general perception that the social exclusion and discrimination of Dalit still persist in the society. It is argued that the Human Development Index (HDI) which measures various dimensions of human development does not capture various dimensions of discrimination and exclusion, which are historically specific to Dalits. These Dalit-specific problems produce disabilities among Dalits and the disabilities, in turn, hinder their capabilities to absorb development opportunities. Since the Dalit development problems are quite different from mainstream development problems, they should be treated differently. The problems of Dalits, at the bottom of the social ladder, are: untouchability, social exclusion, social and economic discrimination etc. These specific problems affect Dalits' institutional, social and economic inclusion, freedom, mobility, choices, opportunities and political, cultural and community participation. All this ultimately lead to their capability deprivation, which adversely affect their human development.

Keeping in mind the need for special attention to Dalits' specific problems, an attempt is made in this DHDR to conduct a case study exclusively on Dalits, selecting one GP and using both primary and secondary data to compute a Composite Dalit Development Index (CDDI) by taking into consideration various dimensions of social, economic, cultural and institutional discrimination and exclusion. Broadly the CDDI takes into account the following six dimensions:

I. Inclusion: Institutional and Social Inclusions

II. Discrimination: Perception, Protest and Resolution

III. Freedom: Social, Political, Economic and Cultural

IV. Standard of Living: Land holding, Non-agricultural source of income, Pucca House, Electrification, Two-wheelers

V. Gender Dimension:Pre/post delivery rest, institutional delivery, Reproductive support,

VI. Access to Basic Facilities: Education, Drinking Water, Toilets, and Sanitation.

With a view to measure various dimensions for constructing the CDDI, the following indicators were selected

Dalit development problems are quite different from mainstream development problems, they should be treated differently

1. Institution Inclusion: Representation of SCs in Panchayat, School Development and Management Committees (SDMCs), JFMCs, Water Societies, Finance committees and Village Health and Sanitation Committee.
2. Social Inclusion: Perception of Dalits on open entry into non-Dalits' residences, address the respectfully like non-dalits, inclusion of Dalits in festivals on par with non-Dalits, free entry to village temples and treatment in hotels like non-Dalits.
3. Perception of Discrimination: Perception of Dalits on access to all sources of drinking water like non-Dalits, Treatment of SC children in schools on par with non-Dalit children in matters such as sitting in the class rooms, plates given for mid-day meal, participation in curriculum and extra curriculum activities, sports and cultural activities, discrimination in health matters such as number of visits by health workers, paying attention, delivery of drugs, emergency services, social discrimination in terms of treatment hotels, temples, social and religious functions in matters such as invitation, seating arrangements, plates or glasses used, meals served and disposal of used plates or glasses and Economic discrimination in terms of treatment on par with non-Dalit in matters such as temple works, all works of festivals, mid-day eel cooking, getting customers to Dalit hotels and getting houses on rent.
4 Protest against Discrimination: In the case of discrimination, whether Dalits protested against discrimination in respect of Water, Education, Health, Social and Economic matters.
5. Conflict Resolution: If there is discrimination, response of Dalits on resolution of conflicts in respect of Water, Health, Education, Social and Economic factors satisfactorily or not.
6 Perception of Freedom: Perception of Dalits on freedom to question all injustices meted out, freedom to protest against discrimination, freedom to mobility, freedom to get all kinds of employment opportunities and freedom to participate in all the cultural activities on par with non-Dalits.
7. Gender Dimension of Dalit Development: Rest prior to delivery, Rest after delivery, Rate of Institutional delivery, Health Assistant visit, Reproductive health support on par with Non-Dalits.
8. Standard of living: Proportion of Dalits' holding land compare with general population, Ownership of non-agricultural establishments on par with general population, Proportion of the Dalit households having Pucca houses as compared to general population, Proportion of Dalit-households having electricity as compared to general category of the population, and owning two-wheelers (Bike/Scooter) on par with the general category of the population.

9. Access to Basic Facilities: Safe Drinking Water of 55LPCD, Toilets and drainage created in Dalit areas as compared to general population
10. Access to Basic Facilities – Education: Enrolment rate of Dalits as compared with general population, Attendance rate of Dalits as compared with Non-Dalits and Rate of transition of Dalits as compared with General population.

The scoring method was used for measuring various dimensions of deprivation of Dalits. The scoring was done based on the perceptions of Dalits on various dimensions as compared with non-dalits. If positive responses exceed 70 percent, scoring was given 2, if 50 – 69 percent, scoring was 1 and if less than 49 percent, scoring was zero. The actual value of development attainment was divided by expected maximum value of development attainment to compute the various dimension indices. The expected value of development attainment of indicators was based on development attained by General Population and development benchmarks stipulated by the State and Central Governments. The CDDI is the simple average of all these dimension indices. The difference between one and CDDI is the Dalit Deprivation Index (DDI).

Shankarnarayana Gram Panchayat in Kundapura taluk was selected for the case study. It is in remote area, more than 20 km away from taluk headquarter – Kundapura. Shankarnarayana GP has 60 SC households with total SC population of 359. The total households in the GP are 1435 and total population, 7136. It is a multi-class GP. All 60 SC households were interviewed to collect primary data through structured schedules. While collecting data, though the head of the family was interviewed, all elderly members of the family are gathered as a source of information to the head of the family. The secondary Data were collected from the GP. The secondary data compiled from the GP are given in Annexure Table 13. Table 9.15 contains the computed indices of various dimensions, CUDDI and DDI for the GP selected for the case study. :

The analysis of the various dimension indices shows that as regards social inclusion, perception of discrimination, protest against discrimination, conflict resolution, perception of freedom and access to basic facilities and education, the indices are 0.800 and above. Udupi district can, therefore, be categorized as 'very good"[29] Apparently there could be no social, economic, cultural discrimination of Dalits in the district. However it should be noted that these findings are mainly based on the perceptions of the respondents which are obviously subjective. In reality, the Dalits make every effort to avoid any social discrimination and conflict particularly in cases of entry to non-Dalit houses, participation in festivals and religious functions. By and large, the Dalits are treated on par with other communities in the GP. This has been achieved partly due to the Dalit-friendly Government interventions and regulations. In regard to access to basic

Table 9.15
Udupi District: Composite Dalit Development Index (CDDI)

Dimensions	Maximum Value	Actual Value	Index
Institutional Inclusion	12	7	0.583
Social Inclusion	10	8	0.8
Perception of Discrimination,	10	10	1
Protest against Discrimination	10	9	0.9
Conflict Resolution	10	9	0.9
Standard of Living	10	6	0.6
Perception of Freedom	10	8	0.8
Gender Dimension of Development	10	6	0.6
Access to Basic Facilities: Water/ Sanitation	6	5	0.833
Access to Education	6	5	0.833
Total	**94**	**73**	**7.849**
CDDI (Total/10)			**0.785**
Dalit Deprivation Index (DDI)(1 - CDDI)			**0.215**

amenities, the Dalits are better placed when compared to other communities, thanks to a number of Dalit development programs executed by the Government. In the case of standard of living and the gender dimension of development the Dalits are ranked just 'good' (0.600). As regards standard of living the Dalits are not comparatively better off mainly due lack of involvements in agriculture and non-agricultural enterprises. Similarly, in the case of gender dimension of development since most of them are land less agrictural labourers, they could not afford required pre and post delivery rest and leisure. Regarding Institutional Inclusion, the dimension index works out to 0.583. The high institution exclusion of 0.417 can be attributed to the inadequate representation of Dalits in committees such as SDMCs, JFMCs and Village Health and Sanitation.

The composite Dalit Development Index, as shown in the table, works out to 0.785. It can be considered 'very good'. As a result, the Dalit Deprivation index (DDI) is only 22 percent. With the increasing education among SCs and Dalit friendly government interventions, whatever the disparities between them

[29]If index value 0.8 – 1, Very Good, if 0.6 – 0.79, Good, if 0.0.4 – 0.59 Average and if less than 0.4 Below Average.

and other communities in terms of social and institutional inclusion, which existed in the past is gradually getting reduced.

However it should be noted that the purpose of this study to understand the differences between the perception and reality in a limited manner without generalization. The outcome of the study therefore shall not be applicable for any similar or bigger geographical areas (Village, GP, Taluk, District etc.)

9.9 Marginalized Social Groups: Koragas and Kudbies: Dimension of Social Exclusion: Findings of a Micro-Study

9.9.1: Rationale and Objectives

The Schedule Tribes in Udupi district include Koraga community. They are considered indigenous inhabitants of Udupi and Dakshina Kannada district. They were historically marginalized, deprived and untouchable community leading a nomadic life. In 1986 they were included under the Primitive Tribal Group (PTGs). They live normally outskirts of the villages in isolation. Their main occupation is basket weaving. They were food gatherers. They speak Tulu language, but they have their own dialect. They follow matriarchal family customs. In Towns, they are employed by sanitary department as scavengers. The community as a whole is considered the most marginalized community and the poorest of the poor in Udupi district.

Kudbies are marginalized community in OBCs. They are a tribe found chiefly in Udupi, Dakshina Kannada and Uttara Kannada districts. They mostly live in villages and are involved in agriculture. In fact they are known for kumari (dryland) cultivation. Hunting, trapping and snaring wild birds and animals, collecting forest produce, roots and herbs are the common pastime of these people. They have originally come from Goa about 4-5 centuries ago. They speak Konkani. They were not historically untouchable and disadvantaged. But they are distinctly different from other communities in the district in life style, cultural habits and traditional practices, which are tribal in nature. Their folk dance and kolata are captivating. From 1950 to 1960 they were considered as SC and thereafter they were included under OBC category. Among OBCs, they are considered as the most marginalized community in the district.

The Government, during the last six decades, undertook number of measures to bring the marginalized weaker section to the mainstream of social and economic development. Despite six decades of special focus on development of marginalized communities like Koragas and Kudbies, why they remained still the most socially and economically marginalized communities in the district? Human development has no value and cannot be inclusive unless these marginalized weaker sections of the community are brought into mainstream development and raised to the level of other communities. Since Koragas and

Kudbies are distinctly different from each other, there is a need to find out why they are lagging in development in spite of various facilities available to them and what are the dimensions of social and economic exclusion of these communities from human development perspective. With these objectives in view, the micro study aimed at the following:

1. To assess the impact of various on-going social and economic uplift programs on these communities and why they remained marginalized
2. To assess the present status of life style, cultural practices and standard of living of Koragas and Kudbies.
3. To evaluate the magnitude of deprivation and exclusion in livelihood issues of these communities.
4. Based on findings of the studies, make recommendations to improve their social and economic status in the society.

9.9.2: Methodology

The micro study mainly based on primary data. For collection of primary data from Koraga community, one colony near Halady, Kundapura taluk was selected on random basis out of 363 colonies in the district. For Kudbi community, one habitat near Kokkarne, Udupi taluk, where they predominantly stay was selected for the study. From Koraga colony, a sample of 94 families was randomly selected and interviewed with structured questionnaire. In Kudbi habitat, a sample of 58 families was interviewed with the structured questionnaire. The analytical framework for data analysis was mainly governed by the objectives of the study.

At the outset, it should be noted that since Koragas and Kudbies are distinctly different; one belong to ST and other OBC, no attempt has been made to compare the two. The study aims at understanding the present social and economic status of these communities separately as they are marginalized communities in distinctly in different social strata in the district.

9.9.3: Koraga Community: Findings of the Study

Demographic Profile: Out of 94 sample Koraga families studied, 84 respondents were men and 10, women. Average size of their family was found to be 6.3. This clearly demonstrates that even among Koragas, joint family, which was their traditional custom, is withering away. However, in the interactive discussion, they indicated that they would like all their relations living together in one place. Out of total number of family members, 53.5 percent were men and 46.5 per cent, women. Nearly 70 percent of the respondents who are heads of their families were above 45 years old. As regards their education background, 45 percent were found illiterate and 52 per cent have just primary education. Only 3 out of 94 respondents studied up to secondary education. None were found having education above secondary level. The data on their occupation

shows that 86 percent were non-agricultural laborers. Only 4 were agriculturists and 8 worked as agricultural laborers. Their average family income was in the range between Rs.10000 to 25000 per month.They follow matriarchal family system and women have predominant role in family matters.

Financial Status in terms of Household Assets: Out of 94 Koraga families studied, 20 percent reported owning agricultural land below 2 acres and 4 percent, 2 to 5 acres. These lands were allotted by the Government to enable them to enter into agriculture for their livelihood. Almost all respondents own house sites in the colony set up by the Government. About 76 percent have reported their houses as pucca houses and 24 percent, as Kutcha houses. Surprisingly, only 30 percent have indicated that the Government has subsidized their pucca houses though they are living in Government set-up colony. As regards the basic amenities are concerned, 97 percent have electricity, 83 percent reported safe drinking water and 73 percent, toilets. Only 2 percent have indicated that they have gas stove. About 60 percent of the respondents reported ownership of motor cycle/scooter and 37 percent bicycle. Similarly, 70 percent have reported owning Television. All were found to have cell phone. 43 percent of the families also own dairy animals. Household asset position, thus, shows that the majority of Koragas are now enjoying modern household assets on par with other communities.

Beneficiaries of Government Programs: Surprisingly, the responses of Koraga community on the benefits derived from various government schemes are contradictory and not encouraging. Only in regard to BPL cards, 82 percent have reported that they were the beneficiaries of the BPL scheme. 18 percent have reported that they have no BPL cards, though they are eligible for Anthyodaya BPL cards. When asked why, they have evaded reply. Another scheme which benefited most as per their response was road to colony. In this case, 50 percent reported as beneficiaries. In MGREGA employment scheme, only 7 percent participated because the wage paid there is very low and payment is made only after sometime and not on the same day. Ashraya Housing scheme has, according to them, benefitted only 21 percent. Even in the case of Swatchha toilet scheme, the beneficiaries were only 27 percent. Similar findings were found in the case of safe drinking water (16 percent), electricity (18 percent) and Bhagya-Shree (14 percent). This is surprising as most of these are provided by the Government to them at free of costs. Only 26 percent mentioned allotment of agricultural land. This is apparently true as only 24 percent of the respondents mentioned owning agricultural land. The percentages of beneficiaries in the case of schemes like students' scholarships and hostel facilities for education of students are found negligible; 5 to 6 percent. These findings clearly show that their children are not in the secondary and higher education.



Kudubi Marginalised Communities

Access to Banking Facilities/ Financial Inclusion: Contrary to general belief, the findings of the study show that access to banking facilities among Koraga community is very good. Nearly 96 percent of the respondents indicated their awareness of banking in their area and 90 percent of them have saving accounts in the bank. As regards access to loans, 40 percent borrowed from the bank, 44 percent from cooperative society and 45 percent from others. 79 percent of the respondents have reported that they have life insurance.

SHG Memberships and Benefits: Among Koraga, 72 percent of the respondents have reported that their family members particularly women were members of SHGs and all have benefitted from joining SHGs. 68 percent of those who joined SHGs have saving accounts and regularly save. 32 percent of them also availed loan for purchase of household assets and dairy animals. All have reported that they benefited socially in terms of communication, building self-confidence, social participation on equal basis, free mobility, access to bank loan etc.

Social Exclusion and Discrimination: Since the STs had suffered through centuries from social exclusion and discrimination, an attempt was made in the micro study to elicit their perception on the dimension of social exclusion and discrimination. The analysis of field survey data shows that fundamental change has taken place in the social perception of disadvantaged communities in the district. Among Koraga community, only 8 out of 94 respondents have indicated that they live in isolation in society. The reason given for this was that since they live in colony in isolation, other society identifies them belonging to Koraga colony. As a result, they cannot become integral part of the mainstream community. For this reason only, 35 percent of the respondents have reported social discrimination in day to day life. This also adversely affects their active participation in social ceremonies, local body/Grama Sabah meetings. Otherwise, the majority of the respondents have reported that they are conscious of their rights and socially participate on equal basis with other community. This is also clearly reflected in their active participation in voting. Nearly 98 percent of the respondents have indicated that they participate in voting in all elections.

Condusion and Recommendations

The findings of the micro study are quite revealing. Compared to the historical background, significant change has taken place in the social and economic status of Koraga community. In terms of basic amenities such as electricity, safe drinking water, sanitation, access to education and health care and household assets, the gap between them and other community is narrowing down. Almost all families depend for their livelihood on casual labor. The recent significant increase in the wage rate has benefitted them immensely in improving their standard of living. The study also

evidently demonstrates that they are socially and economically better off than earlier. This is mainly because of various right based Government interventions.

One of the most worrisome finding that emerges from the study is that they are far behind in literacy and education. In spite of free access to education up to higher education, why the literacy rate among Koragas remained at 35 percent and why their students do not go beyond secondary level; these are matters of serious concern. From human development perspective, they are required to be brought into mainstream on par with other communities and enable them to enter into higher professional education. Unless this is done, they will remain disadvantaged unskilled labor class. Another important area of concern is their living in separate colonies in isolation. This adversely affects their participation in mainstream society and becoming integral part of the society.

Based on the findings of the micro study, the following recommendations are made:

- At present there is cute shortage of statistics on livelihood, education and health status, occupation pattern, poverty and other socio-economic indicators of Koraga communities. These data are required for focused demand driven government interventions for the economic and social uplift of this community. This requires a comprehensive diagnostic study of Koraga community.
- Education and capability building to socially and economically empower this community should be now given highest priority in the district development programs. How to motivate and incentivize their students to enter higher and professional education should be looked into in this regard. The vocational training for those who completed secondary education and development of entrepreneurship among their youth to undertake micro enterprises is another area to be looked into. Whatever the social discrimination and deprivation still persists among Koraga community can be easily removed only by improving their education status. This is the only way sustainable human development among them can take place.

9.9.4: Kudbies: Findings of the Study

Demographic Profile: Kudbies like Koragas stay as a community separately in isolation. Only difference is that they stay in the villages and like other community in the village engage in agriculture. All the 58 Kudbi families studied lived as a community separately from other communities in the village. Out of 58 families studied, 26 (45 percent) of the respondents were men and 32 (55 percent) were women. Their average size of the family was found to be 4.9. The gender composition of total members of the families studied shows that 50.2

In spite of free access to education up to higher education, why the literacy rate among Koragas remained at 35 percent and why their students do not go beyond secondary level; these are matters of serious concern.

percent of the members female and 49.8 percent males. Most of the respondents were in the age group of 25 – 45 years. Their education profile data shows that only 3 percent of the Kudbies respondents were illiterate. About 31 percent of the respondents have primary education, 43 percent, secondary education, 17 percent, PUC and 5 percent Diploma/Graduation. Thus 74 percent of the respondents have education only Upton secondary level. As regards occupation, all have reported both agriculture and non-agricultural labor as their main occupations. 11 percent have indicated that they work as artisans. Their monthly average family income was, as per their response, in the range between Rs. 10000 to Rs.25000.

Financial Status in terms of Household Assets: Out of 58 respondents, 56 (97 percent) have reported owning agricultural land. Only two have mentioned rented land. Out of 56 owning and, 50 (89 percent) have less than 0.4ha. Land holding and 4 (6.9 percent) have less than one ha and 2 (3.5 percent) have 1-2 ha. In other words, though most of them studied are agriculturists, they are mostly marginal farmers below one hectare of land. Nearly 98 per cent of the respondents have indicated that they own house site. About 81 percent have mentioned their houses as pucca and 19 percent as kutcha. 73 percent respondents have reported receiving the Government subsidy for their houses. As regards basic amenities, 88 percent reported safe drinking water supply, 81 percent, electricity and 81 percent toilets. However, only 2 percent of Kudbies studied have reported gas stove use. 98 percent still depend on traditional fuel for cooking. 59 percent of respondents have reported owning bicycle for their transport. Only 12 percent own motor cycle/scooter. The proportion of the households owning radios was found to be 45 percent, television, 41 percent, and cell-phone, 98 percent. Surprisingly, only 10 percent have reported that they have dairy animals.

Beneficiaries of Government Programs: Kudbies belong to OBC category. More than 80 percent of the respondents have reported as beneficiaries of safe drinking water, electricity, swatch toilet scheme, road to colony and BPL cards. Even in the case of schemes like Ashraya housing scheme, student-scholarships and medical facilities, more than 50 percent of the respondents have reported as beneficiaries of these schemes. 31 percent of the respondents also indicated that they benefited from free hostel facilities for students. The MGREGA benefitted only 24 percent. The schemes like Bhagya-Shree and allotment of agricultural land benefited only 6 percent of the respondents.

Access to Banking Facilities/ Financial Inclusion: Nearly 95 percent of the Kudbi respondents have mentioned their awareness of banking facility in their area. 74 percent mentioned having saving accounts in the bank. However, the proportions of Kudbi respondents who borrowed from

the bank were only 19 percent. 26 percent have indicated borrowing from cooperative society, and 26 percent from others. Even in the case of life insurance, only 22 percent reported insurance takers.

SHG Memberships and Benefits: Surprisingly, Kudbies appear to have shied away from SHG movement. Only 38 percent have opted for membership of SHGs. out of 22 respondents whose family members joined SHGs, only 19 have mentioned having saving accounts and 15 have availed loan facility. Only 2 (5 percent) out of 38 mentioned that they have benefited from SHGs socially and economically.

Social Exclusion and Discrimination: Though 98 percent of the respondents have mentioned that they live separately, they do not suffer from any social discrimination. Their perception is that they can participate in any social, religious functions on par with other community. Whatever gap exists in other community participation in their social, cultural and religious functions is mainly due to the distinct nature of their life style, culture and traditions which they want to preserve for posterity. They are proud to maintain their own identity. They do not consider this as social exclusion. As regards their political and social participation, more than 90 percent indicated that they have no problem and they are on par with other communities. Nearly 98 percent have reported that they participate in voting freely.

Conclusion and Recommendations

Kudbies, as community, is socially on par with other communities. Economically, however, they are marginal farmers and non-agricultural laborers. Though, they have high literacy rate like other community, because of their cultural and traditional beliefs and practices, they have very few in higher and professional educations. As a result, most of them remained in their traditional occupations of small scale agriculture and agricultural and non-agricultural labor. The findings of the study evidently showed that they were the beneficiaries of various Government programs and improved their basic amenities like electricity, housing, safe drinking water and sanitation. In spite of these improvements, they still remain poor working class. The mainstream development has not reached them from the human development perspective. Compared to other OBC communities, they are still lagging in terms of core dimensions of human development viz. education, health and income.

Kudbies are well organized and now fighting for notifying their community as ST as they historically belong to tribal community. Being one of the most marginalized and backward community in the district, the development of Kudbies require special attention. One of the area they require special treatment is education and vocational training. Most of their community members are secondary drop-outs and work as artisans or

skilled non-agricultural laborers, the vocational training for their students who completed or drop-out secondary education and development of entrepreneurship among them will go long way to build their capability to seize the economic opportunities to improve their standard of living. There is also need to have focused program to motivate and incentivize their students to enter higher and professional education.

The micro studies of Kudbies and Koraga communities have shown that one-size-fits-all solution for development of all communities cannot work. In unequal societies, the treatment has to be community specific. The Government intervention should take into consideration specific problems faced by each community and their development needs and aspirations while formulating development programs. Kudbies and Koraga communities were historically marginalized communities and are still remained neglect section of the society in the district from the human development perspective. Hence they require special, focused and priority attention in future Government development interventions.

9.10 Concluding Remarks

The SCs and STs are historically, socially and economically deprived communities. Hence, the social and economic development of these communities requires immediate attention and special treatment. The well-being of these communities is not possible only through economic development. It requires social welfare focus - education, health, shelter, basic amenities such as electricity and sanitation. Both the Central and the State Governments have implemented several multi-faceted and multi-pronged programs to provide social infrastructure and incentives for the welfare of the SCs and the STs and thereby bring them to the mainstream development. Apart from Government, there are also NGOs, which are working for the welfare of these communities. The NGOs such as Samagra Grameena Ashrama at Kaup, Udupi taluk and Spoorthi at Kedur, Kundapura taluk are doing great service apart from other agencies.

To sum up, most of the programs implemented have been successful in providing basic services to the SCs and the STs. They are not lagging behind other communities as regards housing, drinking water supply, electricity and sanitation. The historically existing wide gaps between them and the rest of the population in regard to housing and basic amenities no more exist. However, they still lag behind the rest of the population in regard to their involvement in higher and professional education, access to healthcare facilities, organized job market, access to productive assets and credit, entrepreneurship and business world and standard of living. Though there are many programs to improve the education and economic status of these communities, the effect is only marginal as regards social and economic empowerment. The district

has still relatively a larger percentage of the SCs and the STs below poverty level. They have higher dropouts in secondary education. Their representation in higher-end employment is only marginal. There also exist wide gaps among the sub-castes of the SCs and the STs. For example, among the STs, Marathi Naikas are more advanced and Koragas are far behind economically and socially. They should be considered as the most vulnerable tribal group. The challenge is to recognize such downtrodden, prepare a holistic action plan to bring them to the level of the rest of the community.

Box No.9.4: Akshara Koragara Abhivridhi mathu Tharabethi Samsthe, Kundapura

Illiteracy is the highest among Koraga community in Udupi district. With a view to improve literacy and achieve integrated development and empowerment of the community, Akshara Koragara Abhivridhi mathu Tharabethi Samsthe was promoted by a Koraga social worker, Shri V. Ganesh with the help of 11 other members of the society in 2008 in Kundapura. The organization registered under Kranataka Societies Act has the following objectives:

- Empowering the Koraga community through creating awareness and providing education and training
- Organizing Koraga women to achieve better social, economical and political status and creating awareess to fight for equalilty
- To provide health services and medical facilities to Koraga community
- To create awareness on legal rights and provisions of SC/ST prevention of atrocity Act and "Ajalu Paddathi Nishdha Act", consumer rights, environmental protection and national integration
- To protect and promote traditional arts, folk music and dances and cultural activities among Koraga communities
- To encourage social forestry particularly promoting herbals and collection of forestry products

The NGO is now actively involved in education, health and social and economic empowerment of the Koraga community. Recently, in coordination with ITDP, it started an innovative programme called 'Makkala Mane' in Kumbashi for school drop-outs as drop-outs among Koraga children are persistently very high. Most of the families in the Kumbashi Koraga colony were illiterates. The drop-outs usually become alcoholic like their parents. Sixteen children who were very poor in school attendance were identfied under the programme. These children came from very poor families and were unhygienic and malnourished. After joining the Makkala Mane programme, there is a complete transformation. Now they regularly attend schools, shown keen interest in learning and compete with other students. There is also change in their lifestyle; they use toilets, take bath daily, dress properly and participate in school activities like other students. Since there are no restrictions in Makkala Mane; they sing the flute, beat the drum and dance developing pride in their culture. Out of sixteen, four students have now entered the high schools, which is the record for the Kumbashi Koraga Colony. This development has fall-out impact for other students to follow.

Source: ITDP., ZP. Udupi



Koraga Drum Beating