

Levels of Education and Dropouts among Safaikarmacharis and Security Guards: A Case Study of Delhi

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ABSTRACT

Education act as a tool in enhancing skill and capability of a person. People's standard of living, well-being can only be improved with the help of education. Education becomes very essential for the social upliftment of historically marginalised section of the society. Dropout is an alarming feature of education. Dropout refers to a situation wherein student face difficulty in continuing their education due to various socio-economic condition. This paper examines the level of education and dropout among Safaikarmacharis and Security Guards of Delhi. Primary field survey has been conducted in different parts of Delhi to interview Safaikarmacharis and Security Guards. Finding of the study suggests that there is a low level of education among Safaikarmacharis compared to Security Guards. 99 % of the safaikarmacharis belongs to scheduled caste, however social composition of security guards are comparatively diverse.

Key Words : Education, Dropout, Conservancy Work, Safaikarmachari, Security Guard, Caste

INTRODUCTION

Education is an important indicator of human development. Education has been considered an universal basic service along with health (United Nation Development Programme, Human Development Report, 2021-22). Education act as a tool in enhancing skill and capability of a person. People's standard of living, well-being can only be improved with the help of education. The nature of labour has been rapidly changing as most of the labour is being contractulaised and the number workers in informal economy is on rise. Workers involved in informal economy or whose working status is contractualised, have been considered highly insecure. These section of workers mostly belongs to weaker and marginalised social groups. Their level of education is low. They are largely represented by women, economically weaker section, minorities, tribes and scheduled castes. Paucity of jobs compels individual who have achieved high level of education to choose low paying jobs which

later develops a feeling of shame and discomfort and may result in poor mental well-being. Work like cleaning and security guarding is not considered as reputed job in our society. As we know cleaning and related activities have been done by certain castes mostly belongs to schedule caste. These kinds of work are not considered as dignified job.

No community and individual flourish without education. Education is seen as empowerment, it enhances people's capability and productivity. A human can only become a resource when he/she is educated. Education becomes very essential for the social upliftment of historically marginalised section of the society. They are the one who lags behind. Education could become a tool of transformation and liberation. It has been widely argued that marginalized section of the society had been denied education in past. Level of education is an important determinant of nature of job and occupation one individual look for. Level of education follows a hierarchy of occupation and job. Low levels of

education will only open window for limited jobs which are generally paid low and it will minimize one's opportunity to try for job which are paid high and requires high level of education. Lack of education among these downtrodden social groups is a responsible factor of their backwardness. Hence, exploring the current status of education among Safaikarcharis and Security Guards becomes very important in achieving common goal of social justice and equality.

Dropout can be defined as leaving education without completing the course, programme or degree in which student is enrolled. Student leaves class, college or school in middle due to various individual and socio-economic reasons (De Witte *et al.*, 2013). Dropout is an alarming feature of education. Dropout refers to a situation wherein student face difficulty in continuing their education due to various socio-economic condition. They fail to cope in educational environment, face difficulty to survive as student and eventually they are compelled to leave the education without its completion. It is evident that dropout rate is higher among women and marginalized sections. Government have been concerned about minimizing the dropout rate among students. Large number of literatures suggest that Dropout has a positive relationship with unemployment, poverty, poor health, juvenile crime, political and social apathy etc. (Business Council of Australia, 2002b; Christenson, Sinclair, Lehr, & Hurley, 2000; Kaufman, Alt, & Chapman, 2004; Rumberger & Lamb, 2003; Vizcain, 2005 Cited in Kristof De Witte *et al.*, 2013). It hinders the progress of human development. Structural inequality, poverty and poor health these all can become cause of dropout of the students.

Total 61.2% of global employment is depended on informal economy which is equal to 2 billion worldwide. This employment is characterized as having poor working condition, low wage, insecurity of job and no possibility of upward mobility (Federation of Indian Chambers of Commerce and Industry (FICCI) 2015; Upadhyay, 2011 Cited in Noronha, *et al.*, 2020). Work in informal sector is unpredictable and risky, you never know when you will be fired out and this type of employment have become new normal of economy (Kalleberg, 2009 Cited in Noronha, *et al.*, 2020).

This paper examines the levels of education and causes of dropout among Safaikarmacharis and Security Guards of Delhi. Field survey was done based on structured questionnaire. Questionnaire includes both closed ended as well as open ended questions. The open

ended questions were helpful for the in-depth interview. Total 100 Safaikarmacharis and 50 Guards were interviewed working in the same locality in different MCD zones of Delhi. The samples for the field survey have been collected on the basis of purposive sampling method. This sampling method is also known as *judgmental sampling*, because researcher purposefully chooses samples which are thought to be relevant to the research topic and are easily available to him. The most important limitation of the purposive sampling method is that the judgement of researcher plays decisive role in collecting samples. Biasness in research has been minimized by taking samples from different sub-zone of the MCD. Field survey was carried out between the months of December 2015 to March 2016.

Safaikarmacharis in Conservancy Works:

Conservancy works encompass street sweeping, dusting (dry, wet), garbage collection, drain cleaning, toilet cleaning, sewer cleaning, scavenging, dumping of garbage and related works. The conservancy work is very important for the healthy environment of cities and villages. The ever increasing population of cities demands intensive conservancy works and large number of workers. In India, cleaning, scavenging and related works have been done by the certain castes belonging to scheduled caste. Singh (1993) gives the name of such castes which have been engaged in sweeping in Northern India are- *Bhangi, Valmiki/Balmiki, Mehtar, Hari, Lalbegi, Chuhar* etc., which are considered most deprived and vulnerable castes among Scheduled Castes. Bhangis were traditionally associated with scavenging, sweeping, basket making etc. In the colonial period they were brought into the urban areas to perform conservancy work and became the part of urban community. In south India, the castes, which are engaged in cleaning/scavenging are Aunthathiyars, Relis, Madigas, Mehtars, Pakis, etc. (Ravichandran, 2011). Sanitation system in colonial India was basically driven by the manual power. Barbara Harris White says that much public-sector waste-work has been 'contractualised', a process that enables employers radically to degrade the terms, conditions, work-rights and pay of waste workers. Tulika Tripathi (2015) gives detail about Safaikarmachari scheme of Uttar Pradesh. Out of total vacancy for Safaikarmacharis, only 50 % of the total were recruited by SCs, 45% seat went to OBC and rest 5% seats were claimed by General population. She argues that people

from non Bhangi castes, including upper castes applied for the job of safaikarmis for economic benefits, to enhance social status, job security and other benefits associated with it, one is the work being a government job. She concludes that the work of sanitation and sewage is still being done by the same caste group in most of the cases. The scheme of Safaikarmis at the village level has not altered the caste barrier, rather this scheme has led to further exploitation of the lower castes by dominant castes. The notion of pollution and purity is still intact. Vishav Raksha (2012) says that the scavengers and sweepers still carry out basic sanitary services in cities and town. The scavengers have limited job opportunities in other form of work. They live in acute poverty in segregated communities. They have very low level of literacy and job mobility. Ravichandran (2011) also sees sweeping and scavenging work as caste profession. He says that not all people of this community do sweeping and related works but whatever work they may do, they have to bear the stigma of the profession with the caste and consequent backwardness and the social disability of this castes need large scale social reform. Rajiv and Ziyauddin (2009) conclude in their study the caste based exclusion reflects the individuals and groups like that of scavengers to interact freely and productively with others to take part in full economic, social, and political life of the community. Shyam Lal (1981) found the evidences of occupational mobility among urban Bhangis in Rajasthan that most persons who had been able to attain high school or above have gone to non-traditional occupations. The Balmiki living in Delhi are also referred as Chohra, Chuhra, Bhangi, Mehtar and Jamadar. Bhangi, Mehtars, Lalbegi and other castes who were associated with scavenging in past, now these castes have been united as one community and claimed that they are the descent of legendary saint Balmiki (Singh, 1993). The Balmikis in Delhi are divided into endogamous religious groups i.e. The Hindu Balmikis, The Muslim Mussali and the Sikh Majahabi (Singh, 1993). As per 2001 census the population of people from Balmiki caste was found to be 5,00,221 (Office of Registrar General, India, 2001).

The Security Guards:

The security guards are responsible for keeping watchful eye on things that are assigned to be protected. Generally, they are employed as gatekeepers, at offices, institutions and housing societies etc. They are supposed to protect properties from theft and screen individual,

vehicles etc. at entry level and raise the alarm if any suspicious event happens. He/she is also required to prevent all kinds of threat to protect the people and property. According to Central Association of Private Security Industry, in year 2009, the number of security companies were 15000 in India which employed 5.5 million security guards and it had economy equal to 2 billion US dollar (Mahesh K Nalla *et al.*, 2013). According to another study (Hazarika, 1988), there were 5000 guards in Delhi alone in the year 1988 (Mahesh K Nalla *et al.*, 2013). Study also reports that there were total of 700 security companies in India and 80 in Delhi in the year 1988.

METHODOLOGY

Study Area :

Delhi, being the capital of India and important center of trade and commerce, assumes a special type of administration set up to match its needs and problems. At present Delhi sprawls over an area of 1483 sq. Kilometers between 28°24'17" north to 28°53'24" north and 76°50'24" east to 77°20'37" east latitude. The city is surrounded by districts of Ghaziabad (Uttar Pradesh) in East, Rohtak (Haryana) in the west, Sonapat (Haryana) and Gurgaon (Haryana) in the south. The National Capital Region (NCR) notified as a schedule to NCR Planning Board Act, 1985, covers an area of 30,242 sq. Kilometres consisting of National Capital territory of Delhi (1483 sq. Kilometres), portions of Haryana (13,413 sq. kilometres), Uttar Pradesh (10,853 sq. kilometers) and Rajasthan (4493 sq. kilometres).

The Yamuna River and terminal part of Aravalli hill ranges are two main geographical part of the city (Sharma, 2006). The Aravalli hill ranges are covered with forest and are called the ridges; they are the city lungs and help maintain its environment. The municipal corporation of Delhi was established under the act of Parliament, known as "The Delhi municipal Act 1957". The distribution of area under the above bodies has been given below (Table 1). As table 1 shows about 94% of the entire area of the union territory of Delhi is directly under the control of the Delhi Municipal Corporation. In terms of areas and size, the Delhi Municipal Corporation is the biggest municipal corporation in the world (Sharma, 2006). Fig. 1 and 2 shows the location of the study area where field survey has been conducted.

There are two directors for MCD, one for trans-Yamuna Area and other for rest of MCD area. They are

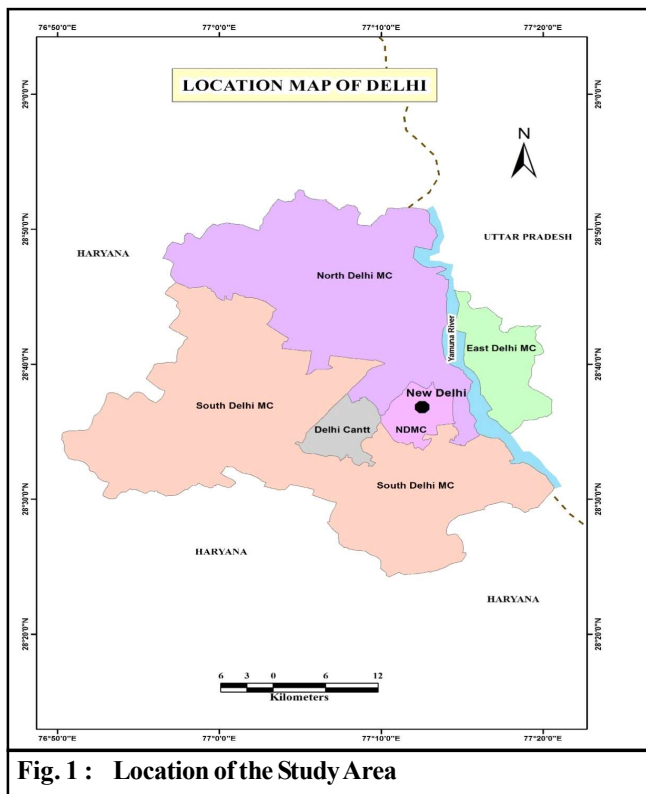


Fig. 1 : Location of the Study Area

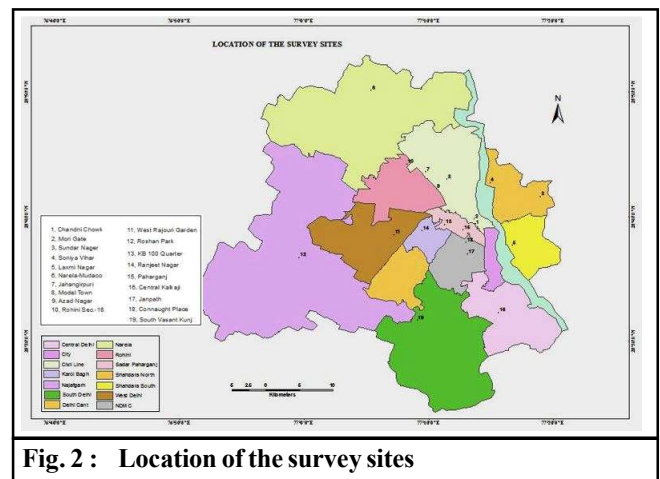


Fig. 2 : Location of the survey sites

At the top of the conservancy works is the Director of Conservancy and Sanitary Engineering. In every zone there is one Joint Director. Complaints regarding the collection work are received by Zonal Assistant Commissioners/ Additional Deputy Commissioners and forwarded to the sanitary Superintendent. In every ward there is one Sanitary Inspector, who is responsible for carrying out every conservancy and sanitary activities. The complaints related to sanitation in the ward comes to him/her, He then orders Supervisor/ Sanitary Guide of the concerned locality of the ward. The Sanitary Inspector is assisted by Assistant Sanitary Inspector. Below the assistant sanitary inspectors there are Sanitary Guides (Supervisors), the Sanitary Guides investigate the works of Safaikarmacharis and instruct them during work. At the bottom of the hierarchy of the conservancy works are Safaikarmacharis who are directly involved in the work cleaning filth and waste of the particular locality. There are also drivers and helpers, who engaged in the collection, transportation, and disposal of garbage.

As per NSS 68, round total persons engaged in garbage collection and related work, were 17,62,722, among which people of scheduled caste were almost 60%, STs were about 5%, OBC were around 22% and

Table 1 : Area under local bodies in Delhi

Local Bodies	Area (Sq/km)	Per cent
MCD	1397	94
NDMC	43	3
Cantonment	43	3
Total	1483	100

Source: Statistical abstract of Delhi, 2011

assisted by three joint directors who are assigned to different zones, and supporting staff. In every zone (12 zones at present), a Sanitary Superintendent (SS), assisted by subordinate staff, carries out work of collection and transportation of solid waste and reports to the joint director. The sanitary Superintendents work under the zonal assistant Commissioners/ Additional Deputy Commissioners.

Table 2 : Garbage collectors and related labourers by social group in India

Social group	Rural		Urban		Total	
	Number	%	Number	%	Number	%
ST	53339	9.77	30955	2.54	84294	4.78
SC	277795	50.91	778598	63.98	1056393	59.93
OBC	158922	29.12	234629	19.28	393551	22.33
Others	55648	10.20	172836	14.20	228484	12.96
Total	545704	100.00	1217018	100.00	1762722	100.00

Source: Compiled from NSS, 68th round, 2011-12

Others/Generals were about 13% (Table 2). In garbage collection SCs are engaged many times higher than their population decipher (As per 2011 census population of SCs was 16.2% of the total population of the country). As per NSS 68th round, 2011-12, Guards/watchmen are represented under head of 'Messengers Porters, Door Keepers and Related workers' (NCO Code-915). NSS provides no separate data for guards/watchmen. In this group (915) percentage of male and female was 97.8% and 2.2% in India and 98.5% and 1.5% in Delhi. NSS provides three digit data of occupation under classification of NCO.

RESULTS AND DISCUSSION

Demographic Profiles of Safaikarmacharis and Guards:

Gender Composition:

As Table 3 shows out of 100 safaikarmacharis, the number of male respondent was 65 and that of female was 35. The conservancy works at the level of Safaikarmacharis constitute both male and female. As far as the Guards are concerned the all respondents were male, it was due to the fact that female guards were not there at working place in the particular locality. Traditionally, males are engaged as the guards, however at some places in the city like malls, educational institutions, etc. female guards are also employed.

Mean Age:

Table 3 : Gender composition of population		
Gender	Safaikarmachari	Guard
Male	65	50
Female	35	Nil
Total	100	50

Source: Field Survey, December 2015- March 2016

As Table 4 shows the mean age of the safaikarmacharis (SKs) was 41 years. The female SKs's mean age was 41.54 Years and that of male counterparts

Table 4 : Mean age of population

Population	Gender	Mean	N
Safaikarmacharis	Male	40.68	65
	Female	41.54	35
	Total	40.98	100
Guards	Male	35.72	50
	Female		
	Total	35.72	50

Source: Field Survey, December 2015- March 2016

was 40.68 years. As far as guards are concerned, their mean age was 35.72 years (Table 4). Generally, people from younger age are preferred for Security Guard jobs, hence the mean age the guards was found to be less than that of Safaikarmacharis.

Age Distribution:

Among the safaikarmacharis the largest number of workers (43%) were found to be in age group between 40 to 49 years. 31% of the workforce was found to be in age group of 30 to 39 (Table 4). The age group of 50-59 accounts for 15% of the workers. In age group of 20-29 there were eight workers. Among the male safaikarmacharis the maximum were in the age group of 40-49 years. 30.77% of the male were in age group of 30-39. The age group of 50-59 years constitute 15.38% of the males. The lowest number of the male workers were found in age group of 20-29 years, which was less than 11%. The largest number of women safaikarmacharis were between years of 40-49 (51.49%) In age group of 30-39 there were 31% of total women safaikarmachari (Table 4).

As Table 5 shows 15% of the female safaikarmacharis were in age group of 50-59 years. There was only one woman found in age group of 20-29 years, whose age was 28 years. Whereas in case of guards age group 30-39 accounts highest share which was 36%. In age group of 20-29 and 40-49, both had 28% of share. The share of age group of 50-59 was lowest, which was

Table 5 : Age Distribution of Safaikarmachais and Guards						
Population	Gender	Age group in Years				Total
		20-29	30-39	40-49	50-59	
Safaikarmacharis	Male	10.77	30.77	43.08	15.38	100
	Female	2.86	31.43	51.43	14.29	100
	Total	8	31	46	15	100
Guards	Male	28	36	28	8	100
	Female					
	Total	28	36	28	8	100

Source: Field Survey, December 2015- March 2016

8% of total number of guards.

Social Groups:

As Table 6 shows the occupation of safikarmacharis comprises 99% of the Scheduled caste and only one was from Other Backward Caste (muslim). As far as General and ST are concerned they were not found, however a supervisor from OBC category was found who was earlier engaged as safikarmachari. A Safaikarmachri belonging to Brahmin caste from Nepal was also found but he did not participate in interview. Sanitary work at bottom level is basically done by the scheduled castes.

As far as guards are concerned they were found to

Table 6 : Social group wise population composition			
Population	Social group	Number	Per cent
Safaikarmacharis	General	0	0
	OBC	1	1
	SC	99	99
	ST	0	0
	Total	100	100
Guards	General	13	26
	OBC	22	44
	SC	12	24
	ST	3	6
	Total	50	100

Source- Field Survey December 2015-March 2016

belong from all social groups. The guards from OBC had the highest share among total guards. There were 22 (44%) guards from OBC out of 50 guards, who were interviewed. There were 13 (26%) guards from general category. Guards from Scheduled caste were 12 (24%), and there were 3 (6%) guards from STs group (Table 6).

Educational level of Safaikarmacharis :

Table 7 : Educational Level of Safaikarmacharis						
Educational Level	Gender				Total	
	Male		Female		Count	%
	Count	%	Count	%		
Illiterate	12	18.46	16	45.71	28	28
Under primary	5	7.69	1	2.86	6	6
Primary	22	33.85	12	34.29	34	34
Middle	17	26.15	6	17.14	23	23
Secondary	8	12.31	0	0.00	8	8
Higher secondary	1	1.54	0	0.00	1	1
Total	65	100.00	35	100.00	100	100

Source: Field Survey, December 2015- March 2016.

Education is essential for the development in the human resource. Education has an direct impact on the occupation and income of the people. Historically Safaikarmacharis which comprised mostly Scheduled Castes, namely Bhangi, Balmikis/ Valmiki's and Mehtar have been devoid of basic education due to socio-economic conditions. Urban spaces are not devoid of caste based occupation. Urban spaces are supposed to provide equal opportunity to all in terms of education and health services, however the socio-economic condition of Safaikarmacharis remain poor. It was found that 28% safaikarmacharis were illiterate. The percentage of Illiterate population in female safaikarmacharis is higher (45.71%) than that of male counterpart (18.46%) (Table 7). About 6% of the safaikarmacharis were found to have education level of under primary. 34% of SKs are having their education level up to primary level. 23% of the SKs have achieved the education up to middle level, and only eight percent of the SKs have achieved the education level of secondary and only one person was found to have education level of higher secondary. No SKs were found to have an education level more than higher secondary. No woman SKs were found to have education level more than middle. 34.29% of women SKs have got education up to primary level and only almost 17% of the women SKs have achieved education up to middle level. The level of education among women SKs were found to be very poor.

Reasons of Dropout :

As Table 8 reveals the major reason of dropout for SKs were financial problems (45%), many SKs said since their family size were big and their parents had no enough money to provide them education. 60% of the male and 17% of female SKs responded that they had to leave

Table 8 : Reason of dropout of Safaikarmacharis

Reason of dropout	Frequency	Per cent
Failed	4	4.0
Financial	45	45.0
Not interested	6	6.0
Household work/Child care	8	8.0
Work for pay	8	8.0
Marriage	7	7.0
Parents/husband didn't allow studying further	10	10.0
Parents died	7	7.0
Others	5	5.0
Total	100	100.0

Source: Field Survey, December 2015- March 2016

education due to the financial problems (Table 9). The percent of financial problem with male SKs is higher because being male member of the family they had the responsibility to support family financially. 12% (8) of the male had to leave their schooling, because they had to look after their family and support it financially. 10% of the SKs said that their parents did not allow them to take further education. As table 9 shows about 23% of the women SKs had to leave school because their parents did not allow them to study further, which was very higher than men (3%). Marriage was also a major factor which compelled women to leave their study, around 20% of the women had to discontinue their schooling due to their marriage. 7% of the Safaikarmacharis were forced to leave their study because either of their parents were died due to illness. The percentage of SKs who left their school due the lack of interest were 6%. 4% of the SKs left schooling because they failed in examination. The places where SKs live are poor in condition, even their

houses lack basic amenities. SKs lack favourable environment for study which also stand responsible for poor level of education. Financial problem has been the major problem which almost around half of the respondent faced.

Education level of Guard:

As Table 10 suggests out of 50 guards only one of the guard was found to be illiterate. The highest level of education achieved by any guard was graduation and in this category there were two guards. There were 2 (4%) guards who were educated up to primary level. There were 4 guards who had achieved primary level of education. Around 32% of guards who had completed education up to middle level. The guards who completed the level of secondary and higher secondary, their share were found to be 28% (14) and 22% (11) respectively. As we see guard are comparatively more educated than Safaikarmacharis. Some primary level of literacy is required to do this work. They need to maintain the records of all visitor at entry level. It can be also observed with the table 10 that there were 11 guards who have degree of higher secondary and 2 were graduates. As table 11 shows financial problem was the major problem for these group of workers, as 42% (21) left education. 26% of the respondent left education since they had to work to earn money in order to support their family. There were 10 respondent, around 20% of their total number, who left education, because they were not interested in school. These respondents were from rural areas where people's perception regarding education was not very inspiring. To get fail in the examination was also a reason which forced 6% of the Population to leave their education. 4% of the population left their education due

Table 9 : Gender wise reason of dropout of Safaikarmacharis

Reason of Dropout	Gender				Total	
	Male		Female		Number	Per cent
	Number	Per cent	Number	Per cent		
Failed	4	6.2	0	0.0	4	4
Financial	39	60.0	6	17.1	45	45
Not interested	6	9.2	0	0.0	6	6
Household work/Child care	1	1.5	7	20.0	8	8
Work for pay	8	12.3	0	0.0	8	8
Marriage	0	0.0	7	20.0	7	7
Parents/husband didn't allow studying further	2	3.1	8	22.9	10	10
Parents died	2	3.1	5	14.3	7	7
Others	3	4.6	2	5.7	5	5
Total	65	100.0	35	100.0	100	100

Source: Field Survey, December 2015- March 2016

to ill health. One person responded that his father was died, so he had to left school in order to look after the household.

Reason of Dronout among Security Guards:

Table 10 : Education Levels of guard

Education level	Number	Per cent
Illiterate	1	2
Under primary	2	4
Primary	4	8
Middle	16	32
Secondary	14	28
Higher secondary	11	22
Graduate	2	4
Total	50	100

Source: Field Survey, December 2015- March 2016

Familial Background:

Table 11 : Reason of dropout of Guards

Reason of dropout	Number	Per cent
Failed	3	6
financial problems	21	42
Health problems	2	4
Not interested in school	10	20
Work for pay	13	26
Parents died	1	2
Total	50	100

Source: Field Survey, December 2015-March 2016

The familial background of an individual helps to better understand the socio-economic condition of the household. The socioeconomic condition of a family largely decides the overall condition of health, education, nutrition etc. The gender wise distribution is almost same for both group. As Table 12 shows 53% of the total family member of SKs were male and 47 % were female. In case of Security Guards, 52.5 % of their family member were male and 47.5 % were female.

Age group:

As far as age distribution of family member of safaikarmachari is concerned, around 72% of the population was found to be between the age group of 15-59 years, 25% were in age group of 0-14 and almost 3% of the population were in age 60 Years and above (Table 13). In case of family members of guards, the percentage of population in age group 15-59 was 69%. 28% of the population were in age group of 0-14 years and 3% of the population were found to be in age of above 60 years. Thus, it can be concluded that both group follows similar pattern of age distribution

As Table 14 shows the share of illiterates was higher among family members of SKs (18.2%) compared to that of Security Guards 12.6%). 26.8 %of the family members of SKs achieved education up to primary level whereas in case of security guards only 18.3% of their

Table 12 : Gender wise distribution of Family Members of Safaikarmacharis and Guards

Population	Gender				Total	
	Male		Female		Count	Per cent
	Count	Per cent	Count	Per cent		
Safaikarmacharis Family	305	53.0	271	47.0	576	100
Guards family	117	52.5	106	47.5	223	100
Total	422	52.8	377	47.2	799	100

Source: Field survey December 2015-March 2016

Table 13 : Gender wise age distribution for families of Safaikarmacharis and Guards

Population	Gender	Age group			Total
		0-14 years	15-59 years	60	
Safaikarmacharis Family	Male	24.92	71.84	3.24	100.00
	Female	25.47	72.28	2.25	100.00
	Total	25.17	72.05	2.78	100.00
Guards Family	Male	33.33	64.10	2.56	100.00
	Female	38.68	59.43	1.89	100.00
	Total	35.87	61.88	2.24	100.00
Total	Male	27.23	69.72	3.05	100.00
	Female	29.22	68.63	2.14	100.00
	Total	28.16	69.21	2.63	100.00

Source: Field survey December 2015-March 2016

Table 14 : Level of Education among members of Safaikarmacharis and Guards of age group >7 Years (in %)

Level Of Education	SK	Guard	Total
Illiterate	18.2	12.6	16.7
Under primary	9.9	8.9	9.6
Primary	26.4	18.3	24.2
Middle	24.8	25.1	24.9
Secondary	13.6	18.8	15.0
Higher secondary	6.2	12.6	7.9
Graduate	1.0	3.1	1.6
Technical degree/diploma<3yrs	0.0	0.5	0.1
Total	100.0	100.0	100.0

Source: Field Survey December 2015-March 2016

family members have achieved education up to primary level. However, at the higher stage of education the share of family member of SKs are lower than the family members of Security Guards. From middle to higher levels of education at every level the percentage share of family members of SKs is lower than that of guards. There was only 5 graduates in total 100 families of SKs, whereas there were 6 graduates in 50 families of guards.

Conclusion:

The gender composition was found to be diverse among SKs compared to Security Guards. The mean age of security guard is found to be lesser than that of SKs. Security Guards were found to be belonging from diverse social groups whereas most of the SKs (99%) belongs to scheduled caste. Balmiki/Chuhra castes were found to be involved as SKs whereas the caste representation among Security Guards is diverse ranging from Brahmins, Rajputs, Yadavas, Jatas, Jatavs, Chamars etc. The educational attainment among SKs is lower compared to Security Guards. The percentage of illiterates among safaikamcharis was found to be 28% whereas there was only one guard was illiterate out of fifty. Even the share of illiterates was higher among family members of SKs (18.2%) compared to that of Security Guards 12.6%. Only one person out 100 safaikarmcharis had got education up to higher secondary and no one among them was found to have a graduate degree. The study has found that 63% of safaikarmacharis have attained education from primary to below secondary and only 8% of safaikarmacharis had a secondary degree. When we make comparison to guards it was found 57% of them had attained from secondary to higher secondary education and 4% of them had a graduate degree. This shows very low level of educational attainment among

safaikarmacharis in comparison to guards. We see a positive change in form of enrolment of children of safaikarmacharis households in schools. Now safaikarmacharis are understanding the importance of education in upliftment of their lives. However there is a need to provide more assistance to SKs for overall development of their socio-economic status. The major reason for dropouts for both safaikarmacharis and guards is financial problems. We can say that the poor economic condition has a similar bearing on educational attainment of both group of workers. The higher presence of scheduled caste in conservancy work reflects the rigid caste structure is yet to be dismantled. The structural inequality based on caste still persist even in urban spaces.

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