



International Journal of Home Science

ISSN: 2395-7476

IJHS 2020; 6(3): 150-152

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www.homesciencejournal.com

Received: 06-07-2020

Accepted: 10-08-2020

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Socio-economic and socio-personal profile of the Underprivileged community

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Abstract

A study was undertaken in Masinadih village of Samastipur district, Bihar, to study the socio-economic and socio-personal profile of the Underprivileged community. The socio-economic and socio-personal profile of 50 respondents were assessed. For this purpose, primary data have been collected. The findings of the present investigation indicate that majority of the respondents (66 percent) were in the young age group and all respondents (100 percent) were from schedule caste. The maximum number of respondents (48 percent) were illiterate. The majority of the respondents (56 percent) were married. All respondents (100 percent) were from Hindu religion. The maximum number of respondents (6 percent) were having up to 5 members in their family. The majority of the respondents (72 percent) were having nuclear families. Most of the respondents (60 percent) were labourers. Most of them (60 percent) were earning low income (less than 24,000/-). Majority of them (40 percent) were having no land. Most of them (34 respondents) were having pucca house. The maximum number of the respondents (60 percent) were using the mobile and the maximum number of them (70 percent) were not the member of any organization.

Keywords: Underprivileged community, socio-economic, socio-personal status

Introduction

The people of different castes, cultures and religions lived on vast landscape of India. The Underprivileged community occupies the bottom most rung of the social ladder. The word underprivileged refers to a "group of persons deprived of a number of the fundamental rights of all citizens of a democratic society by means of social and economic conditions." In India, underprivileged peoples account for around one-fourth of the population. Underprivileged communities are categorized under the Dalit and Mahadalit groups, from the economic status and caste perspective. All groups known as deprived communities share a particular characteristic: they lack the privilege, right, advantage or benefit that other communities have. They had no money, no land, no technology and no education. They get the worst kinds of jobs they don't want to do on the labour market. In 2007 the Hon'ble Nitish Kumar led the NDA government in Bihar formed the State Mahadalit Commission to suggest the inclusion among the Scheduled Castes of extremely weaker castes. The Commission proposed in its first interim report submitted in November 2007 that 18 of Bihar's scheduled castes should be considered extremely oppressed and declared as 'Mahadalit' thus removing four broad castes, the Dusadhs, Chamars, Pasis and Dhobis. The Commission recommended in its next interim and Dhobis be included in the Mahadalits list, and in November 2009, on the basis of the Commission's third recommendation, the Bihar government also named the Chamars as Mahadalits. Thus all Scheduled Castes (SC) except the Dusadhs are known as Mahadalit at this time. In his study Hanumantha Rao (1977) ^[1] stated that the economic growth of the Scheduled Castes was not aided by systemic changes taking place within the economy. They are still landless, and weak. Technology changes have caused some degree of development within the rural economy, but this is mostly primarily within the tertiary sector where Scheduled Castes have little access to it. Santha Kumari (1983) ^[3] observed that education entitled the respondents to acquire the habits of upper castes such as cleanliness, food preparation method so that their foodstuffs would be suitable to upper caste guests. In his study entitled "Socio-economic and political profiles of Scheduled Castes" Kamble (1989) ^[2] revealed that even after 33 years of independence, Scheduled Castes have a very low level of

education and are still engaged in low-income menial jobs. Singh (2009) [4] reported that the social, economic and educational status in scheduled caste is lower than other castes. The living conditions of scheduled castes children are very poor and SCs children have wrong food habits and poor diet. Scheduled caste people are not aware of their children's health care because of lack of knowledge and poverty. The study indicated that SC children die in longer number than other castes mainly due to lack of timely care. Children mortality rate in every age is very higher than other castes.

Objectives of the study

In the light of the aforementioned observations, the article critically sets the following objectives:-

To study the socio-economic and socio-personal profile of the Underprivileged community.

Material and Methods

Selection of area: The study was conducted in Masinadih village at Samastipur district of Bihar. Bihar is the first state to constitute a commission to study the status of the neglected sub castes among Dalits and suggest ways to uplift them. The Bihar state holds 3rd rank among all the states and UTs in terms of SC population. There is approx. 6, 28,838

underprivileged community in Samastipur district.

Selection of sample: For the present study, Total 50 respondents were randomly selected from the community.

Collection of data: An interview schedule was formulated to elicit information regarding socio-economic and socio-personal profile like age, caste, education, marital status, religion, family size, family type, occupation, annual income, land holding, type of house, mass media exposure and social participation.

Results and Discussion

Socio-economic profile: The socio-economic profile of selected respondents are presented in Table 1. It is clear from the table that 66 percent of the respondents belonged to young age (Up to 30) group. All respondents belonged to scheduled caste. Most of the respondents (48 percent) were illiterate. About 28 percent respondents were married. All respondents (100 percent) were belonged to Hindu religion. Maximum number of respondents (60 percent) in their family had up to five members. Majority of the respondents (72 percent) were of a nuclear family.

Table 1: Socio-economic profile of respondents

Particulars	Number of respondents	Percentage (%)
Age		
Young (up to 30)	33	66
Middle (31-50)	14	28
Old (above 50)	3	6
Caste		
SCs	50	100
STs	-	-
EWS	-	-
Education		
Illiterate	24	48
Primary school	7	14
Middle school	4	8
High school	13	26
And above	2	4
Marital Status		
Unmarried	17	34
Married	28	56
widow	5	10
Divorced	-	-
Religion		
Hindu	50	100
Muslim	-	-
Family size		
Up to 5	30	60
More than 5	20	40
Family Type		
Nuclear	36	72
Joint	14	28

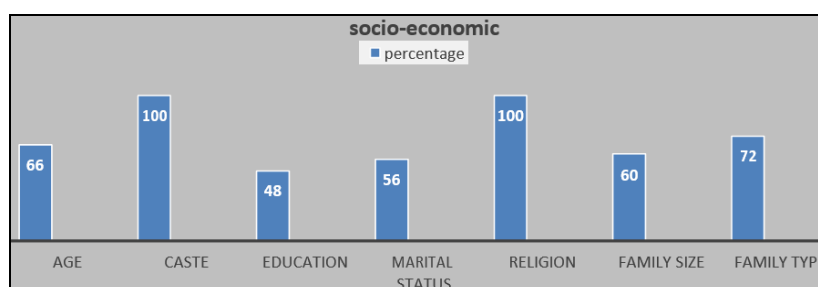


Fig 1: Socio-economic profile of selected respondents

Socio-personal profile

The socio-personal profile of selected respondents are presented in Table 2. It is evident from the table that most of the respondents (60 percent) surveyed were labourers. Almost 60 percent respondents' annual income were less than Rs 24,

000. Most of the respondents (40 percent) did not have land. Majority of the respondents (34 percent) had pucca house. Most of the respondents (60 percent) were using the mobile. Almost 70 percent respondents did not belong to any organisation.

Table 2: Socio-personal profile of respondents

Particulars	Number of respondents	Percentage (%)
Family Occupation		
Unemployed	10	20
Self-employed	1	2
Labourers	30	60
Farming	6	12
Any other	3	6
Annual Income		
Low (less than Rs 24, 000/-)	30	60
Medium (Rs 24, 000/- to 50, 000/-)	20	40
High (more than Rs 50, 000/-)	-	-
Land Holding		
No land	20	40
Small (up to 1 ha)	12	24
Medium (1-5 ha)	15	30
Large (above 5 ha)	3	6
Type of house		
Hut	13	26
Kutch house	10	20
Mixed house	10	20
Pucca house	17	34
Mass Media Exposure		
Radio	5	10
Television	5	10
Mobile	30	60
Newspaper	10	20
Social Participation		
Not member of any organisation	35	70
Member of one organisation	15	30
Member of more than one organisation	-	-
Office bearer	-	-

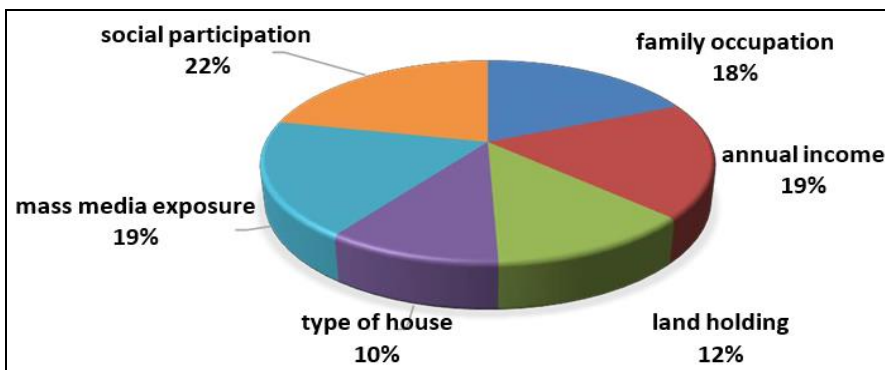


Fig 2: Socio-personal profile of selected respondents

Conclusion

The findings of the present investigation indicate that majority of the respondents (66 percent) were in the young age group and all respondents (100 percent) were from schedule caste. The maximum number of respondents (48 percent) were illiterate. The majority of the respondents (56 percent) were married. All respondents (100 percent) were from Hindu religion. The maximum number of respondents (6 percent) were having up to 5 members in their family. The majority of the respondents (72 percent) were having nuclear families. Most of the respondents (60 percent) were labourers. Most of them (60 percent) were earning low income (less than 24,000/-). Majority of them (40 percent) were having no land. Most of them (34 respondents) were having pucca house. The maximum number of the respondents (60 percent) were using

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