

Exploring the Living Conditions and Structural Marginalisation in the Urban Slum Area of Tezpur's Sweepers Colony: Caste, Sanitation Work and Urban Exclusion

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ABSTRACT

This study analyses the aspects of poor living conditions, caste-based discrimination and social exclusion that frequently restrict the representation of marginalized communities. The lived experiences of the people who live in Sweepers Colony, a historically underprivileged minority population that works in sanitation are examined in this paper titled, “Exploring the Living Conditions and Structural Marginalisation in the Urban Slum Area of Tezpur's Sweepers Colony: Caste, Sanitation Work and Urban Exclusion”. Each section focuses on particular circumstances or aspects of geographic information, demographic composition, economic and historical background, education, governance, local administration, cultural and social information, housing, infrastructure, resources, community health and other related factors through qualitative narratives.

Keywords: Sweepers Colony, Slum, Harijan, Community, Marginalised, Basfore, Caste, Dalit

INTRODUCTION

Tezpur is referred as the cultural capital of Assam. It is known for its historical heritage and significance. Among its diverse population, a section of the sweeper community has been residing in Tezpur's urban area for generations representing a marginalised minority caste group engaged in sanitation work. The study's focus is to comprehend and portray a profile of one of the most vulnerable and marginalised communities in Tezpur, Assam. The Sweepers Colony, like many urban slum areas is home to individuals who face multifaceted challenges be it social or economic. This paper is a means to understand how these challenges shape the narratives of those residing in the slum area with a focus on their daily struggles, identity and interaction with broader societal systems. The residents of Sweepers Colony many of whom belong to historically underprivileged backgrounds and live in a cycle of poverty and exclusion which are often overlooked. By capturing their stories this study attempts to document the ways in which marginalisation is internalized, resisted and navigated by individuals in the colony.

Through the field studies, observations and direct interviews conducted by the trainee, the study captures first-hand information of life in Sweepers Colony, enabling an in-depth understanding of the sociocultural dynamics. Thus this paper highlights various narratives to offer deep insights into the dynamics of urban slums like Sweepers Colony.

OBJECTIVES OF THE STUDY

- To understand the current living conditions of the residents in Sweepers Colony.
- To explore the day to day experiences and challenges of the minority community.
- To highlight the key needs and requirements for the community's overall development and wellbeing.

METHODOLOGY

The study area is Sweepers Colony, Tezpur and it is a Qualitative Research Study which is conducted through semi-structured interviews, informal discussions and participant observation during field visits and the surveys. And for data collection, the trainee has used both primary and secondary data collection method. Primary data is collected through field interview. In order to collect secondary data, sources like official records of local Anganwadi centre were used. And the analysis of the study is prepared by applying Purposive Sampling method.

PERIOD OF STUDY

The field surveys and studies were conducted over the course of one academic year, from July 2023 to July 2024.

GEOGRAPHICAL DETAILS OF THE STUDY SITE

The Sweepers Colony is located in Ward Number 6 of the Swami Vivekananda Road in the Mahabhairab area in Tezpur Town, which is a part of the Sonitpur District of Assam. It falls under the pin code 784001. It's in a landlock area situated in the centre of the Tezpur town. Tezpur, known for its historical and cultural significance also houses this urban slum where marginalised communities reside. One such neighborhood that experiences a variety of socio-economic difficulties is The Sweepers Colony which has led to its designation as an urban slum. The circumstances in this area can be characterized by lack of basic facilities, restricted access to resources and overcrowding. Over time the colony has become an integral part of the larger urban landscape of Tezpur despite its limited development. The area is commonly referred to as Harijan Colony by locals and is classified as an urban slum due to the existence of various socio-economic problems.

The total area of the colony spans a few hectares. As The Sweepers Colony is in the center of the town it directly comes under the municipality. The development of the community is under the municipality's responsibility. There are average road facilities connecting it to other parts of Tezpur Town. The roads while functional are not very well-maintained and can be difficult to navigate during the rainy season. Unlike the more developed areas in Tezpur, which boast green spaces, public parks and plantation areas, the Sweeper Colony lacks open fields and other such dedicated community spaces. The absence of green spaces further exacerbates the issues faced by residents.

Furthermore, the Sweeper Colony lacks natural water resources such as ponds or rivers in or around the area which play a significant role in many rural and urban communities in Assam. With no such water bodies nearby, the community is dependent a lot upon municipal water supply systems which are often unreliable. And residents majorly rely on the common tube-wells in the area to avail water for their daily usage. This water scarcity further adds to the socio-economic hardships faced by the residents as it affects sanitation, hygiene and overall living conditions.

The lack of agricultural fields or plantation areas is another indicator of the limited opportunities for sustainable livelihood activities within the colony. In areas of Assam, agricultural activities, plantation work and fishing often provide supplementary income for families but these options are not available to residents of the Sweeper Colony due to the urbanized and constrained nature of their environment.

The geographical layout of the Sweeper Colony reflects the broader challenges faced by urban slums in developing regions. The absence of essential resources like proper roads, green spaces and water bodies further marginalizes the residents, leaving them with limited access to basic services. Hence understanding these geographical details is crucial for addressing the systemic issues of exclusion and deprivation that characterize the daily lives of the Sweeper Colony's inhabitants.

DEMOGRAPHIC COMPOSITION (Population Details)

The source of some figures of this information is based on the data collected by the trainee through the Ward Member and the Anganwadi Workers of the Sweeper Colony. Total Population: $495 + 600 = 1095$ (Note: Some figures are written in two separate figures which denote the strength of Harijan Colony 1 and Harijan Colony 2 respectively from the Anganwadi perspective of the area's division of work.)

Number of Male	241+337	578
Numbers of Female	254+263	517
Number of Children (0 to 3 years of age)	16+20	36
Number of Children (3 to 6 years of age)	38+34	72
Number of Adolescent Boys	32+21	53
Number of Adolescent Girls	33+30	63
Number of Older Adults	2+3	5
Differently abled Persons	4	

(Source: Primary and Secondary Data)

The demographic profile of the Sweepers Colony reflects a population with distinct characteristics. Gender-wise, approximately 48% of the population is female while men make up around 52%. The birth rate based on community interactions indicates that 8 to 9 babies are born each year. The death rate has seen a decline with an average of 3 to 4 deaths annually and in some years it drops to as low as 0 to 1.

ECONOMIC BACKGROUND

Economically, the people of the area are mostly engaged in daily wage activities. While very few of the people are engaged in self-employed work, jobs and a very few in the business field. The females are mostly homemakers but some engage in works like being a janitor and doing stitching activities. The average monthly income of families is between six to ten thousand rupees. Around 60% of the population is professionally engaged in cleaning activity in the Tezpur Town Municipality. The monthly income of the adult men and women who work in the municipality is around seven thousand to fifteen thousand rupees and the ones who are not engaged with the municipal committee earn around six thousand to eight thousand rupees a month. There are self-employed persons who are electrician, mechanic, e-rickshaw driver and some others work as gardener, house help, cook, waiter and sales person. About seventy percent of the community are school dropouts and have not completed their primary education. The highest someone has achieved in the community is currently employed in a

bank. The children who have dropped out search for jobs to earn money. The monthly income of the drop out adolescents is around three thousand to six thousand rupees per month. Every family has one to three earners. The people of the colony can be labeled in different income categories of Above Poverty Line, Below Poverty Line income and Lower Middle Class. In the APL category there are economically well off families who own and can afford proper and modern amenities like refrigerators, water purifiers, led televisions and motor vehicles. There is also one animal breeder who sells breed puppies in pet shops.

HISTORICAL BACKGROUND

“From Skilled Craftsmen to Cleaners” - The Basfores are a lower-caste Hindu community of people who trace their origins back to mainly Uttar Pradesh as well as in parts of Bihar and Madhya Pradesh. As traditional skilled artisans who make products out of Bamboo, meaning Baans in Hindi, the community received the Basfore title as a collective recognition for their close association with Bamboo craft. Data available from the state government showed that over 16,300 Basfores are living in Assam as per the 2011 census. However, Bhim Basfore, who heads the Safaikarmi Anusshit Jati Student Union — a Harijan rights group in the state, says there are about 2.5 lakh Harijan Basfores living in Assam.

Shedding light on the community’s migration, Bhim Basfore says the community traces its first migration to Assam in 1838 under colonial British rule as migrant workers along with the Adivasi tribes from present-day Jharkhand. “But while the British engaged the Adivasis in the Tea estates, they forced the Basfores to work as sanitation workers,” he said. He also lamented how indentured sanitation work forced them to move away from their cultural roots. (Ahmed, 2024)

In the traditional Indian society system, the origin of the Basfore community traces back to the days of societal ranking systems that have been a feature in India for ages. This is a minor community mostly living in East Indian regions and is ranked last in society because of their work as sanitation workers, sweepers and scavengers. The Basfores, being members of the Dalit category were involved in cleaning and sweeping works. They are linked with the Hindu caste division that enforced stern ordered developments between ranks, in which the Brahmins ranked the highest and Dalits ranked the lowest. After independence the government introduced policies on minorities in society, like reservations in education, livelihood and legislative matters in favor of the scheduled castes but however these measures somehow fails to initiate substantial change in the socioeconomic positions of the Basfores because of circumstances such as proper access to education and resources. In spite of all these attempts, the Basfores remain in deep financial trouble. Most locals continue to work in bad conditions with improper access to basic facilities such as clean water and infrastructure. And thus their employments still affects their social status.

In the Indian context, the term ‘caste’ is linked to a host of ideas. However, there are some dominant descriptions that come to forefront more frequently. These are ‘caste code’, ‘caste tradition’, ‘caste hierarchy’, ‘caste relations’, ‘caste biases’, ‘caste practices’, ‘caste discrimination’, ‘caste oppressions’, and so on. In recent times, the idea of ‘caste consciousness’ has pervaded every social group, each group asserting its rights. (Pal 2020)

The issue of institutional discrimination against the Dalit community who comprise the Scheduled Castes has been magnified in recent years. Despite the laws that are in place for their protection they are victims of public opprobrium and violence. The population of Dalits exceeds 200 million in India and there has been an increase of 30 million over the decade ending in 2011. (Akhtar 2020) India’s

demographic imbalance is reflected in the number of SCs of which there are 103.5 million males and 97.9 million females. More than three fourths of India's SCs are still living in rural areas, but since the 2001 census, there has been a 40 per cent increase in the number of SCs living in urban areas. (International Dalit Solidarity Network 2013)

EDUCATIONAL BACKGROUND

The Educational sector of the area is quite poor. The Youth and the Children of the area have lesser motivation towards studies. There are three nearest schools attached to the colony which are only 2-3 minutes of walking distance from the colony. The schools are Harijan Hindi L.P. School, Govt. Girls Higher Secondary School and Silver Jubilee Prathamik Vidyalaya. From the above, the Harijan Hindi L.P. School is specifically for the Basfore community. And as of now 30 students are enrolled in the Harijan Hindi L.P. School. Even though they have access to schools, the dropout rate is very high which is around seventy percent of the total number of children and youth student groups which results in a high illiteracy rate of eighty to eighty-five percent approx. As most people in the community work as daily wage laborers, they also don't focus on their children's studies and are encouraged to earn money for their family. This is because of the lack of awareness amongst the respective guardians and existing financial and family issues. So far there are only about less than ten graduate individuals in the colony. There are no teachers or academia from the community.

GOVERNANCE/ LOCAL ADMINISTRATION

The Sweepers Colony, being centrally located, falls under the municipality's jurisdiction, making the authorities responsible for its development. In addition to this, the Harijan Youth Club (Yubak Sangha) plays a key role in addressing the community's issues. They conduct meetings at the Harijan Youth Club where members engage in discussions and draft applications to ward representatives and the municipality to resolve problems. For individual concerns, the club also investigates the matters and provides decisions or solutions. The Harijan Youth Club also plays a major role in the community politics as the population is greatly influenced by this club. The present Ward Member in power belongs to the Bharatiya Janata Party and even the previous ward member belonged to the same party. There is also one older adult Headman (Mukhiya) in the Community.

PERSONNELS ASSOCIATED WITH THE COMMUNITY

Name of the Ward Member: Suman Das

Name of the Ex Ward Member: Deep Basfore

Name of the Anganwadi Workers: Junti Borah & Narmada Devi

Name of the Anganwadi Supervisor: Anamika Seleng

Name of the ANM: Papori Baruah

Name of the ANM supervisors: Togor Borah & Riju Borah

Name of the Accredited Social Health Activist: Tuntun Das

Name of the Headman: Sankar Basfore

Name of the President of Harijan Youth Club: Sikandar Basfore

Name of the Secretary of Harijan Youth Club: Manohar Basfore

Name of Social Activists: Prayag Raj & Mukesh Basfore

Name of Headmaster of Harijan Hindi Lower Primary School: Rakesh Borah

Name of Teachers in Harijan Hindi Lower Primary School: Snehakshi Sarkar & Munni Rajak
(Source: Primary Data)

CULTURAL NARRATIVES AND SOCIAL FACTORS

The Sweepers Colony people are actively involved in their neighbourhood. They socialize and attend events together. At present there is a positive atmosphere and a strong sense of collaboration among the residents. Although it wasn't always like that. Previously there were differences in the colony, mostly due to different beliefs. Historically there have been tensions between the dominant and minority religious communities. The colony is religiously diverse, with around 80% of its residents being Hindu, mainly from the Basfore and Valmiki communities. The rest of the population is made up of Christian and Muslim minorities, with Christians at 15% and Muslims at 5%. There are 25 Christian households, the majority of them are Christian converts who are from Scheduled Castes (SC), representing a larger social structure comprising 95% of the total population of the colony belonging to SC category.

As for previous disputes, the Durga Puja of the year 2021 marks the end of religious tensions between the Hindu and Christian communities. That year, there was a lot of trouble when the Christian religious community rejected the Hindu celebration of Durga Puja. But after this period of chaos, in the present time the events are celebrated unitedly. Hindus celebrate traditional festivals like Chhath Puja in November, Bhai Dooj in October or November and Durga Puja in October. These events are great events for social bonding and celebration. And the minority of Christians celebrate holidays such as Christmas and Good Friday, which have religious and cultural significance. Working together in these celebrations represents a move towards peaceful co-existence and better understanding between the religious groups in the colony.

One of the biggest challenges facing the society is language diversity. The social dynamics of the colony are further complicated by this linguistic divide, especially when it comes to involvement in larger social events and access to local resources. The main languages spoken in this colony are Hindi and Bhojpuri and some residents speak Assamese. However, a large section of the population struggles to understand Assamese, the local language, because of this issue it has become a barrier in interactions and dealings with the government agencies that contact with people in Assamese.

HOUSING STRUCTURES

There are a total of 91 houses. The residences built in the colony are mostly Kaccha houses and around one fourth of the total houses are Pucca ones. Majority of the houses are made of bamboo/wooden sticks and plyboard/ bamboo on the rooftop of the houses. Only 45% of the houses are made of cement which is pucca houses. Houses which are made out of cement are on one side of the colony area only and are mostly belonging to one family clan, whereas the houses made out of bamboo/ wooden sticks some have pacca floor and some have kaccha floor. The area is so densely populated in terms of individuals that share the same roof. An average of 6-10 people share the same roof. Most of the houses have only two rooms and no separate kitchen room. They will have a divider using a plyboard which will separate their living room and kitchen room, and few don't even have that facility. The local government/municipality provided land and one room facility for the majority. The community people modified their houses according to their adjustment. No proper drinking water supply system is available in most households. Improper sewage and waste management systems. Regarding sanitary purposes there is a common public toilet separately for male and female which are in a dilapidated condition with broken pots and

don't have doors to lock due to which they use a long bedsheet type cloth while using the toilet. There are private toilets and bathrooms in only a few number of houses.

Type	Number	Type	Number
Municipality Quarters	49	Residential Kaccha House	22
Residential Pucca House	18	Abandoned/Unused House	02

(Source: Field Survey)

COMMUNITY INFRASTRUCTURE

The pavements of the community are pucca roads but drainage and sewage systems are in a very worse condition. Foul smell of garbage & drains affect the area and hygiene factor is much compromised. Breeding of flies and mosquitos are common in the area. In the entrance of the community there is a mandap space for organizing religious festivals and a big garage to store the municipality vehicles and pull carts. There is also an one roomed club house i.e. The Harijan Yubak Sangha right at the entrance of the area. Near the clubhouse there is a shed for goats and two small stalls out of which only one is functional. There is a big butcher space for goat meat called The Tezpur Zilla Kachai Khana towards the west of the colony. And there are six small shops which are attached to the houses of the people. There is one Anganwadi center. And two lower primary schools in the community. The Kanaklata Civil Hospital is roughly one kilometer from the community.

Institutions/Social Facilities	Number
Schools	02
Anganwadi Centre	01
Club	01
Kachai-khana	01
Religious Place	02
Shops/Stalls	08

(Source: Field Survey)

WATER RESOURCES

The community has about eight tube wells which serve as a primary source of water for the residents. Most of the local people rely heavily on these tube wells for their daily water needs whether it is for cooking, cleaning or basic hygiene. These tube wells however are not without issues as the quality and reliability of the water drawn from them can fluctuate. The community also has one water motor system installed by the government which is intended to provide a solution to the water problem. Unfortunately this system has also not been entirely effective in addressing the community's water needs. The high iron content in the water makes it unsuitable for drinking as it not only impacts the taste but can also lead to health problems. The bad taste and potential for staining caused by iron-rich water also make it difficult to use for everyday household purposes such as cooking or laundry. Most families do not have access to filtration systems that could help to treat the water themselves. Recognising this issue, the local municipality provides water tanks containing safe drinking water. These tanks are intended to offer the

community access to clean drinkable water as the available water systems do not adequately meet this need. While the water tanks are a step in the right direction, they have not completely solved the community's water-related challenges. The distribution and maintenance of the tanks as well as ensuring an adequate and continuous supply of safe drinking water remain significant concerns. Moreover, access to these water tanks is not always evenly distributed and some households face difficulties in collecting water, particularly if they are farther from the tanks. There are two wells in the area but they are not functional. Few houses have their own separate running water connection and they have no issue regarding availability of sufficient water.

NATURAL RESOURCES

There is no such greenery or plantations in the community. But there are Goats and Pigs as the community's natural resource. The goats are not of the local breed and are brought from Allahabad which are huge in size, the height is equivalent to that of a calf and are mostly kept in the shed area which is right at the entrance of the colony. Some houses have pigs which are kept together at the backside of their community but after COVID outrage most of the pigs have died which resulted in survival of only a few pigs. Natural water resources like ponds or rivers are not available near the colony.

COMMUNITY HEALTH

In the recent time there has been an instance of one case of dengue in the area mainly due to the improper sewage system and breeding of mosquitoes in the stagnant water. Few cases of tuberculosis are also prevalent. Diabetes and Blood Pressure is the common disease that the people are prone to. As the community is in the urban setting, they are somewhat aware of the medical advancement, they usually prefer visiting Civil Hospital or Tezpur Medical Hospital. Since the Kanaklata Civil Hospital is very near to the area, people can easily avail public health facilities. And those who are privileged which is around 1%, prefer going to private hospitals like TIMES. Even for childbirth, they prefer institutionalized delivery over home delivery, but for some diseases like cough and cold they use traditional methods like wearing garlic threads, consuming ginger syrup etc. During the menstruation cycle, girls and women mostly use the government supplied sanitary pads which is one rupee per pad. The ASHA Worker looks after the maternal and child health cases in an active manner. And also associates in distribution of deworming pills, folic acid tablets, iron tablets, menstrual pads and contraceptives. And in the meantime the Anganwadi Workers focus on the nutritional aspects of the mother and child care, ensuring that the ladies and kids get the required supplements to help solid development and advancement. This highlights the significance of grass root medical services that drive further development and wellbeing of the community.

FOOD & NUTRITIONAL ASPECTS

The community comprises both vegetarian and non-vegetarian people, mirroring a different scope of dietary practices. Nonetheless, admittance to food frequently relies upon one's financial status. Families from the monetarily more fragile areas who have ration card benefit from the government food supply which provides rice. These food supplies are fundamental for low-pay families, as they assist with reducing food unavailability amongst the underprivileged. But some people are deprived of this benefit due to the unavailability of Ration Card. Because they don't have the documents which are required to

be eligible for having the card. Children enrolled in the Harijan LP School get proper mid-day meals. This drive is essential in guaranteeing that school-going kids approach no less than one nutritious meal each day, which helps in their actual turn of events and supports their schooling by diminishing craving related interruptions.

Besides, pregnant women and children younger than the age of six get extra nourishing help from the Anganwadi Center. These center give ready-to-eat food varieties alongside fundamental food grains like dal, peas and rice. This designated dietary help assumes a vital part in supporting the wellbeing and prosperity of the women and children tending to basic necessities during the beginning phases of life.

SOCIAL ISSUE HIGHLIGHTS

The prime issue prevalent in the community is the lack of proper hygiene, sanitation and water facilities. Substance abuse is also a major problem that exists in the community. Due to this issue many other issues like extramarital affairs, unemployment, violence and fights in the family are prevalent. They openly accept in the community that people have sexual relationships with each other, which might also result in communicable diseases like AIDS. Women are not respected in the community. If they drink, then a person gets judged of having a questionable character. All this have also led to use of slang language in their daily interaction and the trust among the people is very little. As the majority is Hindu, so the Christians are somewhat neglected. Sanitary and Cleanliness is the major issue which affects the community's health directly. Furthermore issues of non-availability of required documents, open defecation, overpopulation, theft, vandalisation, poverty, illiteracy and unemployment are prevalent.

Table lists out the types of existing social problems:

Sl no.	Problems
1	Lack of proper sanitation facilities
2	Unsafe Drinking Water
3	Violence
4	Substance Abuse
5	School Dropouts
6	Non availability of required documents
7	Over population
8	Unemployment
9	Theft, vandalisation, poverty, illiteracy and unemployment

(Source: Field Survey)

SOCIAL DISPUTE RESOLUTION MECHANISM AND REDRESSAL

The Harijan Club looks after all the issues and problems that the community goes through. The SC caste certificate issues, Toilet and Sanitary Issues and many more issues are all discussed through meetings in the clear space in front of the Harijan Club and write applications to the Ward Commissioner or the Municipality. And if there is any issue within the community people, the club which consist of the Bajrang Dal's members looks into the matter and gives verdict on the issues.

LAWS AND LEGISLATIONS

They follow the rules and regulations of the country and the state which are-

The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act (1989), The Protection of Women from Domestic Violence Act (2005), The Sexual Harassment of Women at Workplace (PREVENTION, PROHIBITION and REDRESSAL) Act (2013), The Prohibition of Child Marriage Act (2006), Equal Remuneration Act (1976), National Commission for Women Act (1990), Medical Termination of Pregnancy Act (1971), Indian Divorce Act (1969), Dowry Prohibition Act (1961), The Juvenile Justice (Care and Protection) Act (2000, amended in 2015), The Prohibition of Child Marriage Act (2006), The Protection of Children from Sexual Offences Act (2012), The Child Labour (Prohibition and Regulation) Act (1986), Maintenance and Welfare of Parents and Senior Citizens Act (2007), The persons with disabilities (PWD) (equal opportunities, protection of rights and full participation) act (1995). They don't have different sets of laws but as mentioned above, the Harijan Club members are mostly in authoritative state so if any ill practices occur they try to impose their moral values (law) and resolve the situation.

TRANSPORT AND COMMUNICATION MECHANISM

As such no major issue regarding transportation is seen in the area since it is in an urban based setting. Some people own cycles, scooties, bikes and electric rickshaws as their mode of travel. Other commercial vehicles are easily available and ASTC Bus stand is just at a ten minutes walking distance. High-speed internet connectivity is available and most people own atleast one mobile phone in every household which ensures proper communication facility.

CONCLUSION

DETERMINING COMMUNITY NEEDS

The following are the needs that are essential for the colony-

- The first community problem that needs to be addressed are the basic needs such as drinking water facilities, housing issues, toilet facilities, lack of privacy, etc. The community people have no land to call their own. The responsibility for the region falls under the municipality, which was once under British rule. The houses that were constructed during that era are now maintained by the municipality. However, the population in this area is extremely dense, resulting in a lack of privacy and overcrowded living conditions, with 7-8 family members often sharing a single room. The conditions are less than ideal with litter and trash everywhere posing major health risk. Most of the residents do not have personal toilet facilities and use poorly maintained and unsanitary public toilets. Drinking water is also problematic as shared water tanks are used because of previous electricity bill problems and dried-up wells, showing the need for timely improvement in the quality of living in the community.
- In Sweepers Colony, there is an urgent necessity for greater awareness of the importance of education. Here 80% of the children in the community are confronted with a grim reality these children leave school either before or soon after finishing primary schooling. The bleak economic situation in this locality tends to divert these young minds towards earning money from a very early stage. In order to lift this community and give a better future to these kids, it is important to highlight the long-term advantages of education.
- The access to basic information, be it government schemes, policies and accessing proper documents is required in this society. Most inhabitants tend to remain uninformed about the numerous opportunities and benefits offered to them by the schemes of the government. By filling the gap

between information and making basic documents easily accessible, one can empower families and individuals to make aware decisions and utilize the schemes available to them.

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