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A Study on Right of Manual Scavengers with Special Reference to Chennai

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Abstract

India possesses the second one maximum populace within the world. The United States of America is one of the quickest growing nations within the world, however the occasion of waste control procedures is not on top of things and still, there is the exercise of guide scavenging at exceptional components of the nation. This study offers guided scavenging. It tries to find out the underlying reasons and factors for the patience of this social evil, exceptionally dangerous lifestyle, and exceptionally unhygienic operating conditions. The guide scavenger's career is dangerous, hazardous, unclean, degrading, and above all, even today, the very presence of guide cleansing of the sewage system, septic tanks, and manholes in our united states of america at the side of the startling mortality price amongst those workers, is thought to everyone. Manual scavenger refers to someone who manually cleans, carries, disposes, or handles human excreta from dry bathrooms and sewers. This task became legally banned with the aid of using the authorities some years ago.

The lifestyles of the guide scavenger is related to the caste system, in which the so-known as decreased castes have been obliged to perform the paintings. With the abolition of guide scavenging systems, it have become everyday cleansing paintings with much less dangerous jobs, and it safeguards the lives of people who are hired within the gift guide scavenging paintings. The paper aims to analyze the human rights violations faced by manual scavengers in Chennai and the ineffectiveness of the legislation and the study also focuses on the practical difficulties faced by the manual scavengers due to the ineffectiveness of constitutional guarantees to safeguard their rights.

KEYWORDS:

scavenging, unhygienic, manholes, handles human excreta, human rights violations.

INTRODUCTION

India is the largest democracy in the world, where everyone's rights are respected and their dignity is upheld. It has a progressive and protective constitution that aims to

promote the greatest potential development for each and every person. It is sometimes said that when it comes to social advancement, we tend to focus on challenges and drawbacks rather than opportunities and potential. Insofar as there is a widening gap between expectations and realities, enactments, and implementations, the validity of such critique cannot be contested. Dismay, powerlessness, and alienation arise when the net difference is too large. The victims of such a circumstance are the manual scavengers. The cruel practice of manually removing human waste from dry toilets, sewers, manholes, etc. Even after the passing of the act known as the Indian Constitution, which upholds social justice and fundamental human rights, some parts of the population still view these as far ideals after 73 years of independence. In India, manual scavenging has been a practice from the ancient period. Scavenging by one particular caste in India has existed from the dawn of civilization, according to the texts of sacred books and other works of literature.

Manual scavenging was one of the fifteen tasks listed in the Naradiya Samhita as being performed by slaves. Scavenging by one particular caste in India has existed from the dawn of civilization, according to the texts of sacred books and other works of literature. It is a practice that is more common in the lowest social classes. There are several dimensions to this problem. One of the most visible types of racial prejudice is manual scavenging. It is mostly practiced by the "Valmiki" (Hindus) and "Haila" populations in India (Muslims). Both the Hailas and the Valmikis are considered to be the lowest castes in Indian culture, making them both untouchable within the untouchable. The Hailas are under the OBC category, while the Valmikis are scheduled caste members. Additionally, it transgresses the right to live in dignity. In their circumstances, the proper cleanliness still hasn't been achieved. Therefore, this is a great shame for human civilization. In India, social consciousness and cohesiveness are lacking in the laws enacted to ensure social reform. The detestable practice of removing the night soil is a shame to a nation with superior technology. Even after 73 years of independence, people still struggle with issues like social isolation, untouchability subpar sanitation, gender discrimination, and several other abuses of human rights.

MANUAL SCAVENGING :The term 'Manual Scavengers' refers to "a person engaged or employed by an individual or a local authority or an agency or a contractor for manually cleaning, carrying, disposing of or otherwise handling in any manner human excreta in an insanitary latrine or in an open drain or pit into which the human excreta from the insanitary latrines is disposed of or on a railway track or in such other space or premises. ("The Prohibition of Employment as Manual Scavengers and their Rehabilitation Rules 2013").

The official definition of a manual scavenger in Indian law from 1993 is as follows: Manual scavenger means a person engaged or employed, at the commencement of this Act or at any time thereafter, by an individual or a local authority or an agency or a contractor, for manually cleaning, carrying, disposing of, or otherwise handling in any manner, human excreta in an insanitary latrine or in an open drain or pit into which the human excreta from the insanitary latrines is disposed of, or railway track or in such other spaces or premises, as the Central Government or a State Government may notify, before the excreta fully decomposes in such manner as may be prescribed, and the expression —manual scavenging shall be construed accordingly.

2) "The manual removal of human and animal excreta using brooms, small tin plates, and baskets carried on the head. The allocation of labor on the basis of caste is one of the fundamental tenets of the Hindu Situational Analysis and Recommendations on Manual Scavenging - Rashtriya Garima Abhiyan caste system. Within this system dalits have been assigned tasks and occupations which are deemed ritually polluting by other caste communities - such as sweeping, disposal of dead animals and leatherwork. By reason of their birth, dalits are considered to be "polluted", and the removal of human and animal waste by members of the "sweeper" community is allocated to them and strictly enforced. "Insanitary latrine" means a latrine which requires human excreta to be cleaned or otherwise handled manually, either in situ, or in an open drain or pit into

which the excreta is discharged or flushed out, before the excreta fully decomposes: Provided that a water flush latrine in a railway passenger coach, when cleaned by an employee with the help of appropriate devices (like high pressure water jet etc.) and using proper protective gear will not be deemed to be an insanitary latrine.

The focus on mechanization of sewerage work does not address the issue of securing dignified livelihoods for workers who are engaged to clean sewers. It presents a historical account to explain the manner in which the Caste system exerted influence on sewerage systems in India, with regards to the latter's cleaning procedures as well as design. It concludes by pointing out that a technology-based solution, like mechanization of sewerage work, will fail to address the social and political conditions which dictate the experiences of Dalit labourers engaged in sewerage work. The customary right of scavenging castes trapped their future generation in the vicious cycle of poverty and social exclusion. In conclusion, the discourse of dirty work helped us to derive miseries of sanitation/safai labor and laborers from the marginal worksites. Approximately 500 villages and five cities in Dhule district, Maharashtra—one of the 250 most backward districts in India 183—found that in 31 villages and all 5 cities, a total of 162 women and 90 men are still hired by panchayats . The practice of manual scavenging has been an assault on human dignity. To ban this practice so much legislation does not work properly. To eradicate the practice of manual scavenging the proper implementation of law must be made. d municipal corporations to manually clean toilets and open defecation areas.

HISTORICAL PERSPECTIVES OF MANUAL SCAVENGING :

The practice of scavenging dates back to the development of urban civilisation and was prevalent in ancient India during the Indus Valley Civilization. There is proof of meticulously planned town and urban planning throughout this time. Village water was released through well-covered street drains built out of local burned bricks at intervals through an established sewage disposal and drainage system. Manholes were provided for clearance in these. Evidence implies that some types of people should clean these. They are listed as municipal employees by Macacy. Their financial history and the precise nature of their work are not well understood. This work involved collecting, cleaning, moving, and disposing of human waste from both public and private bathrooms, open drains, sewers, gutters, and other sites. Men and women from the lowest caste classes were expected to perform this work. While men frequently worked in physically demanding professions like cleaning septic tanks and sewers, women chose to clean dry toilets in both public and private residences.

MODERN SCENARIO AND EVOLVED FORMS OF SCAVENGING:

As in the rest of the globe, flush toilets have come to represent contemporary urban living. In India, either a single family or several households can access a toilet, which is more than 80% of the urban population. Today's toilets are frequently pour-flush and linked to a soak pit or septic tank rather than a sewage system, at least in metropolitan areas. The 2011 census served as evidence for this. In India, just 32.7% of urban homes and institutions have access to sewers, suggesting that the majority of people rely on on-site sanitation (also known as OSS) for their sewage systems. If better technologies are not discovered and implemented in all homes, the development boom in major cities and small towns and the much slower expansion of their sewage systems are likely to continue. Fecal waste must be transported from pits and reservoirs using non-waterborne methods of disposal in areas without sewers. If better technologies are not discovered and installed in all homes, the manual cleaning of these septic tanks and pits, which was previously done by employees who had to go downtown, and the much slower growth of their sewage systems, are likely to continue. Fecal waste must be transported from pits and reservoirs using non-waterborne methods of disposal in areas without sewers. In the beginning, laborers had to physically clean these septic tanks and pits while working in extremely unsanitary circumstances and without any safety gear. The government was obliged to enact the MS Act of 2013 as a result of the ongoing fatalities of sanitation workers, the degradation of their profession's sense of dignity, and the

massive social activist outbursts. In the beginning, laborers had to physically clean these septic tanks and pits while working in extremely unsanitary circumstances and without any safety gear. The government was obliged to enact the MS Act of 2013 as a result of the ongoing fatalities of sanitation workers, the degradation of their profession's sense of dignity, and the massive social activist outbursts. The Act established the legal framework for utilizing vehicles fitted with vacuum pumps and suction hoses to remove pits instead of physical labor. Trucks that automatically empty waste and move it away from residential areas are now known as "honey-suckers." Sanitation labor is still hazardous, though. When septic tanks and pits become overflowing, homeowners may dig a new one or have the existing one cleaned. If owners have sizable yards and enough financial resources, they can have a new pit excavated. Cleaning and emptying the present pit might cost anywhere from two to 10 times more than installing a new one. Therefore, the majority of institutions and private families clean the current ones.

HUMAN RIGHT PERSPECTIVE OF MANUAL SCAVENGING:

In international discourse, emphasis is frequently given to a country's international legal duties when local mechanisms fail to resolve human rights transgressions. Surprisingly, however, it appears that few academics have examined India's obligations under international law with regard to manual scavenging. Many manual scavengers work for themselves, according to a report released by the Indian government. However, a great proportion of scavengers are hired by municipal bodies as contract employees to clean; dry latrines and open sewers where human filth is disposed of. Although the UDHR is typically seen as being non-binding, the Supreme Court of India recognised in *Safai Karamchari Andolan & Ors. v. Union of India & Ors.* in 2014 that the declaration imposes actual, binding legal responsibilities on the state. Manual scavengers can be given special access to the provisions of the International Convention on the Elimination of All Forms of Racial Discrimination, CEDAW, UDHR, and ICESCR.

Constitutional Provisions relating to Manual Scavenging:

Unfortunately for manual scavengers, social, economic, and political injustice as well as inequality in status occur, which negatively affects their dignity simply because they engage in unclean work. The preamble of the constitution sought to guarantee citizens justice, social, economic, and political equality, as well as status and opportunity equality. Unassailability is outlawed under Article 17 of the Constitution, and its use in any way is prohibited. Article 35 of the Constitution states that only the parliament has the authority to enact legislation outlining the penalties for such untouchable conduct. Only 18.7% of India's dalit population resides in cities. Again, the bulk of workers, with the exception of a tiny group, are employed in the least lucrative and respected profession. Scheduled Castes are mostly found in class IV positions in the government, where they are given preference for positions. Even while working for the government, certain ex-Untouchable groups, like the Bhangis, still engage in their traditional work of sweeping and scavenging. According to a survey of Bhangis in Jodhpur, between 75 and 85 percent of those who had jobs were sweepers.

The Supreme Court ruled in *Francis Coralie v. Union Territory of Delhi* that the right to life includes the right to live with dignity, which entails having access to the bare necessities of life like food, clothing, and shelter. However, the manual scavengers have yet to realize this dream of living a dignified life. Regarding the Right Against Exploitation, see Article 23. Even paying compensation below the minimum wage would be considered to be compelled labor. giving Art. 23 a fairly broad reading. In the "Asiad case," which is *Peoples Union for Democratic Rights v. Union of India*, BHAGWATI, J. stated. Therefore, the term "force" must be understood to encompass not just physical or legal force but also pressure resulting from economic conditions that leave a person in need with no other option than to do labor or provide a service even if the compensation is less than the minimum wage. No one would typically be ready to provide their labor for less than the minimum wage, according to Bhagwati, J. Only if he is coerced into doing so will he comply. According to Article 23, "forced labor," which is defined as labor

or a service that a person is forced to perform, is forbidden. The "force" that would qualify labor or service as "forced labor," according to Bhagwati, J., may manifest itself in a number of different ways. It may be physical force, or it may be legal force, such as a provision for jail or a fine for failing to give forced labor or service, or it may even be "compulsion deriving from hunger and poverty, lack and misery,"

ANALYSIS: The Table represents the violence faced by the manual scavengers.

STATEMENT	always	Often	sometimes	rarely	never
have you faced any violence	6.4%	21.2%	37.9%	34.0%	.5%
Violence by family member	11.3%	46.8%	15%	8.9%	31.5%
violence by a employer	23.6%	20.7%	32.5%	22.7%	.5%
violence by a person of other caste	68.5%	19.2%	10.8%	0.0%	1.5%
violence by government officials	59.1%	17.7%	17.7%	4.4%	1.0%

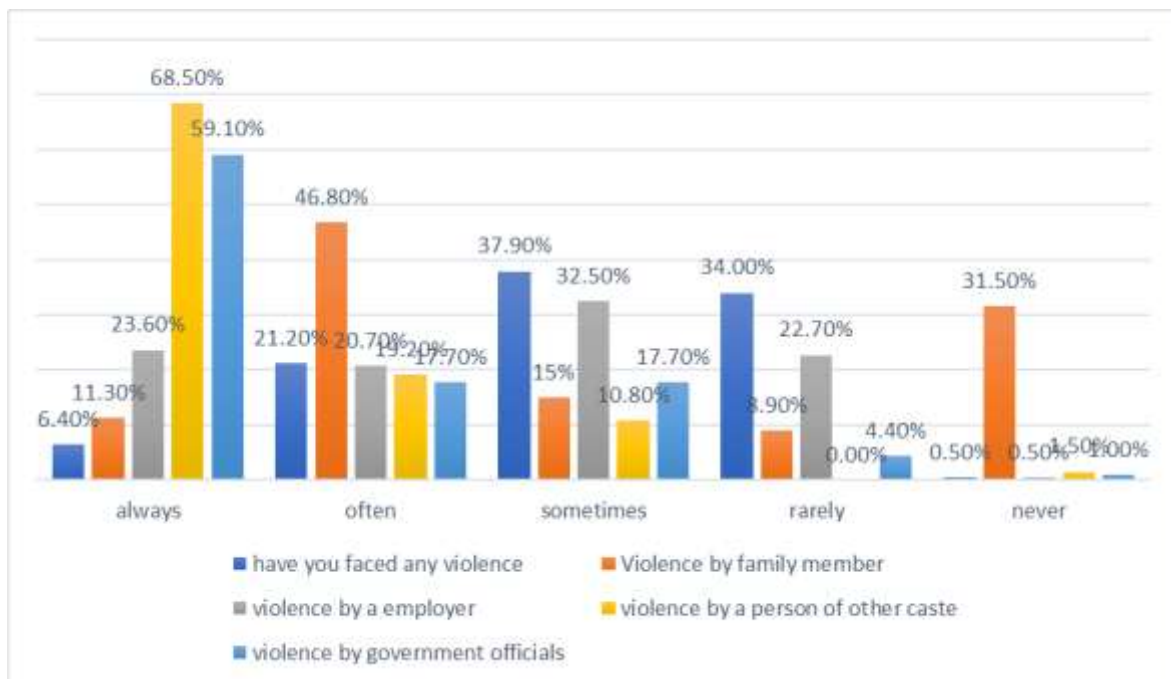


Figure 1

LEGEND: The above figure 12, bar chart represents the violence faced by the manual scavengers.

RESULT AND ANALYSIS

(37.9%) of the respondents have (sometimes) faces violence in the occupation of manual scavenging, (34.0%) of the respondent have (rarely) faced violence while working as manual scavengers, (21.2%) of the respondents have (often) faced violence in the occupation of manual scavenging, (6.4%) of the respondents have (always) faced violence in the occupation as manual scavengers, (.5%) of the respondents have stated that they have (never) face violence while working as manual scavengers.

(46.8) of the respondents have faced violence by their family members because they are engaged as manual scavengers, (31.5%) of the respondents stated that they have never faced violation by their family member because their occupation is manual scavenging, (15%) of the respondents have sometimes faced violation by their family members because they are engaged in manual scavenging, (11.3%) of the respondent always faced violence by the family member because they are engaged as manual scavengers, (8.9%) of the respondent have rarely faced violence by family members because they are engaged in manual scavenging.

(32.5%) of the respondents states that they have (sometimes) faced violence by employer and (23.6%) of the respondents have (always) faced violence by the employer, (22.7%) of the respondent have rarely faced violence by employer, (20.7%) of the respondent have often faced violence by employer, (.5%) of the respondent have never faced employer by th employe.

(68.5%) of the respondent have (always) faced violence by person of other caste, (19.2%) of the respondent have (often) faced violence by person of other caste, (10.8%) of the respondent have (sometimes) faced violence by other caste members, (1.5%) of the respondent have (never) faced violence by other caste members, (0.0%) of the respondent have (rarely) faced violence by other caste members.

(59.1%) of the respondent have (always) faced violence by government officials, (17.7%) of the respondent have (often) and (sometimes) faced violence by government officials, (4.4%) of the respondent have (rarely) faced violence by government officials, (1.0%) of the respondent have (never) faced violence by government officials.

TABLE 2: The Table Shows the Types of Violence Faced By the Manual Scavengers

HAVE YOU FACED ANY VIOLENCE	always	often	sometimes	rarely	never
Physical	13.8%	3.9%	21.2%	60.6%	.5%
sexual	2.5%	28.6%	24.6%	20.2%	24.1%
psychological	30.5%	42.4%	26.6%	0.0%	.5%
financial	54.7%	20.2%	24.6%	0.0%	.5%
verbal	31.0%	27.1%	19.2%	22.2%	.5%
cultural	64.0%	10.3%	2.0%	1.0%	22.7%

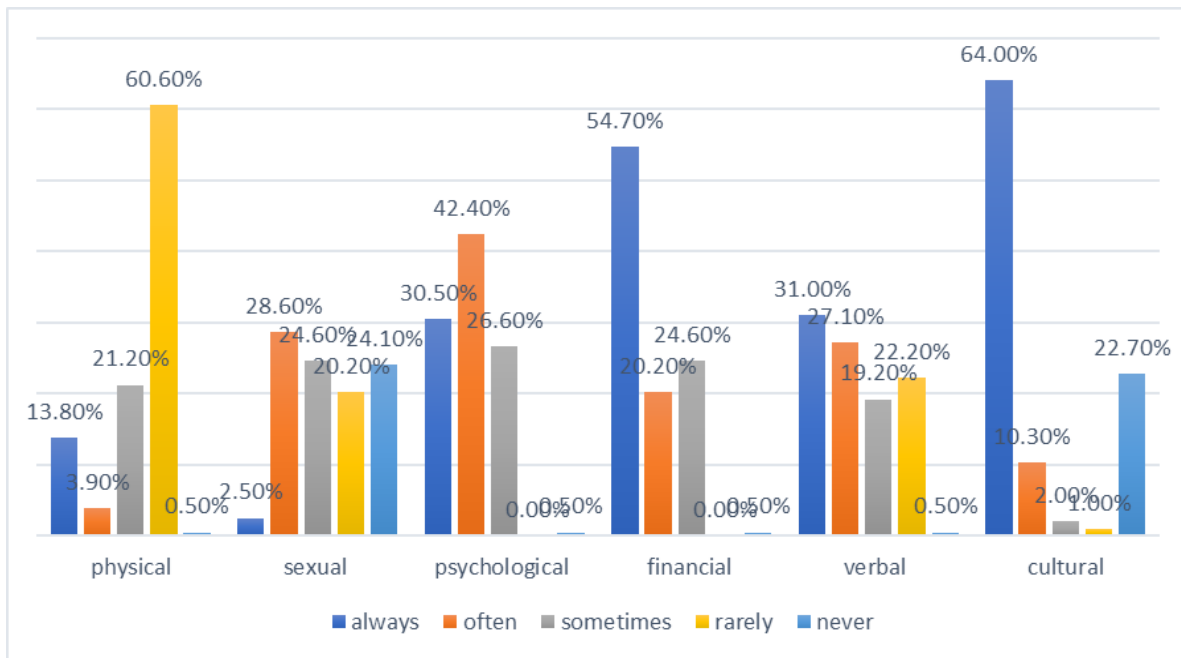


figure 2
 LEGEND: The above bar chart represents the types of violence faced by manual scavengers.

RESULT AND ANALYSIS

(60.6%) of the respondent have rarely faced physical violence, (21.2%) of the respondent have sometimes faced physical violence, (13.8%) of the respondent have always faced physical violence, (3.9%) of the respondent have often faced physical violence, (.5%) of the respondent have never faced physical violence.

(28.6%) of the respondent have often faced sexual violence, (24.6%) of the respondent have sometimes faced sexual violence, (24.1%) of the respondent have never faced any sexual violence, (20.2%) of the respondent have rarely faced sexual violence, (2.5%) of the respondent have always faced sexual violence.

(42.4%) of the respondent have often faced psychological violence, (30.5%) of the respondent always face psychological violence, (26.6%) of the respondent sometimes face psychological violence, (.5%) of the respondent have never faced psychological evidence, (0.0%) of the respondent have rarely faced psychological evidence.

(54.7%) of the respondent have always faced financial violence, (24.6%) of the respondent have sometimes faced financial violence, (20.2%) of the respondent have often faced final violence, (5%) of the respondent have never faced financial violence, (0.0%) of the respondent have rarely faced financial violence.

(31.0%) of the respondent have always faced verbal violence, (27.1%) of the respondent have often faced verbal violence, (22.2%) of the respondent have rarely faced verbal violence, (19.2%) of the respondent have sometimes faced verbal violence, (.5%) of the respondent have never faced verbal violence.

(64.0%) of the respondent have always faced cultural violence, (22.7%) of the respondent have never faced cultural violence, (10.3%) of the respondent have often faced cultural violence, (2.0%) of the respondent have sometimes faced cultural violence, (1.0%) of the respondent have always faced cultural violence.

ANOVA:

HYPOTHESIS: There is no significant difference in the types of violence faced by manual scavengers.

		Sum of Squares	df	Mean Square	F	Sig.
physical	Between Groups	66.228	3	22.076	27.044	.000
	Within Groups	162.442	199	.816		
	Total	228.670	202			
sexual	Between Groups	61.325	3	20.442	17.776	.000
	Within Groups	228.843	199	1.150		
	Total	290.167	202			
psychological	Between Groups	17.987	3	5.996	11.162	.000
	Within Groups	106.890	199	.537		
	Total	124.877	202			
financial	Between Groups	14.673	3	4.891	7.014	.000
	Within Groups	138.756	199	.697		
	Total	153.429	202			
verbal	Between Groups	65.249	3	21.750	21.395	.000
	Within Groups	202.298	199	1.017		
	Total	267.547	202			
cultural	Between Groups	147.929	3	49.310	24.121	.000
	Within Groups	406.810	199	2.044		
	Total	554.739	202			

		N	Mean	Std. Deviation
physical	no formal education	80	3.34	1.232
	primary education	15	2.47	.915
	secondary education	11	1.27	.467
	school dropout	97	3.63	.546
	Total	203	3.30	1.064

sexual	no formal education	80	3.91	1.434
	primary education	15	3.27	1.033
	secondary education	11	1.73	.467
	school dropout	97	3.08	.717
	Total	203	3.35	1.199
psychological	no formal education	80	2.29	.996
	primary education	15	1.27	.594
	secondary education	11	2.09	.831
	school dropout	97	1.81	.417
	Total	203	1.98	.786
financial	no formal education	80	1.46	.635
	primary education	15	1.33	.724
	secondary education	11	1.64	.674
	school dropout	97	1.99	.995
	Total	203	1.71	.872
verbal	no formal education	80	1.90	1.038
	primary education	15	1.27	.594
	secondary education	11	2.00	.894
	school dropout	97	2.91	1.042
	Total	203	2.34	1.151
cultural	no formal education	80	1.10	.493
	primary education	15	2.07	.884
	secondary education	11	1.73	.786
	school dropout	97	2.93	1.965
	Total	203	2.08	1.657

LEGEND: The Anova table represent the mean value of the respondents categorized under education qualification perspective responding to the type of violence faced by manual scavengers.

RESULT AND ANALYSIS

As the p value is less than 0.05, there is a significant difference that opinion varies on the factors like physical, sexual, psychological, financial, verbal and cultural violence faced among the education qualification groups.

By analyzing the mean value respondents who are school dropout opinionated that the type of violence faced by manual scavengers is physical. By analysing the mean value, the respondents with no formal education opinioned that the type of violence faced manual scavengers is sexual. By analyzing the mean value, the respondents who are school dropouts opinionated that the type of violence by manual scavengers is psychological. By analyzing the mean value, the respondents who are school dropouts are opinionated that the type of violence by manual scavengers is financial. By analyzing the mean value, the respondents who are school dropouts have opinionated that the type of violence faced by manual scavengers is verbal. By analyzing the mean value, the respondents who are school dropouts have opinionated that the type of violence faced by manual scavengers are cultural.

RECOMMENDATION AND CONCLUSION

RECOMMENDATIONS ON MANUAL SCAVENGING AND SANITATION:

1. In collaboration with reputable NGOs, a routine systematic survey should be conducted at least once every three years. All manual scavengers and dry latrines should be considered, along with chances for rehabilitation and possible alternate sources of income.
2. According to the MS Act of 1993, all authorities are permitted to restrict the definition of manual scavenging. This is because the definition of manual scavengers differs from that of sanitary employees.
3. The elimination of manual scavenging and recovery programmes is also hampered by the existence of too many organizations. The District Magistrates should therefore form the nodal agency, and the three Central Ministries responsible for manual scavenging should jointly advise the States, Union Territories, and the District Magistrates to take the necessary actions for coordination and alignment of efforts. The establishment of suitable norms and regulations, the survey envisioned in the suggestion, the conversion or destruction of dry latrines, the rehabilitation of manual scavengers, the punishment of offenders, etc. should all be overseen by a coordinating authority at the state level.
4. In certain jurisdictions, the issue of a scarcity of space and water in particular areas has to be addressed by the use of appropriate technology and cutting-edge methods.
5. All States' municipal and panchayat bylaws must include provisions prohibiting the construction of new homes without water shield latrines or sanitary latrines equipped with the necessary technology. Additionally, existing dry latrines should be demolished and steps should be taken to replace them with water shield latrines or sanitary latrines equipped with the right Similar to bonded labor, the Ministry of Social Justice and Empowerment may create procedures for paying Rs. 10,000 in immediate relief to manual scavengers awaiting rehabilitation.
6. The scholarship for the children of manual scavengers shouldn't be terminated, even after the parents have quit and sought rehabilitation.
7. It should be made sure that families of established manual scavengers receive their BPL cards if they are eligible.
8. State governments are required to publish notices about manual scavengers and dry latrines on municipal notice boards and in the top publications.

9. Broad ads should be issued and the list of manual scavengers posted on the internet and in significant public locations for broader public view. Any individual who is left out may contact the notified authorities.

10. Upon registration, the District Magistrate must give a certificate to the manual scavenger, which other relevant authorities should use to grant any benefits to which he or she may be eligible.

11. The State Commissions for Human Rights should start keeping track of instances of manual scavenging within the States and the rehabilitative process that follows. It must take action to get rid of it.

12 Last but not least, because they are primarily members of ex-untouchable castes, manual scavengers experience extra untouchability-based prejudice and social marginalization. Untouchability must be abolished in accordance with the Constitution. Therefore, it is the responsibility of the state, as well as the Central and state governments, to end manual scavenging. Despite the unique legislation, educational programs, and inclusive policies created with manual scavengers in mind, they are nonetheless required to conduct humiliating jobs due to external factors.

CONCLUSION

The role of manual scavengers was to clean dry latrines, septic tanks, garbage in sewage canals, and the overflow of wastewater streamlines in the street; their role is important to society. The life of a manual scavenger is risky; there is no assurance that they will survive. Work is unharmed. Government officials should take the following steps to resolve this simmering problem: implement and keep an eye on the laws and rules. The executive branch and decision-makers should start using innovative technology and mechanisms to clean up human waste in latrines and septic tanks. sewage canals, too.

The discussion leads to the conclusion that, despite several government measures, the situation of manual laborers has not improved much. Even though policymakers have started several social welfare reforms aimed at manual scavengers, they have largely failed to guarantee their success on the ground. Even organized scheduled caste movements have failed to address the issue of manual scavengers. Instead, policymakers have overlooked the real satisfaction of fundamental demands and improvement of the scavenging community. Concerns over human rights continue to be gravely raised by manual scavenging. It is disappointing to know that some of our fellow humans are still treated as untouchables and are required to clean other people's excreta in order to earn their daily bread, even in this advanced era where people are busy promoting the importance of human rights and other socially relevant issues. This portrays a very clear picture of how the caste system still suffocates India. Recently, this problem has attracted a lot of attention from both national and international platforms for recognition. Even if numerous laws and legal actions were taken to stop this behavior.

They were all ineffective since official government policies weren't being implemented. Despite the fact that laws, sizable budgetary allocations, and programs for economic aid for the scavenging communities have been placed in place. Despite clear anti-scavenging legislation, several government initiatives, and other efforts to end the activity and rehabilitate the workers, manual scavenging still occurs. Traditional human rights advocacy efforts that solely rely on judicial and legislative avenues to defend rights have so far been ineffective. The strict enforcement and scrutiny procedures necessary to ensure appropriate application of legislation and efficient use of budgetary allocation, however, are the most important prerequisites. Last but not least, it is inevitable that the public will become aware of the need to prevent demeaning professions like manual scavenging. Considering the significance of the unorganized sector. There is an urgent need to amend the pertinent law to recognize informal laborer's collection activity. Moreover, the disassembly and recycling of electronic waste should only be permitted in registered units, not in any unregistered or unenforced one's sector. This increases the complexity of inspection and policing. It comes down to political will, but it is a challenge India faces frequently. The employees' necessity for medical insurance for those who

work in the recycling, transport, and collecting of e-waste should be addressed by the equipment's original manufacturers as part of their corporate social obligation. From the examination from chapter 5, it is exceptionally evident that respondents are not happy with the current legal framework for manual scavengers. From analyzing the survey, it is evident that the respondents are not satisfied with the rehabilitation process or the liberation given to the manual scavengers. It is evident from the survey that social stigmatization and insufficient legal framework is the main reason for the prevalence of manual scavenging. Even after the enactment of the act, still now their rights have been violated and the manual scavengers undergo untouchability. Manual scavengers can be rehabilitated only by providing alternative occupation, capital subsidy for self-employment projects.

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