INTRODUCTION

The present paper focuses on the Dr. B.R. Ambedkar’s thoughts for the dalit women; it’s also emphasizing on the status of dalit women in the society. Dr. B.R. Ambedkar was known as a not only constitution framer but leader of the downtrodden people of the society, as social reformer they also made good attempt for the upliftment of the dalit women. the present study divided in the two phase, first phase describes Dr. B.R. Ambedkar thoughts on dalit women while second phase present the what is the status of dalit women in current scenario, it’s also highlighting the various issues of dalit women i.e. socio-economic, educational, occupational, health etc. The study highlights these issues and presents the hide phase of dalit women in front of the society.

According to Routh Manorama Dalit women are facing three type of burden on her head i.e. gender, caste, class, as being a women Dalit women suffer more than general women because traditional Indian patreichel society does not believe in equality, women has second status in the society, she is not treated as well as man. Dalit women also became victim of domestic violence. Due to Indian hierarchal caste system before independence much practice of untouchability in the society, there were lots of restriction, rules, rigidity, etc. for Dalit. Therefore several time Dalit women became victim of caste violence i.e. rape, harassment, murder, necked pared, etc. thus she is known as suppressed depressed in the society however suppression invariably leads to resistance and protest. A dalit woman has indominate spirit to bounce back the patriarchal repression against all odds. According to bama sangati it’s deal with dalit women dual oppression agony and anger. The dalit women are downtrodden and oppressed because of suppression by their own men, upper caste men and women. The dalit women have become one of the most exploited marginal groups in the Indian social system. The double oppression of dalit women signifies a power struggle in the patriarchal society. May be dalit women are facing multiple issues in the society. Dr. B.R. Ambedkar aware about this issues and he was also tried to decreased from the society. As per the opinion of Dr. B.R. Ambedkar the dalit women status is much low in the society, that’s why dalit women known as dalit among the dalit in the society.

REVIEW OF LITERATURE:

The study collected various review related to topics from the various libraries and Google search which are elaborated below.

Much research work has been done in women studies in India and abroad, before independence many women studies conducted for women issues i.e. female feticide, dowry, sati, etc. although till today that type of studies continue in India and now days it is increased. In India, Dalits – officially known as Scheduled Castes – constitute one sixth of the population. They are consistently discriminated against despite a constitutional ban on ‘untouchability’, and the enactment of specific legislations including the Protection of Civil Rights (PCR) Act, 1955 and the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989. Mostly the middle class and general women problems put in the center of the studies. But very less studies conducted for Dalit women in the Gujarat therefore the present study being very useful. To discussing about their social rights, study was on ‘untouchability’ in 1589 villages in Gujarat, the NGO Navsarjan Trust found that Dalits were not allowed to fetch water from a tap in a non-Dalit area in 71.4 per cent of these villages. In 66.2 per cent of them, non-Dalit midwives refused service to Dalit women. One of the many unnecessary hardships of a Dalit woman’s life is being denied access to basic services. Dalit women always fight for their social rights even today, caste and gender discrimination in the delivery of education health care, water, sanitation and other basic services are also major obstacles for Dalit women. Dr. Aditya Raj and his PhD student, Pooja discussed on Caste and class are different social categories, but they seem to be operational together and in consonance with gender in the Dalit literature. Oppression of, and along, multiple processes makes it very difficult for women to realize their being. Women do not seem to have, as reflected in the two selected texts, appropriate conditions to know and act as subject. Dalit women also are a part of domestic violence in society. Dalit women also face hardship because of child marriage, bigamy and dowry practices that continue to prevail despite having been officially outlawed.

Alcohol abuse and subsequent domestic violence is also a significant problem. Contemporary feminist critics Meenakshi Moon and UrmilaPawar write, “women actively involved in the early Untouchable Liberation Movement” and liberated many women out of the Decades profession and find husbands for them as early as 1908.20 In the movements like Mahad Satyagraha of 1928, Nasik Satyagraha to enter the Kalaram temple (1930–35) in which Dr. B.R. Ambedkar declared that he „would not die a Hindu,” hundreds of women held independent conference to support Dr. Ambedkar’s declaration to convert. Eleanor Zelliot examined the involvement of women in Dr. B.R. Ambedkar movement and other women organizations.

Thus the various reviews focus on the present status of Dalit women in the society.
STATEMENT OF THE PROBLEM:

Much research work has been done in women studies in India and abroad, before independence many women studies conducted for women issues i.e. female feticide, dowry, sati, etc. although till today that type of studies continue in India and now days it is increased. Mostly the middle class and general women problems put in the center of the studies. But very less studies conducted for Dalit women in the Gujarat therefore the present study being very useful. Dr. B. R. Ambedkars was one of the well wisher of the dalit women and they advised to the dalit women for living better life in the society. Regarding this view of the Dr. B. R. Ambedkars and aims of present various issues of the dalit women the study emphasizes on the dalit women. With this concern the study has following objectives:

OBJECTIVES:

-> to understand the thought of Dr. B.R. Ambedkar about dalit women
-> to know the status of dalit women in the society
-> to know the occupations of the dalit women

METHODOLOGY:

Research Design:

A descriptive research design is selected for the study for present the reality of the facts of the study. This type of research design describes phenomena, social situations and events. Since description is made on the basis of scientific observation, it is expected to be more accurate and precise than casual. The researcher observes studies and then describes what he found about thoughts of Dr. B. R. Ambedkar and status of dalit women.

Sources of Data Collection:

The data relevant for the present study was collected from both the the sources like primary as well as secondary sources. Generally we can get secondary source information from library, government, ngos, office. In the present study also use of the said information and collected information which is being very useful for the study. Caste and occupation related literature were collected from various libraries i.e. Gujarat university, Gujarat Vidyapith, Sewa library, etc. and getting the information from books, newspapers, magazines, general reports, census etc. which is very useful for formulation of the background of the study.

Sampling Frame:

The study was conducted in the two cities like Ahmadabad and Gandhinagar, randomly hundred samples are selected among them 50 respondents selected from the various sectors i.e. 2,3,7,8,13,24, etc. of Gandhinagar. rest of 50 respondents selected from various area of Ahmadabad i.e. Girdhar nagar, Amrawadi, Paldi, Gomtipur, Dariyapur, etc.,four scheduled caste selected for said study i.e. 30 respondents from garo, 20 respondents from vankar, while 30 respondents from chamar and another 20 respondents from valmiki, in the unorganized sector among one hundred thirty respondents from sanitation worker, twenty respondents from stitching work, (silaikam ) while rest of respondents selected as a venders, beauticians, home based etc.

Methods, Techniques and Tools:

The study employed various methods and techniques for the collection of the data i.e. survey, observation, interview, interview schedule, etc.

Survey: This method involves a systematic and comprehensive study of a particular community, organization, groups, etc., with a view to the analysis of a social problem and the presentation of recommendations for its solution. The present study got information related to dalit women through respondents from the use of said method.

Observation: It is method that employs vision as its means of data collection. It implies the use of eyes than of ears and the voice. It is accurate watching and noting of phenomena as they occur with regard to the cause and effect or mutual relations, it is watching other persons’ behavior as it actually happens without controlling it. The study also uses the participant and non participant observation method in the study during the field work. Some information was collected by participant and non participant observation methods from the respondents about their background.

Interview: Interview is a verbal questioning. Research interview is prepared and executed in a systematic way, it is controlled by the researcher to avoid bias and distortion, and it is related to specific research question and specific purpose. The present study was collected needful information regarding the study from the interview technique. The information received from the respondents provides insight into the nature of social reality, while spend some time with the respondents and trust, understanding and cooperation their feelings and attitudes more clearly and seek additional information wherever necessary and made information meaningful in the research. The study also use the structures unstructured, individual, group etc technique of the interview for collection of more information from the respondents which is being very helpful for the study.

Interview Scheduled: after observation of the field area of the study, researcher made the interview scheduled for collection of information from the respondents. In the interview scheduled the set of structured questions in which answers are recorded in the study. The study also uses the interview scheduled guide, while asked some questions respondents hesitated during the process of interview at that time supplement question which was given in interview scheduled guide being very useful for getting information from the respondents.

Above mentioned the methods and techniques are used in the study and being very useful tools for researcher for the data collection in the study.

Data Analysis: After collecting data, the study concerned with checking the questionnaires/scheduled, sorting out and reducing information collected to manageable proportions, summarizing information collected to manageable proportions, summarizing the data in tabular form, analyzing facts so as to bring out their salient features, interpreting the result or converting data into statements, propositions and writing or presenting the report. In the study above steps i.e. data processing, data distribution, tabulation,
data analysis, data interpretation and diagrammatic presentation are covered for the analysis of information. Thus the obtained data was edited and coded to make it suitable for computer tabulation. Numerals were assigned to variables and respondents to classify the data or tabulation. Collected data was analyzed through qualitative and quantitative method frequency, percentage, correlation and cross tabulation were used.

Findings of the Study: The findings of the study given in following pages, which are reflected the realities of dalit women’s life and also throws lights on what is the thought of Dr. B.R. Ambedkar about the dalit women. The finding is the discussing in the below.

Findings of the Documentary Source:

Status of Dalit Women:

In the ancient time caste system was very famous and practice of untouchability also seen in the Indian society but during the British rule slowly changes come in the dalit society. After independence constitution provides many statues and provisions for scheduled caste, therefore some of the scheduled caste people are getting education, higher education, technical education, occupational occupation etc. and engaged in new occupation, similarly changes also seen in the dalit women those who are oppressed, depressed and supersede in the society, besides literate, less literate and illiterate dalit women are entering in the new occupation of organized and unorganized sectors employment. Mostly they are engaged in self-employment activity. In this concern the study tries to focus on the status of dalit women in the society and thrown lights on occupations of the dalit women.

Dalits are coming from the lower strata of the society and among them dalit women’s status is very low in the society. Dr. B. R. Ambedkar very rightly said that, “Indian caste system like as a pyramid where as Brahmin on the top level while sudra on the last stair of the pyramid while dalit women on the bottom of the pyramid, their status is very low in the society.” According to Routh Manoram dalit women are facing three type of burden on her head i.e. gender, caste, class, as being a women dalit women suffer more than general women because traditional Indian patreichel society does not believe in equality, women has second status in the society, she is not treated as well as man. Dalit women also became victim of domestic violence. Due to Indian hierarchal caste system before independence much practice of untouchability in the society, there were lots of restriction, rules, rigidity, etc. for dalit, among them dalit women suffered more, several time they became victim of caste violence i.e. rape, harassment, murder, necked pared, etc. after independence constitution provides many statues and provision for protect them and welfare of scheduled caste, however sometimes dalit women became victim of caste violence, rape, harassment, murder, necked pared, etc. recently happened khairalagi family murder case raising many question to the society and government, mostly this type of incident happened in the villages.

Thus, as a being lower strata women she is became victim of caste related violence. As being a lower class women she is suffer lot from upper class male and female. Sometimes she is became victim of harassment, rape, sexual harassment etc. in the society. Thus dalit women are suffering from multiple problems in the family and society. Now day’s dalit women are entering in new occupation in the organized and unorganized sectors employment. She is playing double role in the family; it is nothing new because dalit women playing double role since ancient time. The study throws lights on struggling life of dalit women. The study looks at the interface between ambedkar’s philosophies of freedom and education on the one side dalit women’s thoughts and perspectives, on the other hand. dalit women redefined ideals of both womanhood and educational purpose in terms of counter- hegemonic reconstructions of nation, society and community, and expressed new subject positions grounded in them. The study explores the Dr. B. R. Ambedkar’s Thoughts on Dalit women, which are discussed in below.

Dr. B. R. Ambedkar’s Thoughts on Dalit women:

Dr. B.R. Ambedkar was a multidimensional personality, he was expert in the all the field. He was great philosopher, great social reformer, great educationalist, great humanist, great economist, great sociologist, great political scientist, great lawyer, great constitutionalist, good speaker, great Buddhist, etc. Dr. B.R. Ambedkar has become the symbol of what can be achieved by the dalits he was/is rare in the world. He was fought against the caste system. Dr. B.R. Ambedkar was known champion of the downtrodden and as social reformer and constitutionalist he was doing good job for not only dalit women but also for general women and minorities of the nation. Dr. B.R. Ambedkar really wished for women’s progress and development.

The study also give the snapshot of general women issues which are considered by Dr. B.R. Ambedkar and afterward tried to remove it through the constitutional provisions, statues, safeguards etc. in ancient time women enjoyed a very high status but gradually their position degenerated into merely objects of pleasure meant to serve certain purpose. They lost their individual identity and even their basic human rights. In Hindu shashtra she has been branded just like animals or some objects of employment. As per the rules of manusmriti the ancient Hindu code book status of women was put to the lowest rung of humanity as she was treated at par with the animals and slave by the proprietors of hind dharma. Such was the placement earmarked to our mothers, sister and even great grandmother that humanity was ashamed of. That’s why Dr. B.R. Ambedkar, the father and architect of Indian constitution, was of the firm opinion that until and unless, we defy the Hindu dharma shastra, nothing much can be changed. In the name of sanskar the Hindu women are tied to bondage of superstitions, which they carry till their death.

Dr. B.R. Ambedkar addressed women issue like caste and gender in the first academic paper on “caste in India: their mechanism, genesis and development, as per their observation,” superimposition of endogamy on exogamy means creation of caste” and concluded that there is no divine or natural cause of origin of cause of origin of caste but Brahmins of ancient India craftily designed it by enclosing their class through means of controlling and subjugating their women. Dr. B.R. Ambedkar raised the
women issues in member of legislative council during his debate in Bombay legislative assembly on 10th Nov 1938, strongly advocated the family planning measure with the worry of women’s health. In 1942 as labour minister also introduced the maternity benefit bill in the governor generals’ executive counsel. Mostly their attempt was not succeed but while drafting the constitution of India Dr. B.R. Ambedkar bing a prime movers of the provisions related to the welfare of women. Article 14-16 provides equal status to woman and also banned the of sale and purchase of women prevailing Hindu, furthermore also introduced an emancipator bill (the Hindu code bill) in parliament, to abolish different marriage systems prevalent among Hindus and to establish monogamy as legal system. Second conformation of right to property and adoption on women and third restitution of conjugal rights and judicial separation; attempt to unify the Hindu code in tune with progressive and modern thought. But rigid Hindu people opposed the bill and unfortunately this revolutionary bill drop during the time of PT. Nehru who was the prime minister of India. Dr. B.R. Ambedkar was so disgusted and he was resigned from Nehru cabinet and said that it (the Hindu code bill) was killed and buried, unwept and unsung.

As the chairmen of the drafting committee of the constitution Dr. B.R. Ambedkar has done pioneer work to improve the status of women by granting the fundamental rights to the entire citizen irrespective of caste, class, race and sex. And as a minister in the Nehru cabinet he also introduced on 5th February 1951, the Hindu code bill in the parliament. The principal of monogamy and divorce introduced in the code were opposed vigorously. Dr. B.R. Ambedkar supported his views on the ground that a woman right to properly was accepted by brihaspati smritie and divorce by parasharma smitti. to understand the contribution rendered by Dr. B.R. Ambedkar to liberate women from the crucial clutches of men. Thus this way Dr. R. Ambedkar was playing important role for welfare of women. Dr. B.R. Ambedkar was given equal status to women on par with men by providing many provisions in the constitution. The constitution quick by social conscience has added edible legal missiles for women liberation. Our constitution forbids sexual discrimination and guarantees social and economic justice to women. The constitution in its preamble guarantees: (a) social, economic and political justice (b) Freedom of thought, expression, belief, faith and warship (c) equality of status and opportunity and (fraternity assuring the dignity of the individual and national only to all the citizen of India without any discrimination of caste, class or sex.

The detail of constitutional provision: the constitution of India contains various provisions, which provide for equal rights and opportunity for both men and women.

Article-14 guarantees that the state shall not deny equality before the law and equal protection of the laws

Article-15 prohibits discrimination against any citizen on the ground of sex 15(3) empowers the state to make positive discrimination in favour of women and children.

Article 16 provides for equality of opportunity in matters of public employment

Article 23 prohibits trafficking in human beings and forced labour

Article 39 (a) and (d) enjoins the state to provide equal means of livelihood and equal pay for equal work

Article 42 enjoins upon the state to make provisions for securing just and humane conditions of work, and for maternity relief

Article 51(a) (e) imposes a fundamental duty on every citizen to renounce the practices derogatory to the dignity of women

article 243 d(3) provides that not less than 1/3 rd of the total number of seats filled by direct election in every panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in panchayat.

Article 243 t (3) provides that not less than 1/3 of the total number of seats to be filled by direct election in every municipality 1 be reserved for women and such seats to be allotted by rotation to different constituencies in a municipality.

Article 243 t (4) provides reservation of office of chairperson in municipalities for sc.st. Women in such manner as the legislature of a state may by law provide. Thus constitutional provisions, various legislative enactments have been framed to protect, safeguard and promote the interests of women.

Similarly with above mentioned the constitution provides many statues and provision for upliftment of dalit women however their status is much lower in the society, the SC/ST men and women through are all dalits, the women are more dalits that their male counterparts in respect of gender inequality, wages, occupation inferiorly, educational backwardness, social precarious, economic deprivement, intellectual discrimination, a privilege inequality in all walks of life in Indian society, even more disgraceful is a scavenger women because of unclean occupation routine has status a dalit in society. Simon de Bouuurs had in her novel, the second sex, said that a “women is biologically reality not a historical one and all women are though equally placed there are unequal gradation among them according to their caste, occupational and economic position within dalits their social gradaten various fran section to section such as dom, dumara, valmiki, bhangi, mehtar etc. thus the dalit women is a weakest person amongst general women bulk.

Dr. B.R. Ambedkar was one of the well wisher of the dalit women, one of address ‘the awaking of women’ on Jul 20 1942 at the all India depressed class women conference held in Nagpur. Dr. B. R. Ambedkar dealt with the problem of dalit women and said,

“I measure the progress of a community by the degree of progress which women have achieved. there cannot be an occasion of grate happiness to anyone interested in the advancement of the depressed classes than to witness this gathering of women should give education to their children, learn to be clean, keep away from all vices, install ambition in children that they are destined to be great remove from their minds all inferiority complex not to be in a hurry to marry in respect of themselves and their children unless they both are financially able to meet the liabilities from marriage bear in mind that to have too many children is a crime a better start them its parents had and above all each girl who marriages, she advise in the following manner: whether you change your religion along with us or not it does not matter much to me but I insist that if you want to be with the rest of us you must give up your disgraceful life the mahar women
of kamptipur are shame to the community. And up to her husband, claim to his slave”

Unlike the scavenging women, the women trading in their own flesh are mere degraded and despised far the nature of their prostitutions to whom Dr. B.R. Ambedkar had given.

There is inequality between dalit women a non dalit women, our constitution gives some specific directives to the government and the rules of this country for the protection of the dalits against social discrimination and economic injustice. Some constitutional privileges are reserved for the dalits in order to protect them to raise their socio-economic status. After independence the picture of the constitutional level yet the dreadful evil is still spreading with full fury, and the condition of the dalits are going from bad to worse. Recently happened khairalagi family murder case presents proof for same. Thus dalits and dalit women degraded into the level of untouchable objects but at the same time, a sexually exploited lot. Caste system and its tyranny have contributed a lot into this deprivation. With the concern of abuse of dalit women Dr. B.R. Ambedkar was attacking the very root of this slavery, namely the caste system of hind religion. He was advised that conversion to Buddhism was to liberate the dalit women from the clutches of caste system. However even after such religious conversion, the economic deprivation of dalit women has persisted.

According to Padma Veskar, despite the phenomenal impact it has had in transforming the lives of dalits and its continuing contemporary relevance, Dr. B.R. Ambedkar social and educational thoughts remains surprisingly neglected in Indian educational discourse, Education was assigned a revolutionary role in women Dr. B.R. Ambedkar conception of social progress and in his vision of a just and equal society, it was identified as a key instrument of liberation movement led by Dr. B.R. Ambedkar in the early decades of the twentieth century.

Dr. B.R. Ambedkar advised to dalit women during the mahar yajagrah, there were 500 women took active part in this procession. On 18th July 1927, Dr. B.R. Ambedkar addressed a meeting of about three thousand women of depressed classes, where he said that measure the progress of community by the degree of progress which women had achieved and said to the women, “never regard yourself as untouchables, live a clean life, Dress yourselves as savarna lady, never mind, if your dress is full of patches, but see that it is clean. None can restrict your freedom in the choice of your garments. Attend more to the cultivation of the mind and spirit of self-help. “Then with a little full in voice he said, “but do not feed in any case your spouse and sons if they are drunkards send your children to schools. Education is as necessary for females as it is for males. If you know how to read and write, there would be much progress. as you are, so your children will be.” dalit women too responded very positively to Dr. B.R. Ambedkar advise and to the surprise of all the women left early in the morning with wonderful change in the fashion of their sarees as ordained by Dr. B.R. Ambedkar.

Furthermore Dr. B.R. Ambedkar said to women “learn to clean keep from vices, give education to your children, and instill ambition into them. Inculcate in their minds that they are destined to be great. Remove from them all inferiority complexes.” on marriage he remarked, “do not be in hurry to marry. Marriage is liability. You should not impose it upon your children unless they are financially able to meet the liabilities arising from marriage. Those who will marry will have to keep in mind that to have too many children is a crime. The paternal duty lies in giving each child a better start than its parents had. Above all, let every girl who marries stand by her husband, claim to be her husband’s friend and equal, and refuse to his slave. I am sure if you follow this advice, you will bring honour and glory to yourselves.”

Dr. B.R. Ambedkar was a one of the well wisher of the dalit women and he was also vision and that’s why through the constitutional provisions and safeguard women empowerment brings in the dalit women.

We shall see better days soon and our progress will be greatly accelerated if male education is persuaded side by side with female education ----“ are the words of young Dr. B.R. Ambedkar

Occupation of the Dalit Women:
Due to lower economic condition male and women both are engaged in the traditional occupation for livelihood of their family in the Dalit community. They are engaged in their traditional and family occupation i.e. vanat, charm, cleaning and sanitary work etc. in this context the study also give the brief of traditional occupation of selected scheduled caste i.e. garo, vankar, chamar, valmiki etc.

Garo are known as brahmin of the scheduled caste. They are engaged in the ceremonies of religious rituals i.e. Birth, marriage, death, simant, yagna, etc. garo women are also work with male in all this work. Sometimes she went to yajman home with male member of the family, she is engaged in work until finished the religious ceremony. She is known as gorani or garodi. They are getting dandaxina from yajmans’ home. At the time of death, she is singing death songs and gives the sympathy to the members of families those who lost the person, her special duty at 12th and 13th days of person’s death. While any women being widow, at that time calling the garo women for the chudakarm. Garo women also making rajai(godadi).

Vankar women are engaged in vanat work with male in the family; all the members like elders to child are engaged in the traditional occupation in the family. While, elder member monitoring on work and gave the guidance to other members, vanker man and women have similar skill in the said traditional occupation.

Chamar women were doing their traditional occupation. While male member pulled the dead animal and cutout the skin (charm), women put the skin in the kund till 25 days. Every day 15 to 25 pot of water spread in the kund. After 25 days they were pulledskin (charm) from kund. Afterwards women member engaged in cleaning work of charm, male
member sold it in the city or kasba. Here, seen that chamar women doing more labour, more unclean work then male however she didn’t get any money from selling of charm. Male member kept all the money. Women done hard labor however her work contribution is not important.

Valmiki caste people earlier known as bhangis or mehtor, male and women alike perform the same odd jobs of cleaning the surroundings and houses of all people even to the extent of carrying the night soil. It is a human tragedy. Through now being discouraged, the practice still continues.

Hadi women engaged in maternity job, before advancement of medical science, medical job used to be the work of hadi women. These women were permitted to enter the inside of the houses at the time of child birth. After jobs are over they are reverted back to the untouchable status.

Chandal men have the duty to help to dispose of corpse of all human beings irrespective of caste. Therefore chandal families used to live around the place near burning ghat. According to manu chandals were supposed to wear the cloths of dead persons or the cloth discarded by the relatives and friends of the dead who a company the dead and discard cloths after completing funeral ceremony. Chandal women used to have the duty to keep the burning ghat clear.

Domes were supposed to clear the village or towns from dead animals. They were supposed to do this duty free and earn by selling hides and skins, bones etc., of the dead animals. Dom women had the duty to help their men folk to complete this duty. Traditionally dom women used to entertain the village folks with various folk dances.

Thus, earlier Dalit women are engaged in traditional occupation, sometimes Dalit women compelled to go for various economic activities due to economic crises. Even they go for hard labour. But they used to get fewer wage in comparison to their male counterpart. during the British rule, spread of education by Christi missionaries and policy of British rules, education spread in the scheduled caste people therefore some of the people changed their occupation and entered in another occupation i.e. clerk, nurse, teacher, self employed etc. this is a beginning of the changing pattern of occupation in the scheduled caste.

After independence most of the scheduled caste people changed their occupation. They left their traditional occupation and entering in the new occupations. Hence now day’s Dalit women are also engaged in organized and unorganized sectors employment for livelihood of their family. In this context study also tires to focus on unorganized sector and self-employment.

“The unorganized sector consists of all unicorn ported private enterprises owned by individuals or households engaged in the sale and production of goods and services operated on a proprietary or partnership basis and with less than ten total workers.” NCEUS( National Commission for Enterprises in the Unorganized Sector) defined unorganized or informal employment, “workers consist of those working in the unorganized enterprises or households, excluding regular workers in the formal sector without any employment /social security benefits provided by the employers”

NCEUS prepared estimates of employment in the unorganized sector. As on January 2005, the total employment (principal and subsidiary) in the Indian economy was 458 million, of which the unorganized sector accounted to 395 million, i.e. 86 percent of the total workers in 2004-05. Unorganized workers constituted 92.4% of the total workforce, accounting to 423 million workers.

Unorganized workers may be categorized under the following four broad heads namely, in terms of occupation, in terms of nature of employment, in terms of especially distressed categories, and in terms of service categories. Small and marginal farmers, landless agricultural laborers, share croppers, fishermen, those engaged in animal husbandry, in beedi rolling, beedi labeling and beedi packing, and other construction workers, leather workers, weavers, artisans, salt workers, stone quarries workers in saw mills, oil mills etc. agricultural labor, bonded labors, migrant workers, contract and casual laborers come under the second category.

Tappers, scavengers, carriers of head loads, drivers of animal driven vehicles, belong to the especially distressed category while midwives, domestic workers, fisherman and women, barbers, vegetable and fruit vendors, newspaper vendors come under the service category

Wage workers are persons employed for remuneration among the unorganized workers directly by employers or through agencies or contractors. Wage workers include casual and temporary workers or those employed by household including domestic workers. Wage workers also include regular workers in the unorganized sector.

These are workers who operate farm or non-farm enterprises or engage in a profession or trade, either on their own account, individually or with partners, or as home-based workers. Own account workers include unpaid family workers also.

Both the categories of workers face different kinds of vulnerabilities or risks and thus are referred to as worker sections of society. They suffer from two types of vulnerabilities- job insecurity or social insecurity or both. Regular workers in the unorganized sector are those working for others and getting in return salary or wages on regular basis. These workers suffer from social insecurity due to sickness or injury or old age and are not entitled to any social security. As against them, temporary, casual or contract workers suffer both from job insecurity as well as social insecurity.

Indian economy is dominated by self employed workers on the basis of the latest data for 2004-05, self employed workers account for 56.5 percent of the labor force- the single highest group in the categorization of workers followed by casual workers (28.3%) and regular workers (15.2). They fall in two categories those employed in agriculture constituting farmer marginal, small and big work in agriculture on their income from own cultivation and not
wage labor. They are included in the unorganized sector and their number has been estimated to be 166 million in 2004-05.

On the other hand, there are quite a large number of self-employed in the non-agriculture sector and they were around 92 million in 2004-05. Self-employed workers are grouped into three categories:

a) Own account workers: they work on their own using their work for longer hours. This phenomenon is referred to as ‘self-exploitation’ by Chayanov, a Russian economist.

b) Unpaid family workers: these persons don’t get any separate remuneration. Their contribution becomes a part of family income.

c) Employers: i.e. those who hire at least one wage worker, but the total number of hired workers is less than 10, to use the definition provided by the national commission for enterprises in the unorganized sector.

Low income self-employed those are closer to or marginally above casual workers i.e. Handloom weavers (mostly women), Chikan workers (mostly women), Street vendors, Food processor, Rickshaw puller, Rag pickers, Beedi rollers (mostly home worker), Agarbatti workers (mostly women), Potter, Bamboo product makers

All workers including self employed workers account for about 70 percent. The Share of the self employed is much higher among women in rural area, while in urban area, it is more or less equal for both men and women.

The vast multitude of women in the unorganized sector employment mostly they are find in self-employed and wage worker. Majority of Dalit women engaged in self-employed activities, they are characterized by the same factors i.e. low earnings, Seasonal and insecure unemployment, woefully inadequate and non-existent supportive services, Lack of access to credit facilities, Weak collective bargaining power and, Very few opportunities for personal growth. Thus Dalit women are getting livelihood from self-employment.

This brief survey is to explain that mostly Dalit women are engaged in self-employment activity since centuries. The present study selected various self employed respondents who are being a representative of various self-employment activities. The list of present occupation of respondents is given below:

<table>
<thead>
<tr>
<th>No</th>
<th>Name of Self-Employment</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sanitary and cleaning work</td>
<td>30</td>
</tr>
<tr>
<td>2</td>
<td>Tailoring</td>
<td>20</td>
</tr>
<tr>
<td>3</td>
<td>Kutlari selling</td>
<td>13</td>
</tr>
<tr>
<td>4</td>
<td>Readymade garments business</td>
<td>7</td>
</tr>
<tr>
<td>5</td>
<td>Labeling(sticker) on readymade cloth</td>
<td>06</td>
</tr>
<tr>
<td>6</td>
<td>Beauty saloon</td>
<td>05</td>
</tr>
<tr>
<td>7</td>
<td>Servant(home)</td>
<td>05</td>
</tr>
<tr>
<td>8</td>
<td>hand embroidery</td>
<td>03</td>
</tr>
<tr>
<td>9</td>
<td>Rajai making(godadi)</td>
<td>03</td>
</tr>
</tbody>
</table>

The above table shows that among one hundred respondents, 30 respondents are engaged in scavenging and sanitary work nearing their residential area, all these respondents from valmiki community, the said work is just like their traditional occupation and it is done by them since century.

Due to lower status of scheduled caste these respondents felt cast discrimination by not only upper cast but in the scheduled caste also. The enquiry revealed that even today scheduled caste women engaged in traditional jobs. There is no sign of change so far as women are concerned. While 20 respondents were doing tailorbusiness, mostly they were stitching blouse and petticoat in their home. 10 respondents were selling cutlery i.e. buckle, boria, hair pin etc. another respondents were engaged in ready made garments business, they were selling blouse piece and petticoat. Both the respondents were selling their things in the shopping center of their residential. They haven’t shop but they are doing this business on roadside at the evening time because of they are getting enough customer. They got product on wholesale rate and sold it in retail price. 6 respondents were engaged in labeling on readymade cloth. They are doing this work in their home, they went to shop for collection of raw material i.e. pin, sticker, hammer, cloth etc. from shop keeper afterwards finished the labeling work they return cloth to shop keeper and got wages from shop keeper. While 5 respondents run a beauty parlor in their home. Due to completion in business and economic need, they were providing beauty service i.e. facial, vexing, hair cutting etc. to customer in low price. Another 5 respondents worked in the houses of upper caste peoplei. edarbar, patel, marwadi etc., those who are reside near their residential area and earned from clothing, cleaning the utensils, cleaning the home etc. but due to lower status and unclean occupation they are not preferring valmiki people in their home as a servant but the study was found that two respondents belonging to valmiki community and they were working in darbar home, respondents didn’t felt caste discrimination in darbar home. 3 garo respondents were making rajai(godadi), they are collected chindi, old cloth , pin, rill etc., then maderajai and sell it to their customer. 3 respondents were getting livelihood from rag picking. they left their home at early in the morning, they visited every worksite, roadside, and garbage dump in search of anything of value, newspapers, paper, glass bottles, plastic bags, bottle tops, bits of broken machinery, iron nails and still fillings, discarded hair, and pieces of wood, iron, pieces plastic, rubber, glass etc. and providing free service to the society.

At the noon time they return home and Afterward finished homework once again engaged in segregation work. Means whole day they are working for livelihood of their family. They earned Rs. 50 to 100 per day from rag picking. Among them one respondent from garo community and due to said work their status is very low in their community because their traditional occupation like as Brahmin occupation, here we also see the downward occupational
mobility. But due to poverty these respondents had done this occupation for livelihood of their family. Another 3 garo respondents were engaged in their traditional occupation. While any person dead in the family, at that time people invite them in their home for death rituals i.e. death songs, 12th and 13th day of persons death, chudakarm, widow cloth etc. respondents got dan, daxina, gift from yajanman home. Mostly, aged garo women are doing said work. While one respondents making Perce (pocket), she was getting row material from shopkeeper, and made pocket, then gave to the shopkeeper. Another one tyakta respondent runs a bear bar in their home. She has two sons among them one has disease of night blindness. They live in the chaul area and majority of alcohol addicted persons live in their area, hence her husband forced to them for doing said business therefore she has to run a bear bar. Moreover all the responsibility on her head therefore she continues the said business. She got bear from big bear bar which is near her residential area and sells it in her home.

Among 100 respondents 72 respondents had 1 to 5 years’ experience in their occupation while 14 respondents had 11 to 15 years’ experience. 12 respondents’ occupation 6 to 10 years old and only 2 respondents had 16 to 20 years’ experience in their occupation. Thus majority of respondents are having long years’ experience in the said occupation. Due to lower economic condition all the respondents have to doing occupation. Most of respondents got guidance from parent for their occupation.

Working hours is an important issue to study the balance between rest and work and it also indicates the extent and degree of exploitation. Most of the 72 respondents work for 7 hours a day. Valmiki respondents worked continuously or in two shifts. 14 respondents worked for 6 hrs a day. Rest of the respondents had less than 5 hrs of work.

Dalit women have been working for centuries, mostly they are engaged in self-employed activities. Their earnings are not much and regular however their finical contribution to the wellbeing of the family. The wages of respondents are given in below table:

<table>
<thead>
<tr>
<th>No</th>
<th>Rs.</th>
<th>Respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>&lt;500-</td>
<td>25</td>
</tr>
<tr>
<td>2</td>
<td>1001-2000</td>
<td>30</td>
</tr>
<tr>
<td>3</td>
<td>2001-3000</td>
<td>40</td>
</tr>
<tr>
<td>4</td>
<td>3001-5000</td>
<td>5</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

The present study was found that 70 out of 100 respondents were dissatisfied with the occupation and their salaries. Besides, only 30 respondents were satisfied with their occupation and salary.

British colonial rule brings occupational changes among the scheduled caste people. After independence constitution provides many safeguards for them hence changing the pattern of occupation in the Dalit. Now days time of the globalization, modernization, industrialization, persons is having various opportunities in occupation. Besides the standard of living is rising day by day and the cost of maintenance is also rapidly increasing, consequently, one pay employee is not enough for livelihood of family hence women are obliged to take up a job. Sometimes family conflicts also force them to work. Some women are ambitious and want to social prestige and recognition. Some women utilize their talents and develop their personality it inspires them to seek employment. May be they want to self-dependent also. Due to all this things changes came in the Dalit women’s occupation. The present occupation of respondents is also one of the proofs of same. The details of occupational changes are given on below table:

<table>
<thead>
<tr>
<th>No</th>
<th>Caste of the respondent</th>
<th>Traditional occupation</th>
<th>Present occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Garo</td>
<td>Provide service in religious ceremonies of scheduled caste, marriage, death</td>
<td>Tailor, rajai making, home servant(rasoi), provide religious service in scheduled caste people ,especially at the time of death, cutlery selling, rag picking, pocket making</td>
</tr>
<tr>
<td>2</td>
<td>Vankar</td>
<td>Vanat</td>
<td>Tailoring, cutlery selling, readymade garments, beauty salon, servant, hand embroidery, Kabarishop, caterer,</td>
</tr>
<tr>
<td>3</td>
<td>Chamar</td>
<td>Charm</td>
<td>Tailoring, cutlery selling, readymade garments, beauty salon, labeling on readymade cloth, servant, hand embroidery, bear bar</td>
</tr>
<tr>
<td>4</td>
<td>Valmiki</td>
<td>Cleaning and sanitary work</td>
<td>Cleaning and sanitary work, servant</td>
</tr>
</tbody>
</table>

Above table shows the changing trend in scheduled caste occupation. More of Garo respondents change their occupation only 3 respondents continuous doing their traditional occupation. The women provide their service at the time of death, mostly aged garo women done this job. They are getting dandaxina from yajanman home. One respondent is doing rag picking, garo known as a Brahmin of scheduled caste, their work like as Brahmin therefore while any garo doing lower occupation i.e. rag picking it seen that downward occupational mobility in the society. Rest of respondents engaged in various self-employed activity. Vankar and chamar women changed their traditional occupation and being self-employed women. Table shows...
that not any changes in valmiki communitys’ traditional occupation, their present occupation as like traditional occupation, difference is only that before they didn’t got any wages for their work, they collected food from home to home, but now they are getting very fewer and irregular wages from their hard labour, because they are working in unorganized sector. Only two respondents worked as servant in upper caste people house. Therefore, compare of other scheduled caste, there is meager occupational changes see in the valmiki community.

CONCLUSION:

As per the views of Dr. B.R. Ambedkar Indian cast system is just like as a pyramid in the society wherein dwija varna castes on the top level and dalit are on the last stare while dalit women status in the bottom of the pyramid that’s why dalit women known as a dalit among the dalit in the society. The second part of the study concludes that the dalit women are doing struggle at the every step and turn of the life at the work place, at the home and in the society also. At last study conclude that finally that majority of the respondents changed their traditional occupation i.e. vanat, charm, etc. and entering in new occupation of the unorganized sector, mostly they are found as self-employed. valmiki community, fewer respondents are changed their occupation, whereas in the time of swarnim Gujarat, vibrant Gujarat celebration, not any occupational changes found in the valmikirespondents occupation. Thus,slowly changes came in scheduled caste occupation. Dalitwomen are doing hard labour in their occupation and tries being a self-dependent in the family and society, they also being bread winners for their family. The study also has suggestion for Self-employed Dalit women that they are working in unorganized sector but mostly they are not aware about benefit of social security bill, which is specially launched for them. Therefore they should be made aware of the same.

References