

**Status of Dalit women in Punjab: A case study of Hoshiarpur  
district (2000-2010)**

A Dissertation Submitted to department of History

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**Master of Philosophy**

**in**

**History**

**By**

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## **Declaration**

I do hereby declare that the dissertation entitled “status of Dalit women in Punjab: a case study in Hoshiarpur district (2000-2010)” submitted in partial fulfillment of the requirement for the award of the degree of master of Philosophy is entirely my original work and all ideas and references have been duly acknowledged. It does not contain any work that has been submitted for the award of any other degree or diploma of any university.

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## **Certificate**

This is to certify that Anita Rani has completed M. Phil Dissertation titled “status of Dalit women in Punjab (2000 – 2010); a case study in Hoshiarpur district” under my guidance and supervision. To the best of my knowledge, the present work is the result of his original investigation and study. No part of the dissertation has ever been submitted for any other degree or diploma at any university.

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## Abstract

The purpose of the study was to highlight the status of Dalit women in Punjab; a case study of Hoshiarpur district (2000-2010). The focus was mainly around the social status, economic status, political status and educational status of Dalit women in Punjab. Through survey and semi – structured interview researcher has collected valuable data regarding Dalit women. Sample of 80 Dalit women were selected randomly from the four villages of Hoshiarpur district of Punjab. In this paper I wish to present the destructive results of the caste system on the educational, social, and economical status of Dalit women in modern India. My aim is to highlight the harsh reality of the crackdown, struggle and abuse Dalit women face every day of their depressed lives. The needs of Dalit women are not simply required to their poverty, economical status, or need of education, but are a direct result of the serious misuse and crackdown by the upper classes, which is justified by Hindu religious Holy books. We see many examples of brave Dalit women who being quite aware of the horrifying truth and despite the large abnormal still strive to put an end to their suffering. I'm doing so they most surely protect a shining future for the generations to come. In this studies relating to the socio-economic conditions of the dalits women in rural areas of Punjab. Numbers of programmers have been implemented by the Indian government to improve their lot through many development policies. The present study focuses improve the status of dalits women in Hoshiarpur district of Punjab. The main occupations of dalits women's are labour because poverty is main problem in her life. Many Dalit women are poor and they have not well educated. Some Dalit women are well educated and lived a luxury life so the historians shows the all Dalit women's status are equal but in real face there are not equal. The many dalits women are shaped the society. A part the above steps taken for the development the political position of women, a landmark attempt has been made by the new Panchayati Raj Act through which women have been a reservation of one third seats in Panchayati Raj system. The Panchayati Raj system has been given a constitutional status by seventy-third and seventy-fourth Amendment Act, 1992.

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# **CHAPTER – I**

# **INTRODUCTION**

# CHAPTER- I

## Introduction

Caste is powerful association in Indian society. There are four castes in India. The Indian person believes in four castes. The four castes as it is believed are the Brahmins, the Khatriyas, the Vaishyas and the Sudra's, expect to have been generate out of the mouth ,the arms, the thighs and the feet's of lord Brahma. Mahatma Gandhi also qualify to this theory, though many of the Sudra castes were include in the list of scheduled castes, the dalits is not sure Sudra's rather they are outside chaturvarna. The social structure as summarized by Dr. B. R. Ambedker possibly is `closer to truth which he proposal not only after going through many Smrities but also on practical angle. Following is the actual social structure suggested by Dr. B. R. Ambedker. Dalit is a Sanskrit word. Its means is "ground", "suppressed", "crushed", and "broken to pieces". It was first used by Jyotirao Phule. It was used in nineteenth century by Jyotirao Phule. These degrading terms were changed by the British administration into "depressed classes". Gandhi ji called them harijans; its means is people of God. It is favourite term to be used in the place of untouchable. Ambedker did not accept Gandhi's term. He demanded a separate electorate for the "depressed classes", and proposed the term "protestant Hindus". In 1935, the British government defined them as the "scheduled castes." Dalits are known as "Adi Dravida", "Adi Karnataka" and "Adi Andhra". Since 1920's are the name used in the states of Tamil Nadu, Karnataka, Andhra Pradesh respectively, to identify people of former "untouchable" caste in government documents. These words of "Adi" adopt aboriginal or indigenous identity, and the word "Adi vasi" is a conjunction of two words, "Adi" means original and "vasi" means inhabitants. In Punjab dalits are known as "Ad-Dharmi."

Over all 200 million people are Dalit, Dalit also known as outcastes. They have on a daily basis experience violence, and discrimination. The Dalits are poor and downtrodden. Generally, Dalit includes termed in administrative parlance as scheduled caste, scheduled tribe and other backward castes. The president of India under article 341 the caste identified a schedule. The caste system, in which scheduled castes occupy the lower condition, maintains equality. According to Dr. B. R. Ambedker, 'The caste system is religious sanction. The caste system is spiritual, moral and legal system in Indian society.

Discrimination, which is a all pervading character of the caste system. The majority of scheduled castes live in rural area in India. They are agricultural laborers, self- cultivators. The thirteen percent of the scheduled caste people are households but the eleven percent is landless. Many of the Dalit people are small farmers in the Indian society. While bonded labour system Act, 1976 and every labour, 'shall stand discharged from the responsibility to provide labour in lieu of loans, in practice the caste system still prevails.

The modern Indian state does not legal caste –based discrimination. They are weavers, scavengers, basket maker, etc. for instance, the Chamars in Punjab have improved their position. But their social condition has not changed in society, but their profession is still looked down upon as polluting. There are many names used to identify the outcastes of India but Dalit is the name they themselves prefer because it exactly describes their condition in the society of India. Mahatma Gandhi called them people of God (harijan). Caste is what determines a person's status and dignity in the society. Main four castes in India are;

- Brahmins – The priestly class.
- Khatriyas – The warrior class their work is to protect people by fighting against enemies.
- Vaishyas – The trading class.
- Sudras – The servant class.

The Dalits not only find out of the four- fold caste system but are also forced to live in separate colonies outside town and villages. Most of the Dalits are bonded laborers of the village landlords. They have no own houses or land in society, because their condition are very low in society of India. The women cannot go to the common village well to draw water. Now have improved considerable in some villages. It will not be a Dalits are still the poorest of the poor in Indian society. They are not people and they are not low people. According to Gangadhar pantawane; 'Dalit is not a caste, Dalit is a symbol of change. Dalits believes in humanism. Dalit is made him a slave. Many Dalits settled in abroad and their condition is very strong.

In modern period, Dalits are called Harijan is a self- designation for a group of people traditionally regarded as of lower class and unsuitable for making personal relationships. Dalits are a mixed population of numerous caste groups all over India, and

speak various languages. Dalits is a Sanskrit word which and means “suppressed”, “broken to pieces”. It’s firstly used this word Jyotirao Phule. But the word Harijan was coined by Mahatma Gandhi which means “children of God”, to identify the untouchables. Dalits status has generally been historically related with jobs rate as ritually mixed, such as any require prepare, transfer of refuse, removal of waste and leatherwork. Dalits works as physical laborers, wash latrines and sewers, and gap off rubbish. The Sikh reformist Satnami movement was founded by Guru Ghasidas, born a Dalits. Other notable Sikh Gurus such as Guru Raidas were also Dalits. Others reformers, such as Jyotirao Phule worked for freedom of Dalits. The 1930s saw key struggle between Mahatma Gandhi and DR. B. R. Ambedker over whether Dalits would have separate or joint electorates. Although he failed to get Ambedker’s support for a joint electorate, Gandhi nevertheless began the “Harijan Yatra” to help the Dalits population. The Poona pact refers to an agreement between the lower caste untouchables of India led by Dr. B. R. Ambedker and the upper caste Hindus of India that took place on 24 September 1932 at Yerawada jail in Puna, India. The next uses the term “depressed classes” to signify untouchables who were later called scheduled castes under India act 1935, and the later Indian constitution of 1950. The untouchables are now commonly known as Dalits.

According to Vedas, The female is first all power energizing principle of the universe. Women are both energy and nature. The status of Dalit women in India has been a many ups and downs. After Independence many pace have been taken to improve the lot of women in India. Many laws have been passed in India to secure for women. Many programmers in the areas of education, health and employment have been initiated for development of women in Indian society. India’s caste system involves a social hierarchy and is a feature of Hinduism. . There is improvement in the social- economic position of Dalit women. Every fourth Indians is a Dalit. There is not real survey to give the right numbers of Dalit women in India. 75 percent Dalits live below poverty line.

Punjab is a big state of India. It is very develop state. There are four castes in Punjab. The scheduled castes amongst the Hindu, mostly settled in the villages, work as tenants or agricultural labours. Hindus are divided into many groups, the Brahmins, Khattris, Aroras, Banias, Rajputs, scheduled castes and backward classes. These groups are further

subdivided into castes and sub castes. In Hindu society the some women are educated and mostly the women are not educated. In Ancient India the women condition was good. Rig Vedic women in India enjoyed high status in society. Their condition was good in society. The women were provided chance to secure high mental and spiritual standard. There was no sati system or early marriage system in society. But unlike in the ancient Indian period, the position and status of women in the medieval period was not totally high. Women were using as a source of enjoyment. Sati system, purdah systems are very famous. Sati literally means solid and good women. Sati system or heritage of widow glowing at the interment pyre of her husband has been a shameful social base and an age old exercise in Indian society. A widow was burned either with her understood agreement or most of the times forcefully by her in - law after the death of her husband .This exercise shows a black and bad side of Hindu society. Purdah system and child marriage had becomes common in medieval period. Accepting those of the lower classes women in Mughal period did not move out of their homes. The Muslims women observed purdah much more strictly than the Hindus.

Dalit women are compelled to go for various economic activities primarily due to these economic conditions. Even they go for hard labour, even the work which is supposed to be done by men. But they used to get fewer wage in comparison to their male counterpart. Most of the dalits, women all over India used to serve as daily labours except those belonging to artisan caste like “Chamars”. On the whole, Dalit women has most horrible position in Indian society even today, though the rigidity of untouchability had been relaxed to many extent , but status remained almost same. Dalit women are compelled to go for hard labour with discrimination of wages, sexually abused frequently and have to go for most dirty and odd jobs. Status of women in India has been a matter of discussion since long. Even the common man in India has for years, believed in an inferior status of women in the country. Although, women were accorded a high social and religious status in the past, yet, their position deteriorated gradually during eighteenth and nineteenth century. The gradual development and enhancement about the political status of Indian women may be traced back in the various acts passed by the colonial rulers. Among these, the most pioneering is the act of 1919 which provided for the establishment of a central legislative assembly and responsible government. Through this act, the partial self-

government was established, which brought several reforms regarding the equality of women through legislations in 1921. In the 21<sup>st</sup> century, many professionals' students belonged to dalits caste are exploit by the Manuwadi educator, politician, magistrate, doctors, and others professionals.

Women represent half of our population and play particular and critical role either visible or invisible, in society and history. But women's status has been generally held to be lower in comparison to their male counterparts. A Dalit woman in Punjab, as in many parts of the world, has no identity of her own. She is the mother, wife, sister; daughter of a man. She receives her identity through her relationship to a man. In India and specifically in Punjab, Dalit women are victimized in many ways. They do not have say in decision-making in the family and in financial matters. Status of Dalit women has been an important area of sociological studies. The present study proposes to examine the comparative manner between Dalit and non- Dalit women's rights. Sex ratio, violence against Dalit women, work participation, role of Dalit women in decision making and empowerment through reservation have been identified for detailed study. It is generally considered that status refers to a position in society. The main points related to Dalit women status for example social, economic and political. In Punjab two important communities belonging to scheduled caste groups are Balmikis, Chamars and other communities like jatt, saini belonging to General caste. The present study has been carried out in Hoshiarpur district of rural villages for the study, was that we wanted to collect the information. The main aims of this study have been to analyze the social, economic and political status the Dalit women in Punjab. It is expected that socio- economic and educational development may bring about changes in the attitudes and beliefs of women in terms of equality, independence. Keeping in views the above analyze we have considered the following objectives for the present study.

- The study the socio-cultural and demographic profile of Dalit women.
- To access the social status of the Dalit women in the society.
- To explain the economic status of Dalit women in the society.

- To study the various policies used by government to improve the status of the Dalit women.

Hoshiarpur is a city in Punjab. A large percentage of scheduled caste communities in Punjab, particularly from Jalandhar and Hoshiarpur Districts, have migrated abroad, especially to U.K. and Canada. In order to understand that is happening to the status of Dalit women in Punjab at present, let us consider some view points and their justification. Many Dalit women shaped the society. Total area occupied by Hoshiarpur district is 3,365 sq kms. As per 2001 census, total population of the district is 14,78,045, of which male population is 7,63,753 and female population is 7,14,292. Total 1429 are villages in Hoshiarpur. The four are tahsil in Hoshiarpur district- Hoshiarpur, Dasua, Garshankar and Mukerian. Among all the states of Indian, Punjab has the highest proportion of scheduled castes population. The scheduled castes in the states in the state account for 28.9% of the total population. In many villages the scheduled caste constitutes a represent more than 50.0% of the population. Census of India 2001 enumerated thirty seven different scheduled castes in Punjab.

Dalits women position or status has never changed in the society. The only change is their modern look but nothing in real face. Many people have tried to change the status of women but its waste. In modern India, Dr. B. R. Ambedker's provided many rights of Dalit women in constitution. Rights of freedom like as –rights of voting, rights to speech, right to equality, right to education and rights to working etc. The rights of education provide the education of Dalit women in India. Many women educated through in this right and shaped the society. Today, many dalits women are educated and working the high level jobs. Today the condition of Dalits women is good but in some areas the condition of Dalits women is not good. There economic condition is very poor. The rich men abused the dalits women and have to go for most dirty jobs. Half of the rape cases officially registered in India concern women belonged to the scheduled castes. On average, one thousand cases of rape are reported every year and they are often not investigate and difficult to prove. The use of torn-true and others forms of cruel behavior towards poorer and oppressed sections are not new in Indian society. The political status of dalits women in India was not good before independence but after independence the status of dalits



women is changed. Mostly the women educated after independence and change the thinking of society. The many dalits women are shaped the society. A part the above steps taken for the development the political position of women, a landmark attempt has been made by the new Panchayati Raj Act through which women have been guaranteed a reservation of one third seats in Panchayati Raj organization. The Panchayati Raj organizations have been given a constitutional status by seventy-third and seventy-fourth Amendment Act, 1992. Politics is also depending of the caste in India. Today many ministers are also dalits and many dalits women are minister. Nowadays many Dalit women are doctors, teacher and on sit high position. Many Dalit women are educated in society. Educated Dalit women changed the old custom in society.

Nowadays, Dalits which are related to Sikhism is called ramdasia Sikh and others dalits known as Ad-Dharmi. The status of dalits women is raised now as compared to previous decades. Large numbers of dalits women are well educated in all fields and posted on high positions. Their living standard are highly improved but some dalits women's status are decreased day by day because they are not well educated. They are being segregated. In Punjab, give more preference to caste system. Caste is three types: upper caste which includes General, middle caste which consist of goldsmith and lower caste which contain scheduled caste and backward caste. Punjab has twenty two districts. During field work, I surveyed in Hoshiarpur which is one of the district of Punjab. Mostly dalits women are not well educated and occupation as a housewife and labour. But some dalits women are expert in certain fields. According to Panchayati Raj Act, dalits women are participated in politics of villages. One third dalits of total dalits population are rich and their living standards are better as compared to past but large numbers of dalits are lived below poverty line. Their main occupations are labour like in agriculture fields and factories. Dalits women which laboring in agriculture fields is done hard work like the dalits men but their wage is plummeted than men. It is big partiality with women. In society, dalits women faced many problems. The main problem is castism. On the basis of caste they are discriminated from society.

In this studies relating to the socio-economic conditions of the dalits women in rural areas of Punjab. Numbers of programmers have been implemented by the Indian

government to improve their lot through many development policies. The present study focuses improve the status of dalits women in Hoshiarpur district of Punjab. The main occupations of dalits women's are labour because poverty is main problem in her life. Many Dalit women are poor and they have not well educated. Some Dalit women are well educated and lived a luxury life so the historians shows the all Dalit women's status are equal but in real face there are not equal. The many dalits women are shaped the society. A part the above steps taken for the development the political position of women, a landmark attempt has been made by the new Panchayati Raj Act through which women have been a reservation of one third seats in Panchayati Raj system. The Panchayati Raj system has been given a constitutional status by seventy-third and seventy-fourth Amendment Act, 1992. Politics is also depending of the caste in India but nowadays many ministers are dalits and many dalits women are ministers. Women's socio-economic status depends on the politics. In 1993, seventy-third Amendment in the constitution reservation for Dalits, and women in local government which made it important that one third of the seats reserved for Dalit to be filled by Dalit women but that has been totally ignored because the Dalit women are not educated. In some states, there has been little or no acceptance of reservation for the Dalits women by the upper castes. Dalits who stood the election were beaten, and Dalit women were raped and ill-treated, their land also grabbed. Lower classes women also faced the many problems in performing their duties.

Dalit women stand the election in 2000 -2010. Many women are used the government policies in villages. Punjab government used the many scheme for Dalits women. Some villages in Hoshiarpur the sarpanch are dalits women. Nowadays many Dalit girls are studying in many schools, colleges and universities. But in modern time, the many people are educated in society but there thinking is not changed. The status of Dalit women in the Indian context cannot be understood without studying the gender basis of inequality. The existing imbalances have resulted in creating differences among different groups of women. Scheduled castes in India are normally examined to be "Adivasis", meaning native people or original residents of the country. Literacy is a main measure of progress between scheduled castes. Even in 2001, Hoshiarpur had the highest literacy rate at 81.4 percent which is the male literacy rate is 89.90 percent and female literacy rate is 80.80percent. The present study has been carried out in Hoshiarpur district of Punjab. The

census reports of 2001 shows that the maximum population of the Hoshiarpur district of Punjab is 14, 78, and 045 of which male population is 7, 63, 753 and female population is 7, 14, and 292 in 1429 villages. The district deputy commissioner Varun Roojan said the administration is now making efforts to improve education levels. The district has also been awarded Rs. 67 crore under the Sarv Shiksha Abhiyan. According to the national commission for scheduled caste and scheduled tribes 2000, approximately 75 percent of the Dalit girls drop out of primary school despite the strict laws of the government of India, which hold reservations for Dalit children? According to the national commission for scheduled caste and scheduled tribes, the majority of the upper caste educated people which may used caste-based discrimination. So the yearly report of university grant commission for 1999-2000, shows that the Dalits has very low involvement in higher education. Since a small percentage of the population of Dalit women are educated in Punjab according to India's ministry of labour, 85 percent of all Dalit women have worked as agricultural, laborers, sweepers and disposers of human waste. The 85 percent dalits are landless. The condition of Dalit women are down in society of Punjab.

In Punjab the condition of Dalit women are not equal to men and all high caste people. Their social, economic and political statuses are more different for other caste people. Their conditions in the social and political order in all castes women's had been a matter of discussion. Mahatma Gandhi had opined that India could never survive without raising the political status of its women. A woman has occupied various posts in the government and history reveals that Smt. Indira Gandhi remained as the prime minister. Social status of Dalit women in Punjab is not equal to men. Their condition is low in society because mostly Dalit women are not well educated in society. Mostly women are not educated because they have belonged to a poor family. Punjab government provides many facilities for girls and women so they become educated. Punjab government provides the voting right many Dalit women. Mostly Dalit women participate in politics. Three main aspects belonged to Dalit women status for example social, economic and political have been the central treat of our study. To examine the social feature we have selected health, education violence against Dalit women in society. To analyze the political aspects we have recognize the political participation of Dalit women in Punjab.

The political status of Dalit women in Punjab is better than few years. Many Dalit women are educated and his knows what is right. Some Dalit women are sarpanch in villages. Many women are used the government policies in our villages. Politics is also depending of the caste in India Dr. B.R. Ambedker's role in the Indian politics of castism was very significant in the history of our country. Dr. B.R. Ambedker provides many rights for Dalit women in constitution. Voting right is very compulsory for Dalit women to participation in politics. The political representation of women in the post-independent central legislature as well as the state legislatures has considerably increased, but this slight improvement in women's political representation also appears in the legislatures of some other leading democratic countries also. In constitution many rights for women security like as;

- Article 14 – Right to equality. In this right the equal security of the laws within a region of India.
- Article 15- Right to social equality this right against the discrimination.
- Article 16(1) Right to equality for chance in public services in this right the equal chance for all people.
- Article 16 (2) this right only of religion, race, sex and discriminated against.

Indian government provides equal opportunity for both men and women in constitution. Nowadays, Punjab government making strong laws for Dalit women security and empowerment. The social, economic, political status of Dalit women in Punjab have been determined by the impact of economic activities prevalent in the society. The economic needs and requirements and need to live a luxurious life, has compelled contemporary Indian Dalit women to work hand in hand with men. In modern time placed Dalit women equal to men. Constitutionally provides many rights and protections but still they have been suffering from discriminations in many ways due to the ill social traditions. Dalit women have the equal opportunity and rights in educational organization without any discrimination. The government opened the gate of government jobs to Dalit women and result is their high economic condition of Dalit women in society. Now many Dalit women are ministers and governors of states. Now politics has been the rare selection of women in India without any types of discrimination. In the process of decision making they seek

the advice of their family members in society. Many political parties the time of distribution of tickets must sure that Dalit women have been properly given party tickets without discrimination. Nowadays women some politics parties have been headed by women leaders. In constitution, women got thirty three percent reservations of seats in Panchayati raj system for the first time. The women should be ready to suffer for the upliftment of women community.

Our constitution makers were alive to the social problems associated with the emancipation of Dalit women. The constitution in India provides the following rights are: right of equality, right against exploitation etc. Article 12 to 35 of the constitution and includes the right of equality, right of freedom, right of education and culture. Hoshiarpur district represents the similar trend. The face of Hoshiarpur district has changed drastically in material terms. The changes were also noticed in the proliferation of educational organization and availability of all medical facilities, roads and transports system etc. The female literacy rate is 80.80 percent. It is pertinent to discuss the numerical strength of Dalit population in Hoshiarpur. The percentage of the scheduled caste population representing the district is 31.94 percent. To the study “status of Dalit women in Punjab” we have selected four villages in Hoshiarpur district. From these four villages, we have selected total number of 80 Dalit women for the present study through stratified random sampling method.

Nowadays, not every Dalit women status is equal to each other. Some women are educated and lived a luxury life in society but not every Dalit women living a luxury life. Many Dalit women are living in below to poverty line. In Punjab the condition of the Dalit women is not equal because some females are educated and more Dalit women are not educated. More Dalit women are labour in society. Their social, economic and political condition is very low. Dalit women are target of government population programmers and female literacy is viewed as part of this strategy and other government programmers for Dalit women in India. The condition of Dalit women in India needs for awareness. Dalit women in India discriminated against three times over, the first time is they are poor, second is they are women and third time is they are Dalits in society. Over all 200 million Dalit population in India and 16.3 of the total India females are Dalit. Dalit women

discriminated not only higher castes but also within their own community. Dalit women are contributing eighty percent of total labour to strengthen national economy. After work she looks her family. She eats very low because their economic condition is very less. She is very struggling for survival. Over all fifty percent Dalit population is labour in agriculture. Now many Dalit women are suffered for better future. The Indian Government are many facilities are provides for Dalit women. The inequality between men and women had been a significant difference in Indian society. Many women are political minister in modern India. Their social- economic status must be improved in Indian society. The social-economic and political variables in Punjab's social structure portray women in a higher disadvantageous condition. Hoshiarpur district in Punjab represent the same trend for men and women. In this district has been changed. The changed also noticed in educational institution and availability of medical facilities, transportation system etc. There is improvement in the social- economic position of Dalit women. Every fourth Indians related to Dalit caste. There is no real survey to give the right numbers of Dalit women in India. 75 percent Dalits live below poverty line. Till some years ago, many Dalit women were educationally reversing inspired of the means for free education. Nowadays, the condition of Dalit women is better. The government provides many schemes to Dalit women useful in teaching many women to play in the aggressive exam. The UGC provides the reservation for seats in colleges for scheduled castes students.

Gender discrimination starts at the early time in the life of a girl special for Dalit girls. The main occupation of Dalit women are divided in the steps. In the contribution of scheduled caste women to economic improvement of our country is important particularly in the agricultural labour in India. Many Dalit women are uneducated, so they got married in very early. Nowadays, mostly Dalit women are educated in India. The educated women are aware to their rights. Through education they have proved to equal to men. An education between women grows intercaste marriages, which is surely a hint of process. The government also motivates intercaste marriages between Dalits and higher caste by motivations.

## Literature review

This reviews related literature on various studies relating to the socio-economic conditions of the dalits women in rural areas of Punjab. Numbers of programmers have been implemented by the Indian government to improve their lot through many development schemes. The present study focuses improve the status of dalits women in Punjab. In this review an attempt has been made to review earlier studies on the status of Dalit women in Punjab. It is clear the study on the status of dalits women revolves around three aspects of dalits women status: social, economic and political. The idea behind this concept is to analyze and review studies related to all aspects of dalits this women status. In this review we have reviewed of those studied which are related to those three aspects. In this review studied related to sex ratio, education, violence against women, and role of Dalit women of political participation in local area of women. The freedom struggle with the participation of women got an impetus. Many Indian and foreigners historians show the condition of dalits women in India through our thesis.

Altekar (1956) his finding socio-economic position of women presented detailed authentic information regarding the position of women in the Indian society right from the earliest period of civilization to the middle of the 20th century. It has taken into account the problems of women such as life in childhood, right of education, choice of selecting her partner, position in society after the death of her husband, property right, her participation in decision-making process and general attitude of society towards them at different epoch of Indian history.

Desai (1957) her work on the study of changed the status of women in India during the particular period, those immediately preceding and succeeding the British rule. Desai says, the condition of women in India slightly improve through British rule. In modern period, through the Indian constitution many rights provides for women safety. Education and health are more important rights for women.

Bailey (1958) concluded that the Harijans have begun to adjust their social status to their new wealth. They have been prevented from finding a social level appropriate for their new economic status.

Mishra (1967) she tried to analyze the development of education in India during 1921 to 1966. She concluded that today's women are working both as housewives as well as awakened citizens. Expression of formal education has taken place more rapidly than pre-independence India. She points out that today women education has more importance as they have to take part in modern society. The author concluded that educational development is taking place among women.

Sachchidananda(1977) conclude that improve social economic, and political conditions, decreasing influence of caste disabilities and the government policy of protective discrimination etc. have been considered as effective forces for the changes in their life style.

Mazumdar (1978) her describes the status of women in India, political and ideological position. In the study "Women and Indian Nationalism", she discussed the various issues relating to women in the context of British rule, Indian National Movement and women's participation in it.

Malik(1979) her finding suggested close relationship between social statuses, ritual status of caste groups, and their socio-economic status, education, health, living style and so on. Malik says, the social status of individual is influenced not only by his individual properties, but also by the social status of the caste to which they belong. The scheduled caste groups have achieved higher education. In terms, Suneila Malik found that the many efforts made by the Harijans for the improvement in social status are: Education, health, and adopt the luxury life style.

M. S. Khan (2001) finding the status of women as per tenants of Islam in the family structure and in the society and economic. The discussion rights of the women in Islam in the society. Both the central and state government must cooperate in the efforts to rise up the educational status of the Muslim women. In a secular country like ours every religion should be given a right to train their boys and girls at many levels of education in both modern language and their religion.

R.B. Singh (2003) his finding the many government of schemes for the scheduled castes and finding out how the scheduled caste people themselves viewed these schemes.



Scheduled castes in villages and towns in Punjab made us aware of the vast differences between the cold statistics of what the official reports show and what actually happened at the level of villages and Dalits people.

A. Kumar (2006) his finding the crime and violence against women is an old phenomenon. Women were always considered weak, and in a position to be exploited. Gender injustice, takes the shape of crime against women without punishment of criminal. Traffic in women for purpose of prostitution has become a flourishing trade within the country and between India and other countries.

Shukla (2007) his finding the political empowerment of women has occupied a prominent place in the global agenda of women's emancipation. Undoubtedly, women of the world today are threatened by war, violence, terrorism, and poverty and gender discrimination. It has been found since last two decades that women are yet deprived of the same status of with men.

### **Objectives:**

- To study the socio- cultural and demographic profile of Dalit women.
- To examine the nature and extent of Dalit women's political participation in local bodies.
- To access the social status of the Dalit women in the society.
- To explain the economic status of Dalit women in the society.
- To study the various policies used by government to improve the status of the Dalit women.

### **Scope of the study**

The scope of this study is to throw light in the socio-economic and political status of Dalit women in Hoshiarpur district of Punjab. In present time, the status of Dalit women in society is very low. Dalit women status is never change in society in modern time. Many people have tried to change the status of women but its waste. The government have

provides many schemes and programs for the better status of lower classes women in Punjab. Nowadays, some Dalit women are educated in all fields. The many dalits women are shaped the society. A part the above steps taken for the upliftment of the political condition of women, a landmark attempt has been made by the new Panchayati Raj Act through which women have been guaranteed a reservation of one third seats in Panchayati Raj Institutions. The aim of this study gives the information of Dalits women in society. This study provides the information the status of Dalit women in Punjab.

### **Research Methodology:**

The data has been collected primary and secondary sources. The secondary data have been collected with the help of published documents of government and research reports. The documentary evidence mainly from the published materials, such as, census reports, reports of the commissioner for scheduled caste, government of India, Punjab state and other official records relevant to the area of the study. The newspaper clippings were also used as per requirement. The records from various centers of villages like, health center, Aanganwari center, schools and panchayats were also taken into account. To study the 'status of women in Punjab' we have selected four villages from Hoshiarpur district. Therefore, sampling method was employed for the present study. We have selected four villages on the basis of aims and objectives of the present study. These four villages are- Ahrana khurd, Mona kalan, Ahrana Kalan, and Tanuli. The main purpose was to select village where the panchayats were headed by scheduled caste women. The present study proposes to examine the status of Dalit women in district. We have selected three aspects related women social, economic and political status. The different parts related to these three aspects were sex ratio, education, health, violence against women, work participation rate and empowerment through reservation have been recognize for detailed study.

India is a big country. Castism is very popular in India. Indian people believe in caste system. The Indian people believe in four castes. The four castes as it is believed are the Brahmins, the Khatriyas, the Vaishyas and the Sudra's. That does expect to have been created out of the mouth, the arms, the thighs and the feet's of the creator. The creator is Lord Brahma. Dalits are called scheduled castes in Indian society. The nearly constitute 15.75 percent of Indian population. Harijans named as scheduled castes. Gandhi ji called

them Harijans. Harijans means is “people of God” or “children of God”. Harijans belong to caste. Their main occupation is the labour. The caste system in which scheduled castes occupy the lowest position, maintains inequality. Dr. B.R. Ambedker called them scheduled caste. According to Dr. B.R. Ambedker, “the caste system is a religious sanction. It is a spiritual and legal”. The condition of scheduled castes people in Indian society is very low. They are designated with a variety of nomenclatures such as Dalits, servile classes, depressed classes, Harijans, scheduled castes. The word “depressed classes” refers to castes which belong to lower castes in India. The term “Dalits” denotes poverty and their conditions. Caste is powerful Institute in Indian society. Higher castes people discriminate to lower castes people. Mahatma Gandhi also describes this theory, the many of the Sudra castes were include in the list of scheduled castes.

### **Ancient period**

The origin of these Dalits is a confused theme. We trace its origin from the Vedic period and from the writings of Rig-Veda which was written during 1200 B.C. to 1000 B.C. In the early Vedic period, it's said that, all men were equals and there were no trace of untouchability as we see it to-day. In those days perfect brotherhood was common. In those days, when the Aryans, separate and colonized throughout the whole of Aryavarta, they divided themselves into four divisions according to their different qualities and action in order to organize their society and set it upon sound basis. The Rig Veda points to a highly organized society. In those days the widows were allowed to re- marriage. Dowry was usual at the time of marriage child marriages was unknown. The untouchability as we now understand it looks to be not living during Vedic period. The four Varna's were important in Rig-Veda. The four groups are equally compulsory for the protection of total human race. The later Vedic period such as other three Vedas, the epics give a brief look of the concept of untouchability. If Varna color may be accepted as the basis of system there should have been only two castes; one of the Aryan and second of the non- Aryans. But this is not accepted. The origin of caste system can be traced to their professions which they practiced. In those days this caste system was not absolutely rigid. The word Varna was used in the sense of caste not in the sense of color in this period, caste system was rigid. Many reductions were force. In Puranic period due this time the people belonging to

higher castes indulged in lower profession and they were declared as out of castes and once they lost their position it was not possible for them to recover it. The Dharma sutra writers cleared the Chandals to be children of the most hate of the back order of mixed unions, that of a Brahman woman with a Sudra man. Kautilya agrees with this Dharma sutra. According to Manu, “the Chandals were technically apapratras.” untouchability is largely an outgrowth of the system of caste in society. It is very difficult to say with any finality as to when the three or four Varna’s or occupational divisions of society into Brahmins, Khatriyas, Vaishyas, and Sudra comes into many castes.

The Harrappan civilization have been developed the caste system. The Hindu scripture introduce the concept of Varna’s and supported the concept of Chaturvarna and give it divine origin. The idea that an impure person imparts pollution by his touch and even by his near approach to a member of the first three castes finds definite expansion in the laws-texts of this time, generally with reference to the persons who are out caste and even specifically in relation to a class of people called Chandals. In the past Vedic period, the society divided into four castes or Varna’s. Each Varna was based on birth. The two higher Varna’s were given special rights in society. The Sudras did not have any rights. The Sudras were treated as slaves and has only right to serve the three higher Verna in society. The priestly class called Brahmans, who claimed many rights, was one of the main causes of the origin of new religious sects of Hinduism such as Buddhism and Jainism. Jainism did not blame caste system in society. Mahavir says, a person is born in a higher class and in a lower class but in result of the wrong and goodness receives by him in the above birth. The Buddhism made an important impact on society by keeping its door open to women and Sudras. Both were placed in the same category by Brahmanism. But Jainism and Buddhism could make any change in the condition of Sudras in society. Their condition in society are continued to be low. The Gautama Buddha visited the assemblies of the Brahmans, the Khatriyas and the house holders. But the assembly of Sudras is not mentioned in this connection. By the close of the pre-Mauryan period changed had crept into the caste system. The intermarriages were not allowed in society. The Sudras lived outside the city or villages. The fifth caste in society is called Panchamas or Antayajas. The Antayajas has been living outside the cities and town for countries. They were not allowed to enter the cities.

In Gupta period, the mentions about the untouchability who lived outside the cities and Hindu kings were attacked to be born as dog, pigs etc. for the wrong of looking at or conversing with an untouchable. Again, Fa-hien refers to this to special of people called Chandals. Who lived outside the city and doing traveling on the road- side so that people were not touched by them? The Chandals reared pigs and eats all kinds and foods. The Chinese pilgrim Hsuan tsang who came to India gives an account of the condition of the untouchable. The Chinese pilgrim takes notices of untouchables such as Scavengers etc. They lived outside the villages. The untouchables announced their entry into the town by shooting loudly. The observed in the Hindu shashtras in the eyes of laws, these Antajas had no status in society. During this period, the four main castes were society. The four castes were- Brahmin, Khatriyas, Vaishyas and Sudra. The Brahmin was at the top of the Indian caste system. Brahmin was considered director in the matters of teaching and religion. The Khatriyas was warriors and administrators. The Vaishyas was the commercial class and the next fourth class was Sudras who have been the farmers and peasants. Many historians say the fifth castes in society of Ancient India. The fifth caste called Dalits but the most of the historians are not satisfied to this term.

The Varna is divided into specialized sub-castes called Jati. Each Varna is composed of a group obtain its livelihood primarily from a specific business. People are born into a certain caste and become members. People in India are socially differentiated through class, religion, tribe, gender and the language. The beginning of the Dalit Varna began here, where the communities exercising polluting occupations were made outcastes and considered as “untouchables”. Brahmins are very strict about cleanliness, and in the past people believed that diseases could be spread not only through physical touch. This is one reason why Dalits were not allowed to touch the high caste community. In the 6<sup>th</sup> century, various human beings of the lower castes who were getting fed up of prevention twined to Buddhism began as a reaction to the violence of Hindu society, including the Caste system. Buddhism completely rejects the caste system in society.

### **Medieval period**

Alberuni says, category jointly Dom and Candelas, as two of the class not quantify among any caste of society. They are occupied with dirty works, Like the cleansing of

villages and other duties and famous only by their profession. The Hindus had progress in the society of the 11<sup>th</sup> century. Inter-marriages were strongly banned in society. The untouchability lived outside the villages. They accept from many social, political and economic conditions which made their lives unhappy. In central India, there was untouchability and Chandalas were important to make their existence known by marked a piece of wood while undertake the home by high caste people. No admiration, mostly half of the Hindu population stands forth as basic observers when the Rajputs kings had to fight a life spar against the Turkish attackers. They did not examine themselves to be accountable for the protection of their own houses. Throughout Turkish rule, Hindus made the caste rules stricter. During the Muslim rule, between the Hindu caste system was so hard that both inter-marriages was ban. Because of more unbending, the untouchable became a quarry to the developed of change started by the Muslims. Many of these untouchables and lower class people accept Islam and joined the attackers half to circumvent prosecution, and half in search of freedom. Then the Mughal, like other Muslim had come to Hindustan not only to best the country, but also to change its people to Islam. Islam is aggressive confidence and its assistants are devoted ministers who look upon it to be their main duty to generate the message of Mohammed.

The Mughal, like early Turkey- Afghan rulers, were foreign defeaters and disliked the Hindus as humble people. They were filled with defeater natural joy and were decided to keep their unrelated identity. So, Muslims declined to be occupied in Indian society. Accordingly Hinduism tried to protect itself by making the caste system tougher and the position of the untouchables become most broken hearted. The best result of the arrest Mughal rule was that the Hindus could not speak or write the truth. They could not deal with the Muslims, in equal words and process low scheme. It is believed that caste system was most strict than the untimely period and Mughal utilize this fault by which some of the lower class Hindus. Especially in Bengal and in definite other parts, were changed into Islam and some high castes in Punjab and Kashmir had in the same technique, been force to discard their hereditary religion. Then the Bhakti movement from the 12<sup>th</sup> to 17<sup>th</sup> century was nothing more than an attempt on the part of Hinduism to win the fight that was adrift in the 10<sup>th</sup> century. It is a common name for all the groups which are non- ritualistic and based on Bhakti. Under the defense of the Mughal management Bhakti movement secure

movement. But it is not historically true that Islam taught the Hindu monotheism. Islam did give a motivation to the camps against the rule of the Brahmins and holy rituals and incidentally develop the usual of the Bhakti movement which provide a common meeting ground to the religious men of both religion in which their debates of rituals, dogma and outer marks of trust were disregarded.

In Bhakti movement incompetent the Verna and jati and propagated the message of love and creature dedication to god. The main head of the Bhakti movement were: Kabir, Vallabhacharya, Chaitanya, Mirabai, Guru Nanak, Tulsidas, Raidas, and Bahina Bai etc. Bhakti movement deals a blast to caste system, untouchability and social difference of high and low Bhakti movement could not totally separate the wrong of caste system from Hindu society. The saint's poets helped the idea of women being given an independent and high status in society. Kabir and Nanak preached to women also. They opposed wrong practices like sati. Majority of Bhakti saints were also social reformers along with being religious reformers. In introduction to opposing caste system, they signified untouchability to be a crime opposite humanity and god. They also made attempt to improve the condition of Dalits women.

This camp was geared by a set of Saints in different parts of Hindustan; Kabir, Guru Nanak, Surdas, Eknath, Ram Das in the West part of India, Ramanuja, Basava in the South part of India. This motion was reformist in the sense that it attempted to right some of the evils in Hinduism, specially the exercise of untouchability without interview the caste system. They were all commence by caste Hindus and declared upstanding caste Hindus also into the camps double. Once castes with disagree ritual classify came to be related with the camps, the members progress a double oneness, a devout ideological name with partner camp members and a socio- cultural identity with social castes to which they uncover their emergence. So the first opening objection organization had got its ignition in the standard Indian society to raise the Harijans social status. It started with the Jainism and Buddhism rebel of 6<sup>th</sup> century B.C. against the central teaching of the idea clean and dirty and Bramhminal authority. Again, it is for the second time that the Bhakti objection camp happens opposite social unfairness. This organization limited its awareness to the

broadly kingdom without any actual socio- economic programme to process the Harijans, accordingly rotate to a vision. Whatever may have been the try bring about social promotion of the untouchables, the Hindu social customs were very strong sufficient to invalidate them. In hate of this reformist movement, the Harijans were disqualifying from praise of God at most Hindu temples, from the jobs of the Brahman cleric and from the use of the village well.

Untouchability was show in the continuity of bodily space between scheduled castes and higher castes people and in maximum control of commensally correlations between untouchables and all others. Upper caste groups also enforced a key of deportment which exemplify this condition with regarded to the untouchables and respectful bearing in style, dress and language was imagine of the scheduled castes. Creature Hindu Saints and philosophers usually disregard the difference between caste Hindu and untouchables. They rarely disturbed themselves with the improved of social organizations. Extreme and common innocence was then natural conclusion.

After the Mughal, throughout the rule of Marathas and Peshwas, it is also noted that, the mahars and Mangs were not quantify within the gates of Poona after 3 P.M and before 9A.M. because before 9 and after 3 their figure caste too long a shadow which falling on a number of the higher castes mainly Brahmins violate them. Thus, untouchability was institutionalized. According to G. N. Reddy, Brahmins at the top in the society and most pure of human beings purifies himself in order to method God. The Dalit a the bottom the least pure of human beings make personal clarity feasible by separate the powerful origin of natural degradation. Impurity and continuity of social space are independent confirmation of separation and imbalance bred within the Indian caste system. In Hinduism approve by it theory of Karma and Dharma and the rotation of rebirth; those who are essential for the conservation of caste order are prohibiting from it.

The organization of obvious pieces of people as outcaste clearly is not casual. The clear bases prohibition were low status business, continuous touch with pollutant like leather, excreta, earth etc. Although, the mostly accepted notion is that, the untouchables were the indigenous occupiers who were best and enslaved by the Aryan attackers. A part from they being known to complete all shameful jobs, they were declared to have backing



typical; shamelessness, uncleanness, sickening food exercise and an perfect back of private credit. To be an untouchable is to be after the extend of the Hindu culture and society, to be practically cultureless. Among the Varna's the Sudras are compulsory to complete hard work but they are not suppose to do shameful work like scavenging and sweeping public roads etc.

The Varna system, during in course of time broke into hundreds of castes and sub-castes as a consequence of the action of a difference of parts, such as racial admixture, geographical expansion of the population, inter-regional separation of the many parts of the country and extension of position which tended to become ranking. The consequence was the publication of the caste system, as found today in the Hindu society. While the untouchables stood outside the light of the Varna system, they create an important part of the caste system in Indian society. So the concept of untouchability is strangely an Indian idea. There are various theories to help the teaching of touch. Those who believe in the theory of purity, describe the idea, the more the purity the more the close to God. It is lost by touching aims of less or no purity and rehabilitate by both or maximum by a small meaningless ceremony of redress. A common man who does not extend for the cause of an exercise which is consecrate by religion, believe it to be a sin to violate the custom and accordingly exercises it securely. The exercise of untouchability thus was not the consequence of a calculated scheme to overpower the Sudras or the untouchables. It was just the holding on to false trusts about religious clarity.

The Hindu Sanskrit has been not open to the Harijans since time long standing. Their social and cultural relating is well considered in the village's understanding of Indian society-higher Hindu caste live in essentially detect areas while Harijans live in the outskirts of the villages. The Hindu high caste feudal have important a culture of control of the Harijans. The status quo was continuing by punishment and the Harijans were keeping in a state of sustained fight under an eternal warning of violence. This made, Harijans to avoid any risk and danger elaborate in contact with upper castes and now conditions; accordingly they remained unexposed and slow.

### **Caste system in British India and reformation;**

According to Jose Kanannikil, “Along with the religious, cultural and semantic variety, Indian has also developed a special form of social stratification known as the caste system. Although, what is most importance than the caste system is the aspect in the Indian society of social category which are recognize as ‘untouchables’. While those social groups who managed the economic scheme and maintain political power become the private upper castes, others were serving as social outcastes. Without access to the vital economic scheme and bargaining power, they become the most utilize border class in the Indian society.” The social needy the Harijans of their right to request higher social status by taking to works other than the hereditary ones. Historical proof conveys that the Harijans have been totally by move by managing best category. The British rules generate Harijans to the search of definite social customs and religious heritage.

Before independence, the improve movements and political exciting during 19th century were urban and largely stand as upper caste events. The fight against social bad especially untouchability based on old rules and customs become a country open discussion. With the origin of British the upper caste Hindus and Muslims best joined hands with British, constitute a political sources in which the British relax a supreme character by totally abandon the Scheduled Castes. Although, the western education teaches Indians the benefit of freedom and independence and eliminates from their minds the start, humble mind and deliver them from the age-credulity and caste ritual. The impact of western education, the Indian people wanted to reform in Indian caste system. The Christians were the first to open the doors of education to the untouchables. The Christians wants to the Christianity famous in Indian society. Mostly Indian people impress the Christians religion and adopt this religion. The British with observe to collect data related the topics of its kingdom regulated the census in Punjab which was followed by a census of British India. These reports showed that the population of Muslims, Christians and Sikhs was grown and that of the Hindus was drop. This was mostly required to large number of the low castes embracing Christianity or Islam. According in 1814, Raja Ram Mohan Roy founded the Atmiya Sabha. Fourteen years later in 1828 he develop the Brahmo Samaj which started speak the gospel that unless religious evils were removed, the society could not advance. So, it successfully attacked social evils like castism and untouchability, and then came the Arya Samaj under the leadership of Swami Dayanannada Saraswati in 1875. He condemns

castism and untouchability on the ground that they were not punishment by the Vedas. Then Arya Samaj started opening schools and educated the Eucharist. The Arya Samaj started the Shuddi (purification) movement or reconvert those who had accepted Islam and Christianity but the untouchables who were received the Hinduism to be treated as untouchables. The depth of Vivekananda' Understanding of the modern world and his farsightedness emerge ourcaste most distinctly from his view towards the oppressed and the downtrodden and in his unbelievable prediction: "A time will come when there will be the rising of the Sudra class with their Sudrahood. A time will come when the Sudras of every country with their inborn nature and habits will gain supremacy in every society."

### **Caste system and Jyotirao Phule**

Jyotirao Phule was the first Indian to demonstrate in modern India the first light of a new age for the common man, the oppressed, expire victim and for the Indian women. It was his aim to recreate the social order on the basis of social equality and justice. Jotirao's attack on Brahmanism was unbending. He realized that the stone of the Brahmins' power, leadership and benefit balance in their scriptures and Puranas; and these works and the caste system were generate to use the lower classes. Phule also reinterpreted sacred religious literature. Phule realized that the strongest hold of religious tradition in the people derived from the extensive integration of Hindu religious literature into the popular culture and oral traditions. Phule's answer to this to provide alternative accounts of the texts, myths and stories most common in popular Hinduism. He linked these with important symbols and structures from contemporary Mharashtrian society in order to convey the real community of culture and interest that united all lower castes against their historical and cultural adversaries: the Brahmins. Phule founded the Satya Shodhak Samaj on 24 September 1873. The Samaj set up the first school for girls and Untouchables. Jyotirao Phule organized marriages without Brahmin priests, widow remarriages, etc. According to Jyotirao Phule, the presentation of any religious propriety by a Brahmin priest for a member of other caste indicate in a physical form the correlation of clarity between them which make up the basis for Hindu religious social scale. The Satya Shodhak Samaj actively motivated marriages without Brahmin priests. Thus, the Satya Shodhak Samaj conclude a urgent part as the ideological moral sense for all those who recognize themselves with the

lower castes, whether they related to the Samaj or to one of the many other groups working for lower caste encourage.

### **Caste system and Mahatma Gandhi**

The Hindu reformers delinked the problem of untouchability from the caste system. Untouchability, hence to them was not an important part of Hinduism or of the caste system. It develops from a defiance of the primary soul of Hinduism. 'Vamashram,' Gandhi declares, 'was for the maintenance of consonance and magnification of soul. Gandhi frequently harped on the wrong of untouchability. He himself adopted a Dalit girl as his daughter. Gandhi decided to live with the untouchables to become one with them. Gandhi called untouchables "Harijans". The meaning of Harijans is "People of God". Gandhi started improve the social, economic position of the Harijans.

### **Caste system and Dr. B.R. Ambedker**

Dr. B.R. Ambedker belongs to a lower caste. Dr. B.R. Ambedker faced the caste system in society. The Ambedker did not accepted Gandhi's term "Harijans". . He required a separate electorate for the "depressed classes", and suggested the word "protestant Hindus". In 1935, the British government explains them as the "scheduled castes." Ambedker's birth in an 'untouchable' class made him faced humiliating experiences. In those days untouchability was particularly habits in the minds of the caste Hindus. It did not extra any aboriginal people which took its place outside the Varna system. The touch, the shadow, even the voice of the low caste people were judge to be pollute to the caste-Hindus. Ambedker tried to connect the untouchables under one poster in structure to challenge for justice and equality. Their wrongs could be righted, he told them, only when they got a share in the political power and in the administration of the country. He feels that for reach both these ends, education was most critical. Ambedker wanted a different electorate for the untouchables which was granted to them by the British Government. But Gandhi undertook fast unto death to cancel it. It was not so much to help them but to save Hinduism. Dr. B.R. Ambedker provides many rights for Dalits through constitution. Right of voting is very powerful right provide the Dr. Ambedker for Dalits. Right of speech, right of study, right of freedom, right of voting etc. provides the rights in society for Dalits. The social equality is very powerful right for lower classes. Dr. Ambedker provides the many rights for women in constitution. Through these rights many women in educated in society

and shaped the society. Ambedker, the Dalit icon, was unquestionable the first untouchable leader of India. Dr. B.R. Ambedker had faced discrimination throughout his life. The reservation in constitution the important step to government the improve status of Dalits in society. Dr. Ambedker improves the status of Dalits in India. Many rights provide to Dalits and their rights improve Dalits status.

### **Caste system in Modern time**

In Modern time the caste system in India is very popular. Every part of India the caste system is very strong in society. Every person believes in caste system. The main four castes in society like an ancient and medieval period. The four castes are; Brahman, Khatriyas, Vaishyas and Sudra. In India the condition of Sudras is very low in the past. But in modern time the position of Sudras is improved. Nowadays, the Sudras called "Scheduled caste". Many rights provides in constitution for Dalits. Some areas in India the caste system is very powerful. The Indian government provides many jobs for Dalits and increase the status. Caste system divided the people in parts. The higher class people discriminate with lower class people. Indian government many rights provide the better future for Dalits. The condition of lower caste women in India is very low, because the lower caste women are not educated. Some Dalits women are educated in India. The educated women shaped the society.

Status of women in India has been a matter of discussion since long. Even the common man in India has for years, believed in an inferior status of women in the country. Although, women were accorded a high social and religious status in the past, yet, their position deteriorated gradually during eighteenth and nineteenth century. The gradual development and enhancement about the political status of Indian women may be traced back in the various acts passed by the colonial rulers. Among these, the most pioneering is the act of 1919 which provided for the establishment of a central legislative assembly and responsible government. Through this act, the partial self-government was established, which brought several reforms regarding the equality of women through legislations in 1921.

Dalits women position or status has never changed in the society. The only change is their modern look but nothing in real face. Many people have tried to change the status of women but its waste. Dowry system has also become a shame and big blot on our society. It is wounding to the self- respect of women. . The incident of poverty is not as important and determining factors in the declining sex ratios as the mores of a more powerful culture. High per capita incomes of Punjab and Haryana have not given them higher sex ratios nor has the incidence of the reduction in poverty levels increased the sex ratios among the scheduled caste, scheduled tribes and Muslims. Even in these present studies it is noted that in 1970 there was change in the women's status. If was closely look at that year we can see that, that year was unique in many ways. The world has seen a few women political leaders and even the economy as the country was sound it is noted that 'At the beginning of the decade there was an optimistic outlook for development but during the early 1980's the world economy experienced a widespread recession. The present situation clearly has various repercussions for the status of women. There is evidence that the employment and educational status of women had a steep rise in 1970's in India too.

In modern India, Dr. B. R. Ambedker's provided many rights of Dalit women in constitution. Rights of freedom like as –rights of voting, rights to speech, right to equality, right to education and rights to working etc. The rights of education provide the education of Dalit women in India. Many women educated through in this right and shaped the society. Today, many dalits women are educated and working the high level jobs. Today the condition of Dalits women is good but in some areas the condition of Dalits women is not good. There economic condition is very poor. The rich men abused the dalits women and have to go for most dirty jobs. The half of the rape cases registered in India women belonged to the scheduled castes. The use of torn-true and others forms of cruel behavior towards poorer and oppressed sections are not new in Indian society.

The political status of dalits women in India was not good before independence but after independence the status of dalits women is changed. Mostly the women educated after independence and change the thinking of society. The many dalits women are shaped the society. A part the above steps taken for the development the political position of women, a landmark attempt has been made by the new Panchayati Raj Act through which

women have been guaranteed a reservation of one third seats in Panchayati Raj Institutions. Today many ministers are also dalits and many dalits women are minister.

In Punjab, give more preference to caste system. Caste is three types: upper caste which includes General, middle caste which consist of goldsmith and lower caste which contain scheduled caste and backward caste. Punjab has twenty two districts. During field work, I surveyed in Hoshiarpur which is one of the district of Punjab. Mostly dalits women are not well educated and occupation as a housewife and labour. But some dalits women are expert in certain fields. According to Panchayati Raj Act, dalits women are participated in politics of villages. One third dalits of total dalits population are rich and their living standards are better as compared to past but large numbers of dalits are lived below poverty line. Their main occupations are labour like in agriculture fields and factories. Dalits women which laboring in agriculture fields is done hard work like the dalits men but their wage is plummeted than men. It is big partiality with women. In society, dalits women faced many problems. The main problem is castism. On the basis of caste they are discriminated from society.

### **Dalit women today**

The position of Dalit women in India needs special observation. The Dalit women are discriminated against three times over they are poor, they are Dalits and they are women. Dalit women constitute half of the 200 million Dalit population, and 16.3 of the total Indian female population. Status of women in India has been a matter of discussion since long. Dalit women not discriminated only against the higher classes but also with their communities. Dalit women also have less power in Dalits movements. 160 million Dalits in India of which 49.96 percent women are suffer to discrimination. The caste system communicate Dalit women are “impure” in society. This is a complete violence against Dalits women in India. The special needs to attention this issue in society. According to the Hindu caste hierarchy, there are four castes namely the Brahmins, the Khatriyas, the Vaishyas and the Sudras. In order to trace the traditional status of 'Dalit' women one has to turn over the pages of Indian history of the origin and features of the caste system. The Hindu social organization is divided into two substrata, known as Dwija and Ekaja. The

Dwija compose the three high castes – the Brahmins, the Khatriyas and the Vaishyas but the Ekaja composed the lower castes in society.

A Dalit women was very strong in society and could hard work. Child marriage, widowhood, dowry system and the shameful system of "Sati" were all unknown to them. Dalit woman has more freedom than her equal in the higher castes. But this freedom does not really signify anything. Today the Dalit women who constitute the crucial working force. Dr. B.R. Ambedker, the leader of Dalits, described the Hindu caste system as a pyramid of earthen vessel set on one another. When Brahmins and Khatriyas are at the top, Sudras and the Untouchables are at the bottom. The Sudras like crushed and wasted powder. And at the very bottom are the Dalits and below them are the suppressed Dalit women. Dalit women are estimated to contribute eighty per cent of total labour to strengthen the national economy. Around the 16 percent Dalits live in urban areas and 84 percent live in rural areas. The Indian government schemes to improve the condition of Dalits women. The Constitution of India provides for reservation in jobs, in education etc. for Dalit women.

### **Dalit women and work**

The scheduled castes people main occupation is agriculture and labours, cultivators and workers in household industry. Dalit women are urged to go for various economic activities primarily required to this economic condition. Even they go for hard labour, even the work which is supposed to be done by men. But they used to get fewer wage in comparison to their male counterpart. Most of the dalits, women all over India used to serve as daily labours except those belonging to artisan caste like Chamars. On the whole, Dalit women has most terrible position in Indian society even today, though the rigidity of untouchability had been modified to many scope, but status survive about same. Dalit women are compelled to go for hard labour with discrimination of salary, sexually misused normally and have to go for most dirty and odd jobs. . Their main occupations are labour like in agriculture fields and factories. Dalits women which laboring in agriculture fields is done hard work like the dalits men but their wage is plummeted than men.

### **Work participation rate among Dalit women**



All 26 percent of the Dalit women were reported as workers. The Andhra Pradesh found the highest females' workers of scheduled castes but lowest in Punjab. The school going Dalit female population would be much less than other castes. In all states, the overwhelming majority of Dalit women work outside the home, most often as agricultural laborers. In Punjab, for instance, women are employed to weed crops, pick cotton and sow potatoes, as well as clean the cattle sheds of big landowners. Although there is no caste discrimination in the wage-rare since both Dalit and non-Dalit women are paid equally, Dalit women tend to be relegated to the most menial and arduous tasks. In south Orissa, Dalit women who work as agricultural laborers are paid as little as Rs.15 a day. In 24 of the 52 sample villages in Bihar, women are paid Rs 16-20 for 10 hours of work; in non villages, they are paid Rs. 10-15. In Kerala, Dalit women reported distinctive caste discrimination in the division of labour in cashew processing factories. Dalit women are confined to the hardest task of breaking the roasted cashew nuts, a task which over time deforms and stains their palms and fingers. An educated young Dalit woman who asked to be assigned the easier job of peeling cashews was not allowed to shift. She protested against caste Discrimination and fought the factory management. Dalit women in Tamil Nadu say that they instinctively avoid touching non-Dalit women in the workplace. They eat separately. In Punjab the main occupation of Dalit women is labour. Mostly the Dalit women are labour in Punjab. . Numbers of programmers have been implemented by the Indian government to improve their lot through many development schemes. The present study focuses improve the status of dalits women in Punjab. The new Panchayati Raj Act through which women have been guaranteed a reservation of one third seats in Panchayati Raj Institutions.

In addition to working outside their homes, Dalit women also shoulder the responsibility of running their own households. Their domestic tasks include collecting fuel and fodder, fetching water, cooking, cleaning, bringing up children, as well as tending livestock or land, if they have any. These activities in turn expose them to particular practices of discrimination, untouchability and violence. Since most Dalits do not own land, women are compelled to collect fuel and fodder and graze their livestock on either non-Dalit private lands or on village common land.

### **Status of Dalit women in India**

In India, according to the Census report of 1991, Dalit women constitute 49.96 percent of the 200 million of Dalit population. The Dalit women labour force constitutes the backbone of Indian agricultural economy. Although the Indian state consistently defaulted over the past 55 years is not recognizing this truth by its abject neglect of their right to livelihood and education. In India die caste system is so strong that even today people believe in the old and worn out classifications of society as the basis of the four Varna's. Poverty is a great course for the Dalits. Because of weak economy, the Dalits cannot progress. The women working as constructions working in houses as maid - servant, is municipal corporations road broom, breaking stones on roads, putting coal tar as road - buildings are mostly done by dalits.

### **Social, economic and political status of Dalit women**

In India, the four caste system, called them Verna, consist of Brahmins, the Khatriyas, the Vaishyas and the Sudras. The Brahmin, Khatriyas, Vaishyas all the twice-born and are allowed reading the holy books. The forth class Sudra are not allowed them to read the holy books. Dalit a lower caste so the called the "outcaste". Dalits may or may not be Hindus so are former "untouchable" converts to Buddhism, Christianity, Islam, Sikhism and other religions. However, only "Hindu" and Sikh Scheduled Caste can claim the benefits of reservation. Compared to the women of other social groups, Dalit women are more awakened and aware of the existence in the society now a day. Dalit are not only a socio-cultural group but often represent an economic class as well. There are various barriers for Dalit women not to take participation in the active politics, such as Social, Economic and Political inequality in the India society the social barriers such as practice of untouchability, castism, illiteracy, socio-cultural variation, religious exploitation and superstitions and class variation in Indian society.

The political status of dalits women in India was not good before independence but after independence the status of dalits women is changed. Mostly the women educated after independence and change the thinking of society. The many dalits women are shaped the society. A part the above steps taken for the development the political position of women, a landmark attempt has been made by the new Panchayati Raj Act through which women have been guaranteed a reservation of one third seats in Panchayati Raj Institutions.

Religious and cultural exercises in ancient and medieval India, Devadasis have made Dalits women victims. The name of this exercise, some villages girls are married to God by their poor parents. In modern era it is declined. Nowadays, Dalits which are related to Sikhism is called ramdasia Sikh and others dalits known as Ad-Dharmi. The status of dalits women is raised now as compared to previous decades. Large numbers of dalits women are well educated in all fields and posted on high positions. Their living standard are highly improved but some dalits women's status are decreased day by day because they are not well educated. They are being segregated. All the Political parties should strictly implement the reservation specifically for Dalit women. And it is the responsibilities of voluntary social organizations, Dalit organizations and the implementation of reservation also to create the political awareness and its importance among women.

### **Government policies for Dalit women**

Scholarship schemes for the scheduled castes were one of the important constitutional providing. But for this reason it would not have been possible for many scheduled caste students to regular their higher studies at disparate amounts. Reservation of jobs of the Scheduled Castes in government and public agreements are being extended from time to time but as it is time-bound, it will come to an end at one level.

### **Dalit women and the public sphere**

There are fewer reports of Dalit women undergoing discrimination and Untouchability in the public department as compared to men. Prescribed norms about women's 'proper place' mean that they rarely go to post offices, banks or even the panchayats' office. In Tamil Nadu, Dalit women cannot enter village temples, hotels and eating places. In Andhra Pradesh, women cannot enter village temples. Subordination keeps most Dalit women out of the public sphere. A major departure from this is the reservation of one-third of the posts in gram panchayats for women. Dalits in India, officially termed scheduled castes, form the largest discriminated community. Their discrimination is based, first, on their descent or birth into specific 'untouchable' castes, and secondly, on their traditional 'polluting' work. Looking specifically at Dalit women, the current Indian Lower House of Parliament has only 12 Dalit women MPs, a mere 2.2% of Parliamentarians. In its consideration of the Government of India's report in 2007, the

Committee on the Elimination of Racial Discrimination noted its concern over the under representation of Dalits in all levels of government. To just take the example of Dalit women's political participation in local governance institutions in India called the panchayats. It is true that the quota system has resulted in over 100,000 Dalit women elected representatives across the country today. Dalit women are excluded from caste councils. Many of them are unable to participate meaningfully even in the gram panchayats. Dalit women who are elected to panchayats posts find themselves unable to function effectively.

Dalit women deal with government officials most frequently when they seek health services for themselves and their children. The village anganvadi worker and ANM discriminate against them. •In some schools in Kerala, boys have started making friends across the Dalit/non- Dalit divide. They visit each other's homes and occasionally eat food together as well. Compared to boys, socializing between girls of different caste is still very limited. The specific forms of discrimination that Dalit women struggle against are produced by the combined weight of caste, class and patriarchy. Social beliefs about pollution, the economic compulsions of being dependent on upper castes for work and livelihood, and the vulnerability imposed by gender subordination, fuse to make the lives of Dalit women especially hard. Compared to the women of other social groups, Dalit women are more awakened and aware of their existence in the society now a day. They are participating in all kinds of social gatherings organized on various social issues. The political awakening is definitely more among Dalit women as compared to the women of the higher castes. They are very conscious in the matter of their right to vote and keeping in mind the qualification and work of the candidate rather than the symbol.

The most deprived section of the society comprises of Dalit women who are the poorest, illiterate and easy targets for sexual harassment. The women face not just caste violence inflicted on them by the dominant castes, but also state violence. A large majority of the illiterate population comprise of Dalit women with 76.24% of Dalit women being illiterate. Their main aim is to earn their livelihood, for education is not needed. By seeing other people as domestic workers, sweepers, weavers, etc, they can earn their living. is important to note that under Dr. B.R. Ambedker's leadership the Dalit women took active part in Dalit protest movements on a number of occasions. Until and unless there is an

improvement in the status of Dalit women and their equal participation in the society all talk of nation's progress and development is meaningless.

Dalit women are victims of bonded labour, they are abused, sexually exploited by other caste, humiliated and are easy targets of insult. There are instances where Dalit women have been elected into local governance and through the reservation policy nominated as the President of the local governing unit called Panchayats. Dalit women are discriminated and treated as untouchables.

## **PROFILE OF THE STUDY AREA**

The economy of any nation depends entirely upon the socio-economic characteristic features of its people, which are the consequent outcome of the geographical and demographical factors of that nation. Geographical features of an area generate various aspects in relation to the life style and living conditions of the people. Besides, demographical features do demonstrate the socio-economic conditions of the people which ultimately reflect their impact on the national economy. This chapter is divided into three sections. First, Second and Third sections present the profile of the Punjab, Hoshiarpur District and four villages respectively. These sections deals with agro-economic profile of the state of Punjab and Hoshiarpur District, which has been discussed in terms of physical features, demographic features, climate, rainfall, water resources, pattern of land utilization, and pattern of crops as well as distribution of land possessions.

### **Profile of Punjab:**

Punjab is situated in the northwest India. The Indian state borders the Pakistani province of Punjab to the west, Jammu and Kashmir to the north, Himachal Pradesh to the northeast, Chandigarh to the east, Haryana to the south and southeast and Rajasthan to the southwest. The total area of the state is 50,362 square kilometers. The population is 2, 77, 04, and 236. Punjab's capital is Chandigarh, which is administered separately as a Union Territory since it is also the capital of neighboring Haryana. Other major cities of Punjab include Mohali, Ludhiana, Amritsar, Patiala and Jalandhar. Punjab has twenty two districts each under the administrative control of a district collector. The districts are divided into 79 Tehsils, which are under the administrative control of a Tehsildars. The total number of villages in the state is 12, 278. Apart from these there are 22 Zila parishads, 136 Municipal

committees and 22 improvement trusts looking after 143 towns and 14 cities of Punjab. The total geographical area of the state is 50,362 sq. kms. As per Census 2011, Punjab has a total population of 2, 77, 04 and 236 out of which 1, 46, 34 and 819 are males and 1, 30, 69, and 417 are females.

### **Map of Punjab**



**Geographical area in different districts of Punjab;**

Districts	Area kms.	No. of Tehsils	No. of sub-Tehsils
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Amritsar	2676.3740	4	5
Barnala	1412.9901	2	2
Bathinda	3374.1890	3	4
Faridkot	1475.9645	2	2
Fatehgarh Sahib	1142.4416	4	1
Ludhiana	3707.0851	7	7
Mansa	2168.5908	3	3
Moga	2230.9172	4	1
Muktsar	2634.2405	3	4
SBS Nagar	1259.5952	2	1
Patiala	3318.4168	5	3
Rupnagar	1376.5143	4	2
Sangrur	3603.2098	6	7
SAS Nagar	1093.8194	3	1
Tarn Taran	2418.3104	3	5
Ferozepur	5258.9944	3	3
Fazilka	9184.3	3	3
Gurdaspur	3564.9752	3	8
Hoshiarpur	3368.6790	4	5



Jalandhar	2629.9561	5	7
Kapurthala	1628.7370	4	1
Pathankot	4641	2	2

### **Regions in Punjab**

The area of Punjab can be divided into three parts; Malwa, Majha and Doaba.

- Malwa is a region of Punjab and parts of Haryana between the Sutlej and Yamuna rivers. People of Malwa are known for being great fighters, and warriors. Ludhiana, Patiala, Bhatinda and Mohali located in the Malwa region.
- Majha is a historical region of the Indian Punjab comprising the modern districts of Amritsar, Gurdaspur and Tarn Taran. It lies between two of the five great rivers of the Punjab: the Ravi and the Sutlej.
- Doaba is the region of Indian Punjab surrounded by the rivers Beas and Sutlej. The name "Doaba" literally translates to "land of two rivers". It is one of the most fertile regions of the world, and was the centre of the Green Revolution in India. The biggest cities in Doaba are Jalandhar, Hoshiarpur, Adampur, Nawansher and Phagwara.

Punjab is unarguably one of the most wonderful states in India with regards to the climate. The state has fabulous weather throughout the year which is also conducive for the growth of a variety of crops. The state has seen a lot of ups and downs during the years of freedom struggle and has developed to be one of the strongest states in India with respect to the economical conditions.

### **Climate and rainfall**

Climatically conditions are different in every season in Punjab. The climate is very beneficial for agriculture in Punjab. The maximum and minimum temperatures in the state are 41.5°C and 11.1°C. The highest temperature (between 44.2° and 44.7° C) in the state is recorded in the month of June and the lowest (between 0° and 2.2°C) in December. In general, summers are hot and winters are cool. Day temperatures are more or less uniform over the plains except during winter and monsoon season. June is hottest month in Punjab.

January is coldest month in Punjab. Both maximum and minimum temperature rise from January till June. State receives about 648.8 mm of average annual rainfall. 75% of which is received during monsoon months from July to Sept. July and August are rainiest months. Districts north of Gurdaspur constitute the area of maximum rainfall and districts southwest of Ferozepur receive minimum amount of rainfall. These districts represent lowest and highest rainfall in the state.

### **Water resources**

The Water table is rising in South-western districts of the state due to limited or non-extraction of groundwater because of blackish/saline quality, which makes it unfit for domestic, irrigation and other purposes. This has caused water logging in some parts of this area. The major rivers are seasonal and more than 90 per cent of the total flow which occurs between June and December depend on the rainfall which varies from year to year. The Water table is rising in south-western Districts of the state due to limited or non-extraction of groundwater because of blackish/saline quality, which makes it unfit for domestic, irrigation and other purposes. This has caused water logging problem in Kahn wan Bet Area in district Gurdaspur, Chamkaur Sahib and Sri Anandpur Sahib Block in district Roper.

### **Land Utilization**

Land use means utilization of land in a particular area. Land use pattern includes types of land and how much land is being utilized under different uses. Land is basic resource of human society and land use is the surface utilization of all developed and vacant land on specific point at a given time and space. In overall land use pattern of Punjab Haryana Plains, forest land had occupied 3.51 per cent area, Land not available for cultivation accounted for 10.95 per cent area, cultivable waste land constituted 0.90 per cent, current fallow land to the tune of 2.80 per cent and net sown area covered 81.84 per cent area of the total reporting area. It varies from 0.2 per cent in Sirsa district to 31.86 percent in Hoshiarpur district of the study area. The derived results are shown in table which portrays the following four categories:

1. Areas of high proportion of forest land (>10 per cent)
2. Areas of moderate proportion of forest land (5-10 per cent)

3. Areas of low proportion of forest land (1-5 per cent)

4. Areas of very low proportion of forest land (< 1 per cent)

10.95 per cent land is not available for cultivation of the total reporting area of the study region. The proportion varies from 3.59 to 36.84 per cent in Rohtak and Panchkula districts respectively. This category includes the districts of Gurdaspur, Amritsar, Hoshiarpur, Faridkot, Moga, Bathinda, Sangrur, Patiala, Fatehgarh Sahib, Nawansher, and Ambala. These are agriculturally developed districts. Here the industrial development is moderate and urban development is also low. The land under settlements and industries is also less in these districts. All these reasons are responsible for low share of land not available for cultivation in these districts. This category exists in Ferozepur, S.A.S. Nagar, Ludhiana, Sangrur and Jind districts. In all these districts, topography is flat and suitable for agriculture, so these districts are agriculturally healthy districts. Land not available for cultivation had 11.56 per cent of the total reporting area in 1965-66. It has declined to 9.35 per cent in 1985-86 and has increased to 10.95 per cent in 2005-06. Cultivable wasteland had experienced decline.

### **Cropping pattern**

Cropping pattern express the share of different crops in farmer's total cultivated area in an agricultural year. Cropping pattern refers to the proportionate area under different crops during an agricultural year. It means the series of crops at a point of time. Cropping pattern must ensure the greatest efficiency of man, fertilizers, irrigation and other inputs. It is dynamic concept as no cropping pattern can be suitable for all times to come. To make an in depth study of wheat cultivation, the help is taken from fig. 5.2 and table 5.2 which show the following three categories. 1. High share of wheat cultivation (>30 per cent) In the overall cropping pattern of 1965-66, eleven out of thirty eight districts were included in this category namely Gurdaspur, Hoshiarpur Tarn Taran, Amritsar Ferozepur, Makassar, Faridkot, Ludhiana, Sangrur, Patiala and Fatehgarh Sahib. In all these districts, the proportion was above 30 per cent. These were traditionally wheat growing districts. The use of improved seeds of HYV'S, availability for irrigation, flat terrain with fertile soils were the major reasons accounted for high share of wheat cultivation in these districts. Here, farmers had preferred wheat to grams cultivation because it gives maximum and

assured returns than grams and moreover, it is a main food crop of the study region. 2. Moderate share of wheat cultivation (15-30 per cent) Kapurthala, Jalandhar, Nawansher, Moga, Bathinda, Mansa Rup agar, S.A.S. Nagar, Ambala, Panchkula, districts comprised the moderate share of wheat cultivation. Maximum share of wheat cultivation was found in Jalandhar district i.e. 29.8 per cent of total cropped area while it is recorded lowest of 15.50 per cent in Faridabad district. In rabbi season wheat crop was facing competition with other crops such as fodder crops.

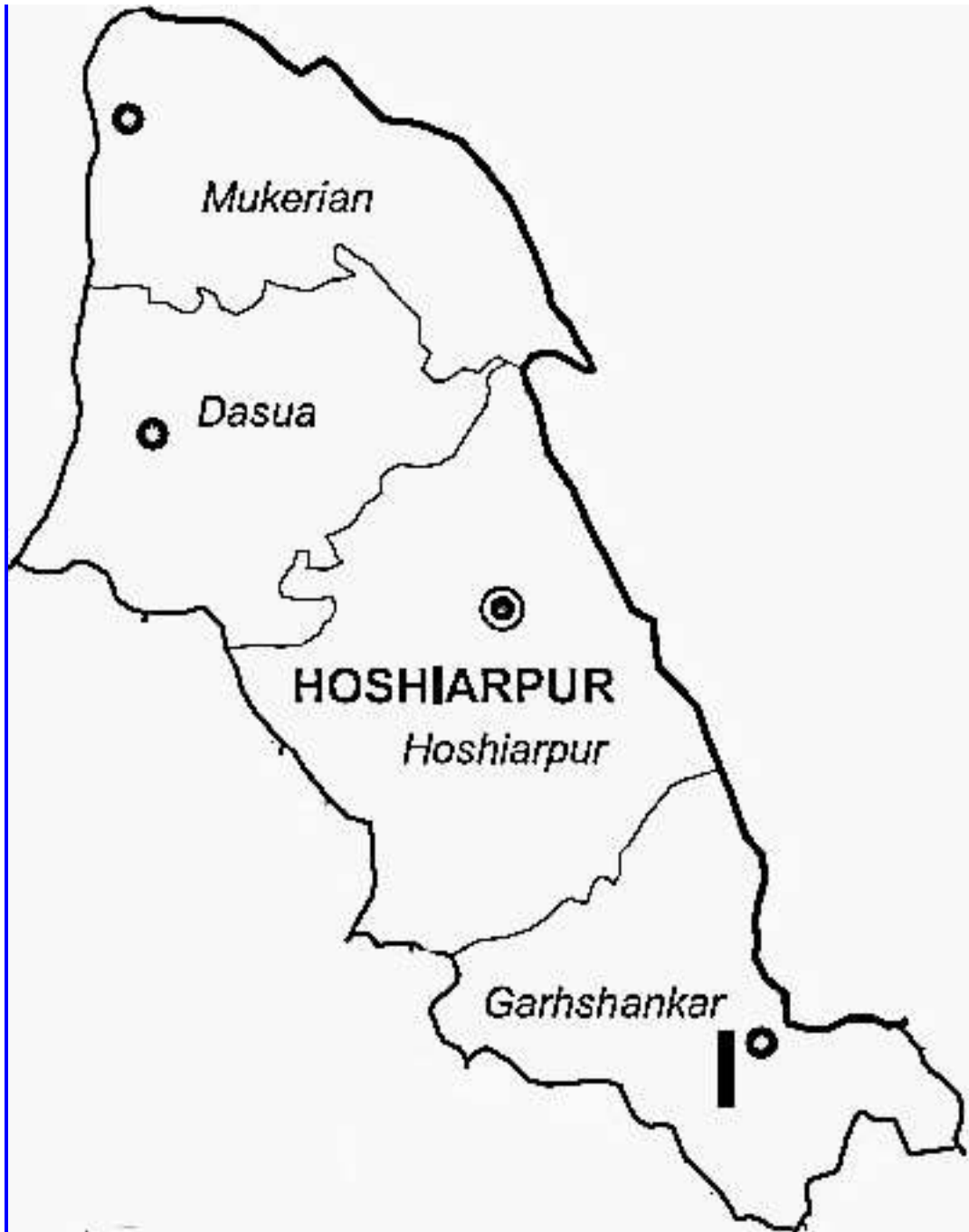
### **Economic profile**

The economy of Punjab is commonly based on agriculture. Mostly the population of Punjab is laboring in society. Many people are educated in Punjab and sited the higher posts. Many women are educated and shaped the society of Punjab. Mostly the population living in villages and their main occupations are agriculture and labour. So the economy of Punjab is based on agriculture.

### **Profile of Hoshiarpur district**

The profile of the Hoshiarpur district includes the general features of Hoshiarpur district, its demography and economy.

### **Map of Hoshiarpur**



**Hoshiarpur District** is a district of Punjab state in northern India. Hoshiarpur, one of the oldest districts of Punjab, is located in the North-east part of the Punjab state and shares common boundaries with Gurdaspur district in the north-west, Jalandhar and Kapurthala districts in south-west, Kangra and Una districts of Himachal Pradesh in the north-east.

Hoshiarpur district comprises 4 sub-divisions, 10 community development blocks, 9 urban local bodies and 1417 villages. The district has an area of 3365 km<sup>2</sup> and a population of 14, 80, 736 persons as per census 2001. Hoshiarpur is also known as a City of Saints. There are many Deras in this district. The District Govt. College was once a campus for Punjab University.

### **Historical background**

In the Hoshiarpur District, Shiwaliks from Talwara on the Beas to Rupnagar on the Sutlej have revealed the presence of Acheolian and Soanian cultures. From the Shiwaliks frontal range in the Hoshiarpur District, sixteen sites have been reported to have yielded Stone Age tools. Out of these, besides the Soanian tools, these sited in Hoshiarpur District have yielded Acheolian assemblage. The British Parliament passed the Independence Act in July 1947 and India became independent on 15 August 1947. The large scale migration of the population from both sides of the border took place, consequent upon the partition of the country.

### **Climate of Hoshiarpur**

The district has mild climate compared to other districts of the State. This is due to the abundance of hilly terrain on the one hand and sizeable forest covers thereon, on the other. Moreover, chain of check dams constructed recently on the choes under “Kandi Watershed Development Project” has appreciably enhanced water surface area in the districts. This has made the summer hights quite pleasant. He pattern of seasons in the district is similar to other districts of the state, except slight variations at the terminals and year may be divided into three main seasons. The summer season sets in April and lasts up to end of June, to be taken over by the rainy season when it becomes hot and sultry. The rainy season sets in July beginning and lasts up to September end. The winter season starts after the rains are over from October and lasts up to March end. May and June are the hottest months.

## **Rainfall**

The normal annual rainfall of the district is 938 mm which is unevenly distributed over the area in 38 days. The south west monsoon sets in from first week of July and withdraws in end of September, contributes about 77% of annual rainfall. July and August are the wettest months. Rest 23% rainfall is received during non-monsoon period in the wake of western disturbances and thunder storms. Generally rainfall in the district increases from southwest to northeast.

## **Demographical feature**

Hoshiarpur had a population of 168,443 out of which 88,290 were males and 80,153 were females. The literacy rate was 89.11 per cent. As of 2011 India census, Hoshiarpur had a population of 189,371. Males constitute 50.9% of the population and females 49.1%. Hoshiarpur has an average literacy rate of 85.40%, compared to 81.00% of 2001. Male literacy is 89.90%, and female literacy is 80.80%. In Hoshiarpur, 10% of the population is under 11 years of age. Females per 1,000 males: 962.

## **Literacy rate**

The present study has been carried out in Hoshiarpur district of Punjab. The census records of 2001 shows that the maximum population of the Hoshiarpur district of Punjab is 14, 78, 045 of which male population is 7, 63, 753 and female population is 7, 14, and 292. The villages of Hoshiarpur district are 1429 and four Tehsils. Even in 2001, Hoshiarpur district had the highest literacy rate at 81.4 percent. Male literacy rate is 89.90 percent and the female literacy rate is 80.80 percent in Hoshiarpur district in Punjab. Many schools and colleges are Hoshiarpur. Largely the populations of Hoshiarpur district are educated. Many women are educated in Hoshiarpur district and stand the higher posts. Educated women shaped the society. There are 86 primaries, 12 middle, and 9 secondary and 8 senior secondary schools per lakh population in Hoshiarpur district and within the state the district occupies a very high position in terms of availability of schools per lakh population.

## **Agricultural economy**

The economy of Hoshiarpur district is commonly based on agriculture. Mostly the population of Punjab is laboring in society. The economy of Hoshiarpur district has remained predominantly agrarian. Over time there has been a decline in share of agricultural and allied activities. The increase in secondary and tertiary sector has been marginal. The work force participation rate has improved over the last one decade in Hoshiarpur district. The proportion workers increased to 34.7 per cent in the year 2001. In Hoshiarpur district net sown area is 60 percent of the total geographical area of the district and out of this 85 percent is irrigated with 170 cropping intensity compared to 188 for the state as a whole. Half of the cultivators are marginal and small farmers, having land holdings less than 2 acres. There is inter -block variation in the area irrigated.

### **Cropping pattern**

Cropping pattern is the central element of agricultural land use. It helps to study the acreage under various crops in different crop seasons. The total cropped area in the district was 200 thousand hectares in 2005- 06. There are many reasons for low productivity in the district, like soil erosion, irrigation facilities and size of land holdings.

### **Health facilities**

Hoshiarpur district is divided into nine health block level PHCs, Dasua, Garshankar, Chakowal, Harta Badla, Paldi (Mahilpur), Budhabar (Mukerian), Hajipur (Talwara) and Tanda. The Civil hospital located in Hoshiarpur is 200 bedded Hospital, Dasua hospital is 100 bedded and Mukerian and Garshankar hospitals are 50 bedded each. Availability of the labour room is essential for promoting institutional deliveries but none of the SCs have labour room. By and large health facility is available within an easy reach in villages of Hoshiarpur district. However to seek the services of medical doctor people have to travel some distance. Government health facilities are available in medium and large sized villages and this is true in case of availability of Private Doctor.

### **Transportation**

Hoshiarpur district is divided into the four Tehsils. Hoshiarpur village is well connected to all the nearby major cities through road transport. It hardly takes 1 hour by



road to Jalandhar city and 3 hour by road to Chandigarh capital of Punjab. Railway station is available in Hoshiarpur city. The transportation system is good in Hoshiarpur city.

### **Economy**

The Hoshiarpur city is very developed city in Punjab. The all facilities are available in this city. The main occupations in Hoshiarpur are trade, agriculture and laboring. The main economy based on the agriculture and labour in the city. Many factories are available in the Hoshiarpur city and the mostly people of Hoshiarpur worked in this factories. Mostly the population lives in villages. Their main occupation is labour and agriculture.

### **Profile of villages: -**

#### **1. Ahrana khurd**

Ahrana khurd is one of the sample villages. This village is located on the road 20 kms away to Hoshiarpur city. In this village have the all facilities. Among the households in the village are 1,153. Total population of the village is 5,495 of which 2,853 members are male, 2,642 members are female population. Mostly the people belonged to scheduled castes. The village is having one primary school and one high school in the village. The Gram Panchayati providing five daily news papers and other magazines in the Panchayati office and there is primary health center in the village. According to 73rd Constitutional Amendment Act 1993 in this Panchayat sarpanch reserved for Scheduled Caste Women. In this village the first Dalit Women sarpanch of Panchayat. So she belongs to scheduled caste. Ahrana khurd village is located in Hoshiarpur Tehsils in Punjab India. The grow Panchayats of the village. The total geographical area of village is 1118 hectares. There are about 1,153 houses in Ahrana khurd village. Hoshiarpur is nearest town to Ahrana khurd. The having two banks in Ahrana khurd. Panchayat in Ahrana khurd provide the Nrega scheme.

Ahrana khurd village is well connected to all the nearby major cities through road transport. It hardly takes 40 min. by road to Hoshiarpur city and 50 min. by road to Phagwara city. The temperature in Ahrana khurd village is high in summer and cold in winter. High rains are between July and November during monsoon time. The economy

based on agriculture and labour. Major crops include- sugar cane, rice, mango, orange, vegetables etc. Major source of income are agriculture and laboring. In agriculture with two- three crops around the year.

## **2. Mona kalan**

Mona kalan is one of the sample villages. Mona kalan village is located in Hoshiarpur city. The population of Mona kalan is 1, 979. The total geographical area of village is 595 hectares. The male population in this village is 1,013 and the female population is 966. There are about 443 household in Mona kalan village. Hoshiarpur is nearest city to Mona kalan. June –July is hottest month and heavy rains between July and November. The economy based on agriculture and trade and labour. Many people are peasant in this village. The major crops are sugar cane, rice, potato, mango, orange, vegetables etc. this village is located on the road 24 kms away to Hoshiarpur city. The village is having one primary school and one high school in the village. The One private school of Mona kalan and One Aanganwari center village. The Gram Panchayati providing five daily newspapers in the Panchayati office.

## **3. Marnayian kalan**

Marnayian kalan is one of the sample villages. Marnayian kalan village is located in Hoshiarpur Tehsils in Punjab India. The total geographical area of Marnayian kalan is 210 hectares. The total population of this village is 777. The male population in this village is 402 and female population is 375. The total households in this village are 169. The village having one Aanganwari center in this village. The village having one primary and high combine school. Mostly populations are related in scheduled caste. Hoshiarpur is nearest city to Marnayian kalan. This village situated the main road. This road connected to Hoshiarpur and Phagwara cities. The climate of this village is same as Hoshiarpur city. June and July is hottest month and in winter the climate is very cold. The economy based on agriculture and labour. Many male and female used the Nrega scheme. In agriculture with two –three crops around the year. The major crops in this village are sugar cane, rice, vegetables etc.

## **4. Tanuli**

Tanuli is one of the sample villages. This village is located in Hoshiarpur city. The total geographical area is 398 hectares. The total population of this village is 1,663. The

male population is 857 and the female population in this village is 806. Total houses in this village are 345. Tanuli is 18 kms from Hoshiarpur city. The villages have one primary school and one Aanganwari center. Tanuli village situated the main road. The economy based on agriculture and labour. The Panchayat of Tanuli village provides the government Nrega scheme for all male and females. Many people are educated in Tanuli.

**CHAPTER – II**

**DATA ANALYSIS AND**

**RESULTS**

## CHAPTER – 2

### DATA ANALYSIS AND RESULT

In the preceding chapter we have spelt out the profile of Hoshiarpur district. As was mentioned earlier the four villages of the Hoshiarpur district were selected on random basis. Out of these four villages total respondents selected from villages numbered 80 respondents covering Dalit and their sub section. The present chapter deals with data analysis, collected during field work by using observation and Interview schedule method. Once the data have been collected, the next step is to reduce them into statistical analysis because the data as such have been no meaning unless it is analyzed and interpreted by sophisticated statistical techniques in order to arrive at certain reliable and valid conclusions.

#### 2.1 – SOCIAL STATUS OF DALIT WOMEN

Table No. - 2.1

#### Personal profile of the respondents

Variables	Frequency	Percentage
<b>Dalit sub- section?</b>		
Ad- Dharmi	75	93.75%

Balmikis	5	6.25%
Others	0	0%
<b>Age?</b>		
< - 20	0	0%
21 – 30	6	7.5%
31 – 40	37	46.25%
41 -50	37	46.25%
<b>Religion?</b>		
Hindu	77	96.25%
Sikh	3	3.75%
Christian	0	0%
Others	0	0%
<b>Marital Status?</b>		
Unmarried	1	1.25%
Married	68	85%
Widow	11	13.75%
<b>Education level?</b>		

Illiterate	12	15%
Literate	68	85%
<b>Annual Income?</b>		
Less than 40000	16	20%
40001 to 70000	25	31.25%
70000 to 100,000	15	18.75%
More 100,000	24	30%

Note – N= 80, Source: Primary data

The table no 2.1 mentioned the personal profile of the respondents. The data on Dalit sub-section of the respondents. Out of 80 sample respondents, 75 respondents for example 93.75 percent are found from Ad- Dharmi sub caste, followed by 5 respondents for example 6.25 percent of them related to Balmikis Dalit sub-section. The majority for example 46.26 percent of the respondents are found in between 31-40 and 41-50 years of age group, 7.5 percent from 21-30 years of age group. The data also showed that the majority of the respondents for example 96.25 percent are from Hindu religion and 3.75 percent respondents are Sikh. It is understood that the majority of the respondents have married for example 85 percent, 1.25 percent have unmarried and 13.75 percent respondents are widows. The data also showed that the major chunks of the respondents for example 85 percent respondents are literate and 15 percent respondents are illiterate. The data on annual income shows that the highest respondents for example 31.25 percent are reported to be justify more than above 40001/- and 30 percent of respondents annual income is in between 100,000/- and 20 percent of the respondents showed that their annual income is less than 40000/- and 18.75 percent respondents annual income is in 70000/-. Their annual income based on their occupation.

**Table No. – 2.2**

**The table shows the head of the family annual income of the respondents**

<b>Annual income in rupees?</b>	<b>Frequency</b>	<b>Percentage</b>
Less than 40000	16	20%
40001 to 70000	25	31.25%
70001 to 100,000	15	18.75%
More 100,000	24	30%

The table no. 2.2 shows that the head of the head of the family annual income of the sample respondents. The data on annual income shows that the highest respondents for example 31.25 percent are reported to be justify more than above 40001/- and 30 percent of respondents annual income is in between 100,000/- and 20 percent of the respondents showed that their annual income is less than 40000/- and 18.75 percent respondents annual income is in 70000/-. Their annual income based on their occupation.

**Table No. - 2.3**

**THE TABLE SHOWING THE NATURE OF HOUSE, SANITARY FACILITY, NATURE OF FAMILY, SIZE OF FAMILY AND OCCUPATION.**

<b>Sr. no</b>	<b>Variables</b>	<b>Frequency</b>	<b>Percentage</b>
<b>1.</b>	<b>Nature of house?</b>		
	Rcc	0	0%
	Tailed	56	70%
	Thatched	0	0%



	Pucca/ cutcha	24	30%
<b>2.</b>	<b>Sanitary facility?</b>		
	Yes	75	93.75%
	No	5	6.25%
<b>3.</b>	<b>Nature of family?</b>		
	Joint family	6	7.5%
	Nuclear family	74	92.5%
	Extended	0	0%
<b>4.</b>	<b>Size of family?</b>		
	1-3	17	21.25%
	4-7	62	77.5%
	8 and above	1.25	1.25%

The distributions of the respondents by the type of residential accommodation and variable have presented in table no 2.3. It is found that 70 percent of the respondents are living in Tailed houses, 30 percent of the respondents in the Pucca/ Cutcha houses. The majority for example 6.25 percent of the respondents reported that they could not have sanitary facility, remaining for example 93.75 percent of the respondents have showed that they had latrines. The majorities for example 92.5 percent of the respondents have reported that they are living as Nuclear family; while 7.5 percent of the respondents have expressed that they are living with joint family. The size of the family of respondents, it is found that they the majority 77.5 percent of the respondents the size of the family was in between 4 – 7 members in family. 21.25 percent of the respondents were reported and the size of the

family was in between 1 – 3 family members, 1.25 percent of the respondents have noticed that their size of the family is above 8 members.

**Table no. - 2.4**

**This Table showing the strong point of the respondents**

Sr. No.	Variables	Frequency	Percentage
1.	Status of house?		
	Own	80	100%
	Rented	0	0%
	Other	0	0%
2.	Having Electrification?		
	Yes	80	100%
	No	0	0%
3.	Have TV?		
	Yes	80	100%

	No	0	0%
4.	Do you have milk animal?		
	Yes	15	18.75%
	No	65	81.25%

80 respondents, source primary data

The table no. 7.4 shows that the assets of the sample respondents. Out of 80 respondents for example 100 percent respondents have been living in their own house and the total respondents 80 which is about 100 percent of their has been having electrification and television. The total respondents 80 respondents 15 respondents which is about 18.75 percent of the respondents said that they have milk animals and 65 respondents for example 81.25 percent respondents have tell that they did not have any milk animals. The status of is better than few last years. In these houses having the proper facilities like electrification and television. Some Dalit women having the milk animals but more than Dalit women they did not have any types of milk animals. So the Data shows in the table, the condition is much better of Dalit women in society. Their living style is change in society. The condition of Dalit women is slightly improved in society.

**Table no. – 2.5**

**Table showing the discrimination in society of Dalit women**

Sr. no.	Variables	Frequency	Percentage
1.	Any discrimination on the name of your caste?		

	Yes	74	92.5%
	No	6	7.5%
2.	What discrimination you faced?		
	Caste	78	97.5%
	Religion	2	2.5%
	Sex	0	0%
	Other	0	0%
3.	Equal chance comparing to other women?		
	Yes	54	67.5%
	No	26	32.5%

80 respondents, source primary data

Out of 80 respondents 74 respondents for example 92.5 Percent Dalit women faced any discrimination on the name of your caste in village and 7.5 Percent Dalit women showing the never faced any discrimination on the name of your caste in villages. 97.5 Percent Dalit women showing the caste discrimination faced in society and 2.5 Percent women showing the religion discrimination faced in villages. 67.5 Percent Dalit women showing the equal opportunity in village comparing to other women but 32.5 Percent women shows the never equal opportunity in villages comparing to other caste women. Mostly the Dalit women faced the caste discrimination in society. Many Dalit women are educated at least never ending the caste system in society. Caste system is very popular in society. If wants the ending caste system in society so we have changed our thinking.

**Table No. – 2.6**  
**Awareness regarding health facilities in the villages of the Dalit women**

Sr. No.	Variables	Frequency	Percentage
1.	Any health center in your village?		
	Yes	0	0%
	No	80	100%
2.	Are you satisfied with the medical service provided by govt.?		
	Yes	73	91.25%
	No	7	8.75%
3.	Are you aware of nutrition food?		
	Yes	80	100%
	No	0	0%
4.	Do you know 108 medical services?		
	Yes	79	98.75%
	No	1	1.25%

80 respondents; source primary data:

The table No. 2.6 shows about the awareness of health facilities provided by the Government in the village. It is evident from the table that about 100 per cent of the respondents were reported that the villages having not primary health centers. As related

91.25 per cent of the respondents have revealed that they have satisfied with the medical services providing by the government in their villages. About 100 per cent of the respondents have said that they had awareness about the nutrition food. 98.75 percent of the respondents have stated that they are aware about 108 medical services in their villages provided by the government. These services have been providing by the Government of Punjab for any emergencies in every village. The patient will be picked up by just telephone call to the nearest primary health centre.

## **Result**

The data on Dalit sub-section of the respondents. Out of 80 sample respondents, 75 respondents for example 93.75 percent are found from Ad- Dharmi sub caste, followed by 5 respondents for example 6.25 percent of them related to Balmikis Dalit sub-section. The majority for example 46.26 percent of the respondents are found in between 31-40 and 41-50 years of age group, 7.5 Percent from 21-30 years of age group. The data also showed that the majority of the respondents for example 96.25 percent are from Hindu religion and 3.75 percent respondents are Sikh. It is understood that the majority of the respondents have married for example 85 percent, 1.25 percent have unmarried and 13.75 percent respondents are widows. The data also showed that the major chunks of the respondents for example 85 percent respondents are literate and 15 percent respondents are illiterate. The data on annual income shows that the highest respondents for example 31.25 percent are reported to be justify more than above 40001/- and 30 percent of respondents annual income is in between 100,000/- and 20 percent of the respondents showed that their annual income is less than 40000/- and 18.75 percent respondents annual income is in 70000/-. Their annual income based on their occupation.

**Annual income of the head of the family** - The data on annual income shows that the highest respondents for example 31.25 percent are reported to be justify more than above 40001/- and 30 percent of respondents annual income is in between 100,000/- and 20 percent of the respondents showed that their annual income is less than 40000/- and 18.75 percent respondents annual income is in 70000/-. Their annual income based on their occupation.

**The type of residence of the respondents and the size of family** - The 70 percent of the respondents are living in Tailed houses, 30 percent of the respondents in the Pucca/ Cutcha houses. The majority for example 6.25 percent of the respondents reported that they could not have sanitary facility, remaining for example 93.75 percent of the respondents have showed that they had latrines. The majorities for example 92.5 percent of the respondents have reported that they are living as Nuclear family; while 7.5 percent of the respondents have expressed that they are living with joint family. The size of the family of respondents, it is found that they the majority 77.5 percent of the respondents the size of the family was in between 4 – 7 members in family. 21.25 percent of the respondents were reported and the size of the family was in between 1 – 3 family members, 1.25 percent of the respondents have noticed that their size of the family is above 8 members.

**Nature of houses** - Out of 80 respondents for example 100 percent respondents have been living in their own house and the total respondents 80 which is about 100 percent of their has been having electrification and television. The total respondents 80 respondents 15 respondents which is about 18.75 percent of the respondents said that they have milk animals and 65 respondents for example 81.25 percent respondents have tell that they did not have any milk animals. The status of is better than few last years. Some Dalit women having the milk animals but more than Dalit women they did not have any types of milk animals. So the Data shows in the table, the condition is much better of Dalit women in society. Their living style is change in society. The condition of Dalit women is slightly improved in society.

**Discrimination in society of Dalit women** - Out of 80 respondents 74 respondents for example 92.5 Percent Dalit women faced any discrimination on the name of your caste in village and 7.5 Percent Dalit women showing the never faced any discrimination on the name of your caste in villages. 97.5 Percent Dalit women showing the caste discrimination faced in society and 2.5 Percent women showing the religion discrimination faced in villages. 67.5 Percent Dalit women showing the equal opportunity in village comparing to other women but 32.5 Percent women shows the never equal opportunity in villages comparing to other caste women. Mostly the Dalit women faced the caste discrimination in society. Many Dalit women are educated at least never ending the caste system in

society. Caste system is very popular in society. If wants the ending caste system in society so we have changed our thinking.

**Awareness of health facilities provided by the Government in the villages** - It is evident from the table that about 100 per cent of the respondents were reported that the villages having not primary health centers. As related 91.25 per cent of the respondents have revealed that they have satisfied with the medical services providing by the government in their villages. About 100 per cent of the respondents have said that they had awareness about the nutrition food. 98.75 percent of the respondents have stated that they are aware about 108 medical services in their villages provided by the government. These services have been providing by the Government of Punjab for any emergencies in every village. The patient will be picked up by just telephone call to the nearest primary health centre.

**Aware of nutrition food and 108 medical services** - About 100 per cent of the respondents have said that they had awareness about the nutrition food. The respondents stated that the nutrition food had given by Aanganwari center. About 98.75 percent of the respondents have stated that they are aware about 108 medical services in their villages provided by the government. These services have been providing by the Government of Punjab for any emergencies in every village. The patient will be picked up by just telephone call to the nearest primary health centre.

In the study the research would like to select 80 sample respondents in four villages by using a simple random sampling method. The data shows the condition of Dalit women in society is slightly improved. The annual income of the 20 percent Dalit women is less than 40000/-, 31.25 percent Dalit women's annual income is above to 40001/-, 18.75 percent Dalit women's annual income is above to 70001/- and 30 percent Dalit women's annual income is more than 100,000/-. 85 percent respondents are educated in 80 respondents but 15 percent respondents are illiterate. Nature of house of 80 respondents is better in society. 70 per cent of the respondents have reported that they are living in tiled houses; where as 30 per cent of the respondents reported that they are living in Pucca/ cutcha houses. Basically their position is better than medieval period. The government provides the electrification in all houses in society. They improved slightly.



## 2.2 Educational status

We have selected 80 respondents in four villages. Their educational status showing the 15 Percent Dalit women are illiterate in four sample villages and 85 Percent Dalit women are literate in these villages. The tables show the educational status of Dalit women in these four villages:-

**Table no. – 2.7**

### **Educational facilities in the Sample villages:**

Sr. No.	Variables	Frequency	Percentage
1.	Is there any Govt. school in villages?		
	Yes	80	100%
	No	0	0%
2.	Which type of school/ college your children are studying?		
	Government	65	81.25%
	Private	15	18.75%
3.	Your family members studied/ studying?		
	Nobody	30	37.5%
	1	16	20%

	2	21	26.25%
	More than 2	13	16.25%
4.	You know reservation of seats in education?		
	Yes	80	100%
	No	0	0%
5.	Have you got job through reservation?		
	Yes	2	2.5%
	No	78	97.5%

Source Primary Data;

The table No. 2.6 shows that the understanding of the respondents on education, it is noticed from the data for example 100 percent of the respondents were described that their villages have the Government school. Of the total respondents 100 each for example 37.35 percent have described that not members of their family are studying in school and 80 respondents for example 26.25 percent have showed that 2 of their family members are studying in school. 80 respondents for example 20 Percent have showed that 1 of their family member is studying in school. 16.25 Percent respondents have showed that more than 2 of their family members are studying in school. In relation with understanding of reservation of seats in the educational institutions 100 percent have reported to be they have understood. 2.5 Percent respondents have got job through reservation and 97.5 Percent respondents are not got job through reservation.

### **Table No. – 2.8**

**Table shows reservation facilities used by Dalit women:**

<b>Sr. No.</b>	<b>Variables</b>	<b>Frequency</b>	<b>Percentage</b>
1.	Admission for education through reservation?		
	Yes	71	88.75%
	No	9	11.25%
2.	Have you got job through reservation facilities?		
	Yes	2	2.5%
	No	78	97.5%

Source- primary data

The table no. 2.8 shows the reservation facilities used by Dalit women in sample villages. The respondents have showing that they have obtain knowledge through education. 2.5 Percent respondents have got job through reservation and 97.5 Percent respondents are not got job through reservation. 88.75 percent respondents show their admission for education through reservation. But 11.25 percent respondents show their admission in education not through reservation.

**Table No. – 2.9**

**The table shows the respondents change about their family status through education: -**

<b>Sr. No.</b>	<b>Variables</b>	<b>Frequency</b>	<b>Percentage</b>
1.	Education Qualification?		

	1 – 5	17	21.25%
	6 – 10	33	41.25%
	10 – 12	16	20%
	Degree	3	3.75%
	Master	1	1.25%
	Illiterate	10	12.5%
2.	Do you believe equal status of Dalit women through education?		
	Yes	78	97.5%
	No	2	2.5%
3.	Admission for education through reservation?		
	Yes	71	88.75%
	No	9	11.25%
4.	Have you got job through reservation?		
	Yes	2	2.5%
	No	78	97.5%

Source Primary Data, 80 respondents;

It can be seen from table No. 2 .9 that the thinking of the respondent on family status in relation of education. It is evident that 97.5 percent of the respondents are showing to be equal status of the Dalit women with other women because of their education but 2.5

Percent of the Dalit women showing to be not equal status of the Dalit women with other women in society. The respondents showing that their personality development has improved through education. The respondents have showing that they have obtain knowledge through education. 2.5 Percent respondents have got job through reservation and 97.5 Percent respondents are not got job through reservation.

## **Result**

**Educational status of Dalit women** - It is observed that the 15 percent of the respondents are reported that they are illiterates and 85 percent of the Dalit women are literate. Its means nowadays many Dalit women are educated in society.

**Literacy levels of the Dalit women** - . It is evident that 97.5 percent of the respondents are showing to be equal status of the Dalit women with other women because of their education but 2.5 Percent of the Dalit women showing to be not equal status of the Dalit women with other women in society. The respondents showing that their personality development has improved through education. The respondents have showing that they have obtain knowledge through education.

**Educational facilities utilized for the jobs** - In relation with understanding of reservation of seats in the educational institutions 100 percent have reported to be they have understood. 2.5 Percent respondents have got job through reservation and 97.5 Percent respondents are not got job through reservation.

## **2.3 ECONOMIC STATUS**

The economic status of Dalit women is based on agriculture and labour in Punjab. Many Dalit women are not educated in Punjab, so their economic status is based on laboring in Punjab. Nowadays, many Dalit women are educated in Punjab. Their condition is better than medieval period. The present data shows the economic status of Dalit women. The data showing the condition of Dalit women is changed in society. Many Dalit women educated and she got job through reservation and education. Numbers of programmers have been implemented by the Indian government to improve their lot through many development policies. The present study focuses improve the status of dalits women in Hoshiarpur district of Punjab. The main occupations of dalits women's are labour because

poverty is main problem in her life. Many Dalit women are poor and they have not well educated. Some Dalit women are well educated and lived a luxury life so the historians shows the all Dalit women's status are equal but in real face there are not equal. The many dalits women are shaped the society. A part the above steps taken for the development the political position of women, a landmark attempt has been made by the new Panchayati Raj Act through which women have been a reservation of one third seats in Panchayati Raj system. The economic needs and requirements and need to live a luxurious life, has compelled contemporary Indian Dalit women to work hand in hand with men. The present tables show the economic status of lower class women:-

**Table no. – 2.10**

**THE TABLE SHOWING FINANCIAL RESPONSIBILITY OF THE RESPONDENTS**

Variables	Frequency	Percentage
Husband	14	17.5%
Yourself	12	15%
Husband and wife	52	65%
Father in law	2	2.5%
Mother in low	0	0%
Father	0	0%
Total	80	100%

80 respondents and source primary data

Table No. 2.10 shows the majority 65 percent of the respondents presented husband and wife have been taking care of financial responsibility of their family. Whereas 17.5 percent of the respondents reported that the husband only takes care of financial responsibility of their family. Followed by the 15 percent, 2.5 percent of the respondents reported that their

family financial responsibility had taken by the respondents themselves and their father-in-law.

**Table No. - 2.11**

**The table shows the awareness of the respondents on the wages giving to the labour in your village:-**

<b>Variables</b>	<b>Frequency</b>	<b>Percentage</b>
50 – 100	11	13.75%
101 – 150	6	7.5%
151 – 200	14	17.5%
More than 200	49	61.25%
Total	80	100%

Note: n. – 80, source: primary data

The Table No. 2.11 shows that the awareness of the respondents on the wages paying to the labour in their village. The 13.75 percent of the respondents reported that the wages are given in between Rs.50-100 per day work. Whereas 7.5 percent of the respondent informed that the wages in their villages is in between Rs. 101-150 rupees per day. As regards to 17.5 percent of the respondents reported that the wages in their village in between Rs. 151-200 rupees per day work.

**Table No. – 2.12**

**Table showing management of Bank transactions by the respondents**

<b>Sr. No.</b>	<b>Variables</b>	<b>Frequency</b>	<b>Percentage</b>
1.	What is your opinion on banking?		
	Beneficial to rich people	1	1.25%

	Beneficial to poor and needy people	77	96.25%
	Less interest and easy installments	2	2.5%
2.	Do you maintain individual bank pass book?		
	Yes	80	100%
	No	0	0%

Source: primary data: 80 respondents

The table No. 2.12 shows that the management of banking transaction by the respondents. As regards the opinion on banking it was found that 96.25 per cent respondents reported that they feel beneficial to the poor and needy people, 2.5 percent respondents feel that less interest and easy installments and 1.25 percent feel that the beneficial to rich people. The data on individual bank passbooks, the majority 100 per cent of the respondents revealed that they have been maintaining individual bank passbooks.

**Table No. - 2.13**

**Table showing awareness on the government programmers for the development of villages as well as the respondents**

Sr. No.	Variables	Frequency	Percentage
1.	Do you know NREGA?		
	Yes	48	60%
	No	32	40%
2.	You have NREGA job card in your family?		



	Yes	18	22.5%
	No	62	77.5%
3.	How many days work providing in Gram Panchayat in one year?		
	Don't know	32	40%
	25 – 50 days	0	0%
	51 – 75 days	0	0%
	76 – 100 days	48	60%
	More than 100	0	0%
4.	How much money caring through work done per day?		
	50	0	0%
	51 – 100	0	0%
	100 – 150	0	0%
	150 – 250	80	100%
	More than 250	0	0%

80 Dalit women, source: primary data

The table No. 2.13 shows that the awareness of the Government Programmers providing for the development both villages as well as the sample respondents. The majority for example 60 percent of the respondents reported that they had awareness of the Government programmers; where as 40 per cent of the respondents have revealed that they did not know the Government programmers. About 60 percent of the respondents have revealed that they know the different programmers organizing by Government, like MGNREGS programme. Among the 22.5 percent of the respondents have reported that their family is having

MGNREGS job card, where as 77.5 percent of the respondents have noticed that their family did not have MGNREGS job card. The respondents revealed that the gram Panchayat is providing for 76-100 days of work. Among the 65.78 per cent of the respondents reported that they have been earning per day work was in between Rs.150-250.

**Result;-**

**Financial responsibility of the respondents:** the majority 65 percent of the respondents presented husband and wife have been taking care of financial responsibility of their family. Whereas 17.5 percent of the respondents reported that the husband only takes care of financial responsibility of their family. Followed by the 15 percent, 2.5 percent of the respondents reported that their family financial responsibility had taken by the respondents themselves and their father- in- law.

**Awareness on the government programmers for the development of villages as well as the respondents:** The majority for example 60 percent of the respondents reported that they had awareness of the Government programmers; where as 40 per cent of the respondents have revealed that they did not know the Government programmers. About 60 percent of the respondents have revealed that they know the different programmers organizing by Government, like MGNREGS programme. Among the 22.5 percent of the respondents have reported that their family is having MGNREGS job card, where as 77.5 percent of the respondents have noticed that their family did not have MGNREGS job card. The respondents revealed that the gram Panchayat is providing for 76-100 days of work. Among the 65.78 per cent of the respondents reported that they have been earning per day work was in between Rs.150- 250.

**Bank transactions by the respondents:** As regards the opinion on banking it was found that 96.25 per cent respondents reported that they feel beneficial to the poor and needy people, 2.5 percent respondents feel that less interest and easy installments and 1.25 percent feel that the beneficial to rich people. The data on individual bank passbooks, the majority 100 per cent of the respondents revealed that they have been maintaining individual bank passbooks.

**The awareness of the respondents on the wages giving to the labour:** The 13.75 percent of the respondents reported that the wages are given in between Rs.50-100 per day work.

Whereas 7.5 percent of the respondent informed that the wages in their villages is in between Rs. 101-150 rupees per day. As regards to 17.5 percent of the respondents reported that the wages in their village in between Rs. 151-200 rupees per day work.

## **2.4 Political status**

The political status of Dalit women in Punjab is better than few years. Many Dalit women are educated and his knows what is right. Some Dalit women are sarpanch in villages. Many women are used the government policies in our villages. Politics is also depending of the caste in India Dr. B.R. Ambedker's role in the Indian politics of castism was very significant in the history of our country. Dr. B.R. Ambedker provides many rights for Dalit women in constitution. Voting right is very compulsory for Dalit women to participation in politics. The political representation of women in the post-independent central legislature as well as the state legislatures has considerably increased, but this slight improvement in women's political representation also appears in the legislatures of some other leading democratic countries also. In constitution many rights for women security like as; right of freedom, right of speak, right of equality etc. The political status of dalits women in India was not good before independence but after independence the status of dalits women is changed. Mostly the women educated after independence and change the thinking of society. The many dalits women are shaped the society. A part the above steps taken for the development the political position of women, a landmark attempt has been made by the new Panchayati Raj Act through which women have been guaranteed a reservation of one third seats in Panchayati Raj Institutions. Today many ministers are also dalits and many dalits women are minister. Data shows the political status of Dalit women:

-

### **Table No. - 2.14**

**Table showing awareness on political parties and participation of voting elections of the Dalit women:**

<b>Sr. No.</b>	<b>Variables</b>	<b>Frequency</b>	<b>Percentage</b>
1.	Do you aware which party of your village sarpanch?		
	Congress	20	25%
	BJP	20	25%
	BSP	0	0%
	Other	40	50%
2.	How many times exercised your vote for Panchayat election?		
	1 time	0	0%
	2 times	1	1.25%
	More than 2	79	98.75%
3.	Have you got membership of any political party?		
	Congress	0	0%
	BJP	0	0%
	BSP	0	0%
	No membership	79	98.75%
	Other	1	1.25%
4.	Have you utilized your right to vote?		

	Yes	80	100%
	No	0	0%

Source- Primary data

The table No. 2.14 shows that the awareness of the respondents on political parties in the village level. The majority of 25 percent of the respondents reported that their village President belongs to the Congress party and remaining 25 percent of the respondents stated that their village President belongs to BJP (Bharti janta party). 40 percent of the respondents stated that their village Sarpanch related to other party. 79 percent of the respondents participated voting more than two times of gram Panchayat elections. Followed by the, two times for example 1.25 percent of the respondents respectively have revealed that they had participated in voting to gram Panchayat elections. About 98.75 percent of the respondents reported that they have a no membership. Where 1.25 percent of the respondents presented that they have membership in other political parties. The majority of 100 percent of the respondents had utilized the right to vote.

**Table No. – 2.15**

**Table showing awareness on Panchayat activities of the respondents;**

<b>Sr. No.</b>	<b>Variables</b>	<b>Frequency</b>	<b>Percentage</b>
1.	Do you know your Gram Panchayat activities for development?		
	Yes	80	100%
	No	0	0%
2.	You know reservation of seats for SC/ST?		

	Yes	78	97.5%
	No	2	2.5%
3.	Have you participated on co- operative society elections?		
	Yes	4	5%
	No	76	95%

Source; Primary data:

The table No. 2.15 presented that the awareness about Gram Panchayat activities of the respondents. Out of 80 respondents 80 respondents which are about 100 percent of the respondents reported that they had awareness about Gram Panchayat activities in the development of the village.

The majority of 2.5 percent of the respondents have reported that they did not aware about the reservation of seats in Gram Panchayats according to 73rd constitutional amendment Act. About 97.5 percent of the respondents revealed that they had awareness about reservation of seats in Gram Panchayats according 73rd constitutional amendment Act. About 95 percent of the respondents have reported that they did not participated voting in Co-operative society elections and remaining 5 percent of the respondents reported that they have participated voting in Co-operatives society elections.

### **Result;-**

**The awareness of the respondents on political parties at the village level:** The majority of 25 percent of the respondents reported that their village President belongs to the Congress party and remaining 25 percent of the respondents stated that their village President belongs to BJP (Bharti janta party). 40 percent of the respondents stated that their village Sarpanch related to other party.

**Awareness on reservation of seats for SC/ST in the Panchayati Raj Institutions according to 73rd constitutional amendment Act 1993:** The majority of 2.5 percent of the respondents have reported that they did not aware about the reservation of seats in Gram

Panchayats according to 73rd constitutional amendment Act. About 97.5 percent of the respondents revealed that they had awareness about reservation of seats in Gram Panchayats according 73rd constitutional amendment Act.

**Utilization of right to vote of the respondents:** The majority of 100 percent of the respondents had utilized the right to vote. We have selected the four villages in Hoshiarpur district. 80 respondents show your social, political, economic and educational status. The 80 Dalit women are used your voting right.

**Awareness about Gram Panchayat activities:** Out of 80 respondents 80 respondents which are about 100 percent of the respondents reported that they had awareness about Gram Panchayat activities in the development of the village. About 95 percent of the respondents have reported that they did not participated voting in Co-operative society elections and remaining 5 percent of the respondents reported that they have participated voting in Co-operatives society elections.

# **CHAPTER – III**

# **CONCLUSION**



## Chapter No – 3

### Conclusion

The present study on the status of Dalit women in Punjab – A case study of Hoshiarpur district is taking up in four villages- Ahrana Khurd, Mona Kalan, Tanuli and Marnayian kalan. The main objectives of this study are: –

- To study the socio- cultural and demographic profile of Dalit women.
- To examine the nature and extent of Dalit women’s political participation in local bodies.
- To access the social status of the Dalit women in the society.
- To explain the economic status of Dalit women in the society.
- To study the various policies used by government to improve the status of the Dalit women.

#### **Sample of the study:-**

The sample of the study consists of the social, economic, educational and political aspects of the Dalit women. To study the ‘status of women in Punjab’ we have selected four villages from Hoshiarpur district. Therefore, sampling method was employed for the present study. We have selected four villages on the basis of aims and objectives of the present study. These four villages are- Ahrana khurd, Mona kalan, Ahrana Kalan, and Tanuli. The main purpose was to select village where the panchayats were headed by scheduled caste women. In the study the research would like to select 80 sample respondents in four villages by using a simple random sampling method. On the bases of respondents’ answers the questionnaire was filled. In this study the structured interview scheduled consisting of 64 questions have prepared to measure the empowerment of Dalit women in socio- economic, educational and political status.

#### **Social status of Dalit women**

- According to this study majority Dalit women have found from Ad-Dharmi Dalit sub – section and very few Dalit women are from Balmikis community of Dalit sub- section.
- Age is very important factor in understanding the role and status of an individual in the society. The study also related that most of the have found in between 31- 40 years of age group and 41-50 years of age group and very less than 20 years of age group of the Dalit women.
- Marriage is an important event in the life of a woman. Married women have respected in India. Marital status also specifies whether one is settled in life or not. It also specify a will power to know face life. The majority of respondents were married. 85 percent respondents were married, 13.75 percent Dalit women were widow and 1.25 percent Dalit women were unmarried.
- In the study most of them 96.25 percent respondents are belongs to Hindu religion and 3.75 percent Dalit women belongs to Sikh religion.
- Education is an important part of life. We have selected the 80 Dalit women. In 80 respondents the 85 percent Dalit women are educated and 15 percent Dalit women are uneducated.
- The study related that 100 percent of the respondents had awareness of reservation of the seats in education and their status is increased, equal status of Dalit women with other women and personality development through education.
- 78 percent of the respondents show that they did not get jobs through education because many Dalit women are uneducated. 2.5 percent of the respondents show that they get jobs through education.
- Related awareness of the health facilities in the villages, 100 percent of the respondents showed that their villages have not any primary health center.
- 91.25 percent of the respondents have related that they have happy with the medical services rendering in their villages provided by the Government. 8.75 percent of the Dalit women show that unhappy with the medical services providing by Government.
- 92.5 percent of the Dalit women show the caste discrimination in society but 7.5 of the Dalit women show the never caste discrimination in society.
- 97.5 percent of the Dalit women show the caste discrimination faced in society but 2.5 percent of the Dalit women show the religion discrimination faced in society.

- 67.5 percent of the Dalit women are show have the equal opportunity comparing to other women but 32.5 percent of the Dalit women are show have not equal chance comparing to other caste women in society.

**Educational status of Dalit women:-**

- 100 percent of the Dalit women show the having Government school in villages. And 81.25 percent of the Dalit women’s children are studying in Government school and colleges.
- 37.5 percent of the Dalit women are show nobody member of family is studying. 20 percent of the Dalit women show the one of the family member is studying. 26.25 percent of the respondents show the two of family members are studying and 16.25 percent of the Dalit women are show the more than two of Family members are studying.
- In constitution the reservation in education and jobs of Dalit. 100 percent of the Dalit women know reservation of seats in education. 2.5 percent of the Dalit women show the get job through reservation but 97.5 percent of the respondents are show not get job through reservation because many Dalit women are uneducated in society.
- 97.5 percent of the Dalit women believe equal status of Dalit women through education in society but 2.5 percent of the Dalit women are not believe equal status of Dalit women through education.
- 88.75 of the Dalit women show the admission for education through reservation but 11.25 percent of the respondents show the not admission for education through reservation.

**Economic status of Dalit women:-**

- The study also related that most of them earning more than above 40001 – 70000/- of annual income. 31.25 percent the Heads of the family annual income is in between 40001 – 70000/-. 30 percent of the heads of the family annual income is more than 100,000/-. 20 percent of the family annual income is less than 40000/-. 18.75 percent of the family annual income is 70001 – 100,000/-.
- 70 percent of the respondents are living in Tailed houses, 30 percent of the respondents in the Pucca/ Cutchu houses. The majority for example 6.25 percent of the respondents reported that they could not have sanitary facility, remaining for example 93.75 percent of the respondents have showed that they had latrines. The majorities for example 92.5

percent of the respondents have reported that they are living as Nuclear family; while 7.5 percent of the respondents have expressed that they are living with joint family. The size of the family of respondents, it is found that they the majority 77.5 percent of the respondents the size of the family was in between 4 – 7 members in family. 21.25 percent of the respondents were reported and the size of the family was in between 1 – 3 family members, 1.25 percent of the respondents have noticed that their size of the family is above 8 members.

- The 13.75 percent of the respondents reported that the wages are given in between Rs.50-100 per day work. Whereas 7.5 percent of the respondent informed that the wages in their villages is in between Rs. 101-150 rupees per day. As regards to 17.5 percent of the respondents reported that the wages in their village in between Rs. 151-200 rupees per day work.
- 96.25 per cent respondents reported that they feel beneficial to the poor and needy people, 2.5 percent respondents feel that less interest and easy installments and 1.25 percent feel that the beneficial to rich people. The data on individual bank passbooks, the majority 100 per cent of the respondents revealed that they have been maintaining individual bank passbooks.
- The majority for example 60 percent of the respondents reported that they had awareness of the Government programmers; where as 40 per cent of the respondents have revealed that they did not know the Government programmers. About 60 percent of the respondents have revealed that they know the different programmers organizing by Government, like MGNREGS programme. Among the 22.5 percent of the respondents have reported that their family is having MGNREGS job card, where as 77.5 percent of the respondents have noticed that their family did not have MGNREGS job card. The respondents revealed that the gram Panchayat is providing for 76-100 days of work. Among the 65.78 per cent of the respondents reported that they have been earning per day work was in between Rs.150-250.

#### **Political status of Dalit women:-**

The political representation of women in the post-independent central legislature as well as the state legislatures has considerably increased, but this slight improvement in women's political representation also appears in the legislatures of some other leading democratic

countries also. In constitution many rights for women security like as; right of freedom, right of speak, right of equality etc. The political status of dalits women in India was not good before independence but after independence the status of dalits women is changed. Mostly the women educated after independence and change the thinking of society. The many dalits women are shaped the society. A part the above steps taken for the development the political position of women, a landmark attempt has been made by the new Panchayati Raj Act through which women have been guaranteed a reservation of one third seats in Panchayati Raj Institutions. Today many ministers are also dalits and many dalits women are minister. Data shows the political status of Dalit women: -

- Of the total sample of Dalit women exercising their right to vote for local body elections (Gram Panchayat) and Assemble and Parliamentary elections a majority 100 percent of the respondents have exercised their right to vote for local body elections.
- Out of 80 respondents 80 respondents which are about 100 percent of the respondents reported that they had awareness about Gram Panchayat activities in the development of the village.
- The majority of 2.5 percent of the respondents have reported that they did not aware about the reservation of seats in Gram Panchayats according to 73rd constitutional amendment Act. About 97.5 percent of the respondents revealed that they had awareness about reservation of seats in Gram Panchayats according 73rd constitutional amendment Act.
- About 95 percent of the respondents have reported that they did not participated voting in Co-operative society elections and remaining 5 percent of the respondents reported that they have participated voting in Co-operatives society elections.
- The majority of 25 percent of the respondents reported that their village President belongs to the Congress party and remaining 25 percent of the respondents stated that their village President belongs to BJP (Bharti janta party). 40 percent of the respondents stated that their village Sarpanch related to other party.
- 79 percent of the respondents participated voting more than two times of gram Panchayat elections. Followed by the, two times for example 1.25 percent of the respondents respectively have revealed that they had participated in voting to gram Panchayat elections.

- About 98.75 percent of the respondents reported that they have a no membership. Where 1.25 percent of the respondents presented that they have membership in other political parties. The majority of 100 percent of the respondents had utilized the right to vote.

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# **STATUS OF DALIT WOMEN IN PUNJAB**

## **A CASE STUDY IN HOSHIARPUR**

Interview Scheduled Method

Research Scholar: Anita Rani

### **PERSONAL DATA**

Name of the village:-

1. Name of the respondent

2. Sex :- (Male/Female)

3. Age:-

A) Less than20

B) 21 to 30

C) 31 to 40

D) 41 to 50

### **SOCIAL STATUS**

4. Dalit sub-section

A) Ad- Dharmi

b) Balmikis

c) OBC

d) Others

5. Religion

a) Hindu

b) Sikh

c) Christian

d) others

6. Marital Status

a) Unmarried

b) Married

c) Widow

d) Divorced

7. Education qualification

- a) Literate                      b) Illiterate
8. Nature of the family Organization
- a) Joint Family                  b) Nuclear Family          c) Extended Family
9. Nature of the House
- a) Rec                      b) Tiled                      c) Thatched                      d) Cutcha/ Pucca
10. Status of Home
- a) Own                      b) Rent                      c) Others
11. Having Electrification/ Television
- a) Yes                      b) No
12. Do you have milk animals?
- a) Yes                      b) No
13. Sanitary Facility
- a) Yes                      b) No
14. Size of Family
- a) 1-3                      b) 4-7                      c) 8 and above
15. All the communities of your village collectively participate in community activities?
- a) Community festivals          b) Cultural programs          c) Agricultural and other works
16. Do you have Separate Street for each caste in your village?
- a) Yes                      b) No
17. Is there any change regarding the treatment of lower caste in your Village?
- a) Yes                      b) No
18. Is untouchability practiced in your Village even today?
- a) Yes                      b) No
19. Dalit women allowed into temples in your village?
- a) Yes                      b) No
20. What is your opinion about inter caste marriages?

a) Bring change in society      b) will bring change in attitude      c)Not good for society

21. Have you taking up the profession of your own caste?

a) Yes      b) No

22. Are you agree that Dalit women having less respect than other women in the society?

a) Yes      b) No

23. Do you feel equal opportunities to Dalit women in comparing to other women?

a) Yes      b) No

24. Do you accept that Equal recognition to Dalit women and other women in the same?

a) Yes      b) No

25. Do you aware the equality before law is the same to Dalit women as well as other women?

a) Yes      b) No

26. Have you faced any discrimination on the name of your caste in your village?

a) Yes      b) No

27. What type of discrimination you have faced?

a) Religion      b) Caste      c) Sex      d) place of birth

28. How many times you have faced in discrimination?

a) 1-5      b) 6-10      c) more than 10

29. Any Primary Health centers in there in your village?

a) Yes      b) No

30. Are you satisfied with the medical service in your village provided by Govt.?

a) Yes      b) No

31. Are you aware of nutrition Food?

a) Yes      b) No

32. Do you know "108" medical service?

a) Yes      b) No

## **ECONOMIC STATUS**

33. Annual Income of the respondent
- a) Less than 40000      b) 40001 to 70000      c) 70001 to 100,000      d) More than 100,000
34. Who take care of the financial responsibility in your Family?
- a) Husband      b) yourself      c) Husband and wife      d) Father-in-law      e) others
35. Do you have a habit of saving?
- a) Yes      b) No
36. How much amount is given per day wages?
- a) 50-100      b) 101-150      c) 150-200      d) more than 200
37. How much monthly saving of the beneficiaries?
- a) 50      b) 51-100      c) 101-200      d) more than 200
38. What is your Opinion on banking?
- A) Beneficial to rich people      b) Beneficial to the poor people and needy  
c) less interest and easy installments
39. Do you maintain individual bank pass book?
- a) Yes      b) No
40. Have you taken economic assistance from Govt. organizations?
- a) S.C. Corporation      b) S.T Corporation      c) B.C corporation      d) others
41. Do you know what NREGA (M.G.N.R.E.G.S.)?
- a) Yes      b) No
42. Do you have M.G.N.R.E.G.S job card in your family?
- a) Yes      b) No
43. How many days work providing in Gram panchayats on NREGA in one year?
- a) 0-25 days      b) 26-50 days      c) 51-75 days      d) 76- 100 days      e) more than 100
44. How much money earning through work done per day?
- a) 50      b) 5-100      c) 100-150      d) 150-250      e) more than 250









