



DALIT ISSUES IN PUNJAB

A CASE STUDY OF MUKERIAN IN DISTRICT HOSHIARPUR (2000-2015)

A Dissertation submitted to the

Lovely Professional University

In partial fulfillment of the requirements for the

Award of the degree of

MASTER OF PHILOSOPHY

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2017

DECLARATION

I do hereby declare that the Dissertation entitled “Dalit issues in Punjab - A case study of Mukerian in District Hoshiarpur” (2000-2015) 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 Gurinder Singh has completed M.Phil. Dissertation titled “Dalit issues in Punjab – A Case study of Mukerian in District Hoshiarpur (2000-2015)” under my guidance and supervision. To the best of my knowledge, the present work is the result of his of his original investigation and study. No part of the dissertation has ever been submitted for any other degree or diploma at any university.

Signature of Supervisor

ACKNOWLEDGEMENT

I wish to express my sincere appreciation and gratitude to Dr. Pavitar Prakash Singh, Head of School (Arts & Languages) in the Lovely Professional University, Phagwara. I also express my sincere appreciation and gratitude to the Dean of the Lovely faculty of Arts and Business at Lovely Professional University, Phagwara for providing an opportunity to work on this study and facilities extended to me in carrying out the research work presented in this thesis.

The words are inadequate to express my grateful thanks to Dr. Manu Sharma, an Assistant professor in School of Arts and Business at Lovely Professional University, Phagwara (Punjab). I am indebted for her interactions, comments, corrections, suggestions, dedicated guidance and encouragement during each step of this study and throughout the writing of this dissertation. Dr. Sharma continuously encouraged me at every step of my research. Without her timely guidance, this study would not have been completed.

Special thanks to the heads of the 5 villages in Mukerian, for their co-operation, and assistance for the successful completion of the data used in this thesis.

Thanks to all my friends who extended their cooperation for the collection of the information and the data used in this study.

Finally, I am deeply indebted to my parents and my siblings for their inspiration, co-operation, blessing and best wishes.

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ABSTRACT

The purpose of the study to identify the issues related to Dalits in Punjab. The focus of this study is to shed light on the social and economic status of Dalits in Mukerian, district Hoshiarpur. The systematic studied was carried out in five villages of the Mukerian district showed that Dalit people face many social and economic issues and difficulties in day to day life. Not surprisingly, the social status of male and female is not as good as compared to other classes in the society. This study focuses and divulges information about the income of lower classes and main occupation to earn living by Dalits. The study shows that the main source is farming (or relating to agriculture activities) and most people depended on this source of income for raising their families. This study points to the fact that in general, Dalit's economic and social status is not on par with other castes in the area. On the bright side, Dalits have high literacy rate which is a good sign for the future as the educated people from this classes will go on to take better jobs and raise the standard of living in their communities. They are also aware of their rights and duties as a concerned and responsible citizen of India.

CHAPTER 1: INTRODUCTION

DALITS

The word 'Dalit literally means 'oppressed'. It is used as a synonym for untouchable. Dalit word also refers to casteless sections of India and considered as an outcast. It is a self-designation for a group of people traditionally regarded as untouchables. There are several different names used to define their group like 'Ash Prash', Harijans, Mahaar. The word 'Dalit' come from the Sanskrit word which means 'downtrodden' suppressed, crushed, or broken to pieces. It was first used by Jyothi Rao Phule, the champion of backward classes and other oppressed classes of Maharashtra in the 19th century. He is considered the first teacher of oppressed, a critic of orthodoxy in the social system after Buddha and a revolutionary. Also, Mahatma Gandhi used the word 'Harijans' which means the children of Hari or Vishnu to identify Dalits as children of God.

Dr. B.R. Ambedkar also played a vital role for the upliftment of Dalits or depressed classes. In ancient India, Indo – Aryans had divided themselves into three classes: Brahmans, Kshatriyas and Vaisyas like their brethren elsewhere. This is also apparent in the famous Rig Veda, which referred to four varnas or castes in the Aryan society. This system has a very ancient origin and over time it has undergone many changes. The unique feature of the caste system was the concept of untouchability. Those who were engaged in unclean occupation were considered as polluted or filthy persons and they had to accept themselves as untouchable in the society.

The caste system is based on Jati, color, and race. In the Bhagavad Gita, the caste system is based on the Karma and Dharma. In the entire period of Vedic literature, there is no reference to any social institution like caste or Jati – a hierarchy of endogamous divisions with hereditary

and permanent membership. What we get are four classes:(1) 'Varanas'- 'Brahmana', who did teaching, studying, officiating at sacrifices; (2) 'Kshatriya', who protected the people; (3) 'Vaisya', who tended cattle and (4) 'Sudra' which is lower class in the society who performed ungrudging service to the three 'upper Varnas'. The single mention of the four Varnas, as also about their origin is to be found in the Purusasukta hymn of the Rigveda- hymn number 11 and 12. However, the words Dasa and Dasya occur in the Atharva Veda Samhita as well as in other Vedas. Nirukta, which is text on the Vedas and one of the Vedangas, interprets the term Dasa as 'Daso Dasyate' whereas its critic Durgacharya explains the word as Karm Karah, meaning a person engaged in labor some work. So, it may be inferred that the term Dasa means the common people working on the agricultural farm or cattle farm. Thus, as per the Vedic interpretations, the Dasas were the common people or the masses defeated by the Aryans and employed on labor some tasks such as agriculture, cattle breeding etc.

1.1 BACKGROUND OF THE DALITS

The Dasa community of the Atharva Vedic time was tormented by their enemies. The Aryans were perhaps always preoccupied with keeping the Dasas under their control. The rights, rules, and regulations laid down by Varna, the head of the Aryan religion and culture, were applicable equally to both Dasas and Aryans but the Aryans invaders wanted the Dasas to have a downtrodden and inferior status. During Smriti period, 'Manusmriti' Brahmin was born out of the head, Kshatriya was born out of arms, Vyasa was born out of waist and Shudras was born out of feet. This recognition that men are not the same, and there is a hierarchy of classes, each with its separate duties and distinctive ways of life were the fundamental basis of Indian society. As for Manu 'The Brahmana, Kshatriya, and Vaisya are the three- twice born castes, the Sudra is the fourth, there being no sub- castes among the Sudras, and there is no fifth caste. So 'the members of the three- twice-born, immediately belong to the caste.

Even birth does not guarantee one's belonging to a caste. Jainism and Buddhism also criticized the concept of caste and gives equal importance to all classes. In the medieval period, Bhakti movement started for the upliftment of lower classes. In this period the saints and poets of Bhakti cult preached the gospel of universal brotherhood and equality. Most of the saints and poets were from the backward and lower classes. They never bothered for the caste factor. In this period between the religious faiths of Hindu and Muslim, the main leaders of Bhakti movement were Kabir, Ravidas, Dhanna, Sen and several others who influenced the entire society with their teachings. These leaders also criticized the prevailing social evils such as

caste system, untouchability, and superstitions. The common people were not only inspired spiritually by their ideologies but got the strength to fight against the injustice.

This movement created awakening amongst the untouchables and the Dalits. In Bhakti, as preached by Kabir and Ravidas and other saints and poets, there was no need to visit the temples. They preached that one's own pure heart is a temple. There was no need to read the mantras from the scriptures. There was no need to follow the rigorous course of rituals. Thus, Bhakti saints like Kabir and Ravidas were the champions of social revolt, who were not spared by the Brahmins and harassed in several ways. Kabir raised his voice of reform and unity. He was probably the most famous leader of bhakti movement in this period of history.

In the modern period, Jyoti Rao Phule, B. R Ambedkar, and Mahatma Gandhi played a great role to the upliftment of the lower and depressed classes. First, Jyoti Rao Phule was one of the foremost exponents of modern humanitarian thought in India. He was convinced that both the women and sudra from Hindu community should avail themselves of modern education. He started a girls' school in 1851 where he taught for four hours without taking any salary. The school began with merely eight girls. He opened the second school in 1851 and afterward third school for girls in 1859. Jyoti Ro founded Satyashodhak Samaj, the first social reform movement in Maharashtra. He was the first president and treasurer of the Satyashodhak Samaj. The aim of the Samaj was to make the sudra aware of the civil rights. Like the Arya samaj and Brahmo samaj, the Satyashodhak Samaj also turned his attention to social reforms by challenging old-age social traditions. He was the first to use word 'Dalit'. He was against the concept of Brahmins and untouchability. He published book 'Povadas' and his main aim was to strike at the social structure. He was determined to remove ignorance, illiteracy, prejudices and caste based beliefs among the lower castes and free them from the mental slavery resulting from centuries of Brahmin dominance.

Another important leader was Mahatma Gandhi who also played an important role for the Dalits. He used word 'Harijan' for the lower classes people. He had drawn a comprehensive program for rendering service to the 'Harijans' though he was fully convinced that one could not achieve liberation through others. Basically, his program for the Harijan's liberation was for changing the hearts and minds of Hindu. He worked for a society free from the untouchability based on equality and justice. Gandhi described himself as a weaver, peasant, and worker. He looked at the elimination of untouchability as his life's goal and for that, he was willing to sacrifice his life. Also, Dr. B. R Ambedkar devoted his life to the betterment of lower classes. He belonged to the Mahar caste and faced many problems stemming from the caste system in

his early life. So, he decided to work for Dalits and played a crucial role for the betterment of Dalits. He thinks the untouchable was outside the fold of the Varna system. His first effort for the lower classes was “Poona pact”. This pact was between lower caste untouchables, led by Ambedkar, and the upper caste Hindus of India which took place on 24th September 1932 at Yerawada jail in Pune. In 1932, he raised separate electorates for the untouchables and further raised the political voice for the upliftment of lower class. The British government agreed with Ambedkar’s contention and thoughts but Mahatma Gandhi did not agree with Ambedkar. This started a war of thoughts between these two important personalities at that time. The important contribution of Ambedkar that he gave constitutional rights to lower classes and this was the most important work he has done for lower classes. He gave right of voting, speech, educational and occupational freedom to Dalits and tries to bring equality in the society.

1.2 SOCIAL STATUS OF DALITS

In the context of traditional Hindu society, “Dalit status has often been historically associated with occupations regarded as ritually impure, such as any involving leatherwork, butchering, or removal of rubbish, animal carcasses, and waste. Dalits work as manual laborers primarily cleaning streets, latrines, and sewers. Engaging in these activities was polluting to the individual, and this pollution was considered contagious. As result, Dalits were commonly segregated, and banned from full participation in Hindu social life. For example, they could not enter a temple or a school and were required to stay outside the village. Elaborate precautions were sometimes observed to prevent incidental contact between Dalits and other castes.

In modern India, discrimination against Dalits still exists particularly in rural areas in the private sphere. Discrimination has its presence in everyday life such as access to eating places, schools, temples and water sources. Discrimination has largely disappeared in urban areas and the public sphere of the society in general. Dalits have successfully integrated into urban Indian society, where caste origins are less obvious and less important in public life. In rural India, however, caste origins are more visible in society and Dalits often remain excluded from local religious life, though some qualitative evidence suggests that its severity is diminishing fast. Today, despite massive efforts, mainly through policies such as reservations and subsidies, Dalit communities have still not fully entered the political, economic and social mainstream. In the contemporary India, Dalits still face a lot of problems as the general population. The main problems which are faced by Dalits are poverty, education, health and low income.

However, there are other issues which affect the life of lower classes in the present scenario and government of India has launched various programs and schemes for lower castes. The

scholarships in education for the lower-class students are getting better and various scholarships are provided for higher education to make their future bright. Few examples are Dr. B. R. Ambedkar State award for the student toppers in various state or central school boards, Rajiv Gandhi Scholarship scheme, pre- matric scholarship, post-matric scholarship etc. There are government-funded schemes to deal with social issues of lower castes, e.g. Shagun scheme for the marriage of girls belong to these classes, BPL (Below Poverty Line) scheme, MNREGA NABARD etc. Additionally, these schemes are benefiting people of the lower classes to get employment locally. They can get a loan for their work at the lowest rate of interest. Therefore, one can argue that government is taking a lot of steps to improve the condition of lower classes but there are still certain problems faced by lower classes which need to be further addressed and the government needs to do more. Another fact is that a lot of people are not aware of these schemes and programs started by the government. So generally, we can say that situation of Dalits in current Indian society is better as compared to last decades. Lower classes do face various castes based social, financial problems in present times but their social and economic status has improved over time. Despite that, we generally hear or learn about various incidents happening in India particularly relating to discrimination towards lower caste by people of higher classes in the society.

1.3 A VIEW OF DALITS IN SOCIETY

Untouchability as the fate of a Dalit is more explicit in rural areas of India. Though it was abolished in the Constitution (Article 17) yet still discrimination persists in various forms. For instance, Dalits are prohibited to use village wells, to enter temples and are supposed to use a ‘marked’ cup in the local tea-shops. There is the strong discouragement of inter-caste marriages in society. Even today, when the son of a Dalit millionaire wants to marry other caste, demonstrations are held in the city or villages to deter that “unholy” act of mixing the pure blooded with the impure. Sometimes killings happened in the name of inter-caste marriages. This kind of incidents and events are still general prevalent in our society.

Dalits are considered untouchable because their religious duty is supposed to be manual scavenging. This profession is widely looked down upon in the society and this line of work is mostly done by people belonging lower classes. Dalits are doing a lot of sanitation related work in our society like cleaning the sewerage tanks and toilets. Poignantly, many “Dalits” are associated with this profession. Lack of proper sanitation system in public toilets makes the Dalits even more detestable. “In 2002-03, the union ministry of social justice and empowerment admitted the existence of 6.76 lakh people who clean human excreta from lavatories for a living

and the presence of 92 lakh dry latrines, spread across 29 states and 7 union territories. But lower classes are the most important part of our society and they have the right to do any and every profession or work as they deem fit.

Another problem with Dalits is that owing to their 'untouchable' status, they hardly find any other workplace. Consequently, they are compelled to borrow debts in the times of need. Their debt is by the large, 'ancestral' in nature. As per a report by Human Rights Watch published in 2013 "Dalits, usually work to pay off debts that were incurred generations ago, 15 million of whom are children working in fields or factories in slave-like conditions". As Emily Wax puts it in her article "A broken people in booming India", "By birth, some castes inherit wealth; the Dalits inherit debts."

Dalit communities are among the poorest and most deprived sections not only in Punjab but throughout India. Punjab has the highest proportion of scheduled castes (or lower caste) within its population. The spread of religions such as Islam and Christianity, the birth and spread of Sikhism, the rise of social and political movements in the state, especially peasant movements—all these were driven, at some point or the other, by the deprivation, discrimination, and subjugation experienced by Dalits. The Dalits in Punjab are certainly not as poor or as deprived as their counterparts in other parts of the country. In fact, they are relatively prosperous. However, the status of the Dalits has not registered notable changes and is bereft of social, economic and political opportunities. Dalits are still deprived of ownership of crucial assets like land, per capita income and access to basic social infrastructure.

As Per the census of Punjab 2011, Punjab has a population of around 27.7 million. Sikhism is the most practiced faith in Punjab, and roughly 58% of the population belongs to the Sikh faith. Around 38% of the population practices Hinduism. Other religions include Islam, Buddhism, Christianity and Jainism. The population of scheduled castes is highest among all the states of the country. The SC population is around 31.43% of the total population while in the Hoshiarpur it is about 35.43% which is the highest among all the districts of the Punjab. Most Scheduled caste people live in rural areas. About 73.33% of the lower-class people live in rural areas whereas 26.67% people in the urban centers of the state. Particularly, in the Hoshiarpur district, the population of SC people is around 88 lakhs. In the Mukerian tehsil of Hoshiarpur district, there are 304 villages which come under this tehsil. The total population of lower classes in Mukerian is about 30,000. There are thirty-seven Scheduled Castes notified in the State of Punjab. Three out of 37 Scheduled Castes, Mazhabi, Chamars, Ad Dharmi, Balmiki, and Bazigar together constitute 86.8 per cent of the total SC population. Mazhabi is numerically the

largest SC, having a population of 2,220,945, constituting 31.6 per cent of the total SC population, followed by Chamars (26.2 per cent), Adharmi (14.9 percent), Balmiki (11.2 per cent) and Bazigar (3.0 per cent). Remaining thirty- two (32) SCs along with the generic castes constitute the residual 13.2 per cent of the total SC population. While seven SCs, namely Sapela, Dhogri, Bhanjra. The Scheduled Caste population is predominantly rural by residence.

The distribution of SC population among the districts of the State indicates that percentage of SC persons is high in the districts of Shaheed Bhagat Singh Nagar (42.51%), Sri Muktsar Sahib (42.31%), Firozpur (42.17%), Jalandhar (38.95%), Faridkot (38.92%), Moga (36.50%), Hoshiarpur (35.14%), Kapurthala (33.94%), Tarn Taran (33.71%), Mansa (33.63%), Bathinda (32.44%), Barnala (32.24%) and Fatehgarh Sahib (32.07%). This is to say that in the majority of the districts in Punjab have one-third or more of their population belongs to the Scheduled Castes. Punjab have the highest number of population of lower classes. Out of the total 12,168 inhabited villages in the State, 57 villages have 100% SC population and 4,799 villages (39.44%) have 40% or more SC population. The village/tehsil/district wise detail of villages having 40% or more population. Among 217 towns, 175 towns have 20% or more SC population, and the majority of them are either small towns or census towns.

As per the census of Punjab 2011, the literacy rate among SCs is 64.81% as compared to a total literacy rate of 75.84% of the State and 73.00% of the Country. The female literacy rate of SCs at 58.39% in the State also lags that of total 70.73% of the State. However, it is better than the SC female literacy rate at 56.46% of the Country. The SC male literacy rate at 70.66% of the State is also lower than the total male literacy rate of 80.44% in the State. Out of the total SC population, SC labor force constitutes 35.88%, out of which, 79.20% and 20.80% are main and marginal workers respectively. Most this segment of society are agricultural laborers or are engaged in low-wage and arduous occupation. The State Government is committed to uplifting this underprivileged section of the society by improving the socio-economic and educational development by providing them with technical skills for vocational jobs and link their present occupation with the larger activity.

The present study deals with Mukerian, which is a municipal council city in the district of Hoshiarpur, Punjab. The Mukerian city is divided into 15 wards for which elections are held every 5 years. The Mukerian municipal council has a population of 29,841 of which 15,531 are males while 14,310 are females as per a report released by census 2011 Punjab. The population of Children with age of 0-6 is 3044 which is 10.20 % of total population of Mukerian. In

Mukerian Municipal Council, Female Sex Ratio is of 921 against the state average of 895. Moreover, Child Sex Ratio in Mukerian is around 802 compared to Punjab state average of 846. The literacy rate of Mukerian city is 88.07 % higher than the state average of 75.84 %. In Mukerian, Male literacy is around 90.31 % while female literacy rate is 85.68 %. Mukerian municipal council has total administration over 6,236 houses to which it supplies basic amenities like water and sewerage. It is also authorizing to build roads within municipal council limits and impose taxes on properties coming under its jurisdiction. Out of the total population of the district, 78.9 percent is rural while only 21.9% in the urban areas. Following are the few factual statements about Hoshiarpur district: The district has 4 tehsils viz; Dasua, Mukerian, Tanda and Garhshankar and in this District, total 1,416 villages out of which 1,385 villages are inhabited and 31 villages are uninhabited. The district population has increased from 14,80,736 in 2001 to 15,86,625 in 2011 showing an absolute increase of 105,889 and in percentage terms, the district has gained 7.2 percent.

- Hoshiarpur district has a density of 469 and occupies the 11th position among the districts in the State.
- Hoshiarpur district has recorded the highest sex ratio (961) among the districts in the State and very much higher than State (895). the sex ratio of 865 placing it at 4th place among other districts in the state.
- The district has 25.9 and 5.6 percent main workers and marginal workers respectively of the total population.
- In the Mukerian, the main classes of workers are agricultural laborers and other workers. The total population of SC castes in Mukerian is 22,940.
- OBC 22% include Kambojs, Lubanas Tarkhans/Ramgarhias, Kumhars.
- Scheduled Castes (Dalits) 31.94% includes Mazhabi Sikhs - 10%, Chamars/Ad-Dharmis - 13.1%, Balmikis/Bhanghi - 3.5%, Bazigar - 1.05%, Others.
- General caste 41% includes Jat Sikhs - 21% Brahmins, Khatri, /Thakurs/Rajput.
- Others 3.8% includes Muslims, Christians, Buddhists, Jains.

There are 38 SC castes in Punjab. The main castes are Chamars, Balmiki and Mazhabi Sikhs. Chamar is one of the untouchable communities, or Dalits, who are now classified as a Scheduled Caste under modern India's system of positive discrimination. As untouchables, they were traditionally considered outside the Hindu ritual ranking system of castes known as Varna. Untouchability in Punjab is unique, as the Brahminic tradition of social stratification has never taken deep root in the region. The word Brahmin (denoting the highest rank in the Hindu caste

hierarchy) did not carry a sacerdotal connotation in Punjab. It was used, rather, derogatorily by Jat (landowner-cultivators), who otherwise have been Shudras (the lowest level in the Hindu caste hierarchy)

In the Varna system of occupation-based stratification, considered themselves socially superior to the Brahmins. The diminution of Brahmin status in Punjab by Jats may have also diminished the importance of caste practice to the benefits of Dalits. India is unique in its social structure. In the Indian social order, caste plays a crucial role in every sphere of human life. It is estimated that there are around 260 million people affected by the inhuman practice of untouchability and discrimination based on birth and occupation. In other words, discriminatory, inhuman and degrading treatment of these disadvantaged sections of people has been justified based on caste. In our caste-ridden Hindu social order the suppressed sections of the population, especially the Dalits and tribal groups, are inferior social beings and are treated as sub-human beings or lesser human beings. In caste ridden Hindu society cow is in fact considered to be more sacred and valued than the Dalit human beings.

In view of the fact of the age-old caste prejudices which are so severe that the Dalits are physically and socially isolated and excluded from the rest of the society, Ambedkar observed the Dalits belong to the Hindu religion, but not to the Hindu society. The caste-based exclusion and discrimination are essentially structural in nature and it involves denial of equal opportunities particularly to the disadvantaged Dalit groups in multiple spheres.

Caste-based discrimination and exclusion violate all human rights norms. Socio-economic discrimination perpetuated under the caste system in India has no parallels in human history. The discrimination and exclusion against this disadvantaged sections are practiced by the upper castes and some dominant caste groups on a scale, the extent of which is impossible for an outsider to imagine. In every respect, castes reject the notion of human equality and thus justifies enclosure of each caste within its own boundaries based on graded inequality. In fact, this caste-based discrimination and exclusion are extended to all aspects of daily life, such as in employment, education, health, land holding, security etc.

This practice relegates Dalits to a lifetime of discrimination, exploitation, and violence including severe forms of torture perpetrated by state and private actors in violation of the rights guaranteed by the constitutional and legal provisions in India. That is why some activists consider the caste system and its discriminatory inhuman practices as a peculiar form of racial discrimination. caste Hindus' treatment of Dalits has been described by some scholars as India's hidden apartheid. On December 27, 2006, Prime Minister Manmohan Singh openly acknowledged in an International Forum and the parallel between the practice of untouchability

and the crime of apartheid. He described untouchability as a curse for the Indian society even after the Independence of 60 years. constitutional and legal protection are given to the Dalits. State governments are giving support to the lower class to improve the status yet there is still unique social discrimination against Dalits which is going in many parts of our countries. In fact, there is no field of life in which the Dalits are not subjected to face discrimination by the higher classes in our country. For this reason, the annihilation of caste, Ambedkar stated, Untouchability is an undeniable precondition for democracy in India.

After independence, the Indian Constitution accepted the principles of liberty, equality, and fraternity. It also provides for the social, economic, educational, cultural and political rights of the Dalits. Moreover, the Constitution abolished the practice of untouchability in all its forms. As per Article 17 of the Constitution, untouchability is abolished and its practice in any form is forbidden. So, the enforcement of any disability based on untouchability shall be a punishable offense in accordance with the law. Apart from this, an Untouchability (Offences) Act was passed in 1955. In 1976, the Untouchability (Offences) Act was amended and renamed as the Protection of Civil Rights (PCR) Act. Due to some loopholes, another significant legislation relating to Article 17 has been passed and it is known as the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act of 1989. The offenses under this Act are cognizable non-bailable. But even now the constitutional abolition of untouchability and its practice in any form with a view to ensuring a new pattern of social behavior has, unfortunately, not fulfilled the expectations of the founding fathers of the Constitution. In fact, India has systematically failed to uphold its constitutional and legal obligations to ensure the fundamental human rights of Dalit or so-called untouchables despite laws and policies against caste discrimination.

Today, the Dalits are still exploited and subjected to social, economic, political and cultural disabilities based on untouchability, Still Dalits lack basic amenities including drinking water, food, shelter and right to live as human beings in society, although these are indispensable for their survival in villages, a Dalit is not allowed to draw water from public wells. Water sources are still untouchable for Dalits while animals freely drink from them. They can not be served in many restaurants; if they are served, it is in a separate glass and cups. Dalit's right to freedom of residence is severely curtailed by the practice of untouchability that often dictates where Dalits must live. For this reason, they live in segregated places in the rural areas and in ghettos in the cities. In certain pockets, their shadows are still supposed to pollute the so-called upper castes. Dalits in India face several restrictions on their right to freedom of thought, conscience, and religion. That is why they are not allowed to enter the upper caste Hindu temples.

REVIEW OF LITERATURE

- **'ORIGIN OF CASTE' (2006)**: It gives the background of the caste system and origins of caste. It also gives information about dimensions related with caste. It also describes the meaning of caste in various terms and different periods and tells us the history of the caste system expressed through a ritualization of divergent social practices. The formation of caste system in ancient period, medieval and modern period is discussed in this book which gives the suitable information.
- **'INDIAN CASTE SYSTEM' (2008)**: This book reflects the information about the status of Dalits in the society. It also gives information about the society of India. The problems which occurred in recent times for lower classes. Caste includes three elements: repulsion, hierarchy, and hereditary specialization.
- **CROSS- CULTURAL PERSPECTIVE (2005)**: This book provides the knowledge on the discrimination based on caste, gender, and social level. Economic issues are also discussed in this book.
- **SOCIAL STRATIFICATION, DIPANKAR GUPTA (1997)**: This work discusses Social and classification in Indian society and condition of Dalits in present scenario and position of lower classes.
 - **UNTOUCHABLE, MULK RAJ ANAND (2004)**: This book tells term of untouchability is still prevalent the society and Mulk Raj Anand through his book Untouchable brings to light the sorrows and sufferings that high caste Hindus inflicted on the untouchables.
- **ANHILITION OF CASTE, AMBEDKAR**: This is an undelivered speech written in 1936 by B. R. Ambedkar an Indian who fought against the country's concept of untouchability. The speech was prepared as the presidential address at the annual conference of a Hindu-reformist group.
- **IDENTITY AND IDENTIFICATION IN INDIA (2003) LAURA JENKINS**: The Author describes the problems related to the identification of lower classes in India. He also gives knowledge about the various factors in society which impacted the life and status of lower classes.
- **DALITS IN INDIA, VALUES, AND VISION (1999)**: This article gives knowledge about Dalits in contemporary India and their status and their problems and social and economic issues related to lower classes in Punjab.

- **UNTOUCHABLES OF INDIA, NORA SCOT (2001)**: This research paper contributes the status of Dalits and factors related with lower classes and their condition in the society.

- **THE UNTOUCHABLES: SUBORDINATION AND POVERTY, OLIVER MENDELOHN (1998)**: The author explores the construction of the untouchables as a social and political category the historical background which led to their position.

- **DALIT STRUGGLE, CHINNI RAO (2004)**

This article provides knowledge about the struggle of Dalits in society and their status in present times. This article gives information about the struggle of lower classes in the society

- **'DALITS AND NATIONAL DEBATE' (2006)**: It provides knowledge about the position of Dalits and the problems related to their identity. It also gives information about the contribution of leaders those who fought for lower and depressed classes in our country. It also gives the information about the various issues which faced by lower classes in present times and their identity issues.

- **'AMBEDKAR POLITICS AND SCHEDULED CASTES (2009)**

This book provides information about the contribution of Dr. Ambedkar towards depressed classes and it also gives information about his continuous struggle for the upliftment of lower classes. He gives several rights to lower classes. He was one of the main architects of modern India. He played a very significant role to the upliftment to the depressed classes.

- **'CASTE SYSTEM IN INDIA'(2007)**

This article expresses information about the critical position of lower classes in India. upper classes people torched lower classes people on color and race.in the modern times Dalits also faced problems. It also gives knowledge about the factors which influenced lower classes. Inequality is the main factor which reflects the Dalits and their life.

- **INDIAN SOCIETY, INSTITUTIONS AND SOCIAL CHANGE(2010)**: This article contributes information about the position of Indian society and various institutions which are based on caste. Caste was divided into four Varnas. First class is Brahman class, second class is Kshatriya, third class is Vaishya and fourth class is sudra. Brahmans were considered as higher classes and their status is as higher as in earlier times. This book also provides

- **‘ISSUES OF CASTE, GENDER, AND CASTE’ (2004)** This research paper contributes the status of lower classes people in society. In the journal, the author tells about the condition of lower classes people in society and their main problems which they faced.

OBJECTIVES OF THE STUDY

The objective of this study is to assess the issues of Dalits in present time. Social and economic issues are discussed within this compass. This study seeks to explore and analyze the issues and status of lower classes. The other objective of the study is to identify the other problems faced by the Dalits which can health or financial related problems. This study explores their status in the present time and current socio-economic position of lower classes in the modern society. Another goal of this study is to find out the real challenges faced by people of lower classes in the society due to the caste system. The focus of this study is to pertaining to Dalits are the social and economic status of this class of people. There standard of living, occupation, income are the main issues which are the major content of this study. The other objective is to document the status of lower classes in Punjab. To fulfill the objective of this study, Mukerian in district Hoshiarpur is taken as area of study

SCOPE OF THE STUDY

The aim of the study is to throw light on the issues of Dalits in Mukerian, district Hoshiarpur Punjab (India). Many researchers have done these kinds of studies in different Indian states, but a comprehensive research is lacking in tehsil Mukerian (District Hoshiarpur) of Punjab. This study deals with the social and economic status of Dalits in Mukerian. To socially and economically uplift the lower classes in this area, one needs to thoroughly look at the difficulties faced by lower classes. Though the government has started so many schemes for the upliftment of these classes, the effect of these efforts remains unnoticeable. This study presents a field study of the five villages in Mukerian with a focus on studying the socio-economic profile of the lower-class families in these five villages. This thesis covers the lower class's social status, education, gender, occupation, land ownership status, monthly income, monthly expenditure, housing, the source of water, sanitary facility, food, disease, health care facilities etc. fuel, entertainment source, and electrification.

RESEARCH METHODOLOGY

This study is descriptive as well as analytical and provides the qualitative research. Both primary and secondary sources are consulted for completing the work. Some books and studies conducted in the past referred to make the study more authentic and purposeful. The settled Dalit families in various villages are covered under this study. Survey method is used wherein a sample questionnaire is prepared for this purpose. The collection of data from the field gave the opportunity to Dalit families to share their feelings and grievances. The secondary sources including various books, research papers, journals. The villages named Tanda Ram Sahai, Dharmpur, Slaharian, Koliyan and Atalgarh are selected as sample. There are 400 respondents in 50 households. On an average, the family size is 8 but in these villages. The data is collected in sequence until the quota is achieved. However, attention is given to make the sample representative by giving adequate weightage to factors like gender, economic position, caste. The social status of lower classes people in these villages are discussed. Economic status of Dalits in these villages also discussed. The information about the literacy rate in Dalit families are also studied and discussed. Main parameters of this survey are age, gender, main occupation and health issues. These different aspects of Dalit people's lives are discussed in detail in this study.

CHAPTER II: SOCIAL STATUS OF DALITS

The socio-economic profile of the Dalits in Mukerian studied based on their social status, education, gender, occupation, land status, monthly income, monthly expenditure, housing, the source of water, sanitary facility, food disease, fuel, entertainment source, and electrification. A field survey was conducted in five villages in Mukerian tehsil, District Hoshiarpur to study the social status of Dalits in male and female dominating houses. The five villages are: Tanda Ram Sahai, Dharmipur, Slaharian Khurad, Kolian, and Mehndipur

1. TANDA RAM SAHAI

The population of this village is 900. The main castes in this village are backward classes and scheduled castes, where Mazhabi Sikh, Dharmi and Chamars are the dominant lower castes. There are houses of general category people also. Ten households belonging to a lower caste in this village were randomly selected as sample. The average number of members in the family is six to seven and has more male members as compared to females. Males are predominantly aged between 35 to 65 years. There is one cooperative society as well as a suvidha Kendra in the village.

SOCIAL STATUS OF DALITS IN MALE DOMINATING HOUSES

Ten households selected in this study, seven have a male member as the head of the family.

1.1 LITERACY LEVEL:

The overall literacy level of the village is 85%, where male and female literacy rate is found to be 72% and 65% respectively. More specifically, 69% of the adult males in the village are literate, but only 33% of adult female are literate. In the age group of 0-18 years, the study shows 75% of the boys, and 59% of girls are literate. This increase in literacy level of younger

female population indicates that the villagers are now more aware of the importance of female education. The various incentive programs launched by both Central and State government in the village promotes the female education and has led to the improvement of the literacy level in the younger female population.

1.2 Housing infrastructure:

The study reveals that every household has a good housing infrastructure. The villagers own their house and no one in the village lives in a rented house. The houses on an average have two to three rooms and are made of bricks and mortar.

1.3 Water and Sanitation:

This village has no government tap water supply. The study reveals that villagers rely on water pumps to meet their everyday water requirements. The main problem is that over time the ground water table level has gone down and it is very expensive to access it. Moreover, the places where the ground level is accessible is not clean and unfit for drinking due to contamination by chemicals used in agriculture and sewage waste in the area.

The houses in the village have good sanitation system. Most houses have toilets in the exterior with well-made water tank but some houses have even toilets in the interior of the house with water tank for flushing. The study shows that even the lower caste households have a good sanitation system in the village and they do not defecate in the open.

1.4 Disposal system:

The disposal system in this village is not good as there is not a proper place and method to dispose of the waste material and garbage. People generally throw the garbage at any random places and burn wastage material. This leads to both land and air pollution in the village.

1.5 Electricity:

The village has a good electricity supply, where the households belonging to lower caste get 200 units of free electricity per month under the government policy to benefit Dalits. During the peak hours of electricity usage, sometimes there are power cuts but they are not that often. The village has an advantage of sharing a common power supply with a sugar mill located in this area and hence gets an uninterrupted electric supply.

1.6 Main source of fuel:

The families belonging to lower classes mainly use natural gas as a source of heating. The government provides cylinders of natural gas to them on subsidies. Other sources of fuel in some households are wood and oil.

1.7 Education:

The village has both a primary and a senior secondary school. To provide an incentive to attend school, the children are offered free midday meal under Sarvashiksha Abhiyan. The study reveals that out of ten households belonging to lower castes, there are three houses where children are below 6 years of age and attend primary school and there are seven houses where children are up to 15 years of age and go to senior secondary school to get an education.

1.8 Health System:

There is one dispensary in the village. However, villagers mostly go to the civil hospital in the city of Mukerian, where treatment is free for the poor people and lower classes take benefit from this. Moreover, the study shows that people belonging to lower castes suffer from serious health problems like diabetes. The old aged members and children generally face health issues in lower class families.

SOCIAL STATUS OF DALITS IN FEMALE DOMINATING HOUSES In this village, out of ten surveyed houses, three houses have women as head of the family. These houses have seven females and five male members, with the combined population of twelve.

1.9 Literacy Level:

The literacy level in the female dominating households is high. The adult literacy rate is high for both male and female in these houses. Every child in these houses goes to school. The study shows 75% of the boys are literate while 70% girls are literate in these houses.

1.10 HousingPattern:

Three female dominating houses, women are the owner in two houses. These houses also on an average have three to four rooms and are built of bricks. The houses have a plumbing system installed, which provides water supply in kitchen and bathrooms.

1.11 Sanitation facility:

The overall sanitation system in the village is good. The study reveals that there is a toilet in every house. These houses have toilets in the interior of the house with water supply for flushing the toilets.

1.12 Wastage System

In the absence of proper waste management in the village, people dispose of the waste materials at arbitrary empty places. Very often the waste is burnt, which causes pollution and poses many health issues in young and older population of the village.

1.13 Electricity System:

Moreover, the electricity system in the village is good and these houses take benefit of free 200 units per month of electricity under a government scheme for lower castes.

1.14 Source of Fuel:

The other factor in the social status of women related a house is the source of fuel. They predominately use natural gas cylinders as the main source of fuel. Sometimes they also use fuel oil.

1.15 Education:

Education level in the female dominating houses is good. Most children in these houses go to government schools in the village but some are going to private schools in the city too. The adults in these houses understand the importance of education and want to provide higher education to their children for their better future.

1.16 Health System:

The other factor is health related issues. There is one dispensary in the village but people prefer to visit a civil hospital in the city where treatment is free of cost. The poor people can get Bhagat Puran card, which enables them to get free treatment at the civil hospital. Widows of military men get full benefits offered to families of military personals. This includes free medical treatment in military hospitals.

1.17 Problems of Village:

The village has its problems too, like transport, roads, waste disposal management system and unemployment. In spite of all these problems, the villagers live in unity and harmony. The people belonging to higher classes do not discriminate against lower classes and have a strong bond of brotherhood among them.

2 DHARAMPUR

This village has 250 households with a total population of 1000. The population of males is more than females in the village. There are more people belonging to general caste and backward classes as compared to lower castes in this village. Ten households belonging to lower castes were taken to conduct a survey on the social status of Dalits in this village. The main castes of Dalits in the village are Dharmi, Chamars, and Churas. There is one co-operative bank in the village.

SOCIAL STATUS OF DALITS IN MALE DOMINATING HOUSES:

There are eight houses where the head of the family is male and two houses where females are head of the family.

2.1 Literacy Level

The study shows literacy level is high in these eight households. Males are more literate than females. The literacy level of the village is 80%, out of which 70% males of the village are literate, whereas just 60% females of the village are literate. The adult male literacy rate is good in this village and the adult female literacy rate is 40%. The study shows that in the age group of 0- 20 years, 76% of the boys and 60% of girls are literate. This increase in literacy level of girls indicates that the villagers are now concerned about girl's education. The government launched various programs to make people more aware of the importance and benefits of women education. Adult men's education level is primary school level and high school, whereas adult women's education level is below the primary school. However, all the children in the village are getting an education either in villages or city. They understand the value of education in the present times.

2.2 Housing Pattern:

The village is divided into four small hamlets. The houses in the village are scattered, and most of the houses are located alongside the road of the village. The houses are made of brick and stone. Villagers keep their houses very clean by coating the floor regularly with cow dung or

mud. Houses lack windows for ventilation. The houses include the kitchen garden, which can vary in size from house to house. In most of the household, there are three rooms on an average, except in few houses, which have only two rooms. The houses have rectangular architectural structure, with a greater dimension in width than in length. In almost all households the domesticated animals are kept in a shed near the front entrance of the house.

2.3 Water Source

The main source of water in the village is the water pump. Some people also use well water. Mostly people use this for domestic purposes. The main problem is that this water is not clean and it causes several health problems for the villagers. Few houses in the village have very deep water pumping system inside their home, which provides a cleaner source of water. There is water tank being built in this village, which will provide clean water to everyone in the village in few months.

2.4 Sanitation Facility in Village:

The lower classes have good sanitation system facilities in their houses. Every house has a toilet in their home and they do not go outside in the open. The study shows most people have built an exterior water tank in the house and only a few houses use the interior toilet with the flush tank. The houses have the proper gutter system installed outside their houses as well. The other factor is waste disposal system in the village. In this village, people dispose waste material outside the village, in an area allotted by village panchayat. After some times, all the waste material is burnt. However, there is no proper system of collecting this waste material. As such, some villagers even burn waste material in their houses or in any other open area.

2.5 Electricity:

Most of the households in this village have electricity connection. Electricity is available approximately 24 hours with no interruption. The sample survey shows that all the houses of in the village, including the lower classes houses, have electricity. In addition, Dalits are given free 100 units per month of electricity by the government. In the summer season, due to excess usage of the electricity, there are reports of low voltage and electric cuts as common problems in the village.

2.6 Fuel:

People of lower classes use natural gas as the main source of fuel and they are given natural gas cylinders on subsidy by the government. Some other commonly used fuel sources in houses of lower classes are oil and wood. They get oil from government depots at cheaper rates.

2.7 Education:

There is a primary and a high school in this village. The total strength of the students in the primary school is 67, including 39 boys and 28 girls. There are three teachers in the primary school. The school is provided with midday meal facilities for the children under Sarvashiksha Abhiyan. There is also an Anganwadi school in the village.

2.8 Health System:

There is one dispensary in this village. This provides basic health information and treatment to all the villagers. The poor people of the village get free treatment in this dispensary. There is a health worker in the village that provides vaccination to the children and informs people about different diseases. Some of the most common diseases in the village are malaria, typhoid, and diarrhea. Moreover, poor people also get Bhagat Puran health bima card, which enables them to get free treatment in the civil hospitals.

2.9 Communication:

People of this village have good communication resources. Local television channels, local radio channels, and local press are some common sources of communication. Recently, some villagers have also started using the internet as a source of communication as well.

2.10 Social integration:

People live in unity and harmony. There is no discrimination based on caste and there are no reports of people indulging in any household dispute.

2.11 Schemes and Programs:

Various schemes and programs run in the village, for example, NABARD, BPL CARDS, ATADAL SCHEME etc.

SOCIAL STATUS OF DALITS IN FEMALE DOMINATING HOUSES

The study shows that there are 2 houses in the survey where women are head of the family. They are widow. The population of these houses is 10. The caste of these houses is Dharmi. The population of males is more than women and literacy rate is also high in these houses. The

children of these houses go to government schools in the village and for higher education, they go to school in the city. The head of the house supervises every activity in these houses. They work hard to even fulfill their basic needs in life.

2.12 Housing Pattern:

The study shows that these houses have good infrastructure. People are the owner of their houses and do not live in rented houses. Every house in the village is made of bricks and on an average, the houses have two rooms.

2.13 Water and Sanitation:

The study reveals that main source of water is water pump in these houses. Another commonly used source is well water. The water from these sources is that not clean and causes several health problems. The sanitation system of these houses is good. Most houses have well-made exterior toilets with water tank and there are some houses who even have attached toilets with a flush water tank. There is good sanitation system in the village, especially in the lower classes houses. They do not defecate in the open.

2.14 Education

The education level in these houses is good. All members are literate. Females have obtained an education to primary school level and they know signatures in the Punjabi language. Another factor is education level of their children. In addition, children are also enrolled in various programs under the government to acquire new practical skills for getting a job and succeeding in life.

2.15 Disposal system:

The disposal system in this village is not good and there is no assigned place for waste material storage. People dispose waste material randomly at any place and burn waste material, causing lots of pollution.

2.16 Electricity:

The electricity system in this village is good. The people of lower classes get 200 units free per month of electricity under a government policy to benefit Dalits. Sometimes, there are

electricity power cuts but they are not that often. This study shows that villagers are satisfied with electricity infrastructure in the village

2.16 Main source of fuel:

The people of lower classes use natural gas as a main source of heating. Gas cylinders are given to them on subsidies by the government. Other sources of fuel used in some of the houses are wood and oil.

2.17 Health System:

There is one dispensary in the village. However, people go to the civil hospital in the city where treatment is free for the poor people and lower classes take this benefit. Moreover, the study shows that people belonging to lower castes suffer from serious health problems like diabetes. The old aged people and children in these houses face health issues.

3 SLAHARIAN KHURD

The population of this village is 1000. Ten households are taken as a sample for the survey. There are seven households where the head of the families is male. The population of backward classes is highest in this village, followed by lower castes. Mazhabi Sikh, Ravidasiya, Dharmi and Chamars are the main castes of lower classes in this village. In this village, there are people belonging to general category too but they are in minority. The average number of members in the family is six to seven. There are one cooperative society and a Grameen bank in the village. The number of the male is more than women in this village. The present sarpanch of this village belongs to a backward class.

SOCIAL STATUS OF DALITS IN MALE DOMINATING HOUSES

There are eight houses where the head of the family is male and two houses where females are head of the family.

3.1 Literacy Level:

The literacy level of the village is 80%, out of this 72% male of the village are literate whereas just 70% females of the village are literate. Adult male and female literacy rate are found to be 69% and 55% respectively. The study shows 75% of the boys are literate while 70% girls are literate in the village. People in this village have family members living in foreign countries and they understand the value of education. People are interested to even educate their daughters. Thus, in recent years there is an increase in the literacy level of girls as compared to last few years. The role of governments is very important in spreading the importance of girl child education. Overall the literacy rate is good in this village.

3.2 Housing infrastructure:

The study reveals that every household in this village has a good housing infrastructure. People are the owner of their houses and they do not live in rented houses. The houses on an average have two to three rooms and are made of bricks and mortar.

3.3 Water and Sanitation:

The study reveals that the main source of water in this village is the water pump. There is no water supply in this village. The water from the pump is not clean and can cause various health issues. The sanitation system in the village is good. Most houses have well-built toilets in the exterior with water tank but some houses have attached toilets with flush tanks. Even the lower classes have good sanitation system in their houses.

3.4 Wastage Material:

The waste disposal system of this village is good. Village Panchayat has made a space outside the village, where waste material is gathered and then burnt. However, some people dispose of waste material randomly in the village and burn it. The burning of the waste causes a lot of pollution.

3.5 Electricity System:

The electricity system in this village is good. The people of lower classes get 200 units free per month of electricity under a government policy to benefit Dalits. Sometimes, there are electricity power cuts but they are not that often. There is a factory near the village, mostly there is a continuous supply of electricity in this village.

3.6 Main source of fuel:

The people of lower classes use natural gas as a main source of heating. Gas cylinders are given on subsidies to them by the government. Other sources of fuels include wood and oil.

3.7 Education:

Children of lower classes go to primary school in the village and there is also a senior secondary school in the village where poor children get an education. The study reveals that there are three houses where children are aged below 6 years and seven houses where children are up to 15 years. The school provides midday meal facilities for the children under Sarvashiksha Abhiyan. Students of lower classes get scholarships from the government to get a free education. There is also an Anganwadi school in the village.

3.8 Health System:

There is one dispensary in the village. However, people go to the civil hospital in the city where treatment is free for the poor people and lower classes take benefit of this government policy. The study shows that people belonging to lower castes suffer from serious health problems like diabetes. There are other common diseases like typhoid and malaria. The old aged people and children in these houses face health issues.

3.9 Communication Source

People of lower classes in this village use several sources for communication. The first source is local television from where they listen and watch the news. The second source is local press. Especially people of old age read the newspaper. The Internet is the other source of communication, and young people in these houses also used smartphones.

3.10 Problems of Village:

The study shows that there are some problems in the village. Transportation and unemployment are the major problems in this village.

3.11 Social Integration:

The study reveals that the people of all classes live in unity and harmony in this village. There is a Gurudwara, a temple and a church in this village.

3.12 Schemes and Programs:

In the village, various social schemes are run by government agencies for the upliftment of lower classes like NABARD, ATA- DAL scheme etc.

SOCIAL STATUS OF DALITS IN FEMALE DOMINATING HOUSES

The study conducted on the social status of Dalits in female dominating houses. There are two houses where women are head of the family. Their population is 10. There are six female members and four male members in these houses.

3.13 Literacy Level:

Literacy level in these houses is high. The houses where women are head of the family, both males and females are literate. These houses have high adult male literacy rate. The study shows that boys and girls of these houses are also literate.

3.14 Housing Pattern:

Women are the owner of houses. They lived in brick made houses and have two rooms on an average. They use water pump as a source of water for domestic work in the house. Another source is well water and they use water from the well in the kitchen as well as the bathroom.

3.15 Sanitation facility:

The study reveals there is a toilet in every house in the village. The houses where women are head of the family, toilets are in the interior of the house with a well-built water tank to flush the toilet. The village has a good sanitation system.

3.16 Wastage System:

This village has a proper place outside the village where the waste material is collected and later burnt. Some people still dispose of the wastage material in the village randomly and burn it. The burning of the waste material causes pollution and leads to health problems in the village.

3.17 Electricity System:

Moreover, the electricity connectivity in the village is good and these houses take benefit of free electricity at 200 units per month.

3.18 Source of Fuel:

The other factor in the social status of women headed houses the source of fuel. They use natural gas cylinders as the main source of fuel, apart from oil.

3.19 Education:

Education level in these houses is good. Most of the children in the village go to school in the village itself. Children in these houses go to government schools but some are going to private schools in the city. They know the value of education and want to give higher education to their children to succeed in life.

3.20 Health System:

The other factor is health related issues. There is a dispensary in the village but people prefer to visit a civil hospital in the village where treatment is free of cost. Widows of military men get full benefits offered to families of military personals. This includes free medical treatment in military hospitals. Moreover, poor people also get Bhagat Puran health bima card, which enables them to get free treatment in the civil hospitals.

3.21 Problems of Village:

The other factor is the problems in the village. The study shows poverty is the major problem in these houses and it is very difficult to meet the basic needs. Lack of good roads and unemployment are the other problems of the village.

3.22 Social Integration:

People live in unity and harmony. The people belonging to higher classes do not discriminate against lower classes. There is brotherhood among people in this village.

3.23 Schemes and Programs:

The government has various programs and schemes running in the village for the welfare of lower classes:

- I. ATA-DAL SCHEME
- II. GAS – SUBSIDY SCHEME
- III. BPL CARDS

4 KOLIAN

The population of this village is 1200. For this study, ten households were taken as a sample of lower classes to study their social-economic status. The main castes in this village are backward classes and scheduled castes. Among lower classes, Dharmi and Chamars are the main castes of lower classes in this village. There are houses of general category people also in this

village. The average number of members in the family is six to seven. There is cooperative society in the village. Overall the number of male population is more than female in the village.

SOCIAL STATUS OF DALITS IN MALE DOMINATING HOUSES

Out of ten houses, seven houses have male as the head of the family

4.1 Literacy Level

The literacy level of the village is 85%, out of this 72% male of the village are literate whereas just 65% females of the village are literate. Adult male and female literacy rate are found to be 69% and 33% respectively. The study shows 75% of the boys are literate while 59% of girls are literate in the village. This increase in literacy level of girls indicates that the villagers are now more concerned about the girl's education. The role of governments is very important in spreading the importance of girl child education. Overall the literacy rate is good in this village.

4.2 Housing Characteristics:

The study reveals that every household in this village has a good housing infrastructure. People are the owner of their houses and they do not live in rented houses. The houses on an average have two to three rooms and are made of bricks and mortar.

4.3 Water and Sanitation:

The study reveals that the main source of water in this village is the water pump. There is no water supply in this village. The water from the pump is not clean and can cause various health issues. The sanitation system in the village is good. Most houses have well-built toilets in the exterior with water tank but some houses have attached toilets with flush tanks. Even the lower classes have good sanitation system in their houses.

4.4 Disposal system:

The waste disposal system in this village is not good and there is no assigned place for waste material storage. People dispose waste material randomly at any place and burn waste material, causing lots of pollution.

4.5 Electricity:

The village has a good electricity supply, where the households belonging to lower caste get 200 units of free electricity per month under the government policy to benefit Dalits. During the peak hours of electricity usage, sometimes there are power cuts but they are not that often. The village has an advantage of sharing a common power supply with a sugar mill located in this area and hence gets an uninterrupted electric supply.

4.6 Fuel:

The people of lower classes use natural gas as a main source of heating. Gas cylinders are given on subsidies. Other sources of fuels are used in some houses like wood and oil.

4.7 Education:

Children of lower classes go to primary school in the village and there is also a senior secondary school in the village where poor children get an education. The study reveals that there are three houses where children are aged below six years and seven houses where children are up to 15 years. The school provides midday meal facilities for the children under Sarvashiksha Abhiyan.

4.8 Health System:

There is one dispensary in the village. However, people go to the civil hospital in the city where treatment is free for the poor people and lower classes take benefit of this government policy. The study shows that people belonging to lower castes suffer from serious health problems like diabetes. There are other common diseases like typhoid and malaria. The old aged people and children in these houses face health issues.

SOCIAL STATUS OF DALITS IN FEMALE DOMINATING HOUSES

There are three houses in the village where women are head of the family. The population of these houses is twelve, with seven females and five males.

4.9 Literacy Level:

Literacy level in these houses is high. The houses where women are head of the family, both males and females are literate. These houses have high adult male literacy rate. Every child in these houses goes to school. The study shows 75% of the boys are literate while 70% girls are literate in these houses.

4.10 Housing pattern:

Women are the owner of houses. These houses also on an average have three to four rooms and are built of bricks. The houses have a plumbing system installed, which provides water supply in kitchen and bathrooms.

4.11 Sanitation facility:

The overall sanitation system in the village is good. The study reveals that there is a toilet in every house. These houses have toilets in the interior of the house with water supply for flushing the toilets.

4.12 Wastage System:

The waste disposal system in this village is not good and there is no assigned place for waste material storage. People dispose waste material randomly at any place and burn waste material, causing lots of pollution.

4.13 Electricity System:

Moreover, the electricity connectivity in the village is good and these houses take benefit of free electricity at 200 units per month.

4.14 Source of Fuel:

The people of lower classes use natural gas as a main source of heating. Gas cylinders are given to them on subsidies by the government. Other sources of fuel used in some of the houses are wood and oil

4.15 Education:

Education level in these houses is good. Most of the children in the village go to school in the village itself. Children in these houses go to government schools but some are going to private schools in the city. They know the value of education and want to give higher education to their children to succeed in life.

4.16 Health System:

The other factor is health related issues. There is a dispensary in the village but people prefer to visit a civil hospital in the village where treatment is free of cost. Widows of military men

get full benefits offered to families of military personals. This includes free medical treatment in military hospitals. Moreover, poor people also get Bhagat Puran health bima card, which enables them to get free treatment in the civil hospitals.

4.17 Problems of Village:

The study shows that there are some problems in the village. Transportation and unemployment are the major problems in this village.

4.15 Social Integration:

People live in unity and harmony. The people belonging to higher classes do not discriminate against lower classes. There is brotherhood among people in this village.

5 MEHNDIPUR

The population of this village is 900. Ten households in this village were taken as a sample for the survey. The main castes in this village are backward classes and scheduled castes. Mazhabi Sikh, Dharmi and Chamars are the main castes of lower classes in this village. There are houses of general category people also. The average number of members in the family is six to seven. There is one cooperative society and a Suvidha Kendra in the village. This village more number of men than women and their average age is between 35 to 65 years.

SOCIAL STATUS OF DALITS IN MALE DOMINATING HOUSES

There are seven houses where the head of the family is male.

5.1 Literacy Level:

The literacy level of the village is 85%, out of this 72% male of the village are literate whereas just 65% females of the village are literate. Adult male and female literacy rate are found to be 69% and 33% respectively. The study shows 75% of the boys are literate while 59% of girls are literate in the village in the age group of 3-18 years. This increase in literacy level of girls indicates that the villagers are now more concerned about the girl's education. The role of governments is very important in spreading the importance of girl child education. Overall the literacy rate is good in this village.

5.2 Housing infrastructure:

The study reveals that every household in this village has a good housing infrastructure. People are the owner of their houses and they do not live in rented houses. The houses on an average have two to three rooms and are made of bricks and mortar.

5.3 Water and Sanitation:

The study reveals that the main source of water in this village is the water pump. There is no water supply in this village. The water from the pump is not clean and can cause various health issues. The sanitation system in the village is good. Most houses have well-built toilets in the exterior with water tank but some houses have attached toilets with flush tanks. Even the lower classes have good sanitation system in their houses.

5.4 Disposal system:

The waste disposal system in this village is not good and there is no assigned place for waste material storage. People dispose waste material randomly at any place and burn waste material, causing lots of pollution.

5.5 Electricity:

The village has a good electricity supply, where the households belonging to lower caste get 200 units of free electricity per month under the government policy to benefit Dalits. During the peak hours of electricity usage, sometimes there are power cuts but they are not that often.

5.6 Fuel:

The people of lower classes use natural gas as a main source of heating. Gas cylinders are given on subsidies. Other sources of fuels are used in some houses like wood and oil.

5.7 Education:

Children of lower classes go to primary school in the village and there is also a senior secondary school in the village where poor children get an education. The study reveals that there are three houses where children are aged below six years and seven houses where children are up to 15 years. The school provides midday meal facilities for the children under Sarvashiksha Abhiyan.

5.8 Health System:

There is one dispensary in the village. However, people go to the civil hospital in the city where treatment is free for the poor people and lower classes take benefit of this government policy. The study shows that people belonging to lower castes suffer from serious health problems like

diabetes. There are other common diseases like typhoid and malaria. The old aged people and children in these houses face health issues.

SOCIAL STATUS OF DALITS IN FEMALE DOMINATING HOUSES

5.9 Literacy Level:

Literacy level in these houses is high. The houses where women are head of the family, both males and females are literate. These houses have high adult male literacy rate. Every child in these houses goes to school. The study shows 75% of the boys are literate while 70% girls are literate in these houses.

5.10 Housing Pattern:

Women are the owner of houses. These houses also on an average have three to four rooms and are built of bricks. The houses have a plumbing system installed, which provides water supply in kitchen and bathrooms.

5.11 Sanitation facility:

The overall sanitation system in the village is good. The study reveals that there is a toilet in every house. These houses have toilets in the interior of the house with water supply for flushing the toilets.

5.12 Wastage System:

The waste disposal system in this village is not good and there is no assigned place for waste material storage. People dispose waste material randomly at any place and burn waste material, causing lots of pollution.

5.13 Electricity System:

Moreover, the electricity connectivity in the village is good and these houses take benefit of free electricity at 200 units per month.

5.14 Source of Fuel:

The people of lower classes use natural gas as a main source of heating. Gas cylinders are given to them on subsidies by the government. Other sources of fuel used in some of the houses are wood and oil.

5.15 Education:

Education level in these houses is good. Most of the children in the village go to school in the village itself. Children in these houses go to government schools but some are going to private schools in the city. They know the value of education and want to give higher education to their children to succeed in life.

5.16 Health System:

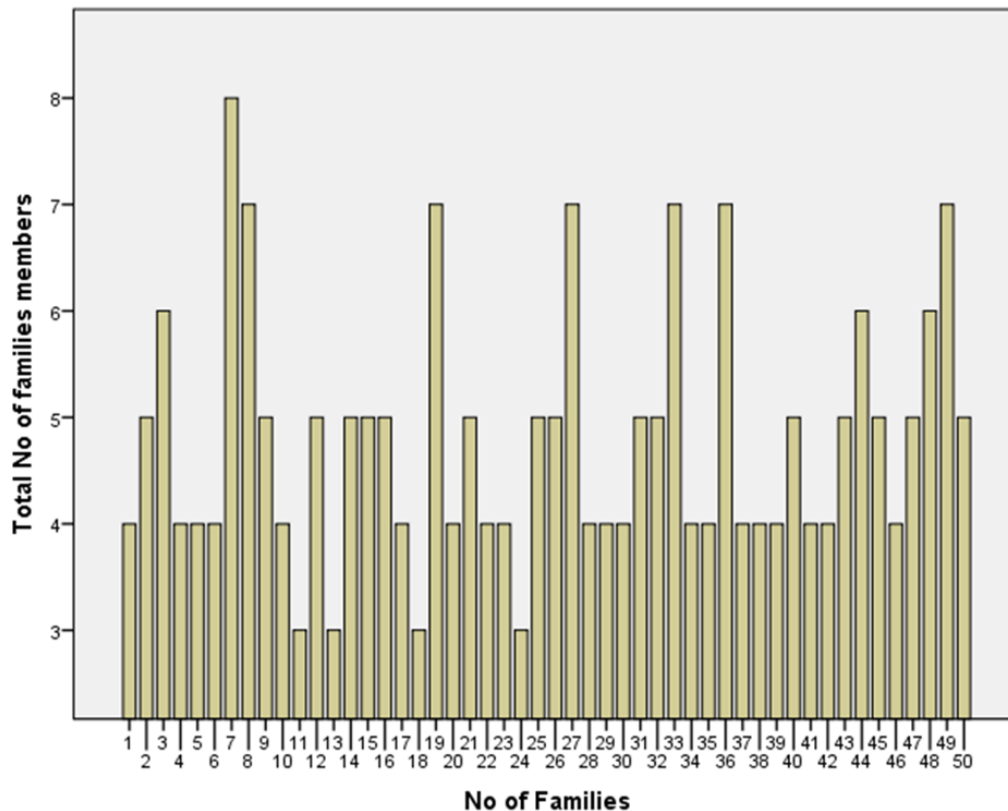
The other factor is health related issues. There is a dispensary in the village but people prefer to visit a civil hospital in the village where treatment is free of cost. Widows of military men get full benefits offered to families of military personals. This includes free medical treatment in military hospitals. Moreover, poor people also get Bhagat Puran health bima card, which enables them to get free treatment in the civil hospitals.

5.17 Problems of Village:

The other factor is the problems in the village. The study shows a lack of good roads and unemployment are the other problems of the village. People live in unity and harmony. The people belonging to higher classes do not discriminate against lower classes. There is brotherhood among people in this village.

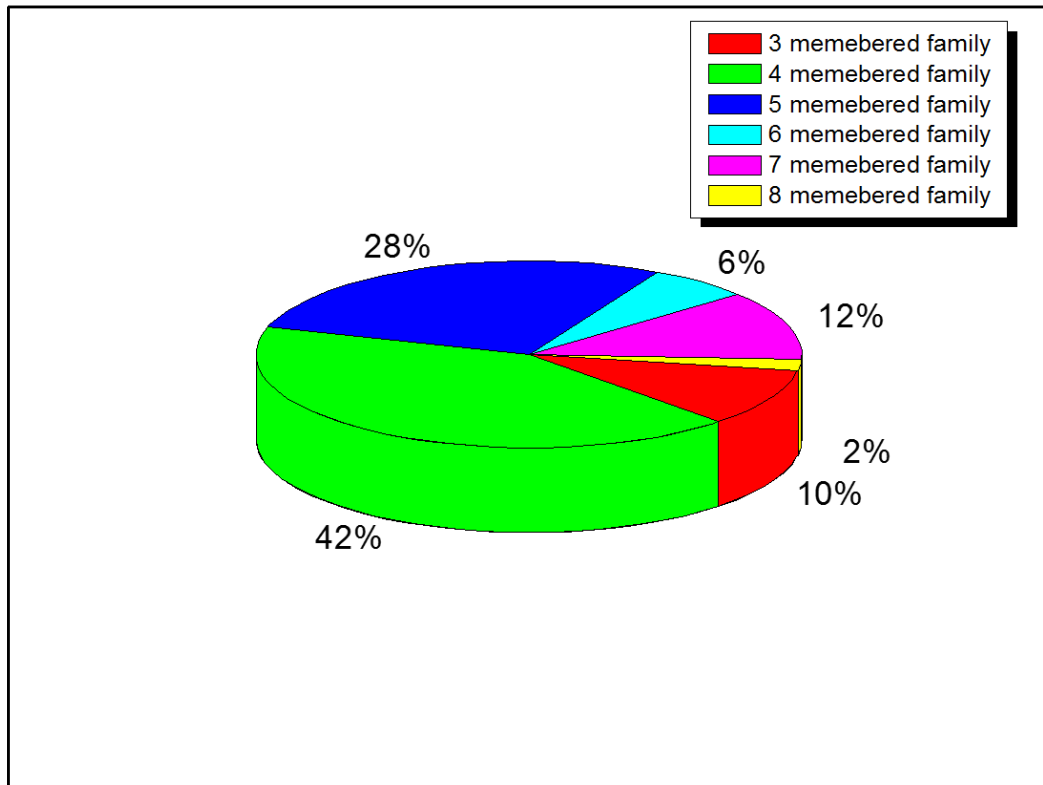
Graphical Representation of The social status of The Studied Dalit families

Graph 1



Graph 1: It shows the family size of lower classes in five villages. Data shows that the average size of the family is 4 and another figure is 5 members in the family of these houses. The other finding in this graph is that there are few houses where family size is 6 and 7. However, there is only 1 house where the family is 8. So, this graph depicts the 4 members in every house of lower classes in 5 villages.

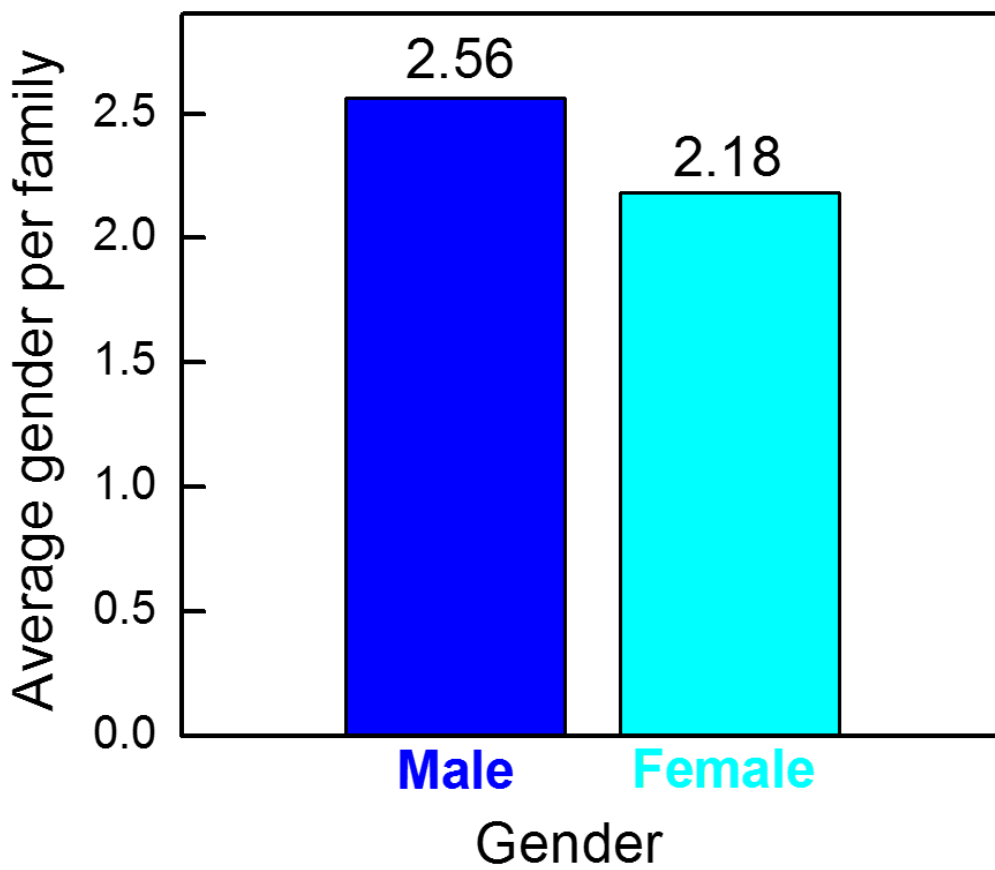
Family size in percentage



Graph 2

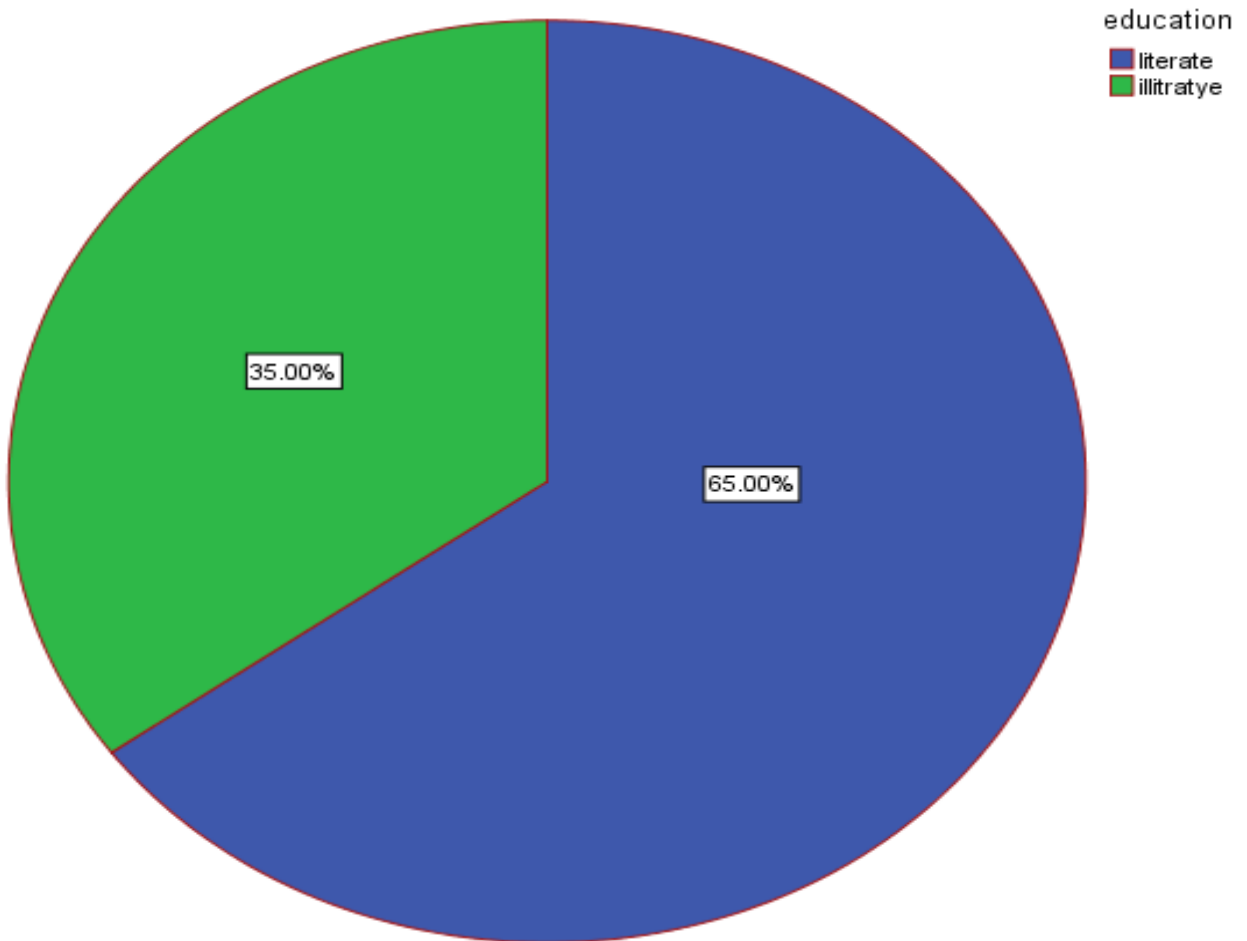
Graph 2: It shows the family size of lower classes in five villages. This data is same to that shown in Graph 1 but now the family size is depicted in percentage. Data shows that the number of family size is 4.

Graph 3



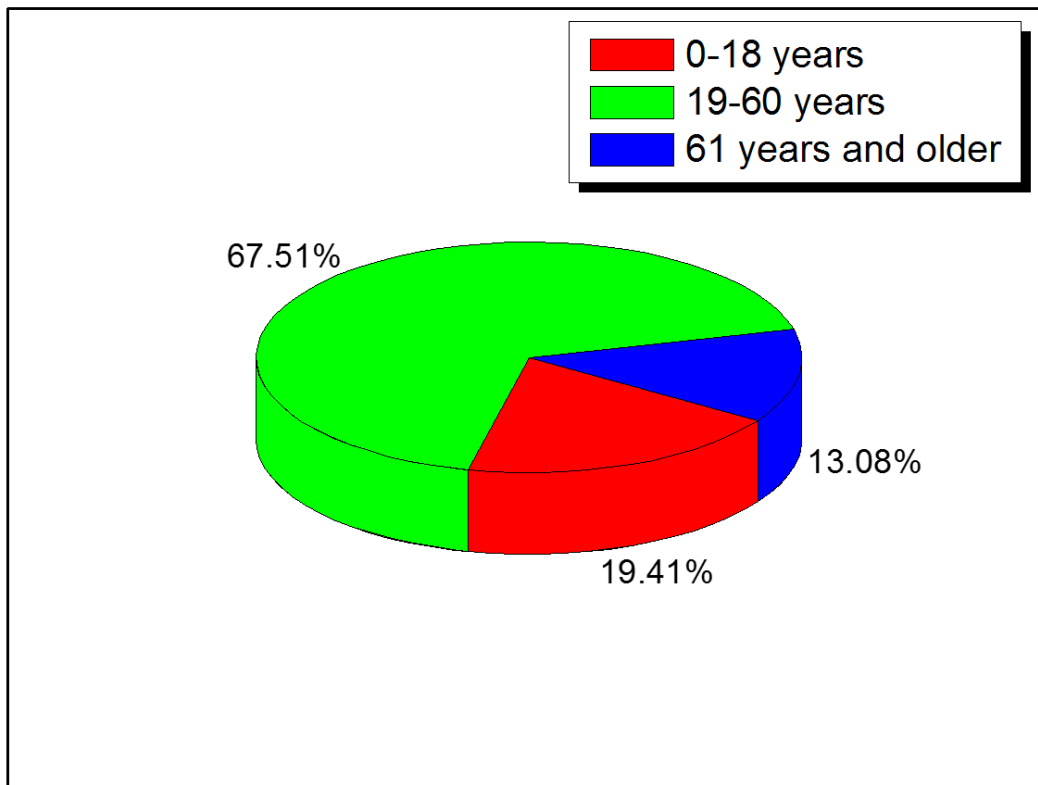
Graph 3: This graph reveals the male and female ratio of Dalits in 5 villages. The graph shows that the male ratio in these houses is 2.56 and female ratio is 2.16. This shows that male population is more than the female population for lower classes.

Graph 4



Graph 4: Pie chart depicts the literacy rate of male and female in 5 villages. The study shows literacy ratio is approximately 65% in these villages while illiteracy ratio approx. 35%. This shows that most people of the lower classes are educated but there is a portion of people who are uneducated.

Graph 5



Graph 5: Pie chart depicts the different age groups of Dalits in these villages. This study shows that most people are between the age group of 19-60 years and their figures are 67.51%. Second age group between is 0 to 18 years and is 19.41% of the total. Third age group in this chart is age group more than 60 years and it stands at 13.41%.

CHAPTER 3: ECONOMIC STATUS OF DALITS

The economic profile of the Dalits in Mukerian studied based on their occupation, land status, monthly income, monthly expenditure, and housing. A field survey was conducted in five villages in Mukerian tehsil, District Hoshiarpur to study the economic status of Dalits in male and female dominating houses. The five villages are Tanda Ram Sahai, Dharmpur, Slaharian Khurad, Kolian, and Mehndipur.

ECONOMIC STATUS OF DALITS IN MALE DOMINATING HOUSES

The study conducted in the 5 villages on the economic status of Dalits in male dominating houses. 10 houses from each village are surveyed for this study

1 TANDA RAM SAHAI:

The research conducted in the Tanda Ram Sahai village on the economic status of Dalits in male dominating houses. The main factor of this study is that the male members are the central figure to define the economic status of lower-class families. Out of ten, there are eight houses where the male is defining the economic status of the house.

1.1 Main occupation:

In the economic status of these houses of the village, the study reveals that main income source is wage or salary. In these houses, there are some retired persons also and their main income of source is pensions provided by the government department they have worked in. Family members are engaged in other works as well and are doing different works for their livelihood. They are doing work to earn daily wages e.g. livestock breeder as an occupation, owning and running small shops in the village, etc. Essentially they are running a small business in the village to cater the needs of the local population. The study also shows that agricultural laborers are another prevalent occupation. There is quite lot number of these houses where some or all male persons are engaged in agricultural related work. Most of the people have not changed their main or primary occupation for a long time. Few people are also doing labor work in the

nearby villages. These are mostly seasonal activities. In general, all the families studied in this work have been living in the village for few generations.

The study performed other sources of income in this village are listed below:

- 1 Allowances for elderly
- 2 Poverty funds
- 3 Animal husbandries
- 4 unemployment wage

1.2 Monthly income:

The study shows that the average annual income of the family is Rs. 9,000 per month. They depend on the various line of works in different areas around their village. But in these houses flow of income does not come on regular basis. Also, the few families with a retired person in the house have their monthly income steady and on an average, they get about Rs. 20,000 per month. But in most of the houses, the monthly income remains near or below Rs. 9000 per month.

1.3 Annual income:

The annual income of male dominating houses is related to what kind of work they are doing for their livelihood. The study reveals that annual income of these houses is 80,000 and they have no savings. Obviously, when income is coming from set pension payments and other government jobs, their annual income is good and steady as a comparison to other houses in this study. In this case, the annual income is more than Rs. 2 lakhs and they have good savings. They have other sources of income also for example farming and animal husbandry. Mostly, the amount of money saved by these families are primarily used for the creating assets like buying lands or small plots. Some families also save money to cope with future crises relating to health or any other difficult situation.

1.4 Livelihood:

The livelihood of villagers is multidimensional; people are engaged in several activities. Villagers try to do maximum work to meet the family needs. Most of the people in the village have agriculture as the primary source of income, apart from this they also do work as wage laborers in government schemes or private works. If they do not have work in the village they

travel to nearby city/town to earn some livelihood. Agriculture Labour is the main or primary occupation of the lower classes. The study shows 81% people are engaged in agricultural related works whereas 19% people engaged with another type of work. For daily Labour workers, the wage rate in the village is Rs. 300 per day for a variety of works.

1.5 Income level:

The study shows that the income level of most houses is relatively low as per their earning and expenditure for the family. But this income range still falls in middle-income level as per government. There is a clear distinction between the income level of houses where the main occupation is agriculture related works and where the main source of income is monthly paying job or pensions. This directly translates to the better status of life as compared to families earning a lower income. But these houses with steady wages coming to the family has very few number and constitutes only a few percent of the population in this village.

1.6 Children schooling expenditure:

The other factor in this study is the expenditure of children schooling. The children of lower classes in this village mostly get an education in government-run school in the village. Their education is free and they get scholarships. In this village, there is also a private school where children of these classes can get education apart from the government school.

2 DHARAMPUR

The study is conducted in the village Dharmpur for the economic status of Dalits in male dominating houses. Ten households are taken as data set for the survey in this study. Eight houses are male dominating.

2.1 Main occupation:

In the economic status of these houses of the village, the study reveals that main income source is related to farming on small size agricultural lands. The household survey showed that 7 households were engaged in agriculture as a primary occupation and only 3 households were engaged in another form of occupation to earn a living. Apart from agriculture people are engaged in activities like a non-agriculture laborer, farm cultivator, services for automotive, agriculture laborer, homemaker etc. as a secondary occupation. 72% People are engaged in

agriculture- laborer as a secondary occupation. 13% are engaged as farm cultivator. In these houses, there are some retired persons also and their main income of source is pensions provided by the government department they have worked in. Family members are engaged in other works as well and are doing different works for their livelihood. They are doing work to earn daily wages e.g. livestock breeder as an occupation, owning and running small shops in the village, etc. Essentially they are running a small business in the village to cater the needs of the local population. The study also shows that agricultural laborers are another prevalent occupation. There is quite lot number of these houses where some or all male persons are engaged in agricultural related work. Most of the people have not changed their main or primary occupation for a long time. Few people are also doing labor work in the nearby villages. These are mostly seasonal activities. In general, all the families studied in this work have been living in the village for few generations.

2.2 Monthly income:

The study shows that the average annual income of the family is Rs. 8,000 per month. They depend on the various line of works in different areas around their village. But in these houses flow of income does not come on regular basis. Also, the few families with a retired person in the house have their monthly income pretty and on an average, they get about Rs. 15000- Rs. 20,000 per month. But in general, in most of the houses, the monthly income remains near or below Rs. 8000 per month.

2.3 Annual income:

The annual income of male dominating houses is related to what kind of work they are doing for their livelihood. The study reveals that annual income of these houses is 100,000 and they have no savings. Obviously, when income is coming from set pension payments and other government jobs, their annual income is good and steady as a comparison to other houses in this study. In this case, the annual income is more than Rs. 2 lakhs and they have good savings. They have other sources of income also for example farming and animal husbandry. Mostly, the amount of money saved by these families are primarily used for the creating assets like buying lands or small plots. Some families also save money to cope with future crises relating to health or any other emergency

2.4 Livelihood:

The livelihood of villagers is multidimensional; people are engaged in several activities. Villagers try to do maximum work to meet the family needs. Most of the people in the village have agriculture as the primary source of income, apart from this they also do work as wage laborers in government schemes or private works. If they do not have work in the village they travel to nearby city/town to earn some livelihood. Agriculture Labour is the main or primary occupation of the lower classes. The study shows 81% people are engaged in agricultural related works whereas 19% people engaged with another type of work. For daily Labour workers, the wage rate in the village is Rs. 300 per day for a variety of works.

2.5 Income level:

The study shows that the income level of most houses is relatively low as per their earning and expenditure for the family. But this income range still falls in middle-income level as per government. There is a clear distinction between the income level of houses where the main occupation is agriculture related works and where the main source of income is monthly paying job or pensions. This directly translates to the better status of life as compared to families earning a lower income. But these houses with steady wages coming to the family has very few number and constitutes only a few percent of the population in this village.

2.6 Children schooling expenditure:

The other factor in this study is the expenditure of children schooling. The children of lower classes in this village mostly get an education in government-run school in the village. Their education is free and they get scholarships. The study shows that the economic status of this village in male dominating houses of Dalits is poor because their income is not good and they have to live in difficult situations to full fill the basic needs of their life.

3. SLAHARIAN KHURAD

The study is conducted in the Slaharian khurad village for the economic status of Dalits in male dominating houses. Ten households are taken as data set for the survey in this study. Eight houses are male dominating.

3.1 Main occupation:

In the economic status of these houses of the village, the study reveals that main income source is wage or salary. In these houses, there are some retired persons also and their main income of source is pensions provided by the government department they have worked in. Family

members are engaged in other works as well and are doing different works for their livelihood. They are doing work to earn daily wages e.g. livestock breeder as an occupation, owning and running small shops in the village, etc. Essentially they are running a small business in the village to cater the needs of the local population. The study also shows that agricultural laborers are another prevalent occupation. There is quite lot number of these houses where some or all male persons are engaged in agricultural related work. Most of the people have not changed their main or primary occupation for a long time. Few people are also doing labor work in the nearby villages. These are mostly seasonal activities. In general, all the families studied in this work have been living in the village for few generations.

The most common means of making a living in this village are listed below:

1. Wage salary
2. Farming.
3. Animal husbandries.
4. Pensions
5. Assistance from relatives

3.2 Wage -salary source:

Household Survey From the household survey we found that 7 out of 10 households were engaged in agriculture or wages from daily work as a primary occupation. Only 3 households were engaged in other work activity to earn their living. Agricultural related work remains the main form of earning a living. People are doing Labourers work in their owned or other's agricultural lands. They are also doing other works to get salary or wage e.g. working in other fields or doing houses construction. The other occupation (or secondary) is animal husbandry which is a good source of income for poor people in the village. Agriculture people are also engaged in activities like a non-agriculture laborer, farm cultivator, services, agriculture laborer, building construction etc. as a secondary occupation. 72% people are engaged in non-agriculture- laborer as a secondary occupation. 13% are engaged as farm cultivator

3.3 Monthly income:

The study shows that the annual income of the family is in between Rs. 7000- Rs. 9,000 per month. They depend on the various line of works in different areas around their village. But in these houses flow of income does not come on regular basis. Also, the few families with a

retired person in the house have their monthly income steady and on an average, they get about Rs. 15,000 per month. But in most of the houses, the monthly income remains near or below Rs. 9000 per month.

3.4 Annual income

The annual income of male dominating houses is related to what kind of work they are doing for their livelihood. The study reveals that annual income of these houses is 95,000 and they have no savings. Obviously, when income is coming from set pension payments and other government jobs, their annual income is good and steady as a comparison to other houses in this study. In this case, the annual income is more than Rs. 2 lakhs and they have good savings. They have other sources of income also for example farming and animal husbandry. Mostly, the amount of money saved by these families are primarily used for the creating assets like buying lands or small plots. The savings are not much of these houses because their income is low but there are houses in this survey where savings are good because they have good sources of income. Sometimes there is a financial assistance from relatives to lower class people if they do not have regular source of income.

3.5 Livelihood

The livelihood of villagers is multidimensional; people are engaged in several activities. Villagers try to do maximum work to meet the family needs. Most of the people in the village have agriculture as the primary source of income, apart from this they also do work as wage laborers in government schemes or private works. If they do not have work in the village they travel to nearby city/town to earn some livelihood. Agriculture Labour is the main or primary occupation of the lower classes. The study shows 84% people are engaged in agricultural related works whereas 16% people engaged with another type of work. For daily Labour workers, the wage rate in the village is Rs. 300 per day (like other villages in the areas) for a variety of works.

3.6 Income level:

The study shows that the income level of most houses is relatively low as per their earning and expenditure for the family. But this income range still falls in middle-income level as per government. There is a clear distinction between the income level of houses where the main

occupation is agriculture related works and where the main source of income is monthly paying job or pensions. This directly translates to the better status of life as compared to families earning a lower income. But these houses with steady wages coming to the family has very few number and constitutes only a few percent of the population in this village.

3.7 Expenditure on children schooling:

The other factor in this study is the expenditure of children schooling. The children of lower classes in this village mostly get an education in government-run school in the village. Their education is free and they get scholarships.

4 KOLIYAN

The study is conducted in the Koliyan village for the economic status of Dalits in male dominating houses. Ten households are taken as data set for the survey in this study. Eight houses are male dominating.

4.1 Main occupation:

Household Survey From the household survey we found that 7 out of 10 households were engaged in agriculture or wages from daily work as a primary occupation. Only 3 households were engaged in other work activity to earn their living. Agricultural related work remains the main form of earning a living. People are doing Labour work in their owned or other's agricultural lands. They are also doing other works to get salary or wage e.g. working in other fields or doing houses construction. The other occupation (or secondary) is livestock breeder which is a good source of income for poor people in the village. Agriculture people are also engaged in activities like a non-agriculture laborer, farm cultivator, services, agriculture laborer, building construction etc. as a secondary occupation. 72% people are engaged in non-agriculture- laborer as a secondary occupation. 13% are engaged as farm cultivator.

The study shows that the other sources of income in this village are:

1. Allowances for elderly
2. Poverty funds
3. Animal husbandries
4. Unemployment wage

4.2 Monthly income:

The study shows that the average annual income of the family is Rs. 9,500 per month. They depend on the various line of works in different areas around their village. But in these houses flow of income does not come on regular basis. Also, the few families with a retired person in the house have their monthly income steady and they get anywhere between Rs. 8,000 to Rs. 20,000

4.3 Annual income:

The annual income of male dominating houses is related to what kind of work they are doing for their livelihood. The study reveals that annual income of these houses is 110,000 and they have no savings. Obviously, when income is coming from set pension payments and other government jobs, their annual income is good and steady as a comparison to other houses in this study. In this case, the annual income is more than Rs. 2 lakhs and they have good savings. They have other sources of income also for example farming and animal husbandry. Mostly, the amount of money saved by families are primarily used for the creating assets like buying lands or small plots.

4.4 Livelihood:

The livelihood of villagers is multidimensional; people are engaged in several activities. Villagers try to do maximum work to meet the family needs. Most of the people in the village have agriculture as the primary source of income, apart from this they also do work as wage laborers in government schemes or private works. If they do not have work in the village they travel to nearby city/town to earn some livelihood. Agriculture Labour is the main or primary occupation of the lower classes. The study shows 84% people are engaged in agricultural related works whereas 16% people engaged with another type of work. For daily Labour workers, the wage rate in the village is Rs. 300 per day) for variety of works

4.5 Income level:

The study shows that the income level of most houses is relatively low as per their earning and expenditure for the family. But this income range still falls in middle-income level as per government. There is a clear distinction between the income level of houses where the main occupation is agriculture related works and where the main source of income is monthly paying job or pensions. This directly translates to the better status of life as compared to families

earning a lower income. But these houses with steady wages coming to the family has very few number and constitutes only a few percent of the population in this village.

4.6 Children schooling expenditure:

The other factor in this study is the expenditure of children schooling. The children of lower classes in this village mostly get an education in government-run school in the village. Their education is free and they get scholarships.

5 MEHNDIPUR

The study is conducted in the Mehndipur village for the economic status of Dalits in male dominating houses. Ten households are taken as data set for the survey in this study. Eight houses are male dominating.

5.1 Main occupation:

The study shows that 7 out of 10 households were engaged in agriculture or wages from daily work as a primary occupation. Only 3 households were engaged in other work activity to earn their living. Agricultural related work remains the main form of earning a living. People are doing labor work in their owned or other's agricultural lands. They are also doing other works to get salary or wage e.g. working in other fields or doing houses construction. The other occupation (or secondary) is livestock breeder which is a good source of income for poor people in the village. Agriculture people are also engaged in activities like a non-agriculture laborer, farm cultivator, services, agriculture laborer, building construction etc. as a secondary occupation. 72% people are engaged in non-agriculture- laborer as a secondary occupation. 13% are engaged as farm cultivator. The study shows that the other sources of income in this village are:

1. Secondary occupation is another works, for example, wage or salary from different works.
2. Animal Husbandry

5.2 Monthly income:

The study shows that the average monthly income of the family is Rs. 8,500 where they depend on the works in different areas and these houses income does not come on regular times. Retired persons in these houses are 3 in numbers and their monthly income is good and it is about Rs. 17,000 but most houses in monthly income is below 9000.

5.3 Annual income:

The annual income of male dominating houses is related to what kind of work they are doing for their livelihood. The study reveals that annual income of these houses is 80,000 and they have no savings. Obviously, when income is coming from set pension payments and other government jobs, their annual income is good and steady as a comparison to other houses in this study. In this case, the annual income is more than Rs. 2 lakhs and they have good savings. They have other sources of income also for example farming and animal husbandry

5.4 Livelihood:

The livelihood of villagers is multidimensional; people are engaged in several activities. Villagers try to do maximum work to meet the family needs. Most of the people in the village have agriculture as the primary source of income, apart from this they also do work as wage laborers in government schemes or private works. If they do not have work in the village they travel to nearby city/town to earn some livelihood. Agriculture Labour is the main or primary occupation of the lower classes. The study shows 84% people are engaged in agricultural related works whereas 16% people engaged with another type of work. For daily Labour workers, the wage rate in the village is Rs. 300 per day for variety of works.

5.5 Income level

The study shows that the income level of most houses is relatively low as per their earning and expenditure for the family. But this income range still falls in middle-income level as per government. There is a clear distinction between the income level of houses where the main occupation is agriculture related works and where the main source of income is monthly paying job or pensions. This directly translates to the better status of life as compared to families earning a lower income. But these houses with steady wages coming to the family has very few number and constitutes only a few percent of the population in this village.

5.6 Children schooling expenditure:

The other factor in this study is the expenditure of children schooling. The children of lower classes in this village mostly get an education in government-run school in the village. Their education is free and they get scholarships. The study shows that the economic status of this

village in male dominating houses of Dalits is poor because their income is not good and they have to live in difficult socio-economic situations to full fill the basic needs of their life.

ECONOMIC STATUS OF DALITS IN FEMALE DOMINATING HOUSES

The study is conducted on the economic status of Dalits in female houses. This study or survey is conducted in 5 villages in Muekrian, district Hoshiarpur.

5.7 Occupational status

In the economic status of women dominating houses, the study reveals that main income source is pensions which come from the death of their husbands while on active defense duties. They are also doing other works to get salary or wage e.g. working in other fields or doing houses construction. The other occupation (or secondary) is livestock breeder which is a good source of income for poor people in the village. Agriculture people are also engaged in activities like a non-agriculture laborer, farm cultivator, services, agriculture laborer, building construction etc. as a secondary occupation. They are also running small businesses in the village likes shops. The study shows that pension is the main source in female dominating houses in this village. The number of houses where female dominates economic aspect of the family are very few.

5.8 Annual income:

The annual income of female dominating houses is an issue for their livelihood. The study reveals that annual income of female dominating houses and live a good life. These households have income coming in regular times. These houses also have some savings. Their annual income is better as a comparison to other houses in this study. Their annual income is more than 2 lakhs and with good savings. They have also other sources of income for example farming and animal husbandry. The money savings are used for the creating assets like buying small land plots and some part of it is saved to cope with future emergencies in the family or relatives.

5.9 Livelihood:

The livelihood of villagers is multidimensional; people are engaged in several activities. Villagers try to do maximum work to meet the family needs. Most of the people in the village have agriculture as the primary source of income, apart from this they also do work as wage laborers in government schemes or private works. If they do not have work in the village they

migrate to the nearby city to earn some livelihood. Agriculture Labour is the main or primary occupation of the lower classes. The study shows 81% people are engaged in agricultural related works whereas 19% people engaged with other works. The wage rate in the village 300 for workers in different areas

5.10 Income level:

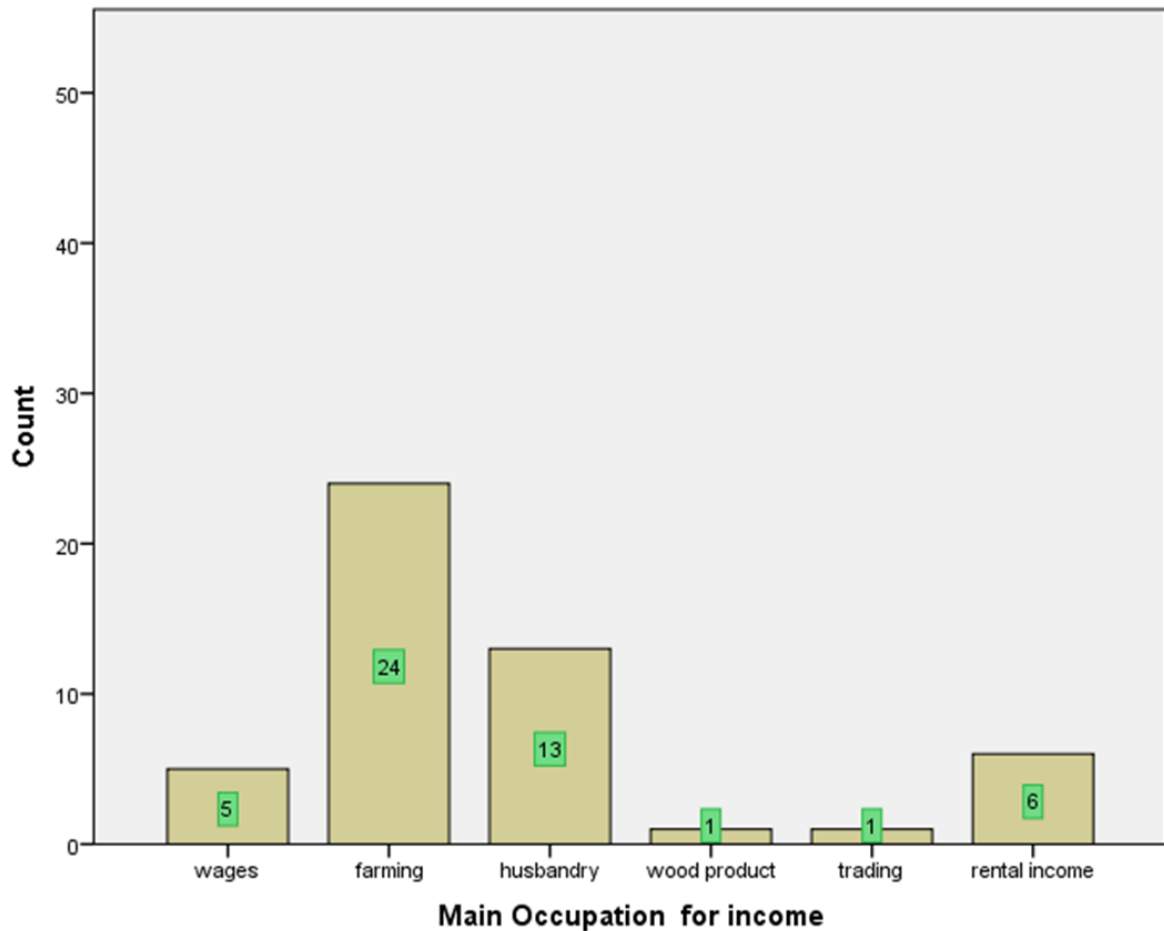
The study shows that the income level of female houses in lower classes in this survey is better as a comparison to male driven houses of lower classes. The study shows that the income level of most houses is relatively good as per their earning and expenditure for the family. This income range falls in middle-income level as per government. There is a clear distinction between the income level of houses where the main occupation is agriculture related works and where the main source of income is monthly paying job or pensions. This directly translates to the better status of life as compared to families earning a lower income. But these houses with steady wages coming to family has very few number and constitutes only a few percent of the population in this village.

5.11 Children schooling expenditure:

The other factor in this study is the expenditure of children schooling. The children of lower classes in this village mostly get an education in government-run school in the village. Their education is free and they get scholarships. The expenditure of children schooling is large because in these families she understands the importance and value of education, so, they spend more money on children for better education. They can afford more because they have a good source of income.

Graphical Representation of The Economic status of The Studied Dalit families

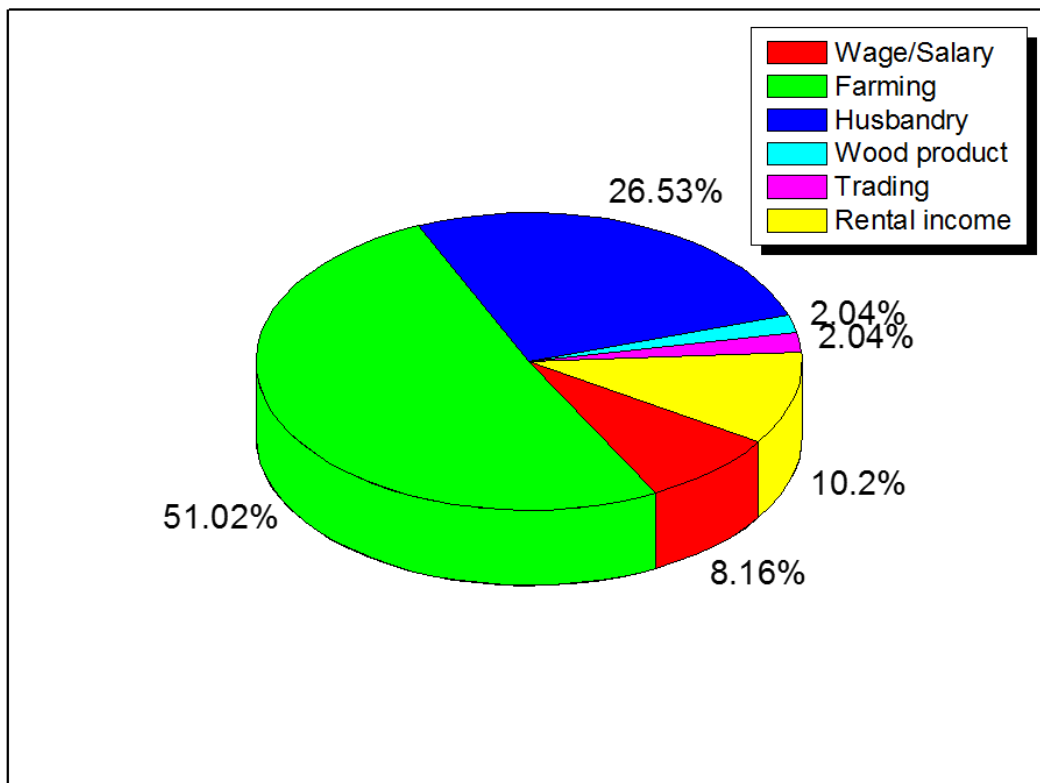
Graph 6



Graph 6: This graph shows the main occupation of lower classes in these villages. The study shows the main occupation is farming. There are 24 houses out of 50 households which are actively doing farming as their main occupation. The second main occupation is animal husbandry with 13 households doing this for their livelihood. Third number occupation is rental income from various sources with 6 households. Whereas for 5 houses salary or wages is the main occupation for the living. 1 house has a trading occupation and 1 has its income from wood products.

Graph 7

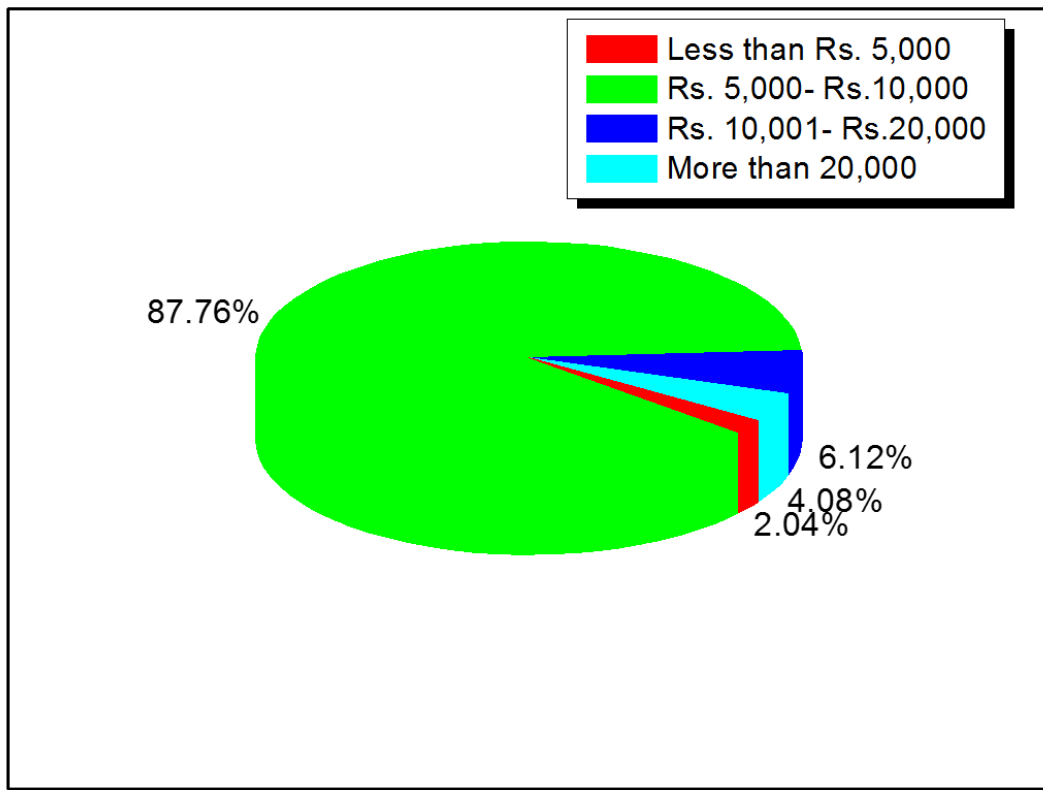
Percentage distribution of main occupation



Graph 7: This graph shows the main occupation of lower classes in these villages in percentage. It clearly shows that majority of the Dalit people do farming as the main occupation for living followed by animal husbandry and wages coming from salaried jobs. This data is same to that shown in Graph 6 but now the occupation type is depicted in percentage.

Graph 8

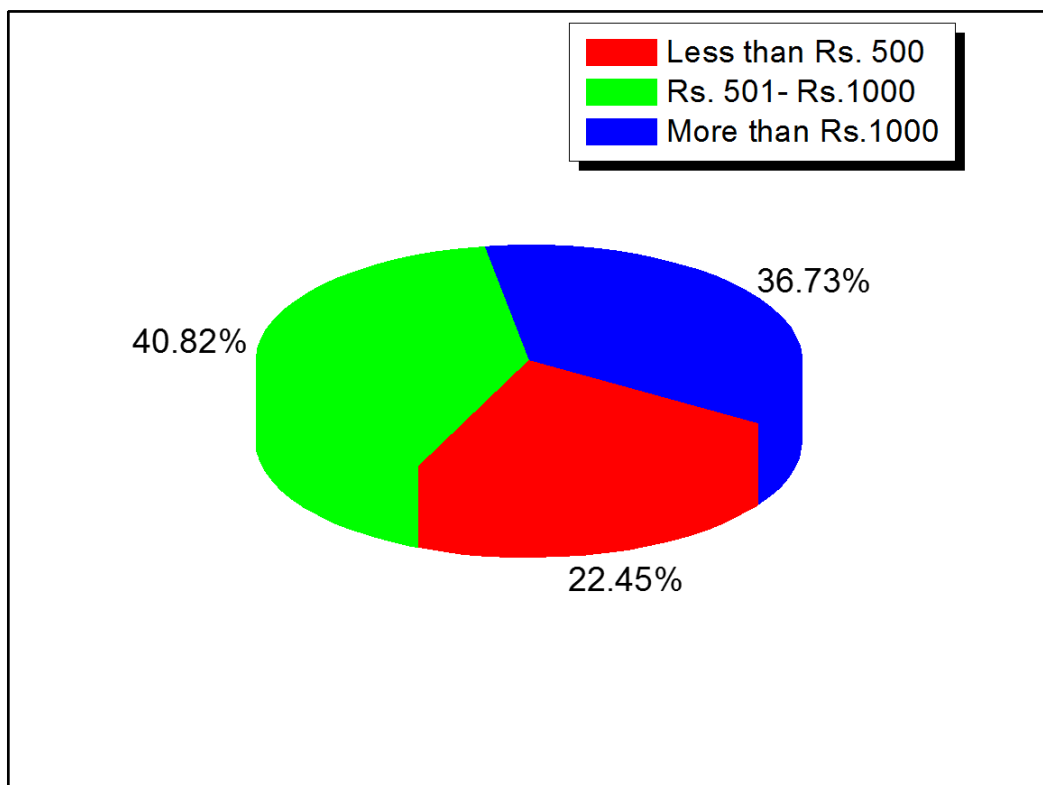
Monthly income



Graph 8: This graph shows the distribution of monthly income for all the families for five villages. Many of the families (approximately 88 %) earn between Rs. 5000- Rs. 10000 per month. 2 % of the families earn less than Rs. 5000 per month putting them in lowest wage category. There are few families who earn more than Rs. 20000 per month but numbers are an extremely low percentage (approx. 4 %).

Graph 9

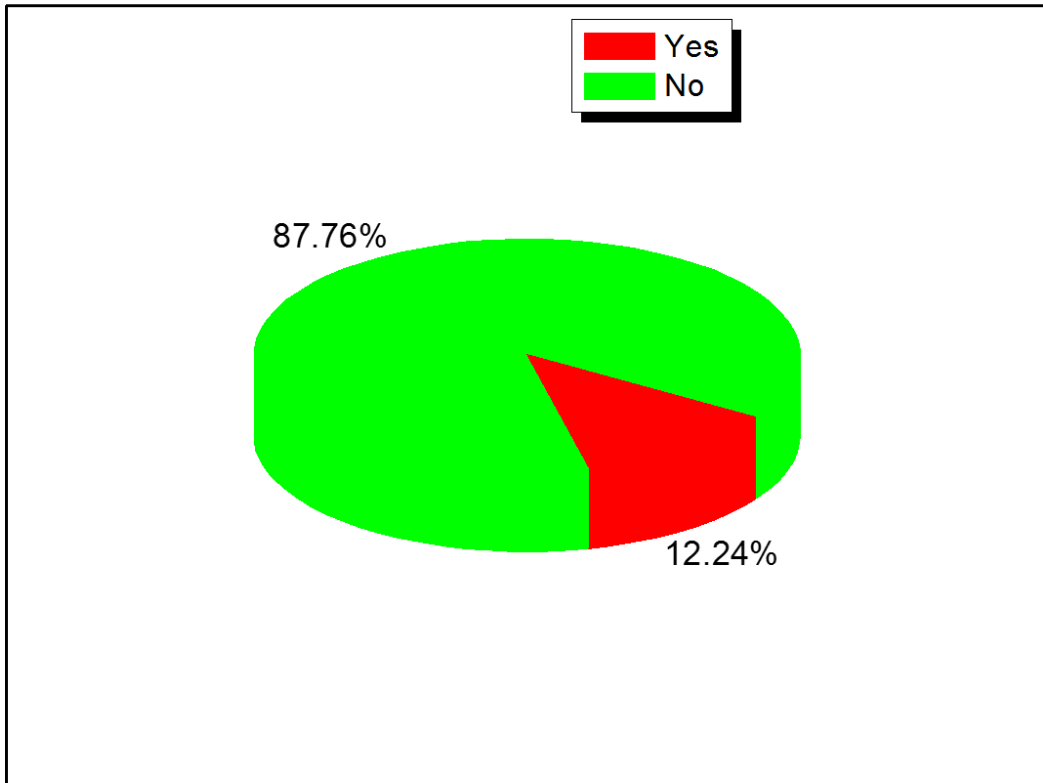
Monthly education expenses for children



Graph 9: This graph shows the distribution of monthly expenses for children's education. 22.45 % of the studied Dalit families spent less than Rs. 1000 on education expenses for their children. Around 41% families spent between Rs. 500-Rs.1000 per month. And 36.73 % of the Dalit families spent more than Rs. 1000 on education expenses

Graph 10

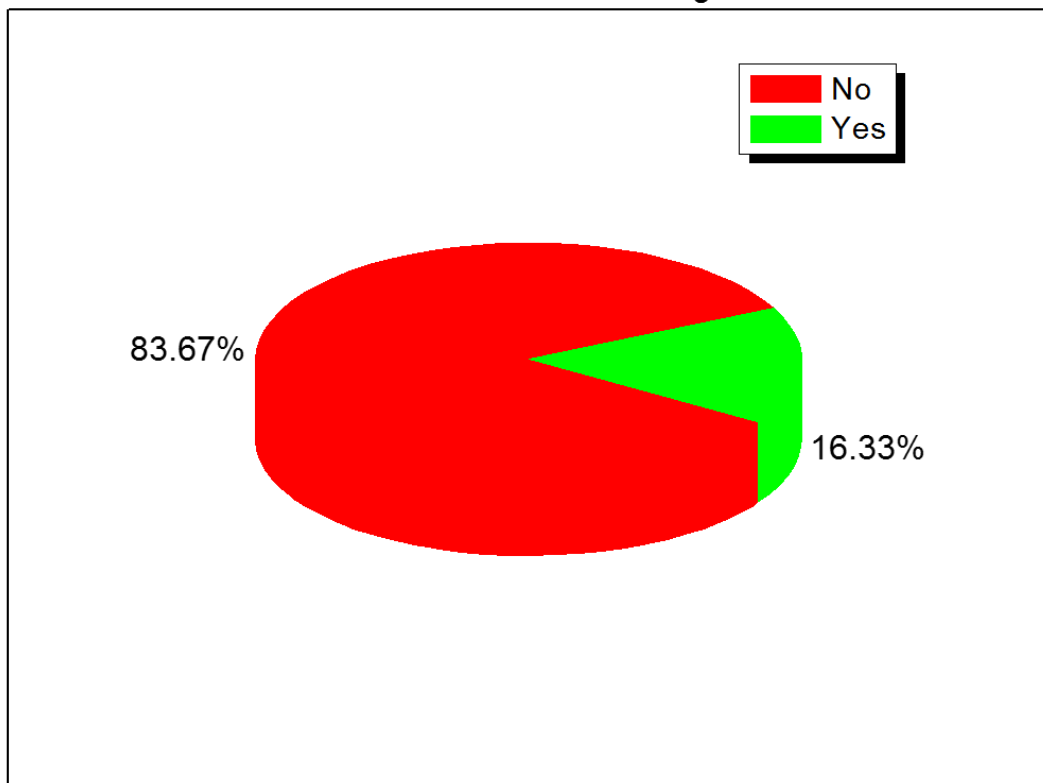
Homes where women owns a property



Graph 10: Pie chart shows the ownership status of women in property in Dalit houses. The pie chart depicts that 87.76% women did not own any property (either land or home) while only 12.24% of the women own a property.

Graph 11

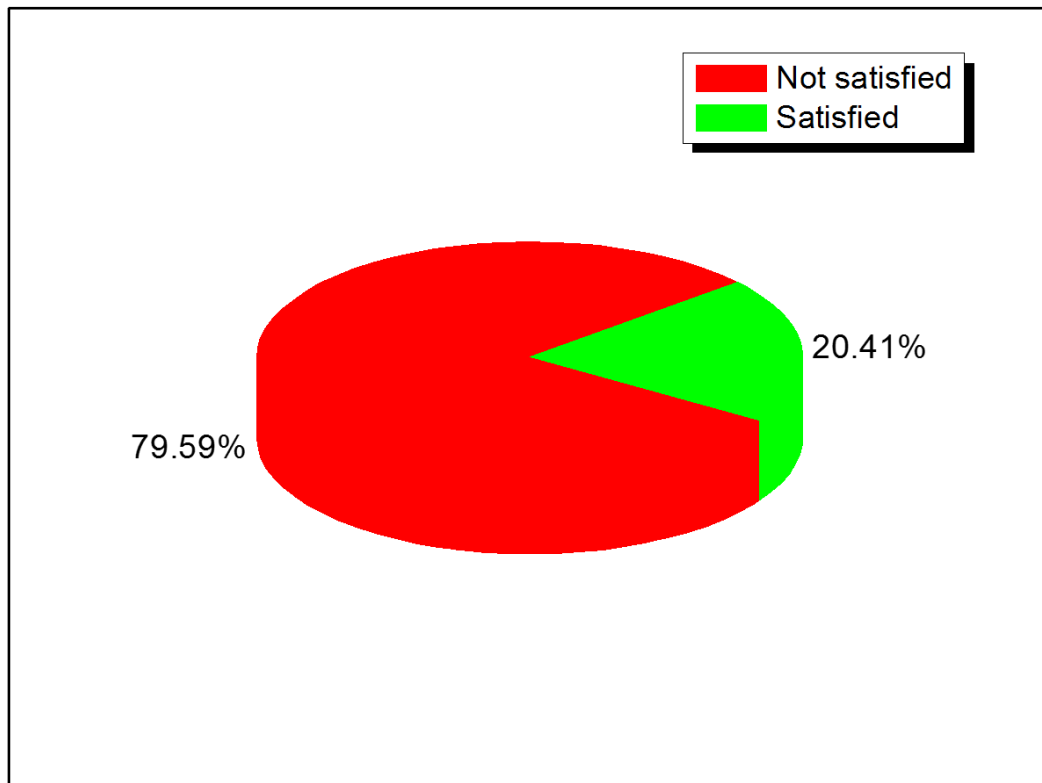
Households with at least a memeber having a chronic disease



Graph 11: Pie chart depicts the number of houses where members (at least one) suffers from chronic diseases. It shows that people are not suffered from chronic diseases. Data shows that 83.67% do not suffer from major diseases and only 16.33% are suffering from chronic diseases.

Graph 12

Satisfaction with the hospital services in the area



Graph 12: Pie chart shows the satisfaction of Dalits with health facilities in the area. The study clearly shows that majority of the people are not satisfied with the health or hospitals services in these villages or nearby towns. The data shows 79.59% people are not satisfied with health care facilities. Only 20.41% of the studied Dalit families are satisfied with the health facilities.

CONCLUSION OF THE STUDY

The researcher investigates the social and economic status of Dalits in Punjab in the 21st century. The status of Dalits has evolved with time in the history of Indian sub-continent. The time of the change can be divided mainly into ancient, medieval and modern periods. In the ancient period, the Dalits were the Dasa community in the Atharva Vedic time. The Aryans were perhaps always preoccupied with keeping the Dasas under their control. The rules and regulations laid down by Varna, the head of the Aryan religion and culture, were applicable equally to both Dasas and Aryans. However, the Aryan invaders wanted the Dasas to have a downtrodden and inferior status. During Smriti period, 'Manusmriti' described that the Brahmin was born out of the head, Kshatriya was born out of arms, Vyasa was born out of waist and Shudras was born out of feet. This shows that during this period all men were not recognized as equal, and there was a hierarchy of classes. Each class with its separate duties and distinctive way of life became the fundamental basis of Indian society. As for Manu 'The Brahmana, Kshatriya, and Vaisya are the three- twice born castes, the Sudra is the fourth, there being no sub- castes among the Sudras, and there is no fifth caste. So 'the members of the three- twice-born, immediately belong to the caste.

In the medieval period, the condition of the Dalits improved due to Bhakti movement. This movement played a great role in the upliftment of lower classes in the society. The main leaders of Bhakti movement were Kabir, Ravidas, Dhanna, Sen and several others who influenced the entire society with their teachings. These leaders also criticized the prevailing social evils such as caste system, untouchability, and superstitions in the society. The common people were not only inspired spiritually by their ideologies but also got the strength to fight against the injustice prevalent in the society.

The condition of Dalits has changed in the modern period and their status in the society is far better in comparison to first two periods in the Indian history. In the modern period, Jyotibha Phule, Mahatma Gandhi and Dr. Ambedkar played a great role for the upliftment of the Dalits. Dr. Ambedkar provided special concession in Indian constitution to lower classes to help them rise from poverty and years of injustice at the hand of upper classes. In our constitution, lower classes are given equal educational and constitutional rights.

The study probes the socio – economic status of Dalits in Punjab as it directly affects the quality of their life in the society. The research reveals the issues faced by Dalits in the contemporary India. The population of Dalits in Punjab is the highest among all the states of India. In the Hoshiarpur district, the population of lower classes is highest in the state. The research was conducted in Mukerian, district Hoshiarpur to survey the issues that Dalit face in the present times. The objective of the study was to find the social – economic issues of Dalits in this area. A survey about the socio-economic status of Dalits was conducted in 5 villages and 50 households were taken as a sample to complete this study. The study shows that the lower classes still face many difficulties in life. Their main challenges are related to occupation, income and meeting the basic needs in life.

The research shows that the main categories of Dalits in the surveyed villages are Dharmi, Mazhabi Sikh, and Chamars. Moreover, mostly males are the head of the family in the lower classes. They live in houses made of brick and own their house. They are mainly engaged in agricultural and animal husbandry related jobs. About 51% -surveyed families in the five villages depended on agricultural income, while 26% of them earn their income from raising livestock. Usually both male and females take care of the animals in the lower classes. Even though some families have their own business like animal husbandry but still they are economically poor. The rest of the village population is engaged in various other jobs like wood products etc.

The research shows that Dalits live in unity and harmony with other castes in the society. Over the years the Dalits have become more aware of the education of their children and are providing education even to girls. The lower classes are getting various benefits from government schemes to help improve their welfare and uplift their social and economic stature in the society. They are taking the benefits of government policy to improve their lives. The study reveals that though a lot of work still needs to be done to further improve the social-economic status of Dalits in India, but we have come a long way to establish equality for all in the Indian society.

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Survey Sample Questionnaire

A SHORT INTRODUCTION:

My name is _____ . This survey seeks to explore the socio-economic status of the Dalits in the Mukerian tehsil Dist. Hoshiarpur

HOUSEHOLD NO: DATE:

VILLAGE/QUARTER:

NAME OF THE RESPONDENT:

AGE OF THE RESPONDENT.....

GENDER: 1 () Male 2 () Female

1 ()	Interview is administered to the household head
2 ()	Interview is administered to a close family member

His or her relationship to household head

--

1. Total number of household members

A2. Member	A3. Name	A4. Gender	A5. Age	A6. Relationship to Head	A7. Marital Status	A8. Is the family member literate or illiterate?	A9. What is the current/last school that the family member is attending/has graduated?
No		1. Female 2. Male		1. Household Head 2. Wife/Husband 3. Son 4. Daughter 5. Son/daughter In-Law 6. Grandchild 7. Parent 8. Brother/Sister 9. Grandparent 10. Others (Specify)	1. Single 2. Married 3. Divorced 4. Widowed 5. Separated 999. I do not know	1. Illiterate 2. Literate	1. Below school age Hasn't graduated from any institution 2. Primary School Student 3. Primary School graduate 4. Junior High school Student 5. Junior high school graduate 6. High School student 7. High School graduate 8. Vocational School of Higher Education 9. Student 10. Vocational School of Higher Education

				999. I do not know			Graduate 11. University Student 12. University Graduate 13. Masters Student 14. Masters Graduate 15. Doctorate Student 16. Doctorate Graduate 999. I do not know
1							
2							
3							
4							

5							
6							
7							
8							

HOUSEHOLD CHARACTERISTICS (CONTINUED)

Member	A10. Has the household member worked in an occupation which brings income in the last 3 months.	A11. If household member is not working, please mention the reason.	A12. What is/are the household members' occupations?	A13. Who is s/he working for?	A14. Does s/he need to live outside the village to do this job?
No	(Enter occupation which brings income in the last 3 months.)	1. Retired 2. Student 3. Housewife (Only for female spouses) 4. Cannot find a job 5. Pregnant 6. So ill that he/she cannot work 7. Too old	1. Farmer 2. Livestock breeder 3. Retired 4. Craftsman 5. Merchant 6. Civil Servant	1. His/her own business (gets all or a share of the profits) 2. Family business (Works with a wage) 3. Family business (unpaid workers) 4. Medium or large enterprise	If yes please state how many months a year, If no please enter zero. 999. I do not know

			occupation	occupation	occup ation	occupation	occu pation
1							
2							
3							
4							
5							

6							
7							
8							

SOCIAL STATUS OF DALITS (HOUSEHOLD CHARACTERISTICS)

1. How long have you been living here as household/family?

..... YEARS

2. Have you -as a household- ever lived in another place, such as another village, another town, or abroad, for three or more months at one time? If yes, where have you lived before?

1. Yes (state which city/district/village)

2. No (Go to Section B)

3. Why did you move here? (Tick as much as relevant)

1 () Schooling of children

2 () Look for work

3 () Start new job

4 () Escape war/ violence

5 () Escape drought/ famine

6 () Escape a family conflict

7 () Other (specify

4. Was it easy to settle here or did you experience any difficulties when you came? Please explain

B. INCOME, EXPENDITURE AND SAVINGS

1. What are the main income sources of your family?

(read all the options to the interviewee. 1 important, 2 less important, 3 least important, 0 none) Importance

1.Wage/salary	
2.Farming	
3.Husbandry	

4.Wood and wood products 5. Tourism

6.Trading 7. Rental income

8.Assistance of relatives 9. Pensions

10.Poverty funds (State which one.....)

11.Other governmental aids/assistance (i.e. unemployment wage) 12. In kind aids from the government
(coal etc.)

13. Aids/assistance from NGOs 14. Allowances for elderly

15. Other (please specify)

2. What is the average monthly income of the household? (Other than subsistence production)

.....

3. What is the average yearly income of the household? (Other than subsistence production)

.....

4. How do you consider yourself?

1 () Very poor

2 () Poor

3 () Lower middle income level

4 () Middle income level

5 () Higher middle income level

6 () Rich

7 () Very rich

4. How much your children's (if exist) schooling expenditures cost annually?

,

.....

5. Do women in your family own/inherit land?

1. If, yes, can they sell land, can they decide how to use it?

2. If no, do they interfere with the decisions regarding the usage of lands? If so, how?

6. Do you have any poultry or cattle? What do you produce from them? Is it for subsistence or for selling purposes?

C. HOUSING AND INFRASTRUCTURE

1. What is your ownership status of your house?

1 () Owner of the house

2 () Renter (If so how much is the rent?).....

3 () Provided by employer

4 () User not paying rent

5 () Other.....

6 () I do not know

2. What is the main building material? (The surveyor should make observation and confirm it with the interviewee - tick only one)

1 () Brick

2 () Concrete

3 () Wooden

4 () Stone

5 () Soil

6 () Other (specify).....

7 () I do not know

3. HOW MANY ROOMS ARE THERE IN YOUR HOUSE (INCLUDING THE LIVING ROOM)? ROOMS

4. WHAT IS THE DOMESTIC WATER SOURCE IN YOUR HOUSE?

1 () Plumbing inside the house (bathroom, kitchen, WC)

2 () Water pump

3 () Well water