



BUSINESS CHANGES AND CHALLENGES IN DALIT SOCIETIES

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ABSTRACT :

To understand Indian society and social life, it is essential to understand the Indian traditional caste system. The caste system is a system with a tight clay structure. It is almost impossible to break. Caste identity was also a professional identity in the traditional Indian society. The proverbs which helped explain social life were also giving information about caste and its traditional occupations. As such, 'until the son of a tailor lives', 'the life of a carpenter', but as scientific discovery came, the result of which was accepted in the society resulted in change in caste-based businesses. As a caste, the new members of the caste who were educated changed their profession. Similarly, due to scientific investigations, machines are being used in place of craftsmanship, home appliances. As a result, caste problems and challenges came to those who were traditionally connected to caste as a profession. A discussion of the commercial problems facing the traditional professionals of the same caste of Aravalli district has been discussed in the present article.

KEYWORDS : *Indian society and social life , commercial problems.*

INTRODUCTION

'Scheduled Caste' is a name given to the list made up of several castes, socially, educationally and economically backward. Many Scheduled Castes of Gujarat and their sub castes are included in this list. Two types of castes in the Aravalli district of this study area are Vankar and Chamar. These species were mainly weaving in the overbearing professions, pulling dead cattle, settling their leather and making slippers, boot etc. In addition, these castes used to work for prostitution before Independence. In India, the above mentioned works of those castes were used for centuries. But after the fall of the seventh century, many scientific discoveries in European countries led to an industrial revolution. Developing new machines, new industries have been established. Thus, the city grew. Due to England's authority on India, raw materials like leather, leather etc. from India started going to England. Europe sells finished goods sold in India As a result, many small and big houses were broken. By machines could not survive in cloth competition. Because of this weavers industry has broken. The people of the Chamar people, who are home-made for making shoes with



a very fine silk leather boot-shoe process, are made to wear shoes-made boots. Thus, against the invasion of industrialization, the people of India who were engaged in monotonous traditional occupations. They are forced to change their businesses. Against this, the industries started importing from India by imported machinery from India. The areas surrounding the industries started to grow as part of the cities. They started joining the newly established multi-purpose factories, textile mills,

railways etc. in the business. Thus, many types of labors have become their new business.

According to many governmental schemes, based on the provisions of the Constitution of India, the people of this caste get some special rights and benefits. Due to these rights and benefits, they increase education and economic growth opportunities. Increasing the proportion of education, the post-independence generation of youth has got various jobs in government, semi-government offices. Taking special training in the private sector, getting involved in various types of training, as skilled craftsmen, joins private enterprises. A few more educated, trained and experienced people are getting high-ranking jobs. In the latter half of the 20th century, most of the weavers in the field of study have found their hereditary occupation. The economic and social or educational conditions of those who have changed business have not been fully recovered. But they are gradually moving towards it, it is a good sign of the journey march. Thus, considering the whole of India, the opportunity of social mobilization and business change has been given to Scheduled Caste people due to various reasons like industrialization in the modern India, urbanization, law and order, education, development of science, development of science, and sophisticated provisions, with the provision of modern values shown in the constraints. But for centuries, those who have been considered untouchables have raised their barriers against social and economic and educational development. It is a fact that these castes will still take time to develop economic, social and educational development.

❖ OBJECTIVES

- Check the status of Dalit people
- Check the change in Dalit's occupation
- Check out the challenges against business change

❖ METHODOLOGY

The present article is based on primary and secondary information. For which the visit is used in the appointment and the library.

❖ AREA OF STUDY

Selected as the area of the Aravalli district of Gujarat state.

❖ The findings of the study can be summarized as follows.

Various factors in today's modern era have resulted in changes in business. People of some castes in rural and urban areas are seen to be doing business in more and more sectors. There are also similarities in the under-caste castes. Businesses of weavers have completely changed businesses. When the people of Chamar castes are found be among the new occupations as well as the proportion of people from the overbearing professions.

The traditional occupations of both the tribes under this study have been hit and they have adopted new businesses but the preparedness for those who are now in need of more capital, proper training and education etc., is not yet developed in these castes . On the other hand, higher castes have not given internal acceptance to the change of business of the lower castes. The questions asked about the change of occupation of the communities involved in the adoption process have been discussed here in the context of change of business due to these conditions is a challenge to the people of the caste under study.

125 (62.50%) respondents from their total 200 respondents have left their hereditary professions and adopted new ones. The following occupations include the following occupations.

1. Farming and pastoral, 2. Loose labor, 3. Shops and parlor shops 4. Work of note and cycling repair 5. Work as a driver in a rickshaw, truck, and tempo. 6. Heavy rubbing 7. Work as a labor warden and contractor in expensive constructions 8. Running tuition class 9. Work of work 10. Even-bidi district 11. Work in government-non government offices. Thus, 62.5% of the respondents from the selected areas of the field are seen accepting new businesses as above, leaving their traditional businesses. It is not possible to

differentiate how many members of the family have accepted the profession, because more than one business has been accepted by members in the families involved in the study. Many such businesses, such as farming, animal husbandry, shop, and tailoring, retail labor, job as a driver, government or non-governmental jobs are found collectively and on a personal basis.

Information about the residence of the respondents who have changed their traditional occupation to new businesses has been obtained, which are as follows.

There are 180 (90%) respondents who have their own home in the neighborhood.

There are 20 (10%) of people who have built their own house.

There are 40 (20%) of the raw house.

There are 160 (80%) of those who have a raw building.

There are 120 (60%) of the TV, the tape.

There are 50 (25%) of the telephone, mobile.

There are 200 (100%) that are light-lit facilities.

It is found that the information received in the housing scavengers of respondents was found that 90% of the respondents' house is already in their neighborhood. It is not possible to have a house near the upper castes residences, and if there is a high-caste population, or there is a public place of village panchayat, but it does not have to suffer physical harm and is harassed in many other ways. Previously there were separate wells for drinking water for the lower castes in the village; they were not allowed to enter the Temple. In the village, we could not remove oranges. Horse could not ride. Could not wear a turban on the head. Atrocities were committed against the sisters of lower caste. In the village school, the children of the lower caste had to move aside if they were against the people of the upper castes. There has been a lot of change in all these situations today.

Today everyone has a water tap for drinking water. Children can go to school, marriage cannot be removed in the village or religious activities, many changes have come. Even the lower castes have their residences in their neighborhoods. Outside the neighborhood, it is very difficult to live in areas inhabited by other castes. The population of the lower caste population has built a new house by plots in the fields outside the village. There, even in their neighborhood, cognacons of their own caste have built houses. So new orbits have emerged, but even then the lower caste could not get out of their neighborhood.

The residences of Weankar and Chamar castes included in the study are already different. Because the upper-lower cotyledonous view is also mle between these two castes. Chamaro is lower than weavers in the form of social level. Such internal differences in Dalit castes were also before and even today. Thus, weavers of weavers and grass castes are also found to be different.

Why Internal Discrimination? Details about it are found in the people of the people of Chama caste, who have to solve the dead body of the cattle and the people of weavers are not doing this profession. Thus both castes are different from business and social welfare is also higher than the Chamars, because the social transactions of both caste groups and caste divisions that determine them are different. For all these reasons the residences of the people of Chamar and Wankar cast are also seen differently, and the residences of both the classes under study have been found to be different from the higher castes residences. The following reasons can be traced back to the information that is responsible for it.

1. Discrimination between upper-lower castes has changed, but discrimination has not been abolished.
2. In every village, village panchayat is allocated residential plots to the people of the village. The caste is kept in mind because in the panchayat, the people of the village are only those who have caste discrimination mentality; they also see discrimination in the allotment of the house.
3. Low caste untouchables, people of higher castes, create a house near the neighborhood, if they venture, they are threatened and eventually killed.

4. Untouchability has not yet been abolished in villages. Because of this, the castes of each caste are different from each other.

For the various reasons above, the residences of the lower castes still remain separate from the upper castes and live in their own neighborhood. 10% of the respondents of the study have created their own independent and crop houses, which are not in their neighborhood but around the public main road, especially around the bus stand or in the village panchayat, they have their own land owned. Respondents inform us that we have harassed the upper castes by making the house's emphasis on the house. The village has been harassed by saying that the panchayat forces force the land. Light, water connection is also harassed. Due to this, sometimes people in the village are seen to quarrel with different castes of different castes and their caste groups.

According to the details of the change in the business of the respondent after receiving the information about the housing, the people of the Scheduled Castes say that the modern historical age has got attractive and relatively cheap commodities. Therefore, the market of textiles, boots, etc. being manufactured from our traditional businesses has fallen apart and the cost of raw material has increased. Raw material is not readily available. Apart from this, the respondents say that their businesses were considered to be lower categories, unless I do not leave these non-traditional businesses, I am not going to get any improvement in the social place. They say that people of upper castes consider them as untouchables due to traditional occupations. For many such reasons, the people of the study castes have changed their traditional businesses to new businesses.

CONCLUSION

Present article Discuss changes and challenges in the business of Dalit people in Aravalli district. In which Dalit people have left their occupations and accepted other businesses such as job farming, animal husbandry etc, against which the challenges of caste discrimination untouchability are found.

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