

**‘Dalit Women and Social Exclusion: A study of Chamar
Community in U.P. (1947-2012).**

SUMMARY

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SUMMARY OF THESIS

‘Dalit Women and Social Exclusion: A study of Chamar Community in U.P. (1947-2012).

Dalit women and Social Exclusion is a very new theme to explore. During last four decades the issue of Feminism and Social Exclusion has got prominence. In this background, the Varna/Caste system, Gender, Patriarchy and other social evils have emerged as focus of study. The present study revolves around Chamar women of Uttar Pradesh (U.P.).

There is a long history of Dalit women in India throughout the ages. For Dalit women, social equality and dignity has been an issue of their struggle for survival in unequal society like India. Having an untouchable past, Dalits are the most vulnerable section of Indian society. There is a very long and wide range of social practices in the Indian sub-continent which place Dalits at the bottom of caste hierarchy with the inhuman notion of untouchability.

The present study is a modest attempt to understand the social exclusion of Chamar women. In order to carry out this work; works on historical anthropology, ethnography, folklore etc. were referred to.

This research is divided into two parts; first part focuses on understanding the status of Chamar women in colonial UP. Second part discusses her status in the Postcolonial period with focus on education, occupational mobility, political consciousness, identity and issues of social exclusion in the society.

Chamars have their largest population in Uttar Pradesh and their women constitute the largest social group among women in general. There are many Sociological and Anthropological studies on the Dalit women but not on specifically Chamar women and historical perspective remains ignored. Dalit feminism appears as a fresh stream.

In carrying out the study colonial records like official records, ethnographic records, personal diaries, District Gazetteers, Census Reports, District Settlement reports, records of Health and Sanitation department, CID Reports, General Administrative Department document have been referred to.

This research firstly focused on development Dalit in colonial India as a historical base for writing Dalit women in general and Chamar women particular in Uttar Pradesh. Second section discussed the Postcolonial context of Dalit women with the themes of contemporary social status, education, occupational mobility, political consciousness, identity and issues of social exclusion as main themes of exploration in the society. This discussed Dalit women (former untouchable or Dalits) in general and Chamar women particular in Uttar Pradesh, India. Chamar are the largest Caste population in Uttar Pradesh and Chamar women constitutes largest social group among all women. This study analyzed the notion of Dalit Feminism within the structure of Feminism in India and why there is need of special attention towards Dalit feminism.

Women issues became significant not only in the West, but also in India. Initially, the problem of the upper caste or middle-class women gained prominence in the women writings and debates in India. Academia remained silent about the issues of Dalit women. It is only recently focus has shifted onto Dalit women. During the 1990s, issue of caste became important and a topic difficult to be ignored while understanding women's issues. Feminist groups criticized feminism's lack of engagement with caste. Dalit feminism can be understood by dividing it into three major streams, the first stream deals with Dalit women activists, who emphasize caste and gender interconnection. The second stream refers to Dalit women writers and autobiographers that outline their genuine understanding of caste and various patriarchies. The third stream is a theoretical formulation of the Dalit feminism, which is dominated by non-Dalit feminists.

The main objective of the Dalit feminism indicated or highlighted the position of the Dalit women in Dalit movement and at the intersection of gender and caste. The ignorance or overlooking of Dalit women's issues by the mainstream feminists and male dominance in Dalit movement resulted in building separate organizations for Dalit women to raise their problems. It can be said that, Dalit feminism not only emphasizes the interconnection of caste and patriarchy, but also challenges the status of Dalit women in both the feminist and Dalit organization.

Prior to shift in focus on Dalit women, mainstream feminists had a common agenda for all women they generalized the issues of women irrespective of categories. The Indian feminists mainly addressed issues such as dowry and domestic violence. Along with this, some women's organization that were based on left ideology raised

the issues like unequal wages and land reforms. There was presence of Dalit women, and Tribal women, but their presence never made any significant impact they could not interfere in the decision-making process.

On the other hand, issues of Dalit or Tribal women were not significant for the feminists of India, only issues of Dalit or Tribal women such as rape or molestation have been criticized by feminists in occasional programs. Social or the caste position of mainstream feminist movements sidelined the issues of Dalit and Tribal women. It was in the 1990s, when Dalit women, writers and activists challenged the feminist thoughts and ideologies of the period.

Thus, two significant factors are responsible for emergence of Dalit feminism, which raised the new types of awareness. First is the upper caste women's participation in the protest against the implementation of the Mandal Commission's proposal to extend the reservation to OBC. In other words, upper caste or middle classes women argued that, they are against all types of reservation, because reservation will give responsibility of future of the nation in the hands of the unmeritorious people. In addition, they submitted that due to reservation for SCs, STs and OBCs they would be deprived of employed husbands. Upper caste women were economically and socially dependent on their respective husbands or upper caste men, and other thing is that, their assumption was that Dalit people are unmeritorious, which shows their caste prejudice. The second crucial factor, which was responsible for challenging the feminist movement of the pre-1990s period, was ignoring issues pertaining to Dalit women.

Dalit feminism challenged the previous feminist groups, which comprised of liberal, Marxist or socialist and radical feminism, which did not raise the issue of caste based discriminations. The emergence or assertion of autonomous Dalit women's organizations in the 1990s, posed numerous important theoretical and political challenges. Dalit feminism underlined the Brahmanical nature of the feminist movement and the patriarchal practice of Dalit politics. Initially Dalit women were promoted to both autonomous feminist movement and left party based feminist movement. Moreover, she argues that, independent assertions of Dalit women's organizations are accepted as one more points of view and within such a framework of difference, the problem of the caste becomes the sole responsibility of the organization of Dalit women.

Dalit feminists emphasized on not only the assessment of the categories of caste, but also categories of gender. The Dalit feminists challenged the feminist argument that, women are a homogeneous category, without differentiating in their historicity such as class, caste, race and sexuality. Dalit feminists believed that, mainstream feminism remained confined to upper middle class, which is based on 'savarna' ideology. Dalit feminism is denoted as 'politics of differences'. Dalit women faced dual patriarchy such as from Brahmanical patriarchy on the basis of caste and other patriarchy by their men on the basis of gender. The establishment of the National Federation of Women is the historical moment for Indian feminism, which challenged and subverted the notion of feminists that, Indian women are homogeneous being. Dalit feminists believe that, Dalit women are facing subjugation in three forms such as due to subject of caste oppression by upper caste men, as the subject of labour to class based discrimination also mainly by the upper caste men and as the subject of women gender based exploitation by their own family or community men. Thus, Dalit feminists try to tackle the Question of identity politics in spreading the scope of feminism to include various differences in approach and attitude.

The Dalit movement produced many revolutionaries who theorized Indian history, politics and economy in different ways. This trend had started from 18th century and fully emerged in 19th and 20th centuries. Joytirao Phule, Savitri Bai Phule, Ambedkar and Periyar E. V. Ramasamy are among them who revolutionized Indian society, history, religion, culture and tradition. One of the major drawbacks of Indian feminism is that they failed to observe them, or failed to possess them. After the independence of India, this was systematically neglected by the caste intellectuals and their contribution towards emancipation of Indian women. One of the historical figures whose theoretical, practical and constitutional works virtually remained ignored by the mainstream feminists, and often get misrepresented that he had nothing to do with women's emancipation, he was none other than Dr. B.R. Ambedkar. However, after the emergence of Dalit feminist standpoint Indian history saw structural changes in the Indian feminist agendas. There happened a paradigm shift in Indian feminism as Dalit feminism challenged the ideology of not only liberal, Marxist or socialist feminist but also the radical Feminist. Because, mainstream feminists focus on gender and class based subjugation of Indian women, they ignored the issue of caste and religion.

Dalit women feminist historiography and Literature is a very important field of investigation about the historical documentation of their life world in contemporary society and core issue of Dalit Feminism. The voices of Dalit women in the terms of feminism are highly political and they follow the oral tradition to express their grief sufferings and exploitation in the patriarchal gendered and caste based society.

Dalits are one- sixth of the Indian population and Dalit women constitute more than half of this. There are a very long and wide range of social practices in the Indian sub-continent throughout the ages which place Dalits and Dalit women at the bottom of caste hierarchy with the inhuman notion of untouchability. At the same time the mainstream renaissance in India could not make Dalit women discrimination and untouchability as an issue. India is a country with very diverse religious, ethnic, linguistic, regional, cultural genealogy, mosaic of political consciousness, identity and ideologies. So it is important to understand how, archival records and literature are portraying the social and cultural milieu of any society? It is very important aspect of historical investigation and inquiry. The question arises how Dalit women get represented in the archival sources and literature? How, these literary and archival records created the difference between the women in India. Has, this difference led to the developing the notion of Dalit feminism rather than absolute Feminism in India? There is very long debate on the question of Dalit women in India, taking from historiography of British Orientalist, Imperialist and Indian Nationalist and discussions of Dalits, feminism and Dalit feminism. It deals with the process of historical representation, of Dalit women (former untouchable or Dalits) in general and Chamar women in particular in Uttar Pradesh (in colonial period it was known as United Provinces), India.

This research is exploring the socio-cultural status of Dalit women and ethnography, Dalit women and occupational mobility, Political consciousness and identity construction among Dalit women, Dalit women and educational development and Dalit women and social exclusion.

STATEMENT OF THE RESEARCH PROBLEM:

This Research will deals with Dalit women educational status, social mobility, social and cultural aspects and political awakening and social exclusion in Uttar Pradesh from 1947 to the 2012 with special reference to Chamar Community. It examines the

process of evolution of historical consciousness of Dalit communities through their social struggles and movements, and their emergence as a 'political public' in the State-oriented democratic political setting of contemporary Uttar Pradesh. This research will be represented through stories and narratives that span the oppressed historical moments of the marginalized, documenting various social upheavals in post-independence Uttar Pradesh. The work takes various alternative sources, alive in the oral tradition and 'collective memory' of the grassroots to explain contemporary history of Dalit mobilization and evolution of consciousness. It will unfold the suppressed multiple layers of Dalit consciousness, hitherto ignored by mainstream discourse through field surveys. Chamar women get the historical awakening for their rights, social development to organize themselves for political consciousness, participation, and mobilization in Uttar Pradesh. Uttar Pradesh has its own unique geographical, social and cultural features that impact the lives of Dalits within the State; it is also a new dimension to explore the knowledge about Chamar women as well as Dalit Women agitation and historical consciousness in new time-space. Here, memory is now as familiar a category for historians as politics, war or empire. The concept of memory is very vital and commemorates the discussion over the nature of the society as well as social process which are taking place in the history and social practice. Memory is categorized in to individual memory, social memory and this is very essential to explore the Dalit women history and lives experiences of the past.

OBJECTIVES:

- ❖ To trace the history of Feminism with the ideals from Dalitism to Dalit feminism in Uttar Pradesh.
- ❖ To enquire into changing socio-cultural status of Dalit women in Uttar Pradesh.
- ❖ To study the level of occupational mobility of Dalit women in Uttar Pradesh.
- ❖ To find the educational development of Dalit women in historical perspective in Uttar Pradesh.
- ❖ To study the multiple exclusion faced by Dalit women in study area.
- ❖ To explore the condition of political consciousness and identity construction among Dalit and Chamar women in U P.
- ❖ To locate gender discrimination, patriarchal oppression as well as caste based discrimination, educational activity in the gravitational field of

interacting regimes along the caste/class/gender axis to examine the consequent contestations.

- ❖ To find out the status of Chamar women in different development indicators like education, occupational mobility etc.

GEOGRAPHICAL AREA OF THE STUDY:

As regards the scientific study of human societies, the regional approach no longer appears as a stage which would come after all the other and would in a way be a facultative one. It has to be used from the start. All human being did not receive and live their culture in the same way. They did not share the same experience of what unites them with or distinguishes them from others. These differences result from the diversity of the trajectories followed by people all through their lives, from the way they receive, adopt and transform their culture, and from the role played in most cases by a deeply humanized environment. Society is never an abstract reality: it exists as much on the material as on the symbolic level; it cannot be understood if its geographic dimensions, and the representations related to them, are ignored. As B Subbarao argues “History without Geography is like a picture without a frame.” There is a great need of description about the area of the study. The detail of area of study is given below. See table 1.1

Table 1.1 Description about the area of the study

INDIA			
UTTAR PRADESH			
EASTERN UP AS PURVANCHAL		AWADH REGION	
AZAMGARH		SITAPUR	
MEHANAGAR	MARTINGUNJ	BISWAN	SIDHAULI

Note: Mehanagar, Martigunj, Biswan and Sidhauri Blocks have surveyed from respective *Tehsils* for the study.

UTTAR PRADESH:

Currently Uttar Pradesh has 75 districts. It divided in to four regions- Western Region, Central region i.e. Awadh, Eastern Region i.e. Purvanchal and Bundelkhand region. Geographical locations distinguish this along with language and cultural changes. The people of these four regions have linguistic and cultural differences. In

Awadh region people used to speak Awadhi dialect, in Purvanchal, the folk dialect *Bhojpuri* is spoken, finally, in western and Bundelkhand region, people use the *Khadi Hindi* and *Bundelkhandi* respectively. It is the largest in the India with reference to population as census 2011 counts 199581477 with 20 percent decadal from 2001 to 2011.

THE HISTORICAL BACKGROUND OF U.P.

The historical emergence of a new state, known as the Uttar Pradesh commonly known as UP, in 1950, at the sight of the heartland of Hindi belt and the place of the Great social churning and reforms was an initial step of colonial state formation. The colonial expansion can be traced back to their conquests and consolidation of different regions of northern India which together constituted the whole Northern India. This region was, however acquired by the British over 1775-1857 AD. The process of the formation of Uttar Pradesh began in 1775 when according to the Treaty of Faizabad Nawab Vazir of Oudh ceded the Banaras division except southern part of Mirzapur to the Bengal Presidency. In 1797 and 1798 the company acquired the fortress of Fatehgarh. As a result of the Treaty concluded on November, Allahabad, Fatehpur, Kanpur, Etawah, Mainpuri, Etah, Farukhabad, Bareilly, Moradabad, Badaun, Pilibhit and Shahjahanpore were also ceded by the Nawab. The Second Anglo-Maratha War in 1803, gave Company the Conquered Territories viz., - the districts of Saharanpur, Muzaffarnagar, Meerut, Bulandshahr, Aligarh, major portions of Agra and Mathura; the territories of Delhi, Gurgaon, Rohtak, Sisa and Karnal were also acquired by the Company according to the Treaty of Sarji Arjungaon and Deogaon. The successful Gorkha War of 1816 added the northern hill districts of Garhwal, Kumaon, Dehradun and Mussorie, Almora, Shimla, Nainital (according to the treaty of Sagauli). With the conclusion of Third Anglo-Maratha war in 1817, the territories of Saugar and Narmade came under the British rule. In 1826, the British conquered the remaining part of Bharatpur. Since all these territories were made a part of Bengal Presidency, it became too unwieldy and posed many administrative problems. Communication became defective and law and order deteriorated. Hence, the Charter Act of 1833 suggested the bifurcation of the Presidency of Bengal into two (1) Presidency of Lower Provinces of Bengal (2) Presidency of Agra, which in fact, came into existence on 11th November 1834 with Allahabad as the capital and Metcalf as the Governor.

But, with the departure of Metcalf, the Presidency became a subordinate province under Bengal Presidency and by 1836; it emerged as the North Western Provinces with Agra as the head quarters. The expansion of the North Western Provinces continued further with the acquisition of Jalaun in 1840, Lalitpur in 1844, Jaitpur in 1849 and Jhansi in 1853 as all under the Doctrine of Lapse. Though, Oudh, after its annexation in 1856 on the pretexts of 'misgovernment,' continued to be maintained under a separate chief Commissionership. In 1877, it was merged with North Western Provinces due to the similarities in terms of population, languages, culture; and administrative as well as financial considerations. The name of North Western Provinces of Agra and Oudh was changed to United Provinces of Agra and Oudh under the proclamation of March 1902.

The geography of the region is not uniform. It is divided into eight natural divisions in the past- The Himalayan West, Sub Himalaya West, Indo Gangetic Plain West, Indo Gangetic Plain Central, Central India Plateau, East Satpuras, Sub Himalayas East, and Indo Gangetic Plain East.

In the uniform census of British India was carried out in 1881, the North Western Provinces of Agra and Oudh, Comprising 12.2 percentage (106, 111 square miles) of the total area of British India (868,314 square miles) had 22.2 percentage (44, 107, 869) of the total populations 198, 545, 380.

The population of North Western Province and Oudh of 1881 census was 44,107,869 in British territories and 741750 in feudatory States. Before this according to 1872 and 1869 primary census, the population the province was 42002897 in British territories and 638720 in Feudatory states.

This population of the Province increased to 46647804 in 1901 and form the continuous growth in the region. And this leads to next decadal census.

When it was named as 'United province of Agra and Oudha,' the census 1911 concludes 47182844 populations in this region. In the census 1921, population of united province increase to 46510668 in British territories and 1481379 in feudatory states. Here male and female population in both the British territories was 24752431 and 23139616 respectively.

In 1931 census the population of United Province was 49614833. The British territories population was 55020617 in 1941 and it concludes 28860219 male and 26160403 females. For census 1941, feudatory states population of United Province was 928470 in which male and female counted 144168 and 78430 respectively. In 1941 census it became 53920630 in the province.

Under the census of 1950 in increased to 60273743 with 11.78 percent decadal growths in the population of the Uttar Pradesh state. The census of 1961 concludes the population of the state 70143635 with 16.38 percent decadal increase. And in 1971 census population was marked to 83848797 with 19.54 percent decadal increase. The census reports of 1981 counts the population of Uttar Pradesh 105136540 along with 25.39 percent decadal increment. And in 1991 census the population has rose to 132061653 with 25.85 percent decadal increase. And finally it increase to 166197921 in 2001 with 20.09 percent decadal increase of the population of U.P. along with 199581477 population count in 2011 census. Here two districts Azmgarh and Sitapur has been selected for the field survey to explore and document the history and contemporary status of Dalit women in UP.

THE AREA OF STUDY IS AWADH AND PURVANCHAL:

There is great historical background of the Chamar community in the in both Purvanchal and Awadh region. During the period from 1947 to 2012 there are many changes and developments in the community in UP. There are many social, occupational, educational, political and cultural changes in the Dalit communities of UP. This research deals with Dalit women in general and Chamar women particular for which two districts Sitapur and Azamgarh are chosen from two different regions of UP i.e. Awadh and Eastern UP also known as Purvanchal. These two districts are rural and having largest number of Chamar community population in the region. There is some linguistic difference also occur in these regions. In Purvanchal Bhojpuri is the language local folk but Awadh region Awadhi dialect is uses among the local masses.

AZAMGARH

The district is named after its headquarters town, Azamgarh, which was founded in 1665 by Azam, son of Vikramjit. Vikramajit a descendant of Gautam

Rajput of Mehanagar in pargana of Nizamabad, like some of his predecessor had embraced the faith of Islam. He had a Mohammadan wife who bore two sons Azam and Azamat while Azam gave name to the town of Azamgarh and Azamat constructed the fort and settled the bazaar of Azamatgarh in the paragana Sagri. In 1832, it became district under British rule. Currently it is forth largest district in the state. According to 2011 census it stands as fourth most populous district of UP with 4616509. For this study the Mehanagar and Martingunj Blocks have taken for field survey.

SITAPUR

The origin of the name of the district (which is named after the headquarter town Sitapur) is not shrouded in mystery, nor can be said when the town itself come in the existence. Tradition has it that Ram and his Consort Sita sojourned in the place where Sitapur now stand and later king Vikramaditya raised a temple on that spot in memory of Sita and the place Sitapur (City of Sita). According to another story the present town was founded (after the Muslim Invasion) by some Rajput, styled Niebansis or Nandabansis, who descendant held the land till recent time. There are no ancient remains worth mentioning in the town. In the day of Akabar is constituted one of twenty-two mahals or parganas of Sirkar Khairabad and was known 'Chhatyapur' (or Chhitiapur) whether this term is wrong pronunciations form of word Sitapur is not known although even now 'Sita' is pronounced by illiterate villagers of the district as 'Chhita'. This is eight ranks in the state in population count with 4474446 persons in 2011 census reports. For this research purpose Biswan and Sidhauili Blocks have chosen for field visit in Sitapur.

RESEARCH METHODOLOGY:

The present study mainly investigates the origin, approaches, trends and contextualization of Dalit Feminism with reference to Chamar Community in Uttar Pradesh. It examines the Dalit women social status, educational attainment, occupational mobility, political consciousness and social exclusion in UP.

The framework of this research is inter-disciplinary and multi-disciplinary in social science research methodology. The historical, descriptive, analytical and critical methodology is used to explain the problems put up in the body of research. The research is based on the location and fresh evaluation of sources.

The nature of this research work is both qualitative and quantitative. Various methods and techniques were used in collecting qualitative and quantitative data related to the study. For this study analytical package of SPSS is used for the analysis of data collected from field surveys in the study area. The IBM 20 SPSS descriptive analysis is used for interpretation of the qualitative data.

It is based on both primary and secondary sources. The emphasis is on primary sources. Since there is very few research in this field has been done, this study had to build the framework and classify the sources.

For this research, primary field data have been collected through the structured questionnaires with both close and open ended questions. The primary data has been collected from the Azamgarh district of Eastern Uttar Pradesh. This region is also known as Purvanchal. In Azamgarh district, two blocks Mehanagar and Martinganj have been selected for the field interviews and 215 Dalit women interviewed from the above two blocks. Along with this, Sitapur's two blocks namely Biswa and Sidhauri have been chosen for field visit, comes under Awadh region. Here 210 Dalit women have been interviewed. Total 425 samples will be selected from the districts (Azamgarh and Sitapur) of Uttar Pradesh. These field interviews explore the Chamar women life world. The first pilot survey cum observations had conducted from 1 April 2016 to 31 May 2016 and final survey has completed during 2 January 2017 to 21 May 2017 in the selected area. Total 67 villages have been covered in this field visit. In Azamgarh's Mehanagar Block 19 village out of 83 were visited and in Martinganj Block 15 out of 72 villages were surveyed. In Sitapur, Biswa block's 16 villages were visited form 111 in 16 *Nyaypanchayats*; 17 villages were visited in Sidhauri Block out of 86. These field interviews explore the Chamar women life world. Here, conscious age, memory and lived experiences of the respondent Chamar women make easy to understand their status in the society.

The primary sources as Government Administrative Department (GAD) Reports, the ethnographic records, colonial administrators' accounts and field notes; Education Department files, Education Commissions, Reports in pre-colonial and post colonial period, files of public and social welfare department, political department, reform department, home department, industrial department, police department, appointment department, legislative and irrigation department. Gazetteers of Oudh and East United Provinces; District gazetteers, Government commissions report on schedule caste and schedule tribes; Census reports, University Grant Commission

Reports, CEDAW resolutions, Uttar Pradesh election commission and Election Commission of India reports, results have taken as primary source including Dalit women narratives, personal interviews and field survey carried out in the selected regions for the authentic research.

Along with this, secondary sources consist of books, journals, articles and pamphlets has consulted for this research. Besides this, folklore, memories, personal narratives, autobiographies, stories of Dalit legends caste histories and regional folk accounts are used.

The aforementioned sources are available in the following places. National Archives New Delhi, Royal Asiatic Society Archives Kolkata, Uttar Pradesh State Archives Lucknow and Allahabad Regional Archival sources, Nehru Memorial Museum and library, Central Library at Jawaharlal Nehru University, New Delhi; the Bhartiya Dalit Sahitya Academy, Samyak Prakashan and Gautam book Depot New Delhi, Central Library, Indian Institute of Advanced Studies, Ratrapati Nivas Shimla; Central Library, Central University of Gujrat; Gautam Buddha Central Library of Babasaheb Bhimrao Ambedkar University, Tagore Library University of Lucknow; Ammerudaulla Library; Acharya Narendra Dev Library; Bauddha Shanti Upavan Library Lucknow, the Bahujan Samaj Prakashan Lucknow , V V Giri institute for development study Lucknow, Pasi Shodh Sansthan Lucknow and Dalit Resource Centre, G B Pant Institute of Social Sciences Allahabad.

SIGNIFICANCE OF THE STUDY:

Socio-cultural status, occupational mobility, educational development and political empowerment are good indicators of a developed society. It is necessary that the one fifth population of India i.e. Dalits should be given the appropriate inclusion in the mainstream of Indian Politics. In the context of current demographic structure of India political proper representation is a great need for Dalits. They are historically marginalised, facing different kind of discrimination, violence and exclusion everywhere. So it's very important to put focus to cure social disparities. This study will show that how on the basis of improvement of Socio-cultural status, occupational mobility, educational development, political assertion and empowerment, Dalit women makes their own destiny so it will be fruitful for their development.

CHAPTERISATION

The Chapterisation of study is as following:

CHAPTER I, INTRODUCTION

First, chapter deals with thematic introduction of the topic, historiographical trends on Dalit women writings and contextualizing the Dalit women in India, Dalit women and Indian Social System: Theories of origin and development, Feminism in India: Approaches and themes, History and Dalit women: Documenting symbiotic relation, Social Exclusion and its impact on Dalit women and Dalit feminism in Uttar Pradesh. This chapter has tried to reflect on the social history of Dalit women in general and Chamar women in particular in the frame of Feminism. It investigates the question of Dalit Feminism and how it emerged in 1990s. It places the context of this writing in Uttar Pradesh as Heartland of this Nation with highest population count. It includes review of literature, objectives, area of the study, methodology and finally the chapters plan. This drafts the whole structure of the research thesis.

CHAPTER II, SOCIO- CULTURAL STATUS OF DALIT WOMEN AND ETHNOGRAPHY: PAST TO PRESENT

In this thesis, chapter second deals with, Dalit women ethnographical documentation in Uttar Pradesh and gave the bigger picture of Dalit caste groups in UP. The origin of term Dalit, Dalit women social status in the society elaborates the basics of this research. Notes on Chamar women and discuss the untouchable past and venerable present of Dalit women, along with gender, caste and patriarchal relation in the society. The stereotypes thoughts and prejudices regarding Dalit women are examined. This also includes Dalit women social status with evidences from the field.

CHAPTER III, DALIT WOMEN AND OCCUPATIONAL MOBILITY: A HISTORICAL TRANSITION

The third chapter of this thesis explores the Dalit women and occupational mobility. This is a very unique field which describes mobility of the Dalit women in general and Chamar women particular. It compares the occupational mobility of three generations. Literatures are discussed on occupational mobility in India. It examines the historical past and occupational status of Dalit women in the core issue of social exclusion. In this perspective the generational and intergenerational occupational mobility has discussed but in the case of Chamar women the mobility is static in nature. This chapter draws the basic information from the field interviews on

occupational mobility. This shows the stage of transition for occupational mobility of Chamar community.

CHAPTER IV, DALIT WOMEN AND EDUCATIONAL DEVELOPMENT: A HISTORICAL PERSPECTIVE

The fourth chapter deals with Dalit women and education. The first section, History of education in colonial India discuss the development of Education in Colonial India including Charter Act of 1813 and education, Wood's Despatch, Hunter Commission, Calcutta Commission, Radhakrishnan commission. Secondly it describes the development of education in Postcolonial India focusing on Kothari Commission, NPE and RTE etc. Finally it analyses the field data collected through structured questionnaire cum interview schedule from the selected districts of Uttar Pradesh and the field data reflects the educational status of the Dalit in general and Chamar women in particular.

CHAPTER V, POLITICAL CONSCIOUSNESS AND IDENTITY CONSTRUCTION AMONG DALIT WOMEN

Chapter fifth of thesis reflects with Political Consciousness and Identity Construction among Dalit Women in Uttar Pradesh. It departs from history of associational politics to democracy in India. It locates the changing forms of Dalits political inclusion, democratic social order, identity construction, political consciousness among Dalit women. This explores the Dalit movement and political assertion with special reference to Dalit women because Indian Democracy is known as "women democracy." Along with this, it documents the Dalits in socio- cultural movements and Dalit women folk related to identity and political consciousness in Uttar Pradesh. The critical interventions of the new social movements have raised the three key areas, which works as a background for Dalit and Dalit women political representation. Firstly, the social research on political inclusion should not exclude the diversity of social experiences. Secondly, it should not produce values of an oppressive society but should be emancipation from inequality of social relations and finally, it should be advocating new models of interpretations of the society and nation. These theorisations are very constructive in studying Dalit women socio-cultural and political initiatives. Chamar women of Uttar Pradesh are highly influenced by Dalit perspectives. The folk songs making them more associated with Ambedkar and Dalit leaders.

CHAPTER VI, DALIT WOMEN AND SOCIAL EXCLUSION: EVIDENCES FROM FIELD

The chapter six of this thesis focuses on the Social exclusion and Dalit women in India. Its core theme is Historical past and Dalit women subordination in the hegemonic society like India. It also elaborates the social, cultural, gender and patriarchal oppressions on Dalit women. It examines the very unique question that “Is Dalit Patriarchy democratic in Uttar?” Along with this the issues of violence, discrimination and atrocities on Dalit women are discussed in Uttar Pradesh. Finally, it documents the field evidences on Dalit women social exclusion, atrocities, violence and gender and caste discrimination through field visits and interview in the study area of Uttar Pradesh.

CHAPTER VII, CONCLUSION

This work is modest attempt in the field of researching Dalit women in general and Chamar women in UP. This study reviews the data of the government records and field observation of social realities about Chamar Community in U.P.

It is being observed in Uttar Pradesh that beginning with the colonial period, two closely inter-related societal processes have been significant in the northern plains: fusion or integration and fission or differentiation. The former has been due to mobilisational changes within the caste system leading to the formation of large caste blocks or horizontal aggregations in place of small fragmented local 'jatis' or sub-castes, belonging to the same level in the caste hierarchy, which were not inter-linked traditionally. While in the colonial period these efforts were aimed at improving their social position and obtaining concessions, in the post-independence period, they have been for joint political action often leading to the formation of political parties. But none of them were aimed at destruction of the caste system; rather they provided greater mobility within it.

It is found that in Azamgarh and Sitapur Districts, the Chamar women remain at the receiving end of the caste system and Dalit patriarchy. It is owing to their poverty, social restrictions and caste oppression that they lag behind in getting proper education and finding high paid jobs. It is for the same reason they still follow the primitive religious practices, caste gods/goddess, beliefs in evil spirits. Lack of

education also prevents them in participating adequately in political processes. Some are attracted towards the Ambedkarian philosophy yet that remains confined to its ritualistic aspect alone. Nevertheless, under its influence they show some preparedness for change and that itself is revolutionary. In its light, they dream of a more inclusive society and attainment of respectful position for themselves within family and outside. The ideas and thoughts of Dr. Ambedkar, celebrations of his Jayanti's, icon and monuments are herald development of consciousness and identity for political mobilization of Dalit women and evolving Dalit Feminism in U.P. The Neo-Buddhism is also providing some space for Dalit women and Chamar women in the religion. This thesis tried to fill this gap with documenting Dalit women social history within the fold of Dalit Feminism. This writing will open the new area for further researches on the different similar issues and themes in North India.