Chapter. VII
Findings, Suggestions and Conclusion

7.1. Introduction:

It is personally observed by the researcher that Dalit women, though educated and employed in Government jobs, still they have hesitation and psychological inferiority about their castes. As such, many of such respondents have stated about their individual community. Further, many of the respondents are economically fully satisfied in their life, but their social life is to a greater extent not satisfactory as there is deprivation in society due to their castes. Even in their families, many of the respondents are still having lower status. The collected information from the Dalit women is analyzed and discussed and the summaries of findings are described as under.

7.2. Findings From the Study:

Socio-economic Profile:

1. Present study is based on sample survey of Dalit working women in Gulbarga city. The sample consists of 250 Dalit women working in State Government Departments, 150 Dalit women working in Central Government and Autonomous institutions and 100 Dalit women working in local government institutions were surveyed. Hence, the number of respondents surveyed for the present study is limited to 500 Dalit women working in different government departments in Gulbarga city. The findings from the primary data collected from all 500 respondents are summarized as under.

2. The age of the respondents revealed that, 43.8% of the respondents are between 41 to 50 years of age followed by, 32.6% are between 26 to 40 years, 17.2% are between 51 to 60 years and the remaining 6.4% are of less than 25 years respectively. It shows that a great majority of the respondents are of middle age group that is between 26 to 50 years of
age and only a few respondents are of younger age that is below 25 years. Hence, it can be concluded that majority of the respondents have more knowledge and experience in their work as well as in social aspects.

3. Education level of the respondents revealed that, 47.8% of the respondents are graduates or post-graduates followed by 24.0% of the respondents are pre-university or under-graduates, 13.8% of the respondents have completed education only up to primary, 13.6% have completed secondary education and only 0.8% have completed other types of education. When compared to the respondents working in Central Government or State Government departments, the educational qualifications of majority of the respondents working in local government is lower as there are majority of cleaning staff working in Municipality corporation or panchayats.

4. Religion of the respondents disclosed that, 87.8% are Hindus followed by, 10.6% are Buddhists and 1.6% are Christians respectively. It is emphasized that a few of the Dalits were converted into other religions due to suppression for their communities in Hindu society. Still, it is depicted that a great majority of the Dalit working women are Hindus.

5. Marital status of all the respondents shows that, a great majority that is, 79.2% of the respondents are married and living with their husbands followed by, 10.8% of the respondents are widows, 7.0% are divorcees or separated from their husbands and 3.0% are unmarried and living single. It is noted that a great majority of the respondents are married and living with their husbands.

6. As majority of the respondents were migrated to Gulbarga city, on the reasons for such migration, 7.8% of the respondents have responded that they have got job in Gulbarga district, 6.2% have stated that their parents are settled in Gulbarga district, 13.4% of the respondents have expressed that they are married with husbands of Gulbarga district, 1.6% have given other reasons for migration to Gulbarga and it is not

210
applicable to the remaining 71.0% of the respondents as they are from Gulbarga district by birth. Hence, it can be summarized that a great majority of the respondents are from Gulbarga district and only a few of the respondents have migrated to Gulbarga district due to different reasons.

7. On the class of employees working, as expressed by Dalit women surveyed, 38.8% are working in Class-IV posts followed by, 34.6% are working in Class-III posts, 15.8% are working in Class-II posts and 10.8% are working in Class-I posts respectively. Even though there is reservation in education and employment for Dalit women, it is emphasized that majority of Dalit women are working in Class-III and Class-IV posts.

8. The nature of family in which respondents are living depicted that, 42.6% of all the respondents are living in joint families, whereas 57.4% are living in nuclear families. As stated already, in urban areas there are more nuclear families compared to joint families.

9. It is noted that, 57.6% of the respondents are from rural areas, whereas 42.4% are from urban areas. It revealed that comparatively majority of the respondents are from rural areas.

10. Places of residences of the respondent made it clear that, 55.2% of the respondents are living in their own houses, 38.8% of the respondents are living in rented houses and 6.0% are living in staff quarters, hostels, travelling from their villages, etc. It is noted that majority of the respondents are living in their own houses.

11. On the number of children, it is highlighted that, 15.6% of the respondents do not have children, 46.8% have 1-2 children, 30.0% of the respondents have 3-4 children, 4.6% have 5 or more children and it is not applicable to 3.0% of the respondents as they are not married.

12. Regarding the family decision making, 33.2% of the total respondents have expressed that their husbands are making the decisions in their families followed by, 33.0% have stated that they are making the family
decisions are making the decisions along with their husbands, 31.0% have responded that their parents or parents-in-law are making their family decisions and 2.8% have remarked that they are making the family decisions on their own respectively. It is surprising to note that in majority of the families; still there is domination of husbands, even though wives are working outside.

13. Among the total respondents on reasons for not making family decisions, 27.4% have stated that due to male dominated society, they are not making the decisions, 23.2% have expressed that they are respecting their elders and as such their elders are making the decisions, 12.2% have opined that there is lack of awareness about decision making, 1.4% have stated that they can’t find time to make the decisions and 35.8% of the respondents are making the family decisions and it is not applicable to them.

14. Support and favour to social practices and systems as stated by all the respondents revealed that, only 0.6% are supporting and favouring Devadasi/ Nude Service to god, 30.6% are believing and supporting dedication of animals to gods, 2.8% are supporting and favouring child marriage, 7.0% are supporting and favouring widows’ remarriage and 6.0% are favouring other practices. It is highlighted that even though few practices such as Devadasi, Nude Service, Child Marriage, etc are declared as illegal, still few of the respondents are favouring and supporting the same.

15. Regarding the support to dowry practice, only 7.4% of all the respondents are fully opposed to dowry practice, 22.2% are approving and supporting dowry practice based on their parents’ wish and majority, that is 70.4% of all the respondents approve and support dowry practice. It is surprising to note that even though majority of the Dalit women even though educated and employed, still they believe in dowry practice, which is prohibited by law.
16. On the support to dowry practices the reasons provided by the total respondents shows that, 39.8% have expressed that they support dowry as they believe in social culture related to dowry followed by, 27.4% have stated that dowry is essential to lead new life for couples, 22.2% have responded that they can’t able to oppose to their elders and society, 3.2% have given other reasons for support of dowry and for 7.4% of the respondents as they are not supporting dowry practice.

17. The types of domestic violence faced by Dalit women revealed that, 1.2% are facing use of filthy language, abuse, etc in their families, 6.0% are facing mental depression, harassment, exploitation, etc in their families, 5.2% have not expressed their opinions and 88.6% are not facing any types of domestic violence in their families.

18. Though facing domestic violence in their families, surprisingly 11.4% of the respondents have not filed any cases with Police on domestic violence, whereas it is not applicable to 88.6% of the respondents as they are not facing any domestic violence.

19. The reasons for not filing any cases against domestic violence faced by the respondents revealed that, 6.0% have felt that they fear for lose of respect in front of others if they report on domestic violence, 2.0% have stated that they face fear of family disorganization due to report against domestic violence, 3.4% have felt that complaint against husband is against the social custom and for the remaining 88.6% of the respondents, it is not applicable as they are not facing domestic violence.

20. The ways to improve the status of Dalit women, of all the respondents, 33.4% have stated that by higher education, status of Dalit women may be improved, 44.8% have expressed that by employment, the status of Dalit women may be improved, 35.4% have felt by providing separate reservation, status of Dalit women may be improved and 6.2% have given other types of suggestions for the improvement of status of Dalit women. It is highlighted that employment and higher education are
highly recommended for Dalit women by respondents so as to improve their status.

21. All the respondents have agreed that education is very essential for Dalit women.

22. Of all the respondents on the reasons for higher education to Dalit women, 35.6% have felt that education is needed as strong measure against caste and gender inequality, 58.4% have stated that education is needed to gain employment, 29.4% have remarked that education is needed to gain knowledge on society and modernity, 51.4% have responded that education is needed to get better marriage prospects and 5.4% have given other reasons for education of Dalit women. Employment, Marriage Prospects, caste and gender equality are emphasized by Dalit women to get education.

23. On the drawbacks in their career, life and employment, 39.8% of the total respondents have stated that their caste become drawback to their life, career and employment followed by, 24.4% have expressed that their gender and caste have become drawback, 23.8% have felt that their gender has become drawback and 12.0% have remarked that there are different drawbacks for their life, career and employment.

24. On whether faced discrimination and suppression due to their gender and castes, a great majority of the respondents, that is 71.2% have faced discrimination and suppression in their life, whereas 19.8% of the respondents have not faced such situations and the remaining 9.0% have not expressed their views on the same. It is noted that many of the respondents have faced discrimination and suppression in more than one aspect. Particularly of all the respondents, 39.2% are discriminated and suppressed in socio-economic aspects, 24.2% are discriminated and suppressed in educational aspects, 26.8% are discriminated and suppressed in political aspects such as decision making, 58.6% are discriminated and suppressed in religion or caste based aspects, 4.4% are discriminated and suppressed in other aspects and it is not applicable.
to 28.8% of all the respondents as they are not discriminated and suppressed in their life. It is highlighted that in religious and caste aspects, majority of the respondents are suppressed due to their lower castes.

25. The motivation to take up present work and job it is noted that of all the respondents, 58.4% are self-motivated followed by, 15.6% are motivated by others, 15.0% are motivated by their husbands, 7.4% are motivated by their parents-in laws and parents and 3.6% are motivated by their brothers and sisters respectively. Self-motivation is strongest factor to influence to choose the present career, job and work of the respondents.

26. Of all the respondents, on the reasons to take up job, 27.4% of the respondents have took job to raise their standard of living, 40.4% of the respondents have taken up job to achieve economic independence, 27.4% of the respondents have taken up job to gain social status and respect and 4.8% have taken up job for other reasons.

27. On attending their family work and activities, it is noted that, 64.0% of all the respondents are always attending family work and activities, 25.0% are occasionally attending to their family work and 11.0% are not at all attending their family work and activities. It is highlighted that majority of the respondents are attending their family work and activities regularly or occasionally.

28. Among all the respondents, 75.2% have agreed that the status of working women is higher compared to that of housewife, whereas the remaining 24.8% have agreed that the status of working women is equal to that of housewife. Hence, it can be summarized that the status of working women is higher compared to that of housewives in family and society.

29. On the cooperation and support of husband in household and family works, among all the respondents, 22.8% have stated that their husbands co-operate in kitchen work, 31.8% have expressed that their husbands
co-operate in other household work, 10.2% have remarked that their husbands co-operate in their office work and it is not applicable to 30.6% of the respondents as they include single, unmarried, divorcees and widows.

30. The barriers faced by Dalit women from working outside revealed that, as stated by the total respondents, 35.6% are not able to take care of children, husband and family due to outside work, 16.2% are facing barrier of lack of peace of mind, 16.2% are facing health problems, 40.6% of the respondents do not find time for household work, 6.6% have other types of barriers and 24.0% of the respondents do not have any of such barriers.

31. Of the total respondents surveyed, 27.8% have expressed that their parents or parents-in-law are looking after their children during office hours, 13.6% have stated that their other relatives are looking after their children, 38.8% have remarked that their servants are looking after their children and it is not applicable to 18.6% of the respondents as they do not have children. It is emphasized that in majority of the cases, servants are looking after the children of the working women, it shows that majority of these respondents have no relatives to look after children. It is emphasized that due to disappearance of joint families and increase in nuclear families is the main factor for this issue.

32. Of all the respondents, only 45.8% of the respondents were treated equal by their parents when compared to their brothers and majority, that is 54.2% were faced gender inequality in their own families during their childhood. It shows that still there is gender inequalities in Dalit families, though the Constitution of India and Government has curbed any type of inequality in society and family.

33. Of all the respondents on means to get the present job and work, as stated by the total respondents, 35.0% have got job on the basis of merit-cum-reservation followed by, 35.0% have got job due to their hard work and luck, 17.6% have got job by only on the basis of merit, 9.6% have
got the present work by influence, etc and 2.8% have got job on the basis of other mean like compassionate grounds, etc.

34. The extent of satisfaction in present job as stated by the respondents revealed that, 39.0% of all the respondents are satisfied to a greater extent followed by, 38.6% are fully satisfied and 22.4% of the respondents are not at all satisfied with their work and job. As discussed above, job satisfaction is depends on many factors and in the present case, for 22.4% of the respondents, there may be many factors are missing from their job. As such, they have stated that they do not have job satisfaction.

35. The reasons for non-satisfaction in the present job, as remarked by all the respondents, 6.6% are not satisfied in their job due to poor working conditions, 13.8% are not satisfied with their job due to lower salary, incentives, etc, 9.2% are not satisfied due to gender discrimination in their workplace, 9.4% are not satisfied with their job as there is caste based suppression and harassment, 2.2% have given other reasons for non-satisfaction in their job and it is not applicable to 77.6% of the respondents as they are fully or greatly satisfied with their work and job. To summarize, almost the reasons mentioned above are causing the job non-satisfaction to many of the respondents.

36. As remarked by all the respondents on their family occupations, family occupations of 13.6% of the respondents is caste based occupation, that of 16.4% of the respondents is agriculture or animal husbandry, family occupation of 7.4% of the respondents is industry or business, that of 18.8% of the respondents is employment in organized sector, the family occupations of 25.8% of the respondents is employment in unorganized sector or seasonal employment and the family occupation of 18.0% of the respondents is self-employment or professional practice.

37. On the husband’s occupations, of all the respondents, 5.0% have stated that their husbands are engaged in caste based occupations, 13.2% have expressed that their husbands are engaged in agriculture or animal
husbandry, 11.2% have remarked that their husbands are engaged in industry or business, 31.0% have responded that their husbands are engaged in organized sector employment, 5.6% have stated that their husbands are working in employment in unorganized sector, 13.2% have expressed that their husbands are engaged in self-employment or professional practice and it is not applicable to 20.8% of the respondents as they include the unmarried, single, divorcees or widows. It is highlighted that, caste based occupations of the Dalit families are started to disappear as great majority of the respondents have stated that their husbands are working in different occupations other than caste based occupations. The reasons for such a change are impact of education, reservation, etc and there is also negative impact of lower caste status to bring change among the Dalits.

38. Annual income of all the respondents revealed that, 38.6% of the respondents are getting annual income between Rs. 1.5 lakhs to Rs. 2.5 lakhs followed by, 27.0% of the respondents are getting annual income between Rs. 2.5 lakhs to Rs. 4 lakhs, about 23.2% of the respondents are getting annual income of less than Rs. 1.5 lakhs and 11.2% are getting annual income of more than Rs. 4 lakhs respectively. It is concluded that majority of the respondents are drawing middle class income.

39. As stated by all the respondents on their family income including the respondents’ income, 12.6% of the respondents have annual family income of less than Rs. 2 lakhs, 32.0% have yearly family income between Rs. 2 lakhs to Rs. 3 lakhs, 31.4% have annual income of family is between Rs. 3 lakhs to Rs. 4 lakhs, about 16.4% of the respondents have yearly income between Rs. 4 to Rs. 5 lakhs and only 7.6% have family annual income of more than Rs. 5 lakhs. It is summarized that only few of the respondents are living in rich class families, whereas the remaining majority are living in middle class families.

40. The worth of properties owned as expressed by all the respondents, 25.6% of the respondents have owned properties worth less than Rs. 2
lakhs, 30.0% of the respondents have owned properties worth between Rs. 2 lakhs to Rs. 5 lakhs, 20.8% have owned properties worth between Rs. 5 lakhs to Rs. 10 lakhs, only 4.0% have owned properties worth more than Rs. 10 lakhs and 19.6% have not owned any properties in their own names. It is surprising to note that even though educated and working outside, still many of the respondents have not owned any properties in their individual names.

41. On the nature of properties owned, 7.0% of the respondents have owned agricultural land or residential land, only 1.4% of the respondents have owned residential building, 71.4% have owned bank deposits, shares, stocks and LIC policies, 32.6% have owned gold and silver, 4.0% have owned other types of properties and 19.6% have not owned any properties in their own names. It is surprising to note that only LIC policies, bank deposits, gold and silver are owned by a great majority of the respondents compared to all other properties.

42. Only 62.4% of the total respondents have economic freedom to spend their income, whereas 37.6% of the respondents do not have such freedom to spend their income. It is noted that even though the income earned by Dalit women on their own as expressed by considerable number of respondents, they do not have economic freedom to spend their own income.

43. On the reasons for freedom to spend their income, as stated by all the respondents, 14.4% have adequate freedom in their families in economic matters, 13.2% are heading their families, 33.4% have got good cooperation from their husbands, 1.4% have given other reasons and 37.6% of the respondents do not have adequate freedom to spend their income and as such, it is not applicable to them.

44. On the reasons for no freedom to spend their income, of all the respondents, 20.2% have stated that they are living in male dominated family, 3.6% have stated that they are not interested in spending their income, 12.4% have expressed that they are facing restrictions from
their elders and husband, 1.4% have given other reasons and for 62.4% of the respondents, it is not applicable as they are spending their income lavishly. To summarize, male dominated families are major obstacles for the economic freedom of almost respondents.

45. Of all the respondents on making spending decisions, 15.2% of the respondents have stated that their parents or parents-in-law are making decisions on spending, 25.8% have stated that their husbands are making the decisions on spending, 45.8% have responded that they are making decisions along with their husbands and 13.2% have remarked that they are making decisions on spending on their own. It is surprising to note that nearly half of the respondents do not have adequate freedom to spend their own income and other family members are making the decisions on the spending of the income of the respondents.

46. It is surprising to note that, 43.4% of all the respondents have expressed that their employment commensurate with their educational qualifications, whereas 56.6% have stated that their employment does not commensurate with their educational qualifications.

47. Of the total respondents, 19.4% have tried for new job based on their educational qualifications, whereas 37.2% have not tried for new job and it is not applicable to 43.4% of the respondents as their job is commensurate with their educational qualifications.

48. On the reasons for not trying for new job based on their educational qualifications, as remarked by all the respondents, 8.6% of the respondents have felt that their age limit is exceeded, 16.6% have fear for family disorganization, 1.0% have stated that they are not interested, 11.0% have agreed that they are satisfied with their present job and it is not applicable to 62.8% of the respondents as they are trying for new jobs or their jobs are commensurate with their educational qualifications.
Educational Profile:

1. On education of their fathers, 10.6% of all the respondents have expressed that their fathers were completed education up to primary level, 14.4% have remarked that their fathers were completed secondary education only, 32.0% have stated that their fathers were completed pre-university or under-graduate level of education, 41.6% have responded that their fathers were completed graduate or post-graduate level of education and 1.4% have stated that their fathers were completed other types of education. It is concluded that the father’s education of the respondents has helped the respondents as the fathers of majority of the respondents are highly educated.

2. On education of their mothers, 13.0% of the total respondents have stated that their mothers were completed education up to primary level, 21.6% have remarked that their mothers were completed secondary education only, 36.2% of the respondents have stated that their mothers were completed pre-university or under-graduate level of education, 29.2% have responded that their mothers were completed graduate or post-graduate level of education. It is concluded that like the father’s education, there is also influence of education of mother of the respondents on the education of the respondents.

3. The education of the husbands of the respondents revealed that, 8.0% of the respondents have expressed that their husbands were completed education up to primary level, 14.4% of the respondents have remarked that their husbands were completed secondary education only, 26.6% have stated that their husbands were completed pre-university or under-graduate level of education, 41.0% have responded that their husbands were completed graduate or post-graduate level of education.

4. The status of education of children of the respondents shows that, 59.6% of all the respondents have stated that their children are going to schools and colleges, 21.8% have expressed that their children are not going to
schools and colleges and it is not applicable to 18.6% of all the respondents, as they do not have children.

5. On the reasons for not sending their children to schools and colleges, 13.8% of all the respondents have stated that their children have completed professional or higher education, 8.6% of all the respondents have remarked that their children dropped education, 4.2% have responded that the school is far away, 2.6% have remarked that the fee is not affordable and it is not applicable to 70.8% of the respondents as their children are going to schools or colleges and few of them include the respondents not having children.

6. Among all the respondents, 49.0% have stated that the purpose of higher education is to get good employment, 26.6% have expressed that the purpose of higher education is to gain better marriage prospects, 41.6% of the respondents are of the opinion that the purpose of higher education is to increase knowledge and modern living, 19.0% have stated that the purpose of higher education is to get degree, name and fame, 38.6% have responded that the purpose of higher education is to curb social and gender discrimination, 3.0% have given other purposes of higher education and it is not applicable to 34.0% of the respondents as they do not have children or their children are not going to school.

7. On the factors governing choice of education and career of children, 22.4% of all the respondents have expressed that caste influence choice of education and career, 40.6% have stated that money influence choice of education and career, 16.4% have remarked that gender influence choice of education and career, 35.8% have responded that social status and respect determines the choice of career and education, 3.0% have given other factors that influence choice of education and career and 21.6% of all the respondents have not given their views and opinions on the same.

8. On whether Dalit needs reservation, many of the respondents have given more than one response. Particularly of all the respondents, 65.2% have
stated that Dalits needed reservation in education, 78.6% have stated
that the Dalits needed reservation in employment, 83.8% have opined
that Dalits need reservation in promotions and 8.4% have remarked that
the Dalits needed reservations in other aspects also. It is surprising to
emphasize that even though Dalits were gained reservations since 65
years, they still need more reservations in different aspects. It shows
that still the Dalits are not developed and got equal status in the society.

9. Among all the respondents, 11.2% of the respondents have stated that
the reservations should be based on caste only, 14.4% have expressed
that the reservations should be based on gender only, 62.6% have
remarked that the reservations should be based on both caste and gender,
10.4% have responded that the reservations should be based on
economic status and 1.4% have remarked that the reservations should be
based on other factors. Hence, to enable social justice the Dalit working
women suggested for reservations based on caste and gender and as
such, there is need for internal reservations for Dalit women.

10. As stated by all the respondents, 54.4% are getting regular promotions,
whereas 45.6% are not getting regular promotions in their present job.

11. On the reasons for not getting promotions as expressed by all the
respondents, 10.0% are not getting promoted as there are no promotional
opportunities in their present job, 5.0% are not getting promoted as it
depends on bias of higher officers, 21.4% are not getting promotions as
it leads to transfer, thereby their family disorganization, 9.2% are not
getting promoted as they have inadequate educational qualifications and
knowledge and it is not applicable to 54.4% of the respondents as they
are getting regular promotions.
Caste and Gender Inequality:

1. During their childhood and school days, it is noted that of all the respondents, 79.4% have faced discrimination and exploitation, whereas only 15.0% have not faced any type of discrimination and exploitation and 5.6% have not expressed their views and opinions on the same. It is surprising to emphasize that even though there are legislations to curb discrimination and exploitation, still an overwhelming majority of the respondents have faced the same.

2. It is highlighted that the many of the respondents were faced and even now facing more than one type of exploitation and discrimination. Particularly, 35.2% of the respondents have faced discrimination and alienation in their education, 44.0% have faced caste based discrimination, 15.4% have felt gender based exploitation and harassment, 19.8% have felt suppression at their workplaces, 13.0% have faced social alienation from their villages, 7.4% have faced public humiliation, 3.2% have faced other types of discrimination and exploitation and it is not applicable to 20.6% of the respondents as they have not faced any types of exploitation and discrimination. It is surprising to note that many of the respondents have faced many types of exploitation and harassment in society.

3. Regarding opinion on their castes among all the respondents, 32.0% of the respondents have felt pride on their castes, 43.6% have felt inferior about their castes and 24.4% have hated the entire hierarchy based caste system. It is surprising to note that even though Dalit women have faced many of the problems and challenges in their life due to their castes, still nearly one third of the Dalit women feel proud about their castes.

4. On working conditions as expressed by all the respondents, 28.2% have felt that their working conditions are very good, 29.0% have felt that their working conditions are comfortable, 27.4% have felt that their
working conditions are satisfactory and 15.4% have expressed that their working conditions are not satisfactory.

5. The attitudes of superior officers as stated by total respondents, 19.6% have felt that their superior officers are respectful and sympathetic, 33.4% have agreed that their superior officers are cooperative and mutually helpful, 26.0% have stated that their superior officers have always differences of opinions as they are not social and 21.0% have stated that their superiors shows hate and jealous on the respondents. It is surprising to state that nearly half of the respondents have no good relations with their superior officers.

6. The attitudes of peers or coordinates towards the respondents shows that, 34.0% have felt the respect and sympathy from their peers, 38.0% have felt cooperation and mutual help from their peers or coordinates, 15.0% have felt differences of opinions from their peers or coordinates and 13.0% have seen jealousy or hatredness from their peers or coordinates.

7. The attitudes of the subordinates towards respondents as expressed by Dalit women covered under the study, 20.0% have faced respect and sympathy from their subordinates, 47.4% have felt cooperation and mutual help from their subordinates, 18.0% have agreed that there are differences of opinions from their subordinates and 14.6% have felt hatredness and jealousy from their subordinates.

8. Attitudes of male colleagues towards the respondents revealed that, 24.4% of the respondents have stated that their male colleagues are respectful and sympathetic, 39.0% of the respondents have expressed that their male colleagues are cooperative and mutually helpful, 22.6% of the respondents have remarked that their male colleagues have differences of opinions with respondents and 12.0% have expressed that their male colleagues are showing hatredness and jealousness to the respondents. It is summarized that majority of the male colleagues are showing respect, sympathy, help and cooperation towards the
respondents and it shows that the male colleagues are treating Dalit women as equal.

9. Regarding status gained by the respondents by their job, only 33.2% have gained socio-economic status and respect, 35.6% have gained only economic status, 6.0% have lost their economic status and respect, 21.0% have felt that there is no change in their status and respect and 4.2% have gained social respect.

10. Many of the Dalit women surveyed are facing more than one type of problem at their workplace. The problems faced by all the respondents at their workplace revealed that, 18.0% are facing problems of exploitation and discrimination, 7.6% of the respondents are facing mental and sexual harassment, 42.6% are facing alienation from male employees due to caste and gender discrimination, 35.0% are facing problem of inferiority, 3.2% are facing other types of problems and only 31.2% are not facing any of such problems at their workplace.

11. As stated by the respondents on the attitudes of society towards their families, it is noted that the families of 29.8% of the respondents are still social discriminated and ill treated, that of 4.2% of the respondents are alienated from forward castes, families of 40.2% have increased social status due to increase in economic status and the families of 25.8% of the respondents are not feeling any differentiation in society. Hence, it can be concluded that the status gained by the respondents due to their employment also affect the status and respect to their families positively.

12. Many of the respondents have suggested for more than one type of measure needed to improve the status of Dalit women in society. Particularly, of all the respondents, 40.2% have suggested for increased reservation based on caste and gender, 18.4% have emphasized on amendment to laws for equal status of women in family, 10.4% have suggested to execute punishments for social evils such as Devadasi, Untouchability, etc which degrade the status of women in society, 47.4% have emphasized for compulsory higher education to Dalit
women and 9.2% have also given other measures needed to improve the status of Dalit women in society.

13. There is more than one type of facility as stated by many of the respondents. As stated by all the respondents, 13.0% of the respondents have medical facilities or First Aid Box at their work places, 46.8% have separate toilets and rest rooms for ladies at their work places, 10.8% have adequate safety and security for women, 30.2% have pure drinking water at their work places and 7.0% have other facilities also at their work places.

14. As responded by all the Dalit women surveyed, 62.4% have formed associations and unions at their workplaces, whereas 37.6% have not formed any associations and unions at their work places.

15. It is noted that, 8.8% of all the respondents have responded that their education and employment has always become cause of conflict with their husband, 39.4% of the respondents have felt that their education and employment has sometimes been a cause of conflict with their husband, 31.0% have expressed that their education and employment has never been a cause of conflict with their husband and it is not applicable to 20.8% of the respondents as they include single, unmarried, divorcees and widows.

16. On the status of women in their castes and families among all the respondents, 6.2% have remarked that women are superior to men in their caste and families, 29.4% have stated that women are equal to men and a great majority that is 64.4% have felt that women are inferior to men in their caste and families.

17. The expectations of the relationship of the respondents with their husbands revealed that, 23.0% have agreed that their husbands are superior over them, 47.4% have felt that their husbands are equal to them, 8.8% have felt that they are superior over their husbands and it is not applicable to 20.8% of the respondents as they include unmarried, divorcees and widows. It is emphasized that the gender equality among
working women is slowly achieving as considerable majority of the respondents are agreed that both wife and husband are equal in marital life.

18. The strengths possessed by the Dalit working women covered under the study are of more than one type and as such, they have given more than one response. Particularly, 36.0% of all the respondents have ability to manage office and family equally and efficiently, 54.2% of the respondents have intelligence, well knowledge and hard working ability, 40.2% have ability to face any difficulty in work and family and 5.6% have other capabilities and strengths.

19. Many of the respondents have faced more than one type of problem, barrier or obstacle in their life. Particularly, of all the respondents, 56.2% of the respondents have faced caste based discrimination and alienation, 30.0% of the respondents have faced gender based exploitation and harassment, 98 (19.6%) have faced feeling of inferiority due to caste and gender, 10.8% have faced lack of cooperation from their own family members, 2.8% have faced other obstacles and barriers and only 12.4% have not faced any of the barriers and obstacles in their life.

20. It is emphasized that few of the respondents have awareness about more than one law or provisions or legislations passed and majority of the respondents do not have awareness about all the laws passed for the welfare and protection of Dalit women. Of all the respondents, only 10.4% of the respondents are aware about the Constitutional provisions emphasizing equality, only 2.2% of the respondents are aware about the Factories Act, 1948 and its amendments, 3.2% are aware about Employees State Insurance Act, 1.2% are aware on the Contract Labour Act, 5.2% are aware about Equal Remuneration Act, 9.2% are aware about the Indecent Representation of Women (Prevention) Act, 18.2% are aware about the Prevention of Atrocities Act, 1.8% are aware about the National Commission for Women Act, 29.0% are aware about the
Maternity Benefit Act, 22.0% are aware about the Prohibition of Sexual Harassment of Women at the Work Place, 12.2% are aware about the Protection of Women from Domestic Violence Act and an overwhelming majority, that is 63.4% are not at all aware about these Acts, Laws and Constitutional Provisions which were passed for the welfare of women.

21. The level of work life satisfaction of the total respondents revealed that, 27.8% are fully satisfied with their work and job, 52.6% are satisfied to a greater extent and 19.6% are not satisfied with their work and job.

22. As stated by all the respondents, on the family life satisfaction that, only 35.6% of the respondents are fully satisfied, 45.2% of the respondents are satisfied to a greater extent and 19.2% are not at all satisfied with their family life.

7.3. Suggestions:

Following suggestions may be made from the present study.

1. It is suggested to Dalit women to get more education and get promotion to higher posts, as majority of Dalit working women are serving in Class-III and Class-IV posts in Government Departments.
2. The Dalit working women must realize the significance of family planning and limit the number of children.
3. The Dalit families must have to recognize the equality and status of Dalit working women and make them to involve in family decision making.
4. It is suggested to Dalit working women to not to believe and to give up social evils such as dowry practice, dedication of animals to deities, Devadasi, etc.
5. It is suggested to the Government to provide adequate reservation to Dalit women in education and employment and the reservation policy should be based on both caste and gender.
6. The Dalit working women realize the significance of gender equality and provide equal opportunities to both male and female children in their families.

7. In families of Dalits, it is suggested to the male members to give adequate economic freedom to Dalit women.

8. It is suggested to authorities to maintain and improve the working conditions at the offices and work places. Further, it is suggested to the Superior officers, peers or coordinates and subordinates of Dalit working women to be sympathetic and respect the Dalit working women irrespective of their caste and gender.

9. It is suggested to Dalit working women to increase their knowledge on constitutional provisions, rules and legislations framed on equality based on caste and gender.

10. It is suggested to the people and society to change their attitudes towards Dalits. The Dalits were depressed and suppressed in the past years, but they are also highly educated and employed and got higher status. Hence, it is essential to give equal respect and status to Dalits in society.

7.4. Discussion and Conclusion:

The education of half of the respondents is lower and as such, they are working in lower positions in their respective departments. Due to deprivation, alienation and suppression in society, few of the Dalit women are also converted into other religion. Most of such respondents are become Buddhists or converted to Christianity. Majority of the respondents are of middle aged group and are married.

The nature of work of majority of the respondents is lower as they are employed for Class-III or IV posts and only few of the Dalit women are Class-I officers. Majority of the respondents are from rural areas and due to migration, majority of the Dalit working women are living in nuclear families. Even a few of the respondents have married to the bride grooms of Gulbarga city. Of
course, majority of the respondents have one to two children, but still a considerably higher portion of the respondents have more than two children. It shows that they are not following family planning.

Surprisingly, in majority of the families of the Dalit women, still husband and parents-in-law are dominating in making family decisions and only in one-third of the families, there is joint decision making of the respondents with their husbands.

On social practices and systems, it is surprising that still the Dalit women believe in dedicating animals to deities and a great majority of the respondents do not support widows’ remarriage. Further, an overwhelming majority of the respondents support dowry practice, though it is illegal. It shows that still the Dalit women believe in orthodox social ideas. A few of the respondents are even facing violence in the forms of mental depression, harassment, domestic violence, etc. Even they have not complained with police against such violence as they fear for loss of respect in society.

Education and employment are the ways to improve the status of Dalit women in family and society. Even for this purpose, many of the respondents have suggested for separate reservations for Dalit women as they are deprived in their family and society due to their gender as well as their caste. As discussed already, all the respondents felt that education is essential for Dalit women. The needs for education of Dalit women include employment, modern knowledge and as a strong measure to curb gender and caste based discrimination. Even majority of the respondents believe through education, women can get better marriage prospects. For the career and employment of Dalit women, caste is the biggest obstacle and gender is also second biggest obstacle.

It is known fact that the Dalit women are suppressed and depressed in the society due to their lower caste and gender. In case of the respondents, it
has become true also as an overwhelming majority of the Dalit women have agreed that they are depressed, discriminated and suppressed due to their caste and gender in different aspects such as religion, caste, socio-economic issues, education and decision making.

It is surprising to note that majority of Dalit women are self-motivated to take up education and employment and only few of the respondents are motivated by their husband, parents and parents-in-law. Economic independence, socio-economic status and respect and also to raise standard of living the Dalit women have taken up their jobs. As women, they have to perform dual role in work place and in family and as such, almost respondents are performing their duties, work and activities in their families effectively. It is interesting to note that the status and respect of working women is higher in family and society.

Inadequate time to look after family work, lack of care to family members, lack of peace of mind, etc are few of the barriers faced by Dalit women due to their outside work. Due to lack of care to family members, children of majority of the respondents are looked after by paid servants and parents-in-law. On the gender inequality, it is highlighted that majority of the respondents faced inequality due to their gender in their own families during their childhood.

Merit-cum-reservation, hard work and luck are the main means of getting jobs. As such, a great majority of the Dalit women are fully or greatly satisfied with their work and job. Due to lower salary, gender discrimination, caste based suppression and harassment, poor working conditions, etc, a few of the Dalit women are also not satisfied in their work and job. Annual income of majority of the respondents and that of their families revealed that these respondents are living in middle class families. It is surprising to note that a few of the Dalit women, even though working outside, they have not owned any properties in their own names and even more than one third of the
respondents are not entitled to spend money/income which they have earned. Many of the respondents have owned bank deposits, shares, stocks, cash, gold and silver as properties.

Surprisingly, majority of the respondents are working in job, which is not commensuration with their educational qualifications and even few of the respondents are trying for new jobs based on their educational qualifications. It is noted that though the parents of the Dalit women surveyed are have lower educational qualifications, majority of the respondents are moderately or highly educated. As such, it can be realized that majority of the Dalit women are realized significance of education in children’s life and even they are sending their children to schools and colleges to get education. Only few children of the respondents are not got education and as such, they dropped their education. Employment, better marriage prospects, knowledge, fight against gender and caste inequality, etc are few reasons given by the respondents for their children’s education. Money, social status, social respect, caste, gender, etc are few of the factors which determine the choice of career of children as stated by majority of the respondents.

Still, majority of the Dalit women felt that reservation is essentially needed for education, employment, promotion, etc and it is emphasized that the reservation should be based on both caste and gender. Surprisingly, a considerable major portion of the respondents are not getting regular promotions in their jobs, as majority of them fear for transfer and consequent family disorganization.

It is emphasized that due to their caste and gender, a great majority of the Dalit women have faced discrimination and exploitation in their life. Such exploitation includes caste based discrimination, alienation and discrimination in education, suppression at work place, gender based exploitation and harassment, social alienation from village, public humiliation, etc. Consequently, the respondents are feeling inferiority about their castes and
even few of respondents hate the hierarchy based caste system. There are jealous and bitter attitudes of the superior officers towards Dalit women in majority of the offices. But the peers or co-ordinates and subordinates of the respondents in the offices are cooperative, friendly, sympathetic and helpful. As stated by most of the Dalit women surveyed, their male colleagues are respectful, sympathetic, cooperative and mutually helpful towards the respondents.

It is highlighted that the Dalits in general and Dalit women in particular were from lower social hierarchy and have lower status and respect. As such, the reservation was given to them in education and employment so that they can also get social, economic, religious, political and educational respect. But in reality, the Dalit women to a greater extent gained economic status only, but due to rigid social customs, still majority of the Dalit working women have not got adequate socio-economic status in society. Even though employed, the Dalit women are facing problems due to their gender and caste and such problems include alienation from few male employees, mental and sexual harassment, exploitation, discrimination, inferiority feeling, etc.

Earlier a few of the families of Dalit women were alienated or discriminated or ill treated in the society. Now, majority of the families of the respondents have got recognition, more status and respect due to the job of the Dalit women. The Dalit women supported and favoured for higher education for Dalit women and also caste and gender based reservation so as to achieve equality and status in society.

Many of the Government departments do not have essential facilities such as separate toilets, rest rooms, First Aid Box, Security, etc for women employees as stated by the respondents. On the work side, to protect the interests of employees, there are associations and organizations of employees in their departments. As faced by Dalit working women, sometimes the education and employment have become cause of conflict in their marital
relations. Surprisingly, though Dalit women are working equally with male persons, still they think their role is inferior compared to their husband in their families and even majority of the respondents expected superior role of husband in family. Almost all the respondents may have suffered in their education due to their caste and gender and as such, they have developed much strengths such as intelligence, hard work, well knowledge, ability to face any difficulty in work and family and also manage office and family equally efficiently. But there are also obstacles and barriers faced by Dalit women based on their caste and gender.

It is highlighted from the study that a great majority of the Dalit women are not aware about the constitutional provisions, legislations and rules passed for the welfare and protection of Dalit working women at work places. Overall satisfaction of Dalit working women in their work life is that they are fully or greatly satisfied with their work and job. Similarly, due to status got through job, an overwhelming majority of the Dalit women are fully satisfied in their social life.

To conclude, it is emphasized that realizing the caste and gender based inequalities, though Government passed legislations and provided reservations and even the Dalit women are working in Government offices, they are not free from problems. The problems of Dalit working women include discrimination, suppression, in few cases atrocities and sexual harassment, etc. But in society, it can be said that they are getting economic status and thereby slowly they are gaining social identity and recognition in spite of their caste based inequalities in few cases. Finally, the society has to improve its attitude towards Dalits in general and Dalit women in particular, as they are equal in all aspects and are educated and employed. As such, it is essential need to give equal status and respect to Dalit women in society.