CHAPTER II

REVIEW OF LITERATURE

Review of literature is one of the major parts of the research work which helps to understand the theoretical concepts in a clear manner and also it provides background information about the particular issues. Normally literatures are collected from various sources such as text book, research reports, journals, official records and so on. These are able to provide basic knowledge to the given problem. Therefore, the researcher refers to and refreshes the related documents to support the theoretical aspects. For a researcher, mere collection of review may not be fulfilling. It should be properly arranged and there must be an attempt to fulfill the research gab, through available literature.

For the better understanding of the research study, the researcher has given reviews in a systematic manner, in the following order;

1) Status of Dalit

2) Discrimination / violation against Dalit

3) Dalit entrepreneurs

4) Economic violation against Dalit entrepreneurs

5) Remedial measures
Status of Dalit

Suresh and Kakade\(^1\) have concluded that the B.R. Ambedkar who himself came from one of the scheduled castes, did a herculean task and brought a miraculous change in the lives of all scheduled castes in India. On the other hand the efforts made by the social reformers from the scheduled castes as well as other castes helped liberalize the caste Hindus. Moreover the constitutional and the legal provisions made since independence proved to be very useful for the socio-economic development of these communities. The policy of reservation incorporated in the constitution itself has given them jobs with security. It has also given them increasing political participation and political mobility. They also receive a special treatment for getting education as per their expectations.

John and Webster\(^2\) have noted that the dalit is the name which the people belonging to those castes at the very bottom of India’s caste hierarchy have given themselves. Formerly, they were known as untouchables, because their presence was considered to be so polluting that contact with them was to be avoided at all costs. The official label for them has been scheduled castes, because if their caste is listed on the Government schedule, caste members become eligible for a number of affirmative action benefits and protections.

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Michael Kropac\(^3\) has pointed out that the visible practice of untouchability may have declined since India’s independence in 1947 but in return, dalits were only considered appropriate for agricultural labor and other low status jobs. As the resistance of dalit has grown since the 1960’s, the frequency and the brutal ferocity of business problems have grown apace.

Vijaya, et, al\(^4\) have suggested that the social structure of India is dominated by the Hindu caste system. Caste refers to a rigid system of ranked social inequality with significant barriers to mobility of dalit. The upper caste and middle caste populations showed a close affinity among themselves, whereas, the scheduled caste did not show any closeness.

Rejoice and Ravishankar\(^5\) have examined that today, untouchability is outlawed, and these groups are recognised by the Indian constitution to be especially disadvantaged because of their past history of inferior treatment, and are therefore entitled to certain rights and preferential treatment. From a sociological point of view, apart from their increasing visibility, the most significant contemporary fact concerning the scheduled caste is their growing political assertion and identity formation as dalit.

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Abhijit Banerjee, et al\(^6\) analyzed that in India, caste is closely correlated with socio economic status. Detailed breakdowns of employment status and occupation by caste are hard to come by; however, the 2001 census reports that while 3.5 per cent of Indians are classified as marginal workers, who were employed for less than 6 months of the preceding year, this figure is 10.9 per cent for scheduled castes.

Jean Luc Racine and Josiane Racine\(^7\) have explained that the socio economic status of most of the dalits is still very depressed. Most of them 72 per cent are landless agricultural laborers. Dalits account for 23 per cent of the rural population in Tamilnadu, but own only seven percent of the land, and even those who do own land have, for the most part, very small plots. In terms of access to amenities, they are well below the state average. Ninety per cent of rural dalits are still illiterate and the figure for non dalits is 10 per cent.

Bijender Singh\(^8\) has observed that dalits have been deprived of power, property and position. It was propounded that God created this hierarchy, so that dalit may not rebel against this social order. Thousands of generations of dalits have continued to endure this injustice. Thus God resides in the holy and religious text written by human being for what dalits are suffering to a greatest degree from centuries.


Meena Dhanda\(^9\) has said that the term dalit seems to occur more among the politically educated class. In the Indian constitution, scheduled caste members are given reservations in elected assemblies, education and Government jobs, but, on my reading, they are outside the four tier, Hindu caste system and continue to be treated as untouchables in variable ways. There is no consensus on this in view of their location in the system. I have merely stated a position that I have argued for elsewhere.

Jens Lerche\(^10\) has attempted that here are a few places in India, if any, where the underlying social, cultural and economic oppression of dalit has ceased to exist. As outlined above, the oppression is less intense today compared to the time of independence, due to a combination of developments. While direct economic dependency on the local landed classes, and exploitation by them have lessened significantly, other areas such as implementation of legal and statutory rights, access to state resources, and access to political influence are still highly skewed against dalits.

Ramesh Sardar and Babasaheb Ambedkar\(^11\) have recommended that dalits often in search of work. The main cause of this migration is lack of land ownership. This combined with the limited employment opportunities available in their small villages forces them to leave their village in search of work elsewhere. Dalits do not have the resources needed to get through such periods,


as they are often refused loans even after agreeing to exorbitantly high interest rates.

Venu Gopal Rao and Satyapal\textsuperscript{12} have highlighted that the low castes have always been the sufferers. The idea of a person belonging to upper castes is accepted and appreciated whether he is ignorant or not. But this situation is opposite for a person belonging to scheduled caste evening he is intelligent. Scheduled caste impacted by the birth in scheduled caste is known as social status in Indian perspective. It is also thought that income also affects creative potential.

Vandana Kumari\textsuperscript{13} has concluded that the socio-economic and educational status of scheduled castes is very low. In India, problems among scheduled castes are more than of other castes, due to poverty and other causes. These people cannot help living amidst squalor and dirt. Their houses are generally small and hardly with any proper ventilation.

Abdul Majid\textsuperscript{14} has revealed that the dalits have traditionally been victims of inequality. Their relatively lower social status is determined by the role which is either invisible or non productive in economic terms. Their socio economic attribute clearly shows that they are lagging behind in economic development, education and political participation. Dalit empowerment relates

not only to the nature and character of the society, but also to privileges and opportunities to be provided to them.

**Umesh Bhatt**\(^{15}\) has concluded that the dalits as the ex-untouchables prefer to be called, as a very distinct social group while belonging to a broad class of have not’s. They suffer from an additional disability of social oppression. Economically, most of them are still the poorest of poor. The balance minuscule minority has managed to escape poverty limits.

**Davind Haslam**\(^{16}\) has noted that the equivalent of reservation policy into private sector employment is necessary, at least until such time as dalits and all caste affected communities have achieved a high degree of parity in the field of employment. Companies should target dalit communities for employment at all levels. The economic and financial needs of the dalit market should be analysed, such as access to fixed rate loans, the need for microfinance, financial training, support and assistance to co-operatives.

**Discrimination / Violation against Dalits**

**Bina. B** and **Hanchinamani**\(^{17}\) have pointed out that the dalits, literally meaning broken people or oppressed in Hindi, are the lowest members of the Hindu caste system in India. Although India has made measurable progress in terms of the protections afforded to dalits since independence, dalits still suffer invidious discrimination and mistreatment at the hands of upper caste members and law enforcement officials.

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Rikke Nohrlind has suggested that the caste discrimination is one of the most serious human rights issues in the world. Based on the notion of untouchability, it affects an estimated 260 million people worldwide. It involves massive violations of civil, political, economic, social and cultural rights and denies whole communities of untouchables, also called dalits, a life in dignity and equality. Caste discrimination is a global human rights issue.

Hilary Metcalf and Heather Rolfe have examined that caste and its ensuing discrimination tend to stay with the South Asian Diasporas, despite people having left their home countries and many being highly educated. Dalits despite this campaign against discrimination on grounds of caste, remain outside existing anti-discrimination provisions. Nowhere is caste explicitly identified as grounds for discrimination.

Nityanand Jayaraman has analysed that the dalits in India are fighting a remarkable battle against discrimination. While open discrimination and violation may have been reduced over the last century owing to the outlawing of such actions, dalits remain an oppressed community, landless and at the mercy of landlords. Even today, human rights watch observes that, police use violence and abuse to inflict political lesions and crush dissent within the community.

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Prageetha Raju and Ravikiran Dwivedula\textsuperscript{21} have explained that 55 per cent of the population is dalits of the lower castes. Until a few years ago, there was great poverty, considerable violence against dalits inflicted on the lower castes, widespread illicit brewing, illiteracy and unhygienic living conditions. Usually we think of more dalit people affected from the discrimination and violation against dalits.

Chalam\textsuperscript{22} has observed that caste system in India ascribes different values to different castes. This can be found across all castes. Some scheduled castes are discriminated in private sphere, some in public life and dalits are discriminated everywhere. This is because of the low value attributed to the life of a dalit. This discrimination is practised in several ways.

Michael\textsuperscript{23} has said that all over India, dalit organisations are active and are forcefully demanding human rights of which they have been deprived for centuries. Unfortunately, this dalit movement has to struggle with a number of external and internal problems, above all, the problems of unity. Compensatory dalit discrimination sometimes called protective is a Government policy and programme of preferential treatment of historically disadvantaged sections of scheduled caste.


Ramaiah\textsuperscript{24} has attempted that the exploitation of upper castes over the lower castes is not to be understood as exploitation, but as God given opportunity to rectify their past misdeeds. In the eyes of natural justice, such exploitation is nothing but exploitation. Scheduled caste group’s efforts against caste discriminations and violation of caste crimes are not just the post independence initiatives.

Venkatesan\textsuperscript{25} has recommended that there is evidence of discrimination and violation against scheduled caste workers in employment and against scheduled caste business persons in various markets. It is precisely for this reason, equal opportunity policy has been developed in the form of reservation to ensure scheduled castes their due share in employment, education, capital for business, housing, water and other amenities.

Krishna, et al\textsuperscript{26} highlighted the socio economic conditions of the dalits, human development index, lower access to capital assets, land and livestock, wage labor and economic, market and labor, labour market and factor market discrimination against dalits. Division of labor is discriminatory against dalits. Of these, empowerment is one of the most important concepts, which has not been widespread and not understood as it is on its terms.

Dalit Solidarity Network\textsuperscript{27} has concluded that the international financial institutions and private companies should affirm the unacceptability of discrimination based on work and descent within own organisations as well as within their sphere of influence. This includes supplies and business partners, with a special focus on equal access to markets and services and actively implementing anti-caste laws.

Prakash Louis\textsuperscript{28} has revealed that existentially speaking, dalits are subjected to discrimination, deprivation and dehumanization. It is this individual and collective, social and historical experience or oppression and exploitation, which stimulates dalit movements to discourses. It is understood that dalit business movements and discourses begin with the violation, discrimination and the heinous inequalities that they are subjected to, in day to day operations.

Venkatesan\textsuperscript{29} has concluded that the evidences supporting these relationships enlighten us that the violent conflict has often been observable fact between the dalits and the other dominant castes leading to property loss and the dalits are the worst sufferers and this impoverished their lives for generation.

Dalit Entrepreneur

Bhagat has concluded that in the social science literature, there has been a debate about the correspondence between economic status and caste status. The majority of dalit entrepreneur’s living conditions as well as ownership of assets are at very low levels. In many surveys, housing is categorized in terms of pucca, semi-pucca and kaccha houses depending upon the housing structure. The dalit entrepreneurs are in low economic status when compared to social group entrepreneurs like other backward class and forward castes entrepreneurs. Although marginalised social groups like dalits progressed significantly as reflected by the various indicators of living conditions and assets, the gap has widened dalit entrepreneurs. In recent years there has been a growing dissatisfaction with poverty alleviation, employment generation and social security programmes.

Gurpreet Bal, et al have found that dalit entrepreneurship is a means to empower the under privileged sections, particularly the scheduled castes, in our society. Entrepreneurial activities of business however are, unevenly distributed among the rural and urban scheduled castes. The overall empowerment of scheduled castes is possible through entrepreneurship.

Nandita Sharma has pointed out that in the total context of the country the status of the dalit women entrepreneurs was and still is the worst compared to others. The vulnerability of dalit women entrepreneur as depicted...

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by women is oppressed in the social and family context. Today there is stiff competition of market and business activities. The dalit women entrepreneurs starting their business have to face more challenges in the particular filed.

Anand Teltumbde\textsuperscript{33} has suggested that the foreign direct investment in retail will have a favourable effect on the fledgling class of dalit entrepreneurs in India because the processes of capitalist modernisation automatically undermine the significance of social identities like caste, creed and race. Dalits have benefited from globalisation while the majority, being uncompetitive, has been pushed to suffer on to regional in securities and existential uncertainties on the fledgling class of dalit entrepreneurs in India.

Chandrabhan Prasad\textsuperscript{34} has examined that dalit entrepreneur of the fringes of socio economic debate for a while, finally ordained its high priests, bared the material possessions and aplomb of new dalit entrepreneur wealth, and basked in a serenade by officials of the Bombay stock exchange at a coming out party of sorts in Mumbai. Dalit entrepreneur is still remaining backward despite reservation. New classes of dalits are making the grade.

James Crabtree\textsuperscript{35} has analysed that those at the very bottom of India’s caste system face not just the legacy of centuries of prejudice and injustice, but also real present day problems in starting and funding businesses. Now help may be at hand, with the launch of the country’s first venture capital fund

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investing solely in dalit owned enterprises, industries, a trade body representing dalit business leaders.

Milind Kamble\textsuperscript{36} has explained that Indian dalit entrepreneurs are bold enough to influence political leaders, Government policies and guard their own individual interests. Things are complex and not as simple as I thought them to be. That the dalit entrepreneurs follow the same path was my next thought, I kept thinking for a couple of additional reasons, as dalit entrepreneurs, with no previous history of business and trade and situated outside India's social fabric.

Maitreyi Bordia Das\textsuperscript{37} has observed that among dalit urban men, 12 per cent are likely to be self-employed. Of course, the real effects of being dalit are felt in a 25 per cent greater likelihood of being casual laborers in rural areas and a similar though slightly smaller likelihood of being out of self employed farming, since dalits are disproportionately concentrated in rural areas.

Surinder and Jodhka\textsuperscript{38} have said that caste continues to be an important reality even for those who try to set up their own independent business. As with agricultural land, capital ownership has been nearly absent among dalits. However, over the last two decades, some of them have ventured into the urban economy and have tried to start their own businesses. In a recent survey of dalit entrepreneurs in urban centers of Haryana and Uttar Pradesh, I

\textsuperscript{36} Milind Kamble. 2005. \textit{State to Encourage Dalit Entrepreneurs}, Dalit Indian Chamber of Commerce and Industry (DICCI), May 19, pp. 2-4.


found that they almost always lacked economic resources when compared with their counterparts from other communities.

**Bureau**\(^{39}\) has reported that state financial corporation has been directed to increase lending to the scheduled caste entrepreneurs. The industrial infrastructure corporation shall allocate about 16.2 per cent of number of plots to these entrepreneurs in the new industrial estate and in existing estates on a preferential basis. However, a scheduled caste entrepreneur shall obtain the necessary clearances as a precondition for claiming such benefits.

**Divya Rajagopal**\(^{40}\) has recommended that the ministry had lent Rs.2,524 cores to companies run by members of scheduled castes during the same period of last year. Though data on bank loans to dalit entrepreneurs are not available, evidence suggests the trend may not be any different there too. Last month, the ministry of micro, small and medium enterprises mandated that 4 per cent of Government purchases be made from units run by dalits entrepreneur.

**Kajal Iyer**\(^{41}\) has highlighted that dalits are self-employed, whereas, in rural areas, 7 per cent dalits were entrepreneurs. The 2006-07 censuses of MSMEs said that dalits account for 7.7 per cent of the 1.55 million MSMEs in India. Today the construction business is seeing the rise of many dalit entrepreneurs. Businessmen no longer rely on caste quotas for jobs but have made their way up in the private sector through open competition.

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Rumina Khanal\textsuperscript{42} concluded that the micro finance is the financial services provided to the deprived group of dalit people and small/micro entrepreneurs to help them in capturing self-employment opportunities and income generation activities. The micro finance denotes the services of collection of savings from women, poor households and micro entrepreneurs, and mobilization of loan collected from saving and seed money received from financial institutions.

Sarika Gurung\textsuperscript{43} has revealed that the dalit entrepreneurs have been involved in undertaking micro-enterprising activities in Nawalparasi district by micro enterprise development programme since 1998. The economic activities based on locally available resources have provided opportunities to them to earn income. Training on skills and enterprising development and credit support was provided to them.

Sudha Ramachandran\textsuperscript{44} has found out that the dalit entrepreneurs own enterprises and are investing capital signaling that they are not averse to risk. Several are unwilling to take a chance on the dominant caste colleagues. The successful entrepreneurs now want to help others in the community. They are also trying to remove hurdles that they encountered when they were starting off as aspiring entrepreneurs.


Sesha Kethineni and Gail Diane Humiston⁴⁵ have noted that moreover, entrepreneurial opportunities are extremely limited for dalits as they lack both capital and the collateral to secure loans. Even if they are successful in opening small businesses, non dalits will not patronise those shops. The majority of dalit entrepreneurs in rural areas have no financial resources, such as loans, to survive economic hardships, current plight of dalits in India, including the social and economic challenges they face.

Adi Godrej⁴⁶ has appealed to corporate India to help dalit entrepreneurs as part of their corporate social responsibility initiative. Dalit entrepreneurs need to be encouraged. Companies need to come forward and help them. There should be affirmative action and not reservations. Dalit Indian chamber of commerce and industries is here. The association is involved in creating business opportunities for its members and empowering them through information and knowledge exchange.

Milind Kamble⁴⁷ has suggested that the efforts are made to bring together all dalit entrepreneurs on one platform and to ensure the exchange of thoughts and ideas leading to increase in their businesses and productivity. The fair would provide much required guidance and information regarding finances, Government policies and schemes to the participants.

Paul Ghuman\textsuperscript{48} has examined that most dalit entrepreneur support reservation not only in Government employment but also in the private sector on the grounds that two millennia of injustices and inhumanity cannot be addressed within sixty years or so. Furthermore the argument runs that the vast majority of dalit entrepreneurs are amongst the poorest in Indian society. In a recent speech the Indian Prime Minister Manmohan Singh described that the situation of dalit entrepreneurs in India is like the positions of blacks in South Africa prior to the dismantling of racist structure.

Mahadeva\textsuperscript{49} has analysed that in view of large scale landlessness and higher incidence of poverty, it has been impossible for scheduled caste entrepreneurs to enter into the mainstream of society and to become partners of development. Employment in Government services and public sector undertakings is the only avenue for scheduled castes to improve their socio economic conditions and to make a decent living.

Vijayalakshmi\textsuperscript{50} has explained that the state perspective on scheduled castes entrepreneur has been that the economic deprivation of scheduled castes entrepreneur is due to low virtual status of their business. Thus the state’s intervention in both these areas was seen as essential for the integration of entrepreneurs into the development and political process.


Shyam Babu\textsuperscript{51} has observed the dalit entrepreneur quintessential underdog, embracing entrepreneurship and becoming a capitalist or at least, setting up small-scale industries. Dalit entrepreneurs, just a couple of decades ago, were neither well-endowed nor well educated. Only a few had benefitted from Government schemes.

Harish Bhaskar\textsuperscript{52} has said that the Government may not have provided any specific incentive to socially deprived entrepreneurs, but the dalit businessmen are now coming together, to claim their share of the economy’s pie. After none of the existing chambers and industry associations voiced their specific concerns, a group of dalit entrepreneurs have now come together and formed their own chamber to represent their aspirations in the policy quarters.

Pallavi Singh\textsuperscript{53} has revealed that raising the funding limit for dalit enterprises through the national scheduled caste finance and development corporation (NSFDC), the apex Government body for finance of small-scale businesses run by the weaker sections, is one of the suggestions DICCI made to the panel. The finance body grants a maximum loan of Rs. 7 lakh for dalit businesses while its state wings mostly offer composite loans of a maximum amount of Rs. 50,000.

\textsuperscript{52}Harish Bhaskar. 2011. *Dalit Businessmen Form their Own Chamber of Commerce*. Community Care Trust Making a World of Difference, CCT India Service to the Dalit Community, January 4, pp. 1-5.
Montek Singh Ahluwalia\textsuperscript{54} has recommended that dalit entrepreneurs set up a venture capital fund to finance business projects of the society's weaker sections. DICCI has demanded that the Government should increase the share of products made by dalits in its procurement to encourage more entrepreneurs. They also wanted that financial institutions should relax collateral norms for financing their projects.

Ratan Tata\textsuperscript{55} has highlighted that India should assist the small entrepreneurs, especially those from the dalit community, to become global entrepreneurs. We should all assist in letting small enterprises, especially those from the dalit community, to become big and global enterprises. Everyone in the country should help the young entrepreneurs and help them share the prosperity of the country.

Sonalde Desai and Amaresh Dubey\textsuperscript{56} have observed that scheduled caste entrepreneurship emerges as twin pillars of advancement in modern India. Historically wealthy castes play an interesting, often unnoticed role in shaping opportunities. However, these linkages among caste, occupation and income are not accepted uncritically. It has sometimes been argued that the relationship between caste and occupation has been much misrepresented.

Ekta Anand\textsuperscript{57} has revealed that the scheduled caste community entrepreneurs have been identified as the most disadvantaged group of Indian society and business activity requires special attention. The constitution also provides a number of safeguards to facilitate the implementation of directive. The state shall promote with social care the educational and economic interests of the weaker section of the people and in particular of the scheduled caste entrepreneur and shall protect them from social injustice and all forms of exploitation.

Curpreet Bal, et, al\textsuperscript{58} have found that through dalit entrepreneurship, the ex-untouchables and the downtrodden sections of the society could acquire higher economic position that raised their business. As a result of modifications and diversification in their work, they have been able to earn more profits, which raised their standard of living and they moved up in the social hierarchy as well.

Kannappan\textsuperscript{59} has noted that the economic backwardness of the scheduled caste entrepreneur is very much related to the characteristics of their social structure. Entrepreneurs, who are at the bottom of the social scale, are engaged in hereditary caste based low status occupations yielding low income. They struggle hard even to fulfill their basic needs. A large number of them live in appalling housing conditions.

Ellyn Artis, et, al\textsuperscript{60} have pointed out that the entrepreneurial opportunities for dalits are extremely limited. First of all, dalits entrepreneurs lack both the capital investment for such a venture and the collateral to secure a loan to obtain it. Moreover, even if they were to open a business, it would almost certainly be doomed to fail. This is because non-dalit entrepreneur would not frequent it, preferring instead to frequent a non-dalit store.

Lakshmi Iyer, et, al\textsuperscript{61} have suggested that it is now widely accepted that the lower castes have risen in Indian politics. There are substantial caste differences in entrepreneurship across India. The scheduled castes are significantly under-represented in the ownership of enterprises and the share of the workforce employed by them.

Dhundi Raj Pokharel\textsuperscript{62} has examined that the dalit entrepreneurship work is limited due to lack of access to credit sources formal and informal. Most dalits lack skills and therefore they are not able to shift their traditional occupations into modern one. Being poor, they lack collateral assets for taking loans. They have no options but to continue their traditional occupation or low wage activities, which are barely adequate for supporting their livelihood.

Naren Karunakaran\textsuperscript{63} has analysed that a first generation dalit entrepreneur, just doesn't have the peer network and financial or organizational


backing that will help him break into vendor lists of large companies. Much of the small scale foundry capacity in the country is monopolized by large companies leaving little for mid level companies like his. There is a clear business case in supporting supplier diversity, he insists. He talks about a new dalit entrepreneur he has identified.

**Gurpreet Bal** has explained that the scheduled caste entrepreneurs have found opportunities of mobility not only in their age old occupations but have also ventured into some other entrepreneurial activities which earlier were in the reserve of higher castes. Therefore, they are predominantly better off amongst the scheduled castes who have become business and industrial entrepreneurs. Entrepreneurship through the scheduled castes has empowered them in the political and social spheres.

**Surinder** and **Jodha** have observed that caste appeared to matter in business in many different ways, directly and not so directly. A typical dalit in business is a first generation entrepreneur, relatively young and educated. More than one-third of them had been employed in various other occupations. The majority of the dalit enterprises are small in size, run mostly as self-proprietorships and invariably as an informal establishment.

**Naren Karunakaran** has said that it was in the early days, but nothing can be ruled out. Capital, not caste. The confidence and resolve of the bunch of dalit entrepreneurs at the meet were infectious as dapper business recalled their

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early days. The caste prejudices they confronted as struggling dalit entrepreneurs were, however, cast aside and not broached. Look ahead, the future belongs to us.

**Maitreyi Bordia Das** and **Soumya Kapoor Mehta**⁶⁷ have attempted that despite several positive changes, caste continues to play a role in the urban economy, and for the dalit entrepreneurs it was almost always negative. Dalit entrepreneurs lacked economic resources, but even when they had economic resources, they were crippled by a lack of social resources.

**Murugupandian**⁶⁸ has recommended that dalit entrepreneurship movement has taken off the ground and it is felt that the movement is still in a transition period. Entrepreneurship for dalit can be planned and developed and the need for providing appropriate awareness and environment to promote entrepreneurship is of vital importance. Moreover, dalit entrepreneurs have become an integral part of the industrialized society.

**Jodhka** and **Gautam**⁶⁹ have highlighted that despite several positive changes, caste continues to play a role in the urban economy, and for the dalit entrepreneurs it was almost always negative. Dalit entrepreneurs also had lack of access to credit, markets and raw materials. Such entrepreneurs are self-employed and, a majority remains in low end manual trades that do not require much capital or raw material to start up.

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Lakshmi Iyer, et al\textsuperscript{70} have concluded that scheduled caste enterprise owners might thus be disadvantaged by their relatively smaller networks, particularly in urban areas. That is, for scheduled castes, political gains have not manifested themselves in greater entrepreneurial process. The rise of dalit millionaires is driven in part by newer economic freedoms.

Madhura Swaminathan\textsuperscript{71} has revealed that dalits entrepreneurs were totally excluded from purchase of land in certain residential areas. Selective inclusion refers to differential treatment or inclusion in markets, such as disparity in payment of wages to entrepreneur. Unfavorable inclusion or forced inclusion refers to tasks in which entrepreneurs are incorporated based on traditional caste practices, such as bonded labour.

Sukhwinder Singh\textsuperscript{72} has observed that the caste system limits the possibilities of dalits to be economically active and to make a living by earning an income or being self employed. Dalits are being hindered from opening their own business due to the traditional beliefs of occupations, tasks, and contacts between the different castes. Therefore, dalits in general run less business than other caste members and are, to a lesser extent, self employed.


\textsuperscript{72} Sukhwinder Singh. 2008. Dalit Discrimination Check, Danish Institute for Human Rights & International Dalit Solidarity Network, pp. 73-82.
Economic Violation against Dalit Entrepreneur

Ajay\textsuperscript{73} has noted that the caste based system is no less graver than the violation faced by the blacks on racial grounds of race and thus needs to be fought at the international level. Dalit entrepreneurs are still persisting in the world’s largest democracy despite the legal safeguards, and the human rights of this group are under a cloud of danger which quite often burst upon them making them vulnerable and denying them their right to be human.

Artatrina Gochhayat\textsuperscript{74} has pointed out that the scheduled caste entrepreneur violation has become a worldwide phenomenon and is increasing day by day in developing countries like India. Not a single day passes without papers reporting on violation of human rights in India. The vulnerable sections like dalits entrepreneur, women, children, minorities and other groups are violated without any fault of their own.

Lal\textsuperscript{75} has suggested that the Bihar dalit represents a unique experiment to provide immediate support to dalit entrepreneur to secure justice. It is a mechanism to arrange for the redressal of violation and the helpless by seeking proper implementation of the provisions of law. So impressive have been its achievements in this regard that violence on dalit entrepreneur in the areas of its operation is on the wane. The dalits are no longer unsafe in these areas.

\textsuperscript{74} Artatrina Gochhayat. 2013. Human Rights Violation and the Dalits: A Theoretical Background with Special Reference to Odisha, IOSR Journal of Humanities and Social Science (IOSR-JHSS), Vol. 8, Issue 1, pp. 53-59.
Devakumar\textsuperscript{76} has examined that the economic status and violation against dalits entrepreneurs have not steadily increased over the past years. Tamilnadu is one of the states that have recorded high incidences of violence against dalit entrepreneur. The state has witnessed some of the worst incidents of caste related oppression and deviations. Invariably, the people are at the bottom most level of the society.

Asha Das\textsuperscript{77} has analysed that the dalit entrepreneurs are uniform irrespective of the religions they belong to. Yet persons of scheduled caste entrepreneur origin converted to Christianity are deprived of special protective provisions solely on the basis of religion. The violation or the disabilities handicaps arising are comparable in their oppressive severity to the violence faced by dalit entrepreneur’s depressed classes in the Hindu religion.

Uma Tripathi\textsuperscript{78} has explained that the dalit business men enrolment in graduate education is 8.37 per cent as against 91.63 per cent for others. In top 100 industrialists, there is no dalit and there is no dalit chief executive officer in any business or corporate establishment. No dalit has been so far the top most bureaucrat. Violence has escalated against the dalit even after special laws have been passed for their protection due to reactionary magnified hatred of the higher castes.


Aloysius Irudayam, et al\textsuperscript{79} have observed that the socio-economic vulnerability and lack of political voice, when combined with the dominant risk factors of being dalit female entrepreneur, increase their exposure to potentially violent situations while simultaneously reducing their ability to escape. Violence against dalit women entrepreneur presents clear evidence of widespread exploitation and violation against dalit women entrepreneurs.

Mahender Singh\textsuperscript{80} has said that to improve the economic condition of entrepreneurs, it’s required to have some elementary knowledge about its income and expenditure. The scheduled caste entrepreneurs which are one of the least and most venerable sections of the Indian population are generally seen far below the poverty line. The social activists from India were of the opinion that caste system is worse than slavery and violations.

Lee Macqueen Paul\textsuperscript{81} has attempted that dalit entrepreneurs in India, must draw attention of the humanitarian community to the pre existing vulnerabilities of dalit entrepreneurs which worsen their situation in disaster times. It is imperative to understand the root causes of multiple forms of marginalisation and violence meted out to the dalit entrepreneurs in the social, cultural, political and economic aspects of life, which get further magnified in the backdrop of disasters.


\textsuperscript{80} Mahender Singh. 2003. Dalits in India. Reference Press, New Delhi, pp. 2-4.

Shalini Asrani and Sushma Kaushik\textsuperscript{82} have recommended that dalit entrepreneur issue today is one of the worst examples of violence against the business, and the oppressive living conditions of millions of people in India. This violence persists despite Government efforts to improve the situation through affirmative action and land reform policies in the last 50 years which were ostensibly directed toward access to education and Government job.

Savaraiah and Devarajulu\textsuperscript{83} have highlighted that it is inevitable to create jobs for the scheduled caste in the private sector industries because the Government provides electricity, water at concession rates and is declaring tax-holidays. If the private sector denies the opportunities to scheduled caste in private sector, the human rights of weaker sections will be violated.

Linda Mayoux\textsuperscript{84} has concluded that small scale industry development, particularly when targeting disadvantaged groups, has often been promoted as a possible alternative to fundamental change in property relations. It discusses a relatively successful case of small scale entrepreneurship development. With the substantial amounts of capital and risk involved, an unusually high number of scheduled caste ex-laborers have managed to become reasonably successful entrepreneurs.

\textsuperscript{82} Shalini Asrani and Sushma Kaushik. 2011. Problems of Perceived by Scheduled Caste Women in Haryana, Student Tribes Tribal’s, Department of Extension Education & Communication Management, College of Home Science, CCS HAU, Hisar, Haryana, pp. 30-36.


Sukhadeo Thorat\textsuperscript{85} has revealed that the employment pattern of the scheduled caste entrepreneur is such that the majority of them are mainly wage labour households. Of the total scheduled caste rural and urban workers more than sixty percent are wage labourers, regular or salaried. The selective evidence indicates presence of significant violence against scheduled caste people in hiring and wage payment which is unrelated to productivity.

Paul Frijters, et al\textsuperscript{86} have remarked about the need to investigate entrepreneurship and credit constraints under labor market violation. We divide self-employed into those who prefer to be self-employed and those who prefer to have a salaried job but cannot find one; and also divide salaried workers into want-to-be entrepreneurs and happy-to-be salaried workers. Over 40 percent of migrant workers are either currently or want-to-be entrepreneurs.

Sidhartha and Sawant\textsuperscript{87} have pointed out that in an era when issues relating to human rights have been under critical focus, literary depictions of the experiences of marginalised groups have acquired great significance. The recent spurt in dalit literature in India is an attempt to bring to the forefront the experiences of violence and poverty of the dalit. Scheduled caste business man’s expression of these experiences has long been silenced, often with religious and social sanction and relegated to the margins as non literary.


Remedial Measures

Kalinga Tudor Silva, et al\textsuperscript{88} have observed that many of the scheduled caste entrepreneurs revealed low educational achievement, extreme poverty, over crowdedness, poor asset ownership, continued pressure to pursue hereditary caste occupations in spite of the marked dislike for such occupations among the younger generations, scheduled caste pockets where poverty, landlessness, low human dignity, unemployment and poor living conditions in general exist side by side with continued discrimination on the part of entrepreneurs.

Ratnam\textsuperscript{89} has suggested that the caste based hierarchical relations of dominance and subordination have provided sufficient conditions for the rise of dalit consciousness and these objective conditions have transformed into the sites of democratic struggles when the dalits are affronted with the real operation of liberal democratic principles of, equality, freedom, fraternity and social justice. Caste conflict thus lies at the structural dimensions of Indian society in the form of exclusion, economic violence, and discrimination inequality.

On the whole, 89 literatures were reviewed relating to the research problems which help to understand the theoretical nature of the concept, measuring the problems with earlier studies and making this review a better tool to meet the research gab from earlier studies.
