

CHAPTER II

REVIEW OF LITERATURE

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Introduction

An elaborate literature survey has been conducted in order to gain some detail insight into the subject matter. This review not only helped to identify the present problem but also became a solid background to further strengthen the issue at hand. For this purpose various books / articles are reviewed which are in some way or the other relevant to the present research study. The contributions on Dalit research by various scholars of international, national and regional level are briefly summarized below.

In order to have a literature search, the various libraries visited are Trimurthy library (Delhi), Memorial library (Delhi), Jawaharlal Nehru University library (New Delhi), Center for Social Studies (Surat), State Central Library of Manipur, Research Center (Manipur), Manipur University Library, Smt. Hansa Mehta library of The M.S. University of Baroda (Vadodara) as well as Departmental and Gift Book Library of Department of Sociology, The M.S. University of Baroda (Vadodara).

II. 1. International Studies

The book "*Social Stratification*" (1957) by Bernard Barber sets forth a theory of nature and functions of social stratification that is based on theory about society as a whole, and also tries to show the fullness of this theory for integrating present knowledge and future research. Comparative materials not only from the great non-Western societies especially classical China and India, but also from many different contemporary industrialized societies especially the United States, France, Great Germany, Japan, and Soviet Russia have been introduced whenever available.

Lipset & Bendix in their work "*Social Mobility in Industrial Society*" (1959) have shown that the study of social mobility is basic to an understanding of the functioning of modern industrial societies. To them, the quality of a nation's leadership, its

prevailing political and social philosophies, and its rate of economic development are all profoundly influenced by the relative rigidity or fluidity of its class structure.

Gunnar Myrdal's "*An American Dilemma*" (1962) postulates the existence of an American dilemma resulting from the conflict between general valuations (normative precepts which apply to all Americans or, in some cases, to all men) and the specific valuations which define the nature of relations between Negroes and whites. He maintains that people bridge the contradictions between the two by calling forth beliefs (statements about the nature of reality) which exempt the specific Negro-white case from the more general statement. These beliefs are usually socially shared myths and stereotypes which are part of American culture.

"*The Origin of Inequality in the Social Classes*" (1968) by Gunnar Landtman is an interesting study of the Kiwai Papuans of New Guinea that showed that there was inequality even in this very simple society. Landtman found that despite the appearance of total equality, every man did the same work, no one had servants or slaves, and no one owned a house- the Papuan society had a degree of inequality.

In the book "*Caste in the Modern World*" (1973), Gerald D. Berreman discusses about the Eta of Japan (now Dowa Kankeisha). Unlike blacks in America, the Eta was physically indistinguishable from other Japanese. Comparable to India's untouchables, they were a hereditary, endogamous (in-marrying) group. Their occupations were traditionally those of farm laborer, leatherworker, and basket weaver; their standard of living was very low.

In the study of "*The Origins of the Economy: A Comparative Study of Distribution in Primitive and Peasant Economies*" (1977), Frederic L. Pryor presented that Slaves are persons who do not own their own labor, and as such they represent a class. Slavery has existed in various forms in many times and places, regardless of race and

culture. Sometimes it has been closed class, or caste system, sometimes a relatively open class system. Since the slaves are black, some whites justified slavery and belief in black people's inferiority by quoting Scripture out of context ("they shall be hewers of wood and drawers of water"). Their children were also slaves, and the master had sexual rights over the female slaves. Because the status of slave was determined by birth in the United States, slaves constituted a caste.

Heller in her study "*Structured Social Inequality: A Reader in Comparative Social Stratification*" (1987) presents that social scientists are not in complete agreement on the most useful typology or method of comparing types of social stratification systems that have existed throughout history, but five general types are most commonly described: primitive communal, slavery, caste, estate or feudal, and class systems.

A study on "*Ethnic Minorities in Britain: Diversity and Disadvantage*" (1997) carried out by Modood argued that 'new racism' has emerged and has claimed cultural arguments as the basis of discrimination against certain segments of the population. According to this view, hierarchies of superiority and inferiority are constructed according to the values of the majority culture. Those groups that stand apart from the majority can become marginalized or vilified for their refusal to assimilate.

In understanding human beings and human societies, no subject is more important than social stratification. Harold R. Kerbo made a comprehensive examination of social stratification in human societies in his study "*Social Stratification and Inequality*" (2000). The focus is upon social stratification in the United States and what is happening in this country today. He expresses that most people are aware of the fact that some people are rich while others are poor. But people in general are usually less aware of the rather systematic social forces that structure such outcomes.

II. 2. National Studies

In the study of "*Caste, Class and Occupation*" (1961) Ghurye have made an attempt to give his views and opinion on the history and the origin of the caste-system as it was in the early period and at the later period among the Hindus of India. As regards caste in recent and contemporary times, he has restricted the treatment to the institution as it is found among the Hindus. According to him, whatever the elements of caste happen to occur among the other communities of India are derivative, and as such do not serve to illuminate the problem of caste.

Srinivas in his study, "*Social Change in Modern India*" (1966), he systematically tries to consider the two concepts; Sanskritization and Westernization which he put forward to explain some features of religious, cultural, and social change in India. Sanskritization seems to have occurred throughout Indian history and still continues to occur. Westernization, on the other hand, refers to changes introduced into Indian society during British rule and which continue, in some cases with added momentum, in independent India.

Singer and Cohn's edited volume "*Structure and Change in Indian society*" (1968) is a collection of papers presented by different authors in a conference at the University of Chicago. The first part of the volume deals with caste and social structure of Indian society. The second part discusses the structure of the intercaste relations. The third part of the book deals with the changes in the caste system highlighting mobility in the caste system. Caste in politics, economics, and law, the joint family, its structures and changes, language and social structure as well are discussed in the fourth, fifth and sixth parts of the volume respectively.

"*Social Mobility in the Caste System in India*" (1968) is an edited book by James Silverberg is a collection of various papers presented by different authors. The

present volume aim to further an understanding of the nature, extent and significance of social mobility in a caste system and to uncover the mechanisms and determinants involved. The discussions offer several ideas of social mobility in the caste system as a general set of processes.

Mahar Michael's work on "*The Untouchables in Contemporary India*" (1972) is a revised edition of a collection of papers presented by different scholars in a conference at the University of Arizona along with other pertinent writings. The disciplinary perspective represented includes Law, Anthropology, History, Economics, Sociology, Political Science and Religion. A number of common topics such as; the repercussions of government policy within village communities, the administrative and legal problems posed by such changes, and the plight of the individual caught up in a period of rapid transition from one of the world's most ancient ways of life to an uncertain future etc are treated from various perspectives throughout the collection.

Jha's study on "*Untouchability and Education*" (1973), deals with the psychological aspects of a restricted population of Mathura, Varanasi and Delhi and their attitudes towards untouchability. The inferences drawn from the study show that education, environment, higher occupational level are all positively related to attitudes towards abolishing untouchability i.e. the higher the educational level, the higher the occupational level the more favorable is the attitude and vice versa. While age is negatively related to untouchability i.e. the higher the age, the less favorable attitudes towards abolishing untouchability; income did not reveal any positive or negative relation to untouchability.

"*Change Among India's Harijan*" (1973) by Sunanda Patwardhan is an attempt to understand and determine the nature of change that has taken place among the Harijans of one particular region viz, Maharashtra; to what extent social mobility has been

possible for the low polluting castes, in a system of stratification. Her work brings to light the fact that the various groups of Harijans show a differential degree of development and a differential capacity to utilize the welfare scheme.

The study on "*The Politics of Untouchability: Social Mobility and Social Change In a City of India*" (1974) by Owen Lynch is an account of the Jatavs of Agra which tells us a good deal about the nature of caste in general and the role of caste in social change in modern India in particular. The Jatavs of Agra, an untouchable caste whose traditional occupation is leather-working moves from handicraft to factory production, not necessarily abandoning, but rather expanding, their ancient ways and their ancient place in their society. It is a study about their lives, their quest for new identities, and their rise despite their poverty. The study shows that Jatavs have switched from an acceptance of caste through Sanskritic behavior to a rejection of caste through political participation which has become the dominant technique of the Jatavs to get what they want.

I.P. Desai's "*Untouchability in Rural Gujarat*" (1976) is a study which aims to find out, in how many villages, in what matters and in what manner untouchability is practiced in rural Gujarat. For which he developed two scales, one for the private sphere and another for the public sphere. It reveals that in public sphere, there is not that uniformity either in regard to observance or non-observance of untouchability. While it is true that in private sphere untouchability is as widely prevalent and in almost all matters, there are differences between certain groups of matters, for example in occupational sphere the two caste adhering to untouchability are the barber and the potter while tailoring is softening down, In regard to public sphere except in the Panchayat, untouchability is no longer a problem. But it should be remembered that in the public

sphere the Hindus do not observe untouchability not so much because they have become more liberal in their attitudes but due to compulsion of the changing situation.

A study on "*Harijan Elite*" (1977) conducted by Sachchidananda in which he seeks to examine two hundred cases of Harijan elite drawn from five scheduled caste groups in Bihar. The main thrust of the study is to analyze the status of these elites in their own community as also in the wider local community. Findings shows that the evidence of politicization has touched the Harijan elite but the scheduled caste masses are not very much touched by this process. The government policy of protective discrimination further widens the gap between Harijans and the rest of the community and there by hinders the process of integration between the two. The only way out of the dilemma is to hasten the pace of development by fixing the deadline to be reached in a couple of decades and thereafter put an end to protective discrimination.

Harshad Trivedi examined the condition of scheduled caste women in his work "*Scheduled Caste Women: Studies in Exploitation*" (1977). It emphasizes their educational, economic, social and political backwardness both in urban and rural areas. Exploitation of these Harijan women had been rampant in three cultural regions of India, viz, northern part of Karnataka, Chhatisgarh region in Madhya Pradesh and Uttar Kashi region in the north-western Uttar Pradesh. The study contains a view of the status of scheduled caste women and an assessment of the roles played by these exploited women in economic, occupational and in their family life vis-à-vis the scheduled caste men and also gives an idea of the problem of prostitution in these three cultural areas.

Vidyarthi and Mishra's study on "*Harijan Today: Sociological, Economic, Political, Religious, and Cultural Analysis*" (1977) aims to present a rounded, integrated and comparative account of the life and culture and the problems of the Scheduled Castes of the two major cultural and linguistic zones of Bihar, the tribal zone and the Magahi

zones. The study clearly shows that these people are by and large landless labor. It is very significant that the Harijans of the tribal zones are under the influence of tribal culture, in the case of Magahi zone the Harijans are under the influence of the upper castes.

The study on "*Education and Occupational Mobility among the Scheduled Castes*" (1977) by Madhu Singh aims to take off the assumption that it is through education, especially higher education, that the Scheduled Castes can have access to and qualify for prestigious occupations securing higher social status. It also reveals that inspite of the reservation, there is a wide gap in the actual representation of Scheduled Castes in class I and class II posts and the percentage prescribed for them. However in class III and IV they are well represented. Thus, it is appropriate to conclude that occupational mobility effected is horizontal in nature (M .Phil J.N.U.)

Lalita Chandrashekhar's work on "*Social Mobility of the Scheduled Castes: Mid- nineteenth Century to the Present Day*" (1977) examines the avenues of social mobility available to, and pursued by, the untouchables during the last century of British rule, and in the post independence period. The changes occurring at the societal level, such as introduction of a cash economy, institutionalization of parliamentary democracy, policy of "protective discrimination" etc. while the changes in the society may be regarded as exogamous changes, the social movements of the untouchables themselves, be they Sanskritization or politicization, may be viewed as instances of endogamous change (M. Phil, J.N.U).

"*Towards Social Integration: Problems of Adjustment of Scheduled Caste Elite*" (1978) is a collection of interviews conducted by Vasant Despande, of those Scheduled Castes who have distinguished themselves in various fields. The interview covers the period from childhood to present position secured by them, who are mostly from Poona and highly educated and having good positions in life and Government

services. The study reveals that the society, on the whole, is rapidly accepting the entry of the scheduled caste members in all fields and at all levels.

Bharadwaj's study *"The Problems of Scheduled Castes and Scheduled Tribes in India"* (1979), gives us an account about the origin of the caste system and its modification along with time and social need. He also mentions about the incidences of inhuman atrocities and excesses committed on these depressed people. Emphasis is given on the necessity to solve their problems by adopting new outlook and the need for fundamental changes of the Governmental policies as it failed to ameliorate their economic as well as social conditions.

"Rise and Awakening of Depressed Classes in India" (1979) by Kamble is an attempt to give an account on the history of the awakening of the scheduled caste and to a present saga of people suffering from social, economic and political discrimination from times immemorial. It also presents the origin and growth of consciousness and awakening among those suppressed and oppressed group of people and explain how these section of people have achieved their emancipation.

S.K. Ghosh's *"Protection of Minorities and Scheduled Castes"* (1980) is a study strictly confined to justice which deals with the handicaps of the weaker sections, the suppression of minorities especially religious and linguistic minorities and the appalling economic conditions which make job opportunities disproportionately important. The eruptions of slums, the exploitation of the lower segments etc are also studied.

Pimply's volume on the *"Profile of Scheduled Castes Students: A Case of Punjab"* (1980) deals with some aspects of the educational problem of the Scheduled Castes in the Punjab state, who represent a disadvantaged section of our society. The main objective here is to gather information about their socio-economic background

characteristics, their academic and social life and value-attitudes so that this information could be utilized for planning for their welfare in the future.

Shyam Lal's study of "*Caste and Political Mobilization of the Bhangis*" (1981) intends to describe the process by which Bhangis operating under the conditions of social and economic disabilities, moved towards ameliorating their social conditions. The focus of the study is on Jodhpur an urban centre of Rajasthan. The author concluded that besides other benefits they wanted two things from the Congress party- i) Bhangis expected the congress to consider them as equal with other Scheduled Castes. ii) In every election, the community pressed the party for nominating a number of Bhangis candidates.

"*The Scheduled Castes*" (1982) of N.D. Kamble is an attempt made to study the development and growth of the caste system in general and untouchability and discrimination on its ground in particular. Demographic characteristics of the Scheduled Castes, their position in caste hierarchy and occupational pattern as well as their economic and political profiles in the various regions of India are studied.

Premanand Singh's study on "*Equality, Reservation and Discrimination in India: A Constitutional Study of Scheduled Castes, Scheduled Tribes and Other Backward Classes*" (1982), deals with the Constitution of India to evaluate the effectiveness of legal doctrine in achieving the goals underlying the concept of compensatory discrimination. According to him the scope is limited to the analysis of the Constitutional policy and their interpretation by the judiciary, policy makers and the executives.

Jose Kananaikil's edited book on "*Scheduled Castes and the Struggle against Inequality: Strategies to Empower the Marginalized*" (1983) is a collection of papers presented in a workshop organized by the Indian Social Institute in November 1981. It deals with some of the questions like, what is the source of the persistence of the practice of untouchability. Is it primarily a religious phenomenon or is it based on

economic factors? Perhaps the most important discovery was the realization of the need to close collaboration between research scholars and social activities in the field which will not only result in a deeper understanding of local problems but will also facilitate building up inter-linkages between action groups in the field and horizontal mobilization, giving rise to concrete strategies to empower the marginalized people in India to secure equality, justice and freedom.

"Harijan Awareness of Educational Schemes: Antecedents and Consequences" (1983) is an attempt made by Yadav to investigate the awareness of Harijan parents about the educational schemes for their wards. His investigations highlighted the significance of awareness of educational schemes for the realization of the Constitutional obligations in respect of universalization of elementary education. The study also mentioned about the programme for the development of such an awareness which could be designed through the use of personal context, involvement of voluntary organization and utilization of mass media.

The problems of Scheduled Castes and scheduled tribes in Karnataka state are studied by Parvathamamma in her work *"Scheduled Caste and Tribes: A Socio-Economic Survey"* (1984). It render a detailed idea about the various aspects of their socio-economic conditions including demographic characteristics, caste, educational background, residential pattern, occupational structures, political and constitutional awareness etc. While examining the problem emanating from economic and social backwardness of Scheduled Castes and scheduled tribes, it brings to light their everyday struggle. From time immemorial social inequality interwoven with institutional legitimation reduced some people to accept their ascribed low status. The constitutional provisions and policy formations are intended to create conditions conducive for the establishment of equality

between people. The study in a way is an evaluation of the schemes provided under the policy of protective discrimination enforced for over thirty five years after independence.

Parvathamma and Satyanarayana's study on "*New Horizons and Scheduled Castes*" (1984) concentrates on the educational problems of the scheduled caste students of Karnataka. This study mainly deals with reservations of jobs, several incentives like scholarships, free studentship, hostel facilities and other financial and material assistance extended by the Government. Findings shows that inspite of incentives provided, the progress of education among Scheduled Castes is very slow in the state and only few students from these communities are admitted in higher education which may be due to various factors besides poverty and ignorance.

According to Viswanadhan and Narasimha Reddy's "*Scheduled Castes: A Study in Educational Achievement*" (1985), the untouchables had to live in highly segregated zones of rural and urban communities and they hardly have any element in their socio-cultural life which could motivate them in learning. All these have created in them a high degree of insecurity and low self-esteem. The study is based on data collected from one hundred twenty five intermediate final year scheduled caste students and their parents belonging to different socio-economic backgrounds. It shows that there is a close association between the social class positions of the parents and the educational achievement of their children.

Joseph's "*Ideology, Protest and Social Mobility: Case Study of Mahars and Pulayas*" (1986) is a study on the Mahars and Pulayas of Kerala. The study concentrates on the interlinkage between ideology, protest and social mobility established within the ambit of social movement. Here, main emphasis is on the factors of change, reformist ideology and the transformation of ideology and styles of protest among the

Mahars of Maharashtra and the Pulayas of Kerala along with a thematic comparison of these two scheduled caste groups.

Sinha's work on "*Alienation among Scheduled Castes*" (1986) studies the systematic efforts that have been made either to develop a theoretical outlook or to test already existing empirical generalizations in respect of the continuing problem of integration or delineation of scheduled caste in India. He has investigated the influence of five important status systems such as age, education, income, occupation and political participation on the negative attitudes of Scheduled Castes in a given community.

An attempt has been made by Das to understand the background and origin of the Scheduled Castes of Assam in his work "*A Glimpse of the Scheduled Castes and their Socio-Economic Development in Assam*" (1986). His study reveals information about measures which have been taken up by the Government in the Five Year Plans for all round development and the outcome of the efforts made for such development. It is found that educational development is the essential prerequisite for the all round development of any community. Prior to independence the poor progress of educational development amongst the scheduled caste people was due to strong caste prejudices and prevalence of the practice of untouchability.

In the study on "*Education and Mobility Among Harijans: A Study Based on Students, Govt. Employees and Traditionally Employed Chamars of Varanasi*" (1986), Showeb explored the socio-economic changes taking place in the chamar community, such as change in their lifestyle, behavior pattern, values and attitudes of this community when it passes from traditional to modern occupation through the channels of education, job-reservation and other welfare measures. Three sections of the chamar caste i.e. chamars engaged in traditional work, the chamar students and those engaged in modern occupations as government employee were studied in a comparative framework in which

one side of the spectrum were chamars engaged in shoe-making, cleaning skin and hide etc on the other hand are educated chamars employed in modern salaried occupations who have achieved new socio-economic status.

Ishwari Prasad's study on "*Reservation Action for Social Equality*" (1986) argues that the policy of reservation is a right course for India for achieving a balanced society which has traditionally been a hierarchical one. This line of argument is based on two foundations ; first, that India is a caste structured society, the essential ingredients of which has not been neutralized because of its inherent resilience though some formal features have changed giving an impression that the system is weakening; second, that a preferential treatment is one of the best courses of leveling up the retarded segments, be it social structure or economic surface, a device more appropriate for a stagnant system than for a rapidly developing economy.

"*Untouchables: Voices of the Dalit Liberation Movement*" (1986) comprises a unique collection of the writings of the untouchables, analyzing the progress that has been made in improving their position, as well as the present crisis demonstrated by the increasing incidents of higher caste violence against them. In this volume Barbara Joshi has explored two myths, first, despite the reforms since 1947, untouchabilities remain as everyday social reality, barring millions of people from village's wells and temples and forcing them into bonded labor. Secondly, untouchables are not passively accepting their fate. One size of change has been the angry, assertive self-definition that has lent its name to the movement itself- Dalit, 'The Oppressed Ones'.

R.G. Singh's "*The Depressed Classes of India: Problems and Prospects*" (1986) is a collection of different essays contributed by different authors who deal with one or few aspects of the problem faced by the scheduled caste of India. Together the volume presents a coherent picture of the oppressed people and their problems. The book

provides a stimulating thought to know about the life of the depressed and oppressed people of India and their problems.

Vimal Shah and Binod Agrawal's edited book, *Reservation: Policy Programmes and Issues* (1986) is a compilation of papers presented in a seminar on the issue of protective discrimination. The oft-mentioned issues in this regard range from justification of the policy and evaluation of the variety of programmes to their implications at present as well as in future.

S.S. Singh and Sundaram's study on "*Emerging Harijan Elite: A Study of their Identity*" (1987) is to mainly find out the answers to the questions such as what is the nature of Harijan Elite? How far do they identify themselves in their community? Are they able and willing to provide a kind of leadership for the advancement of their community? Are they alienated from the bulk of their community through the process of 'Sanskritisation'? The perception of their people regarding Harijan elite the extend of 'Social distance' between elite and common people among themselves, the issue of 'Identity crisis among the elite as a result of higher education and consequential socio-educational change are also discussed.

"*The Mobiled Scheduled Castes: Rise of a New Middle Class*" (1988) by Nandu Ram focuses the scheduled caste government employees in Kanpur city. The enquiry of his work is built around the themes of status and mobility which provides empirical data on socio-economic status on scale, caste status ranking scale and social distance scale etc. The findings of the study shows that the emerging trend of better-off persons of the Scheduled Castes, who have benefited from the 'Protective Discrimination' policy, face a level where they are unable to accelerate their free social intercourse both with non- Scheduled Castes and the Scheduled Castes masses which led to an emergence of a new middle class.

The book "*Caste Adaptation in Modernizing Indian Society: A Hindu Caste System vol-II*" (1988) of Harold Gould indicates the range of adaptive traits which caste employ in contemporary India in pursuit of social mobility, as well as the several domains of society where these traits are brought to bear.

Chaudhary's study on "*Changing Status of Depressed Castes in Contemporary India*" (1988) critically examines the diverse aspects of the problems of changing status of the Scheduled Castes and Scheduled Tribes particularly during the post independence India. Various issues presented are, socio-psychological analysis, social disorganization among the tribes of Bihar, Harijan atrocities in India (Bihar), rehabilitation of bonded laborers in Bihar, the role of voluntary efforts in the socio- economic development of Scheduled Tribes of the Chotanagpur region in Bihar etc.

"*Education and Social Mobility*" (1988) of Prem Narain Pandey is directed to analyze the influence of education in social mobility and changing status-identities among the Scheduled Castes, specially their rise in social hierarchy, and social position, mobilization of attitude toward social institutions, pattern of behavior, style of life and engagement in secular operations as a result of growing modern education. This empirical study was conducted in Varanasi city.

Dahiwale has undertaken a study on "*Emerging Entrepreneurship Among Schedule Castes of Contemporary India: A Study of Kolhapur City*" (1989) which aims to study the occupational mobility of the ex-untouchables in self-employment sector covering two hundred and thirty respondents as sample from five major castes; viz, Mahar, Mang, Dhor, Chambhar and Bhangi of Maharashtra region of Kolhapur city alone. He examined the factors that caused for both occupational and social mobility specially in the background of post-independence mechanism of Constitutional commitment and the revolutionary changes brought by the royal Shahu Chhattrapati of Kolhapur in the interest

of the scheduled caste people. He concluded that motivational sources viz, encouragement by the parents, economic hardship, ideological impact, education as well as constitutional provisions have helped in bringing mobility.

According to Parvathamma, all efforts to bring about changes did not affect the fundamental character of the Hindu social structure which survived the internal and external forces of reform and what is more interesting is that the reformists movements themselves underwent transformation and the reformers attempt resulted in further proliferation of castes and sub-castes. Her study of "*Scheduled Castes at the Crossroads*" (1989) reveals that the graded hierarchy continued and rules of castes remained the governing laws of social life. Conversions to other religions have not helped to improve the social status of scheduled caste communities. In recent years, a younger generation sprang up in the name of Dalit Panthers and made themselves felt. But in Maharashtra itself the Dalit Panthers Movement was closed in from many sides. Only in literary field they have remain active today.

In the study of "*Status of Scheduled Castes*" (1989), Selvanathan's main concern is examining the socio-economic status of the Harijans in Tamil Nadu. It deals with the employment pattern of Scheduled Castes in different sectors of the economy and their concentration in Tamil Nadu along with their present economic and social conditions. Findings show that the scheduled caste workers are more concentrated in agricultural occupations. Urbanization has helped to diversify the occupational structure of all castes. But majority of the sub-castes remain highly concentrated in specific occupation and their opportunities to mingle with others is still limited. According to him voluntary organizations must come forward to help them and there is a need for a change of heart among the non-Harijans. Above all the scheduled caste themselves must stand united in every walk of life.

The book "*Spatial Dimensions of Scheduled Castes in India*" (1989) authored by Chandana reveals that the scheduled caste population continuous to be socially and economically the most backward section of our society, despite liberal constitutional provision it continues to be overwhelmingly rural in its distribution, the least literate section with sharp vertical disparities; and primarily landless though the incidents of ownership of land among its members is on increase. Above all, its continuity of high fertility and mortality rates is also matter of equal concern. These observations put a big question mark on the effectiveness of the numerous Constitutional provisions for the ameliorations of this section of poor society.

"*Urbanization, Occupational Mobility and Social Integration*" (1989) by Ranga Rao aimed at exploring occupational mobility and the resultant social integration among the two major scheduled caste groups, namely, Madiga and Mala in two different functional types of middle-sized towns in Andhra Pradesh. The study's major concern is to evaluate to what extent the differences in the functional character of the urban area are related to the differential nature of the occupational mobility among the Scheduled Castes in this area.

Nirupama Prakash's work on "*Scheduled Castes- Socio-Economic Changes*" (1989) analyses the socio economic change that has been taken place in the lives of the Scheduled Castes engaged in different government services. The main variable of the study is the occupational pattern. It highlights the area starting from class-I job to class-IV job of Lucknow city. The study shows a significant factor that there are class differences on the impact of urban occupation on the lifestyles despite the fact that urban occupation do tend to bring about the change.

Omprakash's study on "*Development of the Weaker Sections: Problems, Policies and Issues*" (1989) aims at analyzing in a comprehensive manner, the problems,

policies and issues pertaining to the development of the weaker sections in some interior rural areas. The study is confined to weaker sections of village Duari and its three Purvas located in Uttar Pradesh. Findings show that existing social institution and arrangements are neutralizing the very efficacy of some of the policies aimed at elimination of the plight and problems of the weaker sections of the society.

An attempt has been made to understand the impact of certain issues related to the higher education of scheduled caste youths of two states, Bihar and Madhya Pradesh by Radhakrishnan and Ranjana in their work entitled "*Impact of Education on Scheduled Caste Youth in India*" (1989). It also relates to their socio-economic background and its influence on their educational career, the influence of infrastructure available to them on decisions concerning educational careers and the problems they confront in educational institutions and in the wider society. It also seeks to analyze the nature and level of their hopes and aspirations as influenced by education.

Yurlova E.S's "*Scheduled Castes in India*" (1990) elaborately presents the history of the struggle against social discrimination directed towards the untouchables during the period of the national freedom movement. His study analyses the socio-economic condition of the Scheduled Castes in their existing situation and feels that the urgent task facing India is a radical improvement of the socio-economic condition of the millions of people belonging to the Scheduled Castes.

Venkateswarlu has made an effort to understand the conflict relationship between different classes of the Caste Hindus and the Harijans in all its dimensions to see between which class of the Caste Hindus and the Harijans conflict really exists. His study on "*Harijan-Upper Class Conflict: A Study in Andhra Pradesh*," (1990) analyses the nature and dimensions of conflict that exist in political, economic, religious and social spheres between different classes of Caste Hindus and the Harijans in the state of Andhra

Pradesh. He specifically stated that the conflict, both psychological and manifest is high between the Harijans and the upper class caste Hindus. The socio-economic disparities, individual differences, ritual and political tensions between the Harijans and the caste Hindus are actually greater between the Harijans and the upper class Caste Hindus than between the Harijans and the middle class Caste Hindus.

Sivaram's book, *"Social Mobility: A Sociological Study"* (1990) is primarily to evolve the nature and extent of occupational mobility, causes and factors of mobility, their consequences and impact on society among the selected backward castes namely, Chakali (Dobby), Kummari (Potters), Mangali (Barber) and Padmasale (Weavers) in Poddutur town of Cuddapa district of Andhra Pradesh. Here, the extent of mobility in three generations i.e. generation of respondent's grand father, generation of respondent's father and generation of respondent himself is examined in terms of the major variables, traditional and non-traditional occupations.

Andre Beteille's study of *"The Backward Classes in Contemporary India"* (1992) primarily deals with issues of public policy and the problems of reservations. He begins with a sociological critique of the equality provisions of the Indian Constitution and argues that reservation in education and employment should be treated as matters of policy and not of rights. If caste quotas are treated as matter of right and extended indefinitely, the result will be irreparable damage to institutions such as universities, hospitals, banks, etc. He suggests that protection be given not to communities but to individuals, by using a set of rational criteria such as, income, occupation, education or some similar criterion rather than caste will create a different situation and a different result.

"From Untouchable to Dalit: Essays on the Ambedkar Movement" (1992) is a collection of the product of some twenty five years of Eleanor Zelliot's study on the social, political and religious movement of 'untouchables' led by Dr. Ambedkar. These

collections of essays span the history of the movement from its 19th century roots to the most recent developments of Dalit literature, political developments and the Buddhist conversion. The essays are thematically divided into four different parts such as, background, politics, religion and Dalit literature.

A study on "*Scheduled Castes: History of Elevation*" (1993) by Mohan traces the history of Harijan uplift in Tamil Nadu from 1900 to 1955 and evaluates the contributions made by individuals as well as institutions such as Christian Missionaries, Government programme, Philanthropists etc who worked towards the amelioration of the conditions of the depressed classes of those who worked for such a noble cause. The Christian Missionaries are considered as pioneers as they spread education and made the poor Harijans conscious of their Civic Rights. It also deals with the economic and educational progress of Scheduled Castes.

Kshirsagar studied the Dalit movement in his work "*Dalit Movement in India and its Leaders*" (1994) to portray with due respect, the socio- political profiles of all those leaders who had worked for the emancipation of their brethren from the thrall of untouchability and caste system, especially during 1857 to 1956. The main aim of the study is to know the history of Dalit liberation, with special emphasis on the role played by the leaders individually and collectively for the liberation of their own downtrodden people and the achievements they had made in their mission.

Dalits in India live in sub-human social existence, abject poverty, economic exploitation, sub-culture of submission and political powerlessness is being revealed by Rebatī Tripathy in her study on "*Dalits: A Sub-Human Society*" (1994). She brings out vividly the deprived and downtrodden conditions of Dalits in rural India and portrays that without access to vital economic resources and bargaining power, the Harijans have become one of the most exploited peripheral groups in the Indian society. Predominantly

rural they have been mainly landless agricultural laborers, marginal share-croppers etc. The study examined two Harijans villages, Kesharpur and Jadi in Orissa regarding political action taken for removal of socio-economic disabilities which reveals that they are in abysmal poverty and are unemployed and economically dependent on the caste Hindus.

Sharma's work "*Dalits Betrayed*" (1994) narrates the unfortunate situation of the depressed section of India who remained betrayed unequivocally by the ruling elite. The book also presents the different policies and means for achieving advancement and welfare for this section of people.

The study "*Beyond Ambedkar: Essays on Dalits in India*" (1995) authored by Nandu Ram is an attempt to analyze some of the changes that occurred among the Scheduled Castes or Dalits especially after the death of Ambedkar in the contexts of their education and social integration; social stratification and mobility specially in urban areas; atrocities, protest movements and socio-political consciousness for social identity, etc both in rural and urban areas. The study exposes that marginalization of the Dalits is presently visible at three levels; the upward mobile Dalits mostly living in urban areas who have accepted values of the middle classes as their positive reference group. Secondly, those Dalits who have migrated to towns and cities mostly live in slums and squatter settlements who are usually employed in the unorganized sector. And finally, majority of Dalits in villages are marginal in three specific ways; settlement in separate hamlets, their relationship are still found in the forms of Jajmani system and the growing amount of tensions and conflict between them and Caste Hindus.

Rajalaxmi Rath's study of "*Reservation and Social Transformation among Scheduled Castes and Scheduled Tribes*" (1995) primarily aims at making an assessment of the impact of the policy of reservation in public services on Scheduled Castes and

Scheduled Tribes in the Bihar scenario. It also gives us broad insights into the impact of the position and status of the beneficiaries with special reference to changes in their life style and also about the role played by these beneficiaries as agents of change for the transformation of their own society.

The volume "*Social Inequality in India: Profiles of Caste, Class, Power and Social Mobility*" (1995) by K.L.Sharma incorporates essays that analyze historical, theoretical, structural and processual aspects of stratification and inequality in India. Varna, caste, class, family and individual are discussed as units of social ranking. However, caste and class are also referred as principles of social stratification. Rural-agrarian, urban-industrial and tribal contexts of social inequality in states like Gujarat, Assam, Uttar Pradesh, Rajasthan, Punjab, Orissa etc, highlights the relevance of the conceptual frameworks and methodological devices relating to the study of social stratification and inequality in India.

According to Srinivas, as India attempts to modernize and ready itself for the twenty-first century, the issue of caste takes on an overwhelming importance. What form does caste take today? How can its debilitating aspects can be countered? The book on "*Caste, its Twentieth Century Avatar*" (1996) attempts to answer these and other crucial questions. The essays in this volume, each authored by an expert on the subject, include a stimulating assessment of the role of women in perpetuating caste; incisive analyses of the relationship between caste and the economy, and between caste and Hinduism; a review of the backward class movements in Tamil Nadu etc has been dealt here.

Walter Fernandes's "*The Emerging Dalit Identity -The Re-Assertion of the Subalterns*" (1996) analyses the nature and the process around the development of new identity that the Dalits are claiming for themselves and the challenges they face in this re-

assertion. The challenges come from those oppose to the Dalit's search for identity and from those who attempt to divide them or co-opt their movements and even many a time from within their own Dalit communities. Amidst these problems, one witnesses the emergence of a new identity. The author believes that the process leading to it deserves the support of those who consider all human beings as equal which is also the purpose of his volume.

An ethnographic study of a Paraiyar settlement, an untouchable caste in the Ramanathapuram district of Tamil Nadu has been made by Robert Deleige in his work entitled, *"The World of the Untouchables: Paraiyas of Tamil Nadu"* (1997). The central thesis of the study is the egalitarian internal organization of the Paraiyas as opposed to their hierarchical dealings with the rest of the caste order. The study looks both at the historiography of writing on the caste as well as the vivid reality of caste discrimination in practice. It discloses that, one cannot speak of an egalitarian ideology to the hierarchy of the system, but they content themselves with maintaining equality among individuals.

Pundir's account of *"Changing Patterns of Scheduled Castes"* (1997) is an attempt to take note of varying social conditions and factors in the changing social, economic, and political position in social stratification system, the effect of the Panchayat raj institutions, use of law and the impact of Dr. Ambedkar, of a new Scheduled caste and a new conceptual tool for the understanding of the varying and fluid causal position largely in the complex milieu of Indian rural society. The study is based on empirical facts, case studies and observations done during the last two decades.

Ghatak's *"Dr. Ambedkar's Thought"* (1997) is the collection of the speeches and morals which Babasaheb has written in his long writings and speeches. This volume presents the idea of Dr. Ambedkar's great contribution to Indian thought of history, literature, Constitution, religion etc.

Charsley and Karanth's "*Challenging Untouchability, Dalit Initiative and Experience from Karnataka*" (1998) is a volume which constitutes an important effort to understand the paradoxical situation of the Dalit seems to capture the realities at the grass root level. The study describes the status of rural untouchable castes and studies their efforts to challenge the daily humiliations they face. It also exhibits the vitality of Dalit movements and the contributions they made in reshaping Indian society. By focusing, within a theoretical and comparative framework, on a series of contrasting communities drawn from different regions of Karnataka, the study provides a vivid and nuanced account of a section of the Indian population which is too often ignored when it is not grossly misrepresented and misunderstood.

"*Dalits in Modern India*" (1999) is a work of S.M. Michael. It represents the major concerns of the Dalits and deals with the origin and development of untouchability in the Indian civilization and the contributions of different scholars and social reformers. The study presents a detailed account of the methodological and processual aspects of Dalits in Indian society and also discusses the impact of the New Economic Policy on the Dalits.

Webster's study on "*Religion and Dalit liberation: An Emancipation of Perspectives*" (1999) begins with a description first of Dalit religion at the end of the nineteenth century and then some of the subsequent movements of religious change among Dalits. The study presents the view of religion developed by Dr. Ambedkar, the chief theoretician on the subject, and shows how the view was reflected in his analyses of Hindu, Christian and Buddhist religion. The entire theme of the study revolves around the question of religion, conversion, identity and liberation of the Dalits.

"*The Scheduled Castes*" (1999) a study conducted by K.S. Singh on the People of India is a massive exercise carried out by the Anthropological survey of India.

This work is the first pan-Indian ethnographic study of all the Scheduled Caste communities in the country. This has generated a wealth of information on the hundreds of communities which exist in this country. The subjects covered in each case include culture, location, language, script, biological variation, food habits, rituals, work practices, educational level and impact of development.

“Protective Discrimination Policy and Social Change: An Analytical Study of State Action on Scheduled Castes in Aurangabad City” (1999) by Gaikwad reconfirms, whatever the changes have taken place among the Dalits in the sphere of education and occupation, are due to the reservation policy. It primarily explains the nature and type of social change taking place among the Scheduled Castes in Maharashtra and to see the extent to which these changes have been brought about by the educational and employment opportunities provided under Protective Discrimination Policy (PDP). It is found that the Scheduled Castes have benefited from the various education and employment opportunities which are made available to them by the State and have witnessed several types of social change among them due to the PDP which has strengthened their position to a limited extent. However, such improved status raised by educational and employment position is not completely free from the various types of discrimination and disabilities.

Mendelsohn and Vicziany's *“The Untouchables: Subordination, Poverty and the State in Modern India”* (2000) is a study on untouchables which primarily deals with subordination and poverty, class, politics including violent politics, the state and public policy. In the study two propositions are presented as fundamental; firstly, the untouchables are among the very bottom elements of Indian society in both status and economic terms. Secondly, they have undergone a profound change in their view of themselves and the society around them. It also presents the different forms of ritual of

untouchability and its violent result, untouchable politics and untouchable politicians since 1956. The role reservations have played in the lives and careers of particular scheduled caste MPs and MLAs as well as the poverty and condition of these subordinated Indians are also elaborately presented.

The study "*Occupationally Mobile Scavengers*" (2000) of S. N. Chaudhary is about a section of scavengers who have left their caste occupation and have engaged themselves in different white and blue collar jobs of Bhopal in Madhya Pradesh. The study deals with the facilitating and inhibiting factors responsible for occupational mobility among these mobile scavenging sections. The role of government, voluntary castes organizations and elites from among them are also dealt with. The study shows that occupational mobility has brought drastic changes in the life of scavengers. The author suggests that their demands are neither radical nor futuristic, they demand very basic things which are within the reach of the government. Therefore, there is need to fulfill these demands and encourage them for new occupations.

The edited book "*Dalit Identity and Politics*" (*Cultural Sub-ordination and the Dalit Challenge*) (2001) by Ghanshyam Shah reveals that Dalits in India have been socio-economically oppressed, culturally subjugated and politically marginalized for centuries. They have begun to articulate their identity, asserting not only equality for themselves but also bring about revolutionary changes in the social order. The contributors in this volume collectively analyze and debate on Dalit identity, movements and political participation through institutional channels which is being done from the Dalit perspective.

The study, "*The Untouchables in Modern India*" (2001) by Bhagirath Poddar is based on a systematic investigation of the socio-economic problems faced by the scavengers in general and their women folk and children in particular of the scavengers

residing in the Lucknow city. The author feels that there is a need to find out the ways and means to enable these working females to harmonize happily and successfully. The situation suggests that it is high time to make them socially conscious. Their political awareness should be improved and must be properly informed of the welfare schemes in order to grab their claims.

An attempt has been made to understand the Dalit Leadership and many other related issues with them in India by Vivek Kumar in his work "*Dalit Leadership in India*"(2002). The study tries to trace its origin, growth and development and examine its nature and dynamics, besides inquiring into its strategy or strategies adopted for mobilization and empowerment of the Dalit masses.

Starting with characteristics of Indian society, the book "*Indian Society: Institutions and Change*" (2004) by Rajendra K. Sharma deals with Hindu Muslim, Christian, Rural, Tribal and Urban social systems and institutions. It describes major religious groups in India and also discusses various trends in contemporary social changes such as Industrialization, Urbanization, Sanskritization, Westernization etc.

In the study "*Caste Based Reservation in India*" (2006), Seema Pasricha attempts to discuss the extent of reservation which has contributed for the upliftment of the section of society. It discusses whether the benefits or the gains of reservation are being appropriated by the creamy layer among the depressed classes or have percolated down to the deserving persons and whether reservation is leading to the generation of social tension in the society. The study also focuses on Gandhi's response to this problem.

Sharma's study on "*Social Stratification and Mobility*" (2006) presents that in structuring of social stratification, a multiplicity of forces and factors operate including ideology, ascription, achievement, technology and economic development. This volume examines the main analytical standpoints with regard to theory, method and data in the

study of social stratification in India. The caste model in Indian society, reference of caste to both structure and process are presented. Social mobility in caste structure in terms of levels such as individual, family and group is discussed in terms of inputs from the study of six villages in Rajasthan. Caste, class and social mobility among the Scheduled Castes and the role of constitutional safeguards and welfare measures and socio-cultural movements are also discussed in relation to social mobility.

II. 3. Regional Studies

Robert Brown's edited book "*Statistical Account of Manipur*" (1873) is a compilation of the records of the facts and figures about the economic, cultural, religious, political and social life of the Manipuris.

"*The Meitheis*" (1908) is a monograph which Hodson has wisely taken as his basis from the accounts of Colonel Mc Culloch and Dr. Brown, and has noted where they need supplementing and completing, and the changes which have occurred during the past half-century. From his practical acquaintance with the State's administration and its subject tribes, and his intimate knowledge of the Manipuri, he has enlarged the field of information. The later half of the book deals with traditions, folk-lore and folk-tales and linguistic affinities of the Meitheis.

Kirti Singh's work is a doctoral thesis on the "*Religious Development of Manipur in the 18th and 19th Centuries*" (1980) and it aims to trace the evolution of the religious practices in Manipur particularly in the two centuries. It also deals with the political and socio-economic conditions of the state at some length. According to him Manipuri's alliance with Assam, Tripura and Bengal arising out of political considerations brought in its train religious ideas and as a sequel to it, the people were brought into the mainstream of Indian civilization.

“*Manipur Tribal Scene*” (1985) is a work of Rajat Kanti Das. It focuses on tribes of Manipur and seeks to examine their relationship with the Meitei, the valley people dominating the scene. The volume is mainly a collection of papers in a modified and enlarged form which presents a brief introduction to Manipur.

Singh’s article “*The Loi Community in Manipur*” (1985) in the journal, *Lanmei Thanbi* provides an exclusive picture of the Lois in Manipur.

Through “*The History of Manipur: An Early Period*” (1986) the author, Wahengbam Ibohal Singh attempts to construct the history of Manipur in a scientific way totally rejecting the earlier concept and belief, which perhaps bring a revolution in the treatment of history not only at Manipur but also of the North and North-Eastern India as a whole. According to him, to construct history we have to depend on some concrete materials like archaeological findings that have been tested in laboratories and secondly, the epigraphic evidences and thirdly, the dialects, cultures and anthropological findings along with literary sources.

Iboongohal Singh’s book “*Introduction to Manipur*” (1987) provides an introduction to the land of Manipur, its boundaries, its people, society and religions. He discusses Manipur days of man-Gods, its Kirata people and the assimilated Aryans. The jagoi (dance) religious and partly secular dances, its pattern of life, its history, the days of its glory and its progress has been discussed here elaborately.

“*Manipur Past and Present, vol-I*” (1988) edited by Naorem Sanajaoba is a collection of articles of different authors which gives a comprehensive account of the people of Manipur. The volume is divided into four parts in which the history of Manipur including the Anglo-Manipuri relation (1762-1947), the evolution of Meitei State, its post merger political history, ancient Meitei written Constitution and punishment etc as well as the treaties made between the Government of India and the State authorities are discussed.

"Lois in Manipur" is a case study of Andro in the form of M.Phil dissertation by Shyam Singh. The study deals with the historical background, socio-cultural life, economic and political life of Andro, a scheduled caste village in Manipur (M. Phil, Political Science 1988).

Irom Borbabu Singh's study is also a dissertation work on the scheduled caste in Manipur of Phayeng village situated in the Imphal west district of Manipur. Here, he examines the socio-economic and political life of Lois in Phayeng village (M. Phil, Political Science 1990).

"The Geography of Manipur" (1992) written by Laiba has intended to evaluate from the view point of a geographer. It mainly deals with the background of the historical geography of Manipur from 300 B.C. to British period to Merger Agreement (1891-1949) as well as the general geography of Manipur which covers location, boundary, structure, cultural features, administrative set up, trade and commerce etc. The author concluded that the low income of people has reduced their demands causing a trend to low consumption.

Ranajit Kumar Saha has exhaustively dealt with the various ethnic and status group in Manipur. In his study, *"Valley Society of Manipur (A Cultural Frontier of Indian Civilization)"* (1994), he talks about the identification of the various ethnic groups, clan, lineage and their genealogical structure. The Kingship and the political organization during the King's rule and the inter group status hierarchy of these ethnic groups are also discussed in this book.

Sanatomba's article *"Lois of Manipur: A Brief Survey"* in the journal *Freedom of Expression* (1994) mainly focuses the very origin of the term Lois, how they became degraded and the later inclusion of various villages in Loi villages for the offences

committed. It also talks about the primary occupation of the Lois and their social segregation.

“*A Note on the Lois*” is an useful article written by Budhi Singh in the Freedom of Expression (1992-1994) which deals with the origin of Lois, their classification and their social position in a brief note.

“*Kwatha-Socio-Economic and Religious System*” (1995) authored by Pramodini is a work formulated in the ethno-historical method using sociological and anthropological tools. The book presents the cultural history of Kwatha people, an indigenous Meitei community (loi) inhabited in the Kwatha hill village of Chandel district. It shows that the traditions of Meitei Culture among these people are going to be ruined with the great influence of Hinduism and Christianity. Still, however, the people of this village are following the traditions of their forefathers.

The women of Manipur have been dealt exclusively in the work of Ghosh and Shukla in their book “*Women of Manipur*” (1997). It discusses the daily practices, lifestyle, dressing pattern, role in socio-religious matters, agriculture, trade and commerce etc. It shows the highly important roles filled by the women of this society in every big and small matters of their family and in the society as a whole.

Mangoljao’s study of the “*Lois of Manipur*” is conducted on Tairenpokpi village in which he studied the political and economic status as well as social status of the people of this area (M. Phil, Political Science, 1997).

Bino Devi clearly represents the chakpa section of the Lois of Manipur, Andro, Khurkhul, Phayeng, and Sekmai in her work “*The Lois of Manipur: Andro, khurkhul, Phayeng and Sekmai*” (2002). The Lois of these sections are considered as the earliest communities of Manipur. Historically, according to her, the Lois do not constitute a single community but cover various several sections belonging to the Meiteis, Chakpa

etc. It shows that they have maintained their identity within the Meitei social fold despite their conversion to Vaishnavism. Their different beliefs of their ethnic organization, rites and rituals of their daily life, their relationship among themselves and between Meiteis (Hindus) are also being analyzed.

Prabhatchandra Singh's work on "Scheduled Caste in Manipur: A Case Study of the Lois of Koutruk deals with the social and cultural life of these people and also studies the traditional administrative system of Koutruk in detail (M. Phil, Political Science, 2002).

II.4. Justification of the Study

The Scheduled Castes of Manipur have been experiencing some amount of mobility and change which may be both geographical and socio-economic in nature. Though many studies on 'Scheduled Caste' in states of mainland India have been conducted but very few efforts have been made to examine the social structure, social stratification, social mobility and change among the Scheduled Castes in the state of Manipur. It can be strongly mentioned that there is no comprehensive study dealing with all the dimensions of the many faceted socio-economic, educational, cultural and religious problems that the Scheduled Castes suffer from. In addition to this, no known study has been undertaken to focus on the interrelationship between Scheduled Castes and the other groups. Hence, an attempt is made through this multi-dimensional study to provide a comprehensive understanding about the present scenario of the Scheduled Caste community in the society of Manipur as a whole.

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