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Dalit Entrepreneurs in India: A Critical Appraisal

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Abstract:
This Conceptual research paper focuses on the Dalit Entrepreneurs and their various dimensions. Knakaraj and Natrajan stated, "The Sanskrit root "Dal," which meaning "broken, ground-down, downtrodden, or oppressed," is where the name "Dalit" originates. People who were formerly referred to as Harijans, Depressed Classes, and Untouchables are increasingly using the term "Dalit" to refer to themselves. The term "Dalit" also refers to a person's caste rather than their class; it describes members of those lower castes who have been stigmatized as "untouchables" due to the high contamination and impurity associated with their traditional vocations. Dalits are "outcastes" who do not belong to the traditional four-fold caste system, which consists of the hereditary Brahmin, Kshatriya, Vaishya, and Shudra classes. Because they are viewed as impure and polluting, they are physically, socially, and economically excluded from society. (Kanakaraj and Natarajan:2014:161)". Besides this, in this research paper, the terms entrepreneur and Entrepreneurship are also key and centric components. "An entrepreneur is someone who assumes the financial risk of beginning and managing a new business. Entrepreneurship is the process of designing, launching, and running a new business (Judge and Bal.: 2009:154)". In general, the present research paper discusses the successful stories of Dalit people and how they break the glass ceiling of inequality and social discrimination and become the successful entrepreneurs. The Present paper exibits the rung of the society at the lowest level that the dalit people faced everyday in village as well as urban life. This paper also depicts some stories of Dalit entrepreneurs that how entrepreneurship has acted as a means their economic and social mobility.

Key Words: Dalit, Glass Ceiling, Entrepreneurship, Dalit Entrepreneurs, DICCI and Society.

Introduction

The term' Dalit' in the Sanskrit language is acquired from the root' Dal 'which means to crack, split, break, burst, oppress, depress, or downtrodden. Dalit means disadvantage is a name for the people belonging to the lowest stratum castes in India. It implies groups or entities who were relegated to the side-lines rather than oppressed and stripped of all rights and privileges. In India, both class and caste played a critical role in the context of Dalit people. In the 21st century, the Dalit specially scheduled caste formally known as untouchables are physically and psychologically tortured (Rana, 2017:104). In this context, Dr B. R. Ambedkar coined a slogan, "Educate, Agitate and Organize''. In this regard, Savitri and Kavathekar (2019) discussed this slogan in their research paper titled 'Educate! Agitate! Organize A Roadmap to Create Equity in

Society. The people belonging to the 'untouchable' caste, in this context Valmiki (2003) discussed with the Bhangi's of UP: Pawde (1981), Dani (1990), Ambedkar (1993), Limbale (2003), Jadav (2003). Sonkamle (2004) and Pawar (2008) discussed the life of the Mahar's in Maharashtra; Chauhan (2002) and Prasad 2015) etc. in the context of Chamar; Bama (2011), Gunasekaran (2015) focused on Paraya; Malagatti (2007) analysed Maali caste while Moon (2001) described the status of an urban slum. It started with a description related to the Dalit position, progress, self-stories, struggle, challenges, problems, issues, etc. It also focuses on social awareness and social injustice related to the oppressed, depressed, outcast, unhuman behavior, tortured Ness, and untouchable, etc. Mendelsohn and Vicziany (2000), Zelliot (1992), Weber (1970), Judge and Bal (2009), Prasad (2006) used the term untouchability in the context of Dalit which implies a set of castes through the caste hierarchy or a social structure formed by the Brahmin. Judge and Bal (2009) stated that during the medieval period of India through the Bhakti movement Kabir, Guru Nanak, and Nam Dev attacked the caste system and they said that all human beings are equal. In line with this, Nagaraj stated, "In India, the caste system is not just a framework of cultural values but also a pattern of unequal power and income distribution along caste lines. The horror of materialist demands should be accepted by those who see the spiritual beauty of the uprising against the caste system. Gandhiji was able to react profoundly to the uprising's spiritual beauty, but when he saw its physical manifestation, he recoiled in complete shame. (Nagaraj:1993:06)". According to Article 17 of the Indian Constitution, "Untouchability is abolished and its practice in any form is forbidden, and the enforcement of any disability arising out of 'Untouchability shall be an offense by law." (Constitution of India:2024:08).

industries after agriculture. This industry holds an essence of heritage and culture. It is considered as the labour intensive industry which generates employments, but with low wage rate due to various reasons. This study was done to identify the impact of the critical actors on the rural cottage industries. According to the study it has been found that variables like Marketing Initiatives, Competitive Edge with Large Scale Industry, Financial Support, Government Initiatives shows a negative impact on the rural cottage industries. The negative impact from each factor results in the restrictions in every emerging point of the rural cottagDalit cottage-scale entrepreneurs are one of the parts of the cottage-scale industry. The Dalit people face the majority of hurdles in their occupation and life due to the caste system in India in various ways. Dalit is a member of the lowest step in the ladder of caste and class in India, whom those of the four main castes were formerly forbidden to touch formerly called (offensive) untouchable. In line with it, Abhijit Banerjee, et al. (2009) examined that caste is very closely associated with the social and economic position of scheduled castes in India. In India before independence, the economic status was used in the context of caste- classification of the people in the society, but after independence, the economic status was in the context of class classification. The poverty of the people in India in the context of Dalit people faced caste -discrimination. So, in Indian society, various issues such as the network of poverty, slums, caste, class, creed, gender etc. create discrimination in society. The caste system in India is more than thousands of years old. There is a massive literature providing the complexity which affects the development and growth

of the Dalits in India. The shortcomings and issues of Dalits arise basically due to poverty and the caste system in India. In the Indian context, both poverty and caste systems have a dominant augmentation approaching each other. Post-independence the challenges of class were growing whereas; caste dominated the Dalits in many ways to affect occupational pursuits. In this regard, Om veldt (1995) also pinpointed the Dalit visions which explore and critique the Indian tradition with Hinduism, and Hinduism with Brahmanism; which contemplates the Vedas as the underpinning texts of Indian culture and civilization. He explained the position and movement of Dalit people's lifestyle including their occupations. Sen (2015) in the current scenario stated "India to be the worst when the point of Human Development is talked about since as there is a development of the 'only a few' at the cost of the multitude is seen"(Sen, 2015). Ambedkar said that "Dalit-hood is a kind of tag or identity which includes the exploitation, oppression, depression, inhuman behavior of Dalits in the context of social, economic, cultural, educational and political domination and discrimination of the upper caste Brahminical order" (Ambedkar, cited in Guru, 2006, p. 259). The caste system is an age-old system that dominated for more than thousands of years the life of the Hindu people. According to Dreze and Sen the term 'multitude' means the Dalits, Adivasi, and other religious minorities. In the current scenario, many of the Dalits are being oppressed and tortured either physically or psychologically and they commit suicide or die due to such types of psychological and physical torture-ness. (Rana: 2017: 104). Many authors think that the contribution of Ambedkar played a significant role in the upliftment of Dalits. Ambedkar said that all the Dalit people suffered a lot due to their absence of educational level. He also said that there is discrimination in a socioreligious hierarchy with them which restricts them from achieving education. Ambedkar told all the Dalits that they should understand that it can only be eradicated if they educated themselves, agitated, and organized themselves to get an education. Ambedkar raised the slogan "Educate! Agitate! Organize" (Ambedkar). So, the researcher examined the writings and speeches of Ambedkar to understand the Dalits, exclusion, and atrocities. The thoughts of Ambedkar through his speeches and writings pinpoint a full awareness of the entire pattern of exploitation, in human behavior, and oppression by the Hindus towards the Dalit (earlier known as untouchability). In line with it, Macwan (2019) examined the real stories of injustice among Dalits and Adivasi between 2014 -2018. He stated 319 cases of injustice and atrocities registered in (2014-2018) against the Dalit and Adivasi people around the whole country. He pinpointed the miserable condition of the depressed and marginalized people in present India. He also discussed the issues, challenges, problems, and struggles of the Dalit and Adivasi. The present book is based on secondary data which is mainly reported in the newspapers. Almost six decades of independence, the condition of the Dalit and Adivasi remains miserable. In the introductory part, the author stated that the National Crime Record Bureau registered 139543 cases of injustice and atrocities against Adivasi and Dalit community people from 2014-2016. The present book is based on the various issues of 'Human Trafficking' of women and children from the states of Madhya Pradesh, Jharkhand, Orissa, Chhattisgarh, Assam, and West Bengal due to the Dalit community. These issues were related to rape, lashing, bullying, humiliation, and evictions which were examined in detail. Amstrong, Klasing, Macwan, Pradeep, Vania, Stam & Varma (n.d.) this

report explains the present untouchability practices prevailing across the rural areas of Gujrat. This report also explains the brief data on the injustice and discrimination against the Dalits. This study focused on mapping and grasping the untouchability. In the context of Untouchability, various national and international authors, experts, scholars, and academicians were involved in the process. The findings of the report reveal that discrimination was continued daily with the Dalits. So, untouchability was been practiced in government and private institutions as well as at the grassroots level of political areas such as in Panchayats.

In the current scenario, there are various issues exist across India with the Dalit community such as social, economic, cultural, and educational. inequality, social exclusion, inhuman practices and discrimination, etc. Ramachandran (2012), (Bandyopadhyay, 1927), (Thorat, 2012), Deshpande & Sharma (2013), and Shastri, R.V. (2020) shared their experiences about the inhuman practices faced by Dalit students in all the places of educational institutions as well as public platforms. They also shared the bitter experiences of Suicide cases of Dalit students and the mental stress faced by the Dalits due to their caste as well as for getting reservations in higher educational institutions across India. Jeffrey, Jeffery & Jeffery (2005) discussed the critical issues, problems, perspectives, and challenges of people in the context of education. He focused on a detailed in-depth study of the Bijnor District, U.P. The present research study gives a good example of the recent ethnographic work in the Indian context. It focused light on the areas of Education concerning Dalit Identities. Khandekar (2014) pinpoints the big gap between the fifteen Dalit Entrepreneurs struggling for schmatte upper-class riches. Portraits of both men and women are introduced to reveal their tough path and establish an empire of millions for generations to come. Kutumbaro (2016) stated the story of a sixteen-year-old Dalit girl born in 1947 and discussed the story of discrimination with the lived experiences of that girl due to caste and class with all the nuances with it. He also pinpointed the class and caste fight of that girl due to the capital and labour. He stated that such discrimination and torture are not restricted in the form of economic, Cultural, educational, and social but sexual too. He also pinpoints the lived reality of inhuman behaviour, discrimination, exploitation, and torture of Ness with Dalit people by the upper caste-high class Hindu people. Arthasastra is a pioneering book that presents the whole scenario of economic activities during Chandragupta Maurya's emperor which is written by many authors. In line with it, According to Mishra (2018), Kautilya's Arthasastra is a great work on military strategy and economic policy that combines his famous severe pragmatism with empathy for women, slaves, and the impoverished. He demonstrates the skill of a romantic by conjuring up a variety of situations that could hardly have occurred in real life. At its core, Arthasastra demands dictatorship and the management of a rigorous, well-organized economy. In this book, he discussed the belief in economics and the duties and obligations of a king. However, the scope of Arthasastra is much broader than statecraft; it provides an outline of the entire legal and administrative framework for running a kingdom, along with a wealth of descriptive cultural detail on subjects like agriculture, animal husbandry, mineralogy, mining and metals, and medicine. He also focused on issues of welfare (for instance, redistribution of wealth during a famine) and the collective ethics that hold a society together and stated the economic, social, and cultural tendencies of the people during the

kingdom of Chandragupta Maurya in the context of Hinduism and Veda in context of the position and movement of people regarding legal and administrative framework.

The Theoretical Framework Dalit Entrepreneurs

The Dalit entrepreneurs faced the social and economic discrimination in Indian society. So, they require special attention in India due to social injustice with them. As per the constitution directives the state must promote Dalit community, the weaker section and the Dalit entrepreneurs for their survival as well as for nation development and growth. Desai and Dube comment upon the remarkable progression and advancement occurring in respect to scheduled caste entrepreneurship in India. They also speak out on dispelling the myth surrounding the positive correlation existing between caste and occupation. They state that the association between the two former factors is significantly misrepresented historically. The Micro level industry is a grassroots level or minimal level occupation in which family members are engaged and the profit is utilized to fulfil the daily routine needs of life. It is a part of a small-scale industry and is unorganized. Khan, Ahmad, Waqar, and Amir, Zeeshan (2013) stated about the cottage scale industry, its production dependency, and marketing networking by keeping in mind the tastes and preferences of consumers. They also discussed the many problems and challenges faced by cottage-scale entrepreneurs. Verma and Tiwari (2023) stated the Cottage industry and its importance in the Indian economy. They stated that Furniture, wood, bamboo related products, products made from glass, khadi and handloom related products, and handicrafts related products are major the parts of the cottage industry. Every state and region of India has expertise in producing special products. Chicken work of Lucknow and Kashmiri shawls are famous for their embroidery. They pinpointed the cottage industry's issues and challenges such as quality improvement of products, higher cost of their products, and issues of marketing networking and branding. They described the financial issues of the cottage industry and the requirement for a paradigm shift in marketing, branding, and financial support. Dalit Entrepreneurs are Dalit persons who start, organize, and manage any business such as micro level, tiny, cottage scale small scale, etc. usually with all risk and rewards. In this regard, currently the Dalit Indian Chamber of Commerce and Industry (DICCI) play a major role in motivating and encouraging Dalits across the country to start their business with the philosophy, 'Be Job Givers, Not Job Seekers'. DICCI is an organization that connects Dalit entrepreneurs. (Kamble, M:2005). The reservation only applies to admission process, not to the final results. Business has no caste but if you are a Dalit then the competition is not only with the market but also with the social discrimination. In the world of business, the success of Dalit businessman breaks the myth of general category community that reservation is snatching away their rights. Jodhka explained the problems of Dalits entrepreneurs in context of starting their own business such as absence of agricultural land and lack of capital ownership etc in the Haryana and Uttar Pradesh. He stated that the economic and social capital issues of Dalit entrepreneurs. He also explained that nearly 2/3rd of the total Dalits of India are completely landless without employment and assets. He investigated prejudice and discrimination in the urban labor market for Dalits in western Uttar Pradesh and Haryana and found that caste has a detrimental effect on Dalit entrepreneurship. Even if they had money, the majority of Dalit business owners lacked it. It's possible that they lack social capital.

According to the study's findings, socially marginalized groups in Haryana are more vulnerable than those in Utter Pradesh. Even in such precarious circumstances, socially marginalized populations' entrepreneurship has been increasing.The present study is based on self-employed scheduled caste people of two states UP and Haryana of North-West India.Naik (2017) stated that economic development and growth is greatly dependent upon the successful entrepreneurship for inclusive growth. So, entrepreneurship development among dalit community is considered to be highly mandatory for the upliftment of Dalit community. The openings in all spheres should be provided to these communities on a priority basis and services of the constitutional reservation policy as an affirmative action. However, in the context of globalization, the organized sector has failed to provide jobs. Self-employment and entrepreneurship have been recognized as a worthy alternative for employment generation. In this concern, the government and other agencies have to play a crucial role to provide financial assistance and training to the scheduled caste people to promote business development and encourage entrepreneurial skills and competencies among them like as DICCI. He tried to highlight Dr. Ambedkar's views regarding the caste system and Brahmanical caste-based society where certain occupations are considered pure whereas others such as scavenging and leather industry are pure are degraded. He adopted descriptive research design. The conclusion of the research paper reveals that programs initiated by the government and other agencies have a positive influence on promoting entrepreneurship among the marginalized groups such as scheduled castes. The entrepreneurship development programs result in transformation of occupational mobility of the scheduled castes across generations. Nevertheless, the negative social factors such as caste system and discrimination impede the process of integration of these communities into mainstream society.

Naik (2017) stated that economic development and growth is greatly dependent upon the successful entrepreneurship for inclusive growth. So, entrepreneurship development among dalit community is considered to be highly mandatory for the upliftment of Dalit community. The openings in all spheres should be provided to these communities on a priority basis and services of the constitutional reservation policy as an affirmative action. However, in the context of globalization, the organized sector has failed to provide jobs. Self-employment and entrepreneurship have been recognized as a worthy alternative for employment generation. In this concern, the government and other agencies have to play a crucial role to provide financial assistance and training to the scheduled caste people to promote business development and encourage entrepreneurial skills and competencies among them like as DICCI. He tried to highlight Dr. Ambedkar's views regarding the caste system and Brahmanical caste-based society where certain occupations are considered pure whereas others such as scavenging and leather industry are pure are degraded. He adopted descriptive research design. The conclusion of the research paper reveals that programs initiated by the government and other agencies have a positive influence on promoting entrepreneurship among the marginalized groups such as scheduled castes. The entrepreneurship development programs result in transformation of occupational mobility of the scheduled castes across generations. Nevertheless, the negative social factors such as caste system and discrimination impede the process of integration of these communities into mainstream

society. Sardar. Ramesh said, "Dalits have been at the bottom of the income and social ladders; despised and exploited for centuries in India. He stated that Dalits improve their little lot through reservations in Government job. He also pinpointed that most Dalits entrepreneurs faced problems and difficulties in getting sufficient supply of credit and lack of social network and control in dominate business caste groups. He examined social variables of Dalits in India which were complicated and vulnerable to homogeneous categorization. He also described the growth of Dalits entrepreneurs and success stories of Dalits millionaires against their struggle (Sardar: 2015:)"

Research Questions

The researcher has outlined some research questions for the present research paper.

- What was the background of the Dalit entrepreneurs?
- How the Dalit entrepreneurs started their business?
- What problems they faced to start their business?
- How Dalit entrepreneurs' mange the problems they faced?
- What was the turning point in their life?
- What were the experiences of Dalit entrepreneurs about their entrepreneurship?

Objective

The main objective of this research paper is to discuss and understand the theoretical and conceptual history of Dalit cottage scale entrepreneurs in India.

Research Methodology

The present research is purely based on the secondary sources of information. A number of research papers, documents, references books, journals, articles from magazines, newspaper have been studied by the researcher related to the Dalit cottage scale entrepreneurship along with Dalit entrepreneurships other than cottage scale to explains the conceptual framework. The researcher tried to review the literature in a systematic way.

Dalit Entrepreneurs in India

There are significant differences in occupation features of Dalit entrepreneurs across caste categories to measure their performance. The occupations owned by Dalits entrepreneurs tend to be smaller, are less or almost nil chances to employ labour from outside the family, and are due to the unorganized sector by nature. There is a list of Dalit entrepreneurs are given below in the table 1.1:-

Table 1.1: Dalit Entrepreneurs in India

S. No.	Name	Type of Business
1.	Chandrabhan Prasad	Launch of DICCI SME Fund, Media.
2.	Ratibhai Makwana	Leather, Petrochemical and Plastic
3.	Seth Satpal	Leather
4.	Padam Shri Milind Kamble	Fortune Construction Company
5.	Askok Khaade	Das Offshore Engineering Pvt. Ltd.
6.	Padam Shri Kalpana Saroj	Kalpana Construction and Kohinoor Plaza Shopping Complex
7.	Padam Shri Ravi Kumar Naara	Shanti Chakra International

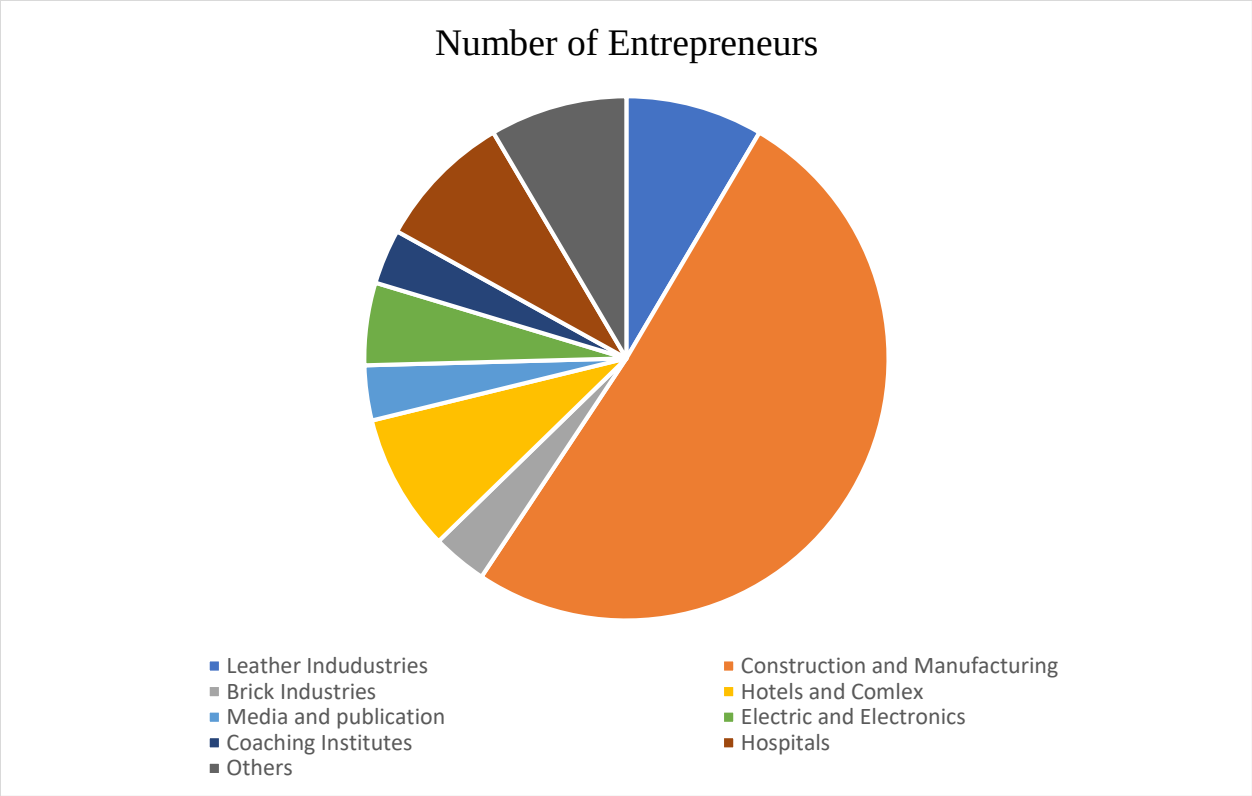
8.	Punja Bhai	Boiler, Pipeline, Iron Fabrication and Manufacturing Factory Shed
9.	Nandkishor Chandan	Chandan and Chandan Industries
10.	Sunil R. Jode	Conaitre Energy Solution
11.	N. Sunder Rajan	Restaurants, Hotels and Heritage
12.	Sukesh Rajan	LMD Bricks Company
13.	Jora Ram Meharara	Msr.Jora Ram Builders and Construction
14.	Padam Shri Rajesh Saraiyya	Multinational Company Steel Mont Pvt. Limited
15.	Avinash Jagtap	Everest Spun Pipe Industries
16.	Satish Jarkiholi	Satish Sugar Industry
17.	D.R. Mallya	A One Arcitech ltd.
18.	Kalu Ram Sonel	Building Construction
19.	Ganpat Banswada	Film Production
20.	Harsh Bhashkar	Coaching Institute
21.	Dilip Mahaske	Foundation for Human Horizen, Raj Bharati Rural development Centre
22.	Bhagwan Gavai	Saurabh Energy Company
23.	Brijraj Kundra	Super Distributor of TCL ki LED light and TV, Kritika Digitals,
24.	Harikishan Peepal	Hospital and Shoes Business
25.	Banarshi Ginda	Real Estate (Property Dealer) and Grocery Shop
26.	Bairrva Bors.	Bairrva Bors. Company
27.	Kishanlal Singhla	Singla Steel Industry
28.	R.K. Singh	Marshal Electronics Company
29.	Smt. Chandra Gheengar	Leather Shoes Business
30.	Nidish Anand	D.N. Jweler Showroom
31.	Malkit Chand Janagal	Little Master Houssary
32.	R.K. Verma	Resonance IIT -JEE Coaching Institute
33.	Mannam Madhusudhan Roa	MMR Telecom Company, Construction, Power project.
34.	Chandervallabh Tamta	Shilpkar Times Akhbaar
35..	Santosh Nirvaan	Ultratech Solar Technology Company
36.	Bharat Singh	Bharat Press Tools (Automobile Industry
37.	Devakinandan Son	Hotel Taj Plaza
38.	Parshuram Suial	Paras Hill Resort
39.	Rajesh Ahirwar	Building Construction Business
40.	Sunil Khorbagade	
41.	Ruparam Meghwal	Dhandev Global Groups
42.	Devjibhai Makwana	Electronics and Print Media

43.	Rajesh Meghwal	Real Estate and Restaurant Business
44.	Devaram Rajoriya	Gas Chulla, Desert Coolers ,and Woolen Corporate.
45.	Steevan Kaler	Leather Business
46.	Murli Mohan	Victz Export Company
47.	B.L.Naval	Leather Industry and Hospital
48.	Dr. Sushant Meshram	Multispecialty Hospital
49.	Dinesh Rajvanshi	Oil Free Compressor
50.	Dr.Shyam Kumar	Super Multispecialty Hospital
51.	S.S.Grover	J.D.Hoistus and Crane Company
52.	Om Parkash Verma	Precious and Semi- Precious Stones Industry
53.	Dr. Chetram raipuria	JMD Culin
54.	Seth Motibhai	Shri Aulakh Niranjan Impex Company
55.	Rajender Gayakwad	GT Engineering Pvt, Ltd.
56.	Swapnil Bhingerdeve	Khandoba Prasanna and Sakhar Karkhana Ltd.
57.	Praveen Kuar Panwar	Om Industries PVT. Ltd.
58.	Sanjay Kshersagar	Sound Concept Company
59.	Dr. S.M. Shamlal	Multispecialty Hospital

Source: Dalit Kaudi Se Crorepati, Buddham Publishers, Jaipur, Rajasthan (2017)

Table 1.2: Types of Dalit Entrepreneurship in India

Type of Industries	Number of Entrepreneurs
Leather Industries	5
Construction and Manufacturing	30
Brick Industries	2
Hotels and Complex	5
Media and publication	2
Electric and Electronics	3
Coaching Institutes	2
Hospitals	5
Others	5
Total	59



The table 1.2 shows the top 59 Dalit entrepreneurs in India in 2017 from the various sector of business. "Dr. M. Kamble is an successful engineer, entrepreneur, policy maker, founder chairman of DICCI and the first person of Indian Commerce Association to promote the businesses for Dalit community. He is the awardee of Padam Shri in 2013. DICCI has more than 10,000 members who are self-made entrepreneurs (Parihar, M.L.:2017:15)." Mr. Chandrabhan Prasad is the first person who set the agenda of Dalit capitalism. "Mr. Prasad's Diary on Dalit confronted the mainstream of Dalits. A former visiting scholar at the University of Pennsylvania, he carried out one of the largest survey on Dalits and wrote a book titled-'Defying the Odds: Rise of Dalit Entrepreneurs (Kapoor, Babu and Parsad:2014)". He is currently completed two books titled, Dalit capitalism a Self -Respect Movement , a Memoire and Case by 2050- Will Class Have Replaced Caste for the Mercatus Center.Kalpana Saroj is an Indian Dalit businesswoman and the chairperson of Kamani Tubes in Mumbai. Kamanu Tube is an Industry of copper and copper alloy products. She is a successful entrepreneur and awarded by the Padam Shri Award in 2013 in the field of trade and industry. "Judge and Bal mapped the status of Dalits in Punjab state in respect of four variables such as education and occupation, empowerment, entrepreneurship and emigration. The measured that the status of Dalits in Punjab is better than other states. They stated that Punjab is often considered free from acute caste based inequality and atrocities . They argued that certain visible changes occurred among the Dalits of Punjab. They took a sample size of 1600 Dalit households to measure and evaluate the rural and urban differences about their changing status. They discussed the mixed scenario due to change in the educational level of Dalit from generation to generation. (Judge and Bal:2009:26)". "In India, the caste system is a pattern of unequal power and income

distribution along the caste hierarchy in addition to being a structure of cultural values. The tragedy of the materialist demand should be accepted by those who see the spiritual beauty of the uprising against the caste system. Gandhi ji was able to react profoundly to the uprising's spiritual beauty, but when he saw its physical manifestation, he recoiled in complete shame. (Nagaraj:1993:06)". "The discrepancy between deemed and actual occupation is not fully understood by the Sanskritization idea. When members of lower castes choose lifestyles that were not customarily theirs, it is assumed that they are ashamed of who they are (Gupta: 1991:132)". In the past four decades, the representation of Dalit entrepreneurs has been very low in India due to the lower caste system and untouchability (Kanakaraj and Natarajan:2014:161; Mishra:2018). Now at present, the representation of Dalit entrepreneurs is increasing and playing an important role in the Indian economy since 1991 due to Globalization and improvement in the educational background of the Dalit community. But the Dalit entrepreneurs faced various problems such as Lack of awareness, high competition from non-Dalit entrepreneurs, high prices of raw materials, financial problems, managerial problems, lack of technical knowledge, no support from Society, no capacity to face financial risk, discrimination in selection for entrepreneurial development training, lack of family and friends co-operation, absence of education and occupation background, no special business programs for Dalit entrepreneurs by the Government, etc. In line with this, Indukar: 2015; Parihar: 2017; Lokhande: 2016; Zelliot:1992; Mendelsohn and Vicziany:2000) stated that Dalit entrepreneurs faced major problems, issues, and challenges due to the factors of the deprived section of the society and untouchability. Ashok Khade is an Indian Dalit entrepreneur and co-founder and managing director of DAS Offshore Engineering Private Limited company of oil and gas industry. The turning point of Ashok Khade was ," One night , when his mother made roti using borrowed flour because Ashok Khade has dropped the flour on the way, then he decided to lift his family from from the vicious circle of poverty (Khandekar Milind: 2017:12)". He is awarded from the award of Padam Shri in 2026. Khandekar explained, "The crucial point of Kalpana Saroj was starts from a incidence of a failed exam, a lost job, or a business collapse. But for Kalpana Saroj, the struggle began far earlier, at an age of 12 when she got married. Her journey of life is about survival, dignity, and quiet determination. The turning point came in business sector when workers associated with Kamani Tube began searching for someone who could help rescue the long-shut factory. Kalpana decided to step in and lead the effort to bring the struggling company to back life. (Khandekar, M: 2017: 28)". "Kalpana Saroj is an entrepreneur, businesswoman, and TEDx speaker from India. She is the chairperson of Kamani Tubes, an Indian company that produces copper and copper alloy goods in Mumbai. She is renowned for becoming a prosperous businesswoman who purchased Kamani Tubes Company's troubled assets and turned it into a profitable venture. She was born into poverty as a member of the Dalit group. She is a prosperous Indian entrepreneur, businesswoman, and TEDx speaker. She is the chairperson of Kamani Tubes, an Indian company that produces copper and copper alloy goods in Mumbai. She purchased Kamani Tubes Company's troubled assets and turned it into a profitable business despite being born into poverty as a member of the Dalit community. In 2013, she received the Padma Shri in the trade and industry category. (Khandekar, M: 2017:15-29)". According to Parihar, "Rajesh is a

Dalit billionaire from India. Rajesh studied aeronautical engineering in Russia after being born into a middle-class Dehradun family. He now operates a multinational business that deals in metals, Steel Mont Trading Pvt Ltd, in Ukraine. Individuals must undergo internal transformation. They must alter their worldview and way of thinking in order to see what is going on. Opportunities abound. Saraiya says. There are numerous success stories at a conference hosted by the Dalit Indian Chamber of Commerce and Industries, which strives to unite Dalit businesses. Among them is the tale of Saraiya. Even though it's a fantastic accomplishment, it doesn't accurately represent Dalit reality as a whole. In 2007, 88% of Dalits and Adivasis made less than Rs 20 per day, according to the National Commission for Enterprises in the unorganized sector. According to them, the event is about the future rather than the past, and the Dalit Indian Chamber of Commerce and Industries' goal is to give Dalit entrepreneurs a platform. Although Rajesh is the first Dalit billionaire, there will undoubtedly be many more "Rajeshs" in the near future due to the success stories at this conference. (Parihar, M. L.: 2017:42-44)". " When it comes to brains and enterprise, Dalits are unmatched. "We just need to give them a chance," says J J Irani, Director of Tata Sons. "Since 2003, we have been attempting to unite Dalit businessmen." We renamed it the Dalit Indian Chamber of Commerce and Industries after 2005," says Milind Kamble, Chairman of the DICCI. Parihar discussed, "Indian Dalit social activist and businessman Ravi Kumar Narra is from Secunderabad and is well-known for his endeavor to improve the Dalit community. In 2014, the Indian government gave him the Padma Shri, the fourth-highest civilian honor, in recognition of his contributions to society.The banking industry presents the biggest obstacle for Dalit business owners. Despite the Center's directive that up to ₹1 crore should be provided, banks are refusing to provide money to new entrepreneurs without collateral security. Ravi Kumar Narra discusses how banks treat Dalit business owners. Narra serves as the coordinator for the five-state Dalit Indian Chamber of Commerce and Industry (DICCI) in South India. Additionally, since 2011, he has served as President of the Andhra Pradesh Chapter of DICCI. He assisted in changing the Government Industrial Policy 2010-2015 to benefit Dalits while serving on the National Governing Board of DICCI. He has served on the Government of India's National Task Force (NTF) for Supplier Diversity and Affirmative Action. At the NIMSME in Hyderabad, Narra organizes IGNITE, a 21-day residential program for 220 Dalit entrepreneurs, including 40 women from throughout Andhra Pradesh. The government, CII, banks, training facilities, and others are all involved in this entrepreneurship development program. In order to foster networking among Dalits, Narra established the Shanti Chakra Foundation. It teaches against superstitions and advances B. R. Ambedkar's ideology. For Dalits, especially young people, the Foundation offers weekly classes on a variety of topics in Parihar. (M.L.:2017:34-37)". Khandekar stated, "Bhagwan Gawai is the CEO and chairman of Saurabh Energy DMCC, a Dubai-based business that sells petroleum products, petrochemicals, and offers consulting and support services in the aviation industry. He began his career as a construction worker. Before moving into a slum, Bhagwan, his mother, and his brothers were construction workers in Mumbai. After moving to Mumbai from rural Maharashtra, his family put a lot of effort into making sure Bhagwan received a good education.With an 85% in Class X, Bhagwan did not let his family down. He was subjected to

prejudice based on caste when he joined HPCL, a government oil business. In 1991, he left his work and relocated to Bahrain, where he became the fourth employee of ENOC and eventually gained notoriety (Khandekar, Milind: 2017:57-67)". Parihar said in his book 'Titled Dalit Codi se Crorepati' Ratibhai Makwana is the managing director of Gujarat Pickers Industries, a plastic intermediary firm situated in Ahmedabad. After working as a farm laborer, Ratibhai's father began manufacturing leather pickers. Ratibhai encountered prejudice because of his caste while attending school in a tiny Gujarati town. Ratibhai dropped out of college to follow in his father's footsteps after turning eighteen. He assisted his father in growing the company to include plastic intermediates. Ratibhai also guided the business into the Ugandan sugar industry over the years. The 56-year-old business employs about 3,500 people in its Ahmedabad factory, approximately 2,000 of them are Dalits, and generates Rs 380 crore in revenue annually (Parihar, M.L.:2017:91)".

Conclusions

The issues and challenges of social, educational, political and economic mobility among the Dalits have remained central in regards of inequality in India. Most of the Dalit entrepreneurs faced the various problems and hurdles to start up their entrepreneurship. This research paper discusses the facts that the representation and position of Dalit entrepreneurs in India is relatively low as against the non-Dalit entrepreneurs due to factors such as lack or low level of education, Lack of capital. Social networking, cultural & religious barriers, lack of access to credit, lack of market networking & unavailability of raw materials and lack of collateral guarantee etc. More or less all the Dalit entrepreneurs faced the glass ceiling problem in respect of class, caste and creed in their life. For Dalits, this is a golden age. Social identifiers are being replaced by material indicators as a result of the new capitalist economy. In the market economy, Dalits can purchase status. India is transitioning from a caste-based to a class-based culture in which having a large bank account and all the wonderful things in life makes you acceptable. The researcher has attempted to compile the narratives of some Dalit entrepreneurs who overcame all obstacles to become successful business owners. These Dalit entrepreneurs overcame social and economic discrimination while creating multimillion-dollar businesses from the ground up, something that was previously unthinkable and even unaccepted. According to the table 1.2, the researcher concluded that most of the dalit entrepreneurs are related to 8-10 types of industries only. In the other types of industries other than the 8-10 types of industries, their holding is very low or absence due to multiple reasons. In Line with it, many authors support this view through their studies about the lower representation of Dalit entrepreneurs in India due to the lower caste system and untouchability (Kanakaraj and Natarajan:2014:161; Mishra:2018). The various authors such as Parihar.(M.L.:2017), (Khandekar, M: 2017), (Lokhande: 2016; Zelliot:1992; Mendelsohn and Vicziany:2000) and (Kapoor, Babu and Parsad:2014) etc. suggested that the Government of India and big business houses must support the Dalit entrepreneurs by providing the entrepreneurial development training, financial supports, giving more opportunities and motivating to increase the presentation of Dalit entrepreneurs to play a crucial role in the Indian economy.

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