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PREFACE

I am indeed delighted to place on record the input towards the growth of knowledge based society through the publication of a special edition of the National Conference on “New Horizons of Dalit Culture and literature” published through the peer reviewed and refereed international journal ‘Shodhmanthan’. It is the effort made by the team of Dr.B.R.Ambedkar Study Center, Departments of studies and Research in Social Work, English and D.V. Gundappa Kannada Adyayana Kendra for organizing a two-day National level Conference.

The articles in the journal have attempted to address the various issues viz., Dalit culture, Dalit Cinema, Social Media, Dalit Politics, Dalit Folklore and Literature, which assist the Dalits to access health care, food, drinking water, housing and education attainability. I immensely appreciate the spirit of participation of all the paper contributors.

I take this opportunity to thank our Hon’ble Vice Chancellor and the Registrar for their kind support in organizing this conference.

Dr.Lokesha M.U

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A GLANCE OVER THE CULTURAL IDENTITY OF DALIT FOLK ARTISTS AND ORAL FOLK EPICS IN KARNATAKA

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Abstract: This paper tried to understand the cultural identity of Dalits and oral folk epics in Karnataka. Folk arts, folk theatre, folk art and crafts, artefacts are living knowledge among Dalits in Karnataka. We can quote a few representative examples like Sanaadi, Bhajantri, Halage, Radhanath, Sangya-Balya dappinaata, Killikyataaraata etc. These folk artists are still performing their folk arts because of the knowledge they acquired from their ancestors. It has been flowing hereditary. But today the educated person from Dalit community is not ready to continue the tradition due to technological advancement and people are almost reluctant to enjoy such traditional knowledge. "The performance of Siri cult is also popular in Dakshina Kannada and Udupi districts" (Claus) Shri Krishna Parijatha is one of the popular folk theatres in north Karnataka. This sannata(short play) being performed by Harijan communities in Belagavi, Bagalkot, Vijayapura, Ballari, Raichur and some other places of Maharashtra state borders. Radhanath and Sangya-Balya both are only performed by Dalit communities in Belgaum and Bagalkot districts. The Kannada movie 'Sanaadi Appanna' tells about cultural identity in our society. The main objective of the study is to understand the cultural identity of Dalits and oral folk epics in Karnataka. The area of the research is restricted to Karnataka state and oral folk epics reciting by the Dalits of Karnataka. Descriptive and analytical method and several secondary sources have been used in the research paper.

Keywords: Cultural Identity, Folk Arts and crafts, Folk epics, Rituals and folk tradition.

Introduction: Indian folklore is rich and has diversified which spread all over the nation. Each and every folk community, tribal community, subalterns etc. have their own cultural identity and ritual practices. Due to the cultural identity of a folk society of tribal group has its own traditional practices and indigenous knowledge. Cultural identity is the identity or feeling of belonging to a group. It is part of a person's self-conception and self-perception and is related to nationality, ethnicity, religion, social class, generation, locality or any kind of social group that has its own distinct culture. In this way, cultural identity is both characteristic of the individual but also of the culturally identical group of members sharing the same cultural identity or upbringing. (wikipedia.org)

Karnataka is one of the richest states which has cultural heritage and folk culture. Vivid folk culture and rituals are still alive in many parts of the state. Traditional folk arts are still retained with Dalits or untouchables. It is a paradox that modern society is not ready to witness such folk art forms and do not have the patience to listen long narrated poem and traditional oral folk epics like Siri, Kumararama, Yellamma kavya, Halumata kavya, Junjappa kavya, Mateswamy and Madeshwara

Kavya but want to watch on small screen and during procession like Dasara Jamboo Savaari or any other events which spread our cultural heritage and folklore. All these are identified only with Dalits of our native culture.

Almost all folk art forms in Karnataka are performed by Dalits and underprivileged societies. These people have their own cultural identity. Now they are facing problems to prove cultural identity in the modern era. Due to the influence of modern mass media and attractions of various media including electronic gadgets the folk tradition has been fading a little. Still, there are many folk groups and folk artists are trying a lot to keep alive and transfer to the next generation. But unfortunately, today's generation is not ready to learn traditional and folk art forms and cultivate a folk culture in their day to day life. Moreover, there is a lack of interest among the audience. Preferences of such audiences have changed and their minds tend towards modern mass media including television channels and YouTube channels. Department of Kannada and Culture, Janapada Academy, Yakshagana and Bayalata Academy in Karnataka have their aims and objectives. All these are trying to retain folk culture and transfer to the next generation. Various programmes and cultural exchange activities are proving our rich cultural heritage and folk culture which has been studied not only by us but also by foreigners.

The objective of the study:

1. To understand the cultural identity of Dalits and oral folk epics in Karnataka is the main objective of the study.
2. To identify the status of folk arts, folk theatre, folk art and crafts, artefacts are living knowledge among Dalits in Karnataka.
3. To understand the willingness of the younger generation in order to continue their family occupation.
4. To understand the impact of mass media on folk epics in Karnataka.

The area of the study: the Folk culture of Karnataka has its importance in South Asian folk culture. Karnataka has a rich treasure of cultural heritage and folk culture. The area is restricted to folk arts and oral folk epics of Kannada and Tulu languages of Karnataka state.

The methodology of the study: The present study has been conducted with the help of researcher's previous experiences in the folklore of Karnataka. Secondary sources have been used. Descriptive and analysis method used to prepare the research paper.

Review of literature: A survey has been conducted to review related literature which included books and research papers in this field.

Benjamin Lewis Rice and John Faithfull Fleet identified folk art forms and Kannada folklore in Mysore and Kodagu region. They made an attempt to explore the folklore of Karnataka state and published books and research articles. They also identified the Tulu folklore in coastal Karnataka especially Mangalore region.

B.A. Viveka Rai has conducted a research on Tulu folk literature, Tulu Janapada Sahithya (Bangalore, 1985)⁴⁴ submitted to Mysore University under the supervision of H. M. Nayaka, a noted folklorist. He used numerous paaddanas, folktales, proverbs, and riddles in Tulu subjecting them to the scientific investigation of modern anthropologists and can be very well described as a pioneering work.

Lauri Honko. B.A.Viveka Rai, Prof. K.Chinnappa Gowda, A.V.Navada and many other studies Tulu folklore and folk epics. But they documented and translated the oral literature into Kannada and English language. Untouchable folk artists are the central figure of these studies.

According to Kesavan Veluthat folklore studies in Karnataka stated as, "The kind of literature that was produced around the time of independence and the reorganization of states can be seen as part of the attempt to take over this region by the state of Karnataka at an ideological plane."

Manjeshwar Govinda Pai is considered as a prominent writer of folklore in Karnataka state. Many articles and research writings on Tulunaadu and Tulunadina Poorav Smriti have an idea etc. written by him are the extracts of the original ideas of Govind Pai in Karnataka. (Govinda Pai)

Dalit folks or untouchables are the main sources of folklore and oral literature. They do perform many folk arts, All these folks are belonging to either untouchable or underprivileged. Such people deprived of social and political benefits and facilities. Due to many schemes of the Governments in India children of such families are getting free and compulsory education with other facilities like scholarships and fellowships. Children and youth are showing their excellent performances in studies. They have occupied good positions in many sectors. Because of this reason such youths are not ready to continue their traditional and family occupation. For the sake of rituals and in fairs and festivals as mandatory ritual age, old folk artists are performing their folk arts. We can recall a Kannada feature film which depicted the generation gap of a family of the folk artist called 'Sanadi Appanna.' Shehnai. A folk instrument which is being used by a Dalit family is depicted in the film. Father's occupation did not like his son. This is an example of the generation gap and disaster of a folk artist's family. According to Muthukkaruppan, "The several terms used in common parlance to refer to the former untouchables – panchama, avarna ,outcasts, untouchables, scheduled caste (SC), depressed classes, Harijan – have gained prominence in specific historical contexts. Some of them are very old and could be termed as traditional, like panchama and avarna, while others were fashioned in colonial times to classify population segments for purpose of governance, which includes depressed classes, and scheduled castes and other terms like the Harijan provided a compensatory identity within a Hindu order. In independent India, the terms that continue to be used from the colonial period include the SC and the Harijan, the previous a governmental category, and the latter ideological. The term "Dalit" identifies itself differently and signifies a political self-designation, which is a subject –constituting in a new and different way."

Dr B.R.Ambedkar opined as, "In slavery, there is no room for education, virtue, happiness, culture or wealth. In untouchability there is none. Untouchability has none of the advantages of an unfree social order such as slavery. It has all the disadvantage of free social order."Only the poorest among us will continue to perform. Enough is enough. Who wants to dance when the audience make vulgar gestures and utter dialogues laced with sexual remarks," said Rajendran, a thavil ('nayandi melam') player and his wife Thenmozhi, a winner of Kalaimamani award for 'karagam' dance. (www.thehindu.com)"Kadubai Kharat is a Dalit folk artist who lives in Aurangabad, Maharashtra. She sings songs of Babasaheb in various Dalit localities in Aurangabad and runs her family. Kadubai has become a famous name in the whole of Maharashtra through social media for some time now. In her videos, she sings about Babasaheb's contribution to society, especially towards Dalits. The

Ambedkarite people fall in love with her voice and extend their hands to support her. People know everything, especially about her economic condition." (roundtableindia.co.in)

According to the writer Anil Awachat folk art form and folk artists stated in an article published 'Economic and Political Weekly' on 'Tamasha' a folk popular folk art form, "the auditorium itself is a covered yard with rows of benches, flanked by two broad concrete platforms. The bench/desks are filled with people. One side of the stage sits an organ player at an old organ; on the other side, a tabla player with a drummer or dholki player below him. At the sound of a shrill whistle, half a dozen women appear on the stage wearing gaudy nine-yard saris of assorted colours, bright with plastic zari work. Strings of ankle bells are around their ankles and glittering in costume jewellery. The elderly to the very young and an older woman begins singing; two young girls come to the stage front and begin to dance. Men in the audience began to hold out notes, which the girls came dancing around to claim. But the notes are not made too easy to get. The dancers must lean over the railing and the withholding patron until he is pleased enough, by the obscene bending, stretching and teasing, to part with the note. The girls danced to the front and returned the required change to the „patrons. The running to and fro became faster. The chase became hotter. A man from the audience walked up and stood by the other side of the stage. His clothes were torn and dirty. He held out a rupee note. A dancing girl danced her way to him. As he handed his rupee over, he whispered something to her. She went back, covered her head with the end of her saree, put a finger to her cheek and returned dancing and miming the actions of a shy maiden, throwing coy, sidelong glances at her patron. The man gave her another rupee and probably asked for a special song, for when she began that he went back to his seat".

Rama Raju explained that folk artists are closely related to spirituality. They are connected to rituals performed in society. He opined as, "There is an inherent spirituality about the rural folk in India and symbolism, not necessarily the prerogative of the urban-bred, is an integral part of the attitudes and beliefs of the rural people." During such rituals along with folk arts there,, we could find dance especially folk dances without fail. Balwant Gargi in his book 'Theatre in India' stated that "Folk dances have an inexhaustible variety of forms and rhythms. They differ according to regions occupations and castes. Tribal people, farmers, gipsies, hill people, and labourers have their special dances."

According to Prof. S.K.Ramachandra Rao, "Ritual can be defined as a special procedure that helps to invoke a supernatural being as and when required on various occasions." Such rituals are interconnected to the folk performances. Without ritual, there is no folk performance. Significance of folk arts is known as part of rituals. U.S.Krishna Rao observed that the folk arts are performed during fairs and festivals when there is harvest season. He says, "These are performed to exhibit the joy of the tribe after a good harvest, danced generally during the Spring or the Rainy seasons. It could also be an offering to the rain Gods to shower blessings on the community for a quiet and prosperous living." In this group, people of all communities including Dalits or untouchables do participate without any hesitation.

Conclusion: Traditional folk arts are still retained with Dalits or untouchables. It is a paradox that modern society is not ready to witness such folk art forms and do not have the patience to listen long

narrated poem and traditional oral folk epics like Siri, Kumararama, Yellamma kavya, Halumata kavya, Junjappa kavya, Mateswamy and Madeshwara Kavya but want to watch on small screen and during procession like Dasara Jamboo Savari or any other events which spread our cultural heritage and folklore. Both common man and governments including NGOs should join their hands to retain our native culture and rituals which have various folk arts in Karnataka state. Folk arts and crafts are becoming world famous only because of traditional folk arts. Indigenous and native culture and cultural roots could be retained with us.

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LIVING CONDITION OF JENU KURUBAS IN KOTHNAHALLI HAMLET, CHAMRAJNAGARA

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Introduction

The Tribal population in the country face a variety of discrimination at present in the country. Tribes have been known for their rich tradition, culture and folklore. Tribes have been natural inheritance of the country before civilization realizing which the constitution guarantees fundamental rights to them through articles 15, 16, 17, 38 and 46 (Chawla, 2011). These articles express the right to a dignified life for every Tribe in the country. However the discrimination faced by the Tribes is very much rampant in the country. Aier (2013) in his article on the history and economic condition of the Scheduled Tribes pre and post-independence speaks in comparison to various parameters. He highlights that many non-Tribal domains such as money, religion have made an impact on the Tribal population, of which religion plays a pivotal role. The author highlights how the Tribal community on the whole are under threat for which the reasons are seeming to be lack of support from the state, Hostile treatment by the other communities, lack of proper economic and social system (Aier, 2013).

Discrimination in terms of Public Services

The discrimination has been vividly seen not in the part of the commoner but also in the case of the government in incidents such as the one in Maharashtra where 1,980 Tribal people were imprisoned for demanding a ration card. (Tribes of India, 1982-2004) The Gonds of Andhra Pradesh are another example of modern social exclusion where certain communities among them have not been put up for proper education due to the bifurcation of the state into Andhra and Telangana. Despite having the constitutional provision for the Right to Free and Compulsory education, it is still an unmet need for the children of the community. (Aier, 2013)

Tribal rights have been deprived from the society, compares right to freedom of thoughts but still such communities are been excluded. Land alienation to non-Tribal on contractor bases, as Tribes are Natural guardians of forest in the name of forest protection state has alienated them, from the forest allowing the non-Tribal; to establish commerce at the cost of destruction to the Tribal communities and natural resources (Rao, 2015). The National policy on Resettlement and Rehabilitation for Tribal families who have been affected by Gov. Projects, policy have not served the purpose, though there are mandatory functions which the Gov. needs undertake with this policy regards there is little or no actions undertaken. The state have been unsupportive to the communities respective of protecting and safe guarding the tradition of the communities, over the past decades just like animal extinct the

Tribals culture and tradition have been lost and there are no steps taken to save or promote their culture. In order to tackle such issues the Panchayath Extension to the scheduled Areas act 1966 (PESA) have been enacted in recent years to empower scheduled Tribes to safeguard and preserve the tradition and customs of the people but has been violated by the Gram sabha themselves. The panchayat approves a lot of Tribal land encroachments by capitalists in the name of development. A lot of Tribal population are forcefully evicted from their places. They are faced by various threats and in many of these places, instead of playing the role of an advocate the panchayat just aids in depopulation among the Tribal communities. (Halavath, 2014)

Economic problems with regard to middle men

During the British rule there are recorded history where through middle men Tribal population have been taken as landless laborers and bonded slaves. Tribal communities have been victims of continuous exploitations by the middle men, agriculture have been unprofitable one since there is seasonal variations. This pushes the members to move for employment in other towns. On the contrary the ones who struggle on the rural areas face problem of transportation and exploitations, the reason for most of it being unaware of the facilities and services. In the present day context, today's Tribal population work as landless laborers or agriculturalists in vivid societies. Their labour is taken as a privilege by many as on one side the produce that they cultivate is ransacked for mediocre money by the middle men and is sold to the common man at an elated price. Most of the Tribal people work as an unorganized labourer and their challenges faced in terms of developing their economy are very many (Pradeep M.D & Kalicharan M.L, 2016).

Poor Capacity Building

One of the factors affecting Tribal development is the poor capacity building made among them. Many of the Tribal communities base their economy on traditional methods and practices which gives them poor income. At the pace of development happening globally the Tribal population in India are unable to develop themselves. This is due to various reasons such as illiteracy, unemployment, lack of awareness, etc.... Many of these problems could be addressed if proper capacity building is done among the Tribal communities. Initiatives over skill development through the National Skill Development Corporation, CSR initiatives of companies and industries in the recent years are proving good among few of the Tribal Communities (Sindhi, 2012).

Alcoholism and indebtedness

The process of Industrialization, urbanization and migration is responsible for loosening of traditional method social control and exposes individuals to drugs. "Substance dependence in a Tribal district" a study conducted by group of Assistant professor from Rajiv Gandhi Institute of Medical Sciences, Andhra Pradesh found the various reasons in increasing substance dependence and poly substance abuse among the Tribes. The study revealed that the influences of cheap handmade liquor which is dominant among the communities makes the women also substance dependent. Further, the authors highlight on how alcohol affects the financial status of the family and creates untold emotional pain not only to the individual but to every member of the family. In conclusion it is observed that the regional populations are under serious of addiction on alcohol and poly substance, with high rate of

women involved in addiction which ruins their public health, social health and economy (M.S.M. Bashir, A.M. Khade, S.K.M. Kosaraju, & S. Bhagat, 2013).

On the whole the living condition of a Tribal community is affected various social and economic aspects that leads to the premise for the present study.

Field of Study

Essentially, Kuruba is the name of a Hindu caste. Traditionally, the Kurubas have been shepherds and farmers. In Karnataka the literal meaning of Jenu is 'honey', and Kuruba stands for 'shepherd'. Kuruba Adigrama is the name of the community at Kothanahalli in Nanjangud Taluk, Chamrajnagara district. In 1963, the Karnataka Forest Act converted forest land into Reserve Forests and Village Forests. A drastic change happened during the 1970s due to the acquirement of Tribal land by the state and destruction of forest land. Tribal sentiments were neglected in the developmental projects of the government and many of them were forcefully evicted from their natural habitat. They were provided with housing schemes row upon row made of concrete houses for the rehabilitation of Tribes which has created a sense of emotional alienation among them. 50 to 60 years ago these Tribes were indigenous to the Bandipur forest. Their native language is a dialect of Kannada. Collection of honey from the forests was their main occupation. They are a hunter gatherer nomadic Tribe and were well oriented in the vastness of the forests. Initially these Tribal's lived in huts and tree houses. They now dwell in concrete houses which has destroyed their connection with nature and reduced social interaction among members. Houses have a bathroom located outside which is not used for defecation. People sometimes sleep in the bathrooms and some of houses are not fully constructed. There are 30 families residing in this small community. They go for agricultural laboring at the fields of the upper caste people.

Objectives of the Study

The present study was conducted based on the following objectives:

1. To understand the social life of the respondents.
2. To know the livelihood of the respondents.
3. To suggest remedial measures to various stake holders over problems identified.

Research Methodology

In order to fulfil the objectives the researcher adopted a descriptive design. This design was adopted to describe the social phenomenon occurring in the Tribal community. The data was collected through a Semi Structured Interview Guide and six respondents were considered for the study through a purposive sampling. The data has been analysed as theme wise and presented below.

Findings and Discussion

Mortgaging of Land

The Tribal people after migrating were provided with an acre of land for each of their families to do agriculture. The Tribes never knew how to use the land because of which they gave the land for lease to the other caste people. The leased amount was spent futile because of which most of the land is still used by the non Tribals. This results on landlessness among the Tribals as they resource that was given to them is not utilised them for their resources. Sometimes due to want of money for social

gatherings the Tribes mortgage their land to the non Tribals which is not given back to them nor do the Tribals repay the money which results in mortgage of the lands perennially.

Daily Wage Labouring

The mortgaging of the land makes the Tribals landless labourers working for daily wages in the fields of the elite landlords. They work for a mediocre income of Rs. 100 per day. Men and women do equal work in the fields but are not paid equal wages which is a disparity that needs to be highlighted. Sometimes, the wage is not paid immediately which keeps the Tribals awaiting for money.

Alcohol Dependence and Victims of Substance Abuse

The village doesn't have an authorised liquor shop but someone in the hamlets sells illegal liquor which is consumed by majority of the men and women in the community. One of the worst indicators in the community is poor economic development. All six respondents very much openly stated that the men and women drink alike and are greatly dependent on alcohol. Mostly in the evening they drink with their peers in their households. One of the respondent Mr. Babu (Name Changed) expressed that most of the money earned is spent on liquor. Both men and women drink alike which results in no savings among the Tribes at Kuruba Adigrama.

A lot of them have the habit of using beetle leaves and tobacco which has a great concern on the public health of the community. Prevalence of Tuberculosis and poor immunity are very commonly seen among the community. The women in the community are very anaemic and recorded to have miscarriages in the community. This is due to alcoholic dependence which is very hazardous for a pregnant mother.

The addiction towards alcohol and substance is very much understood among the non Tribals and is misused by them. Also over dependence on alcohol and substance results in problems such as domestic violence, loss of health, mortgaging of resources, indebtedness and contracted labour which is seen as a modern way of bonded slavery.

Social Discrimination

The Tribal community is completely excluded from the village and the villagers have a negative perception about the Tribes. In one of the interview with a non-Tribal boy aged 13 it was observed that even the youngest children in the village consider the Tribes to be submissive to them. It was also observed in the interaction the children made with the adults of the Tribal community. When asked about respecting the elder ones, it was expressed by them that these Kurubas have a value less life and they don't deserve respect.

Sometimes the labour from the Tribes are taken for granted and not paid by the landlords which is very negative to notice. On enquiring the Tribes if they react to it they respond that it is not for them to fight as they have already enough and more debts to pay to the landlords. Moreover the researchers observed that the Tribes are timid to speak any outsider and are visibly seen as 'easy to be victimised'.

Need for Capacity Building

The study clearly brings out in the findings that the government has given resources and provisions but has failed to capacitate them in terms of the modern techniques and methods which pushes down the Tribal population in realising their strengths.

Conclusion

The present study conducted among the Jenu Kurubas at Kothanahalli brings the social, cultural and economic aspects of the community. Through the case studies it found that the Tribes are not feeling assimilated into modernity and are discriminated because of many reasons. Also, it is observed that alcoholism is much prevalent among the community which pushes them into poverty and poor dignity among the non-Tribal population. Ultimately the Tribal livelihood is very much based on economy in the present study which is affected by indebtedness on one side and poor skill development among the Tribes. This as suggested by the Tribal people needs to identified and worked with capacity buildings programs and awareness programs by the government and non governmental organisations such that the communities could make a sustainable living equal in par with that of the non-Tribal communities.

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FOLKLORE RESOURCE AMONG DALITS

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Introduction

Folk literature is essentially oral literature, though it has been reduced to writing subsequently. Though reduced to writing, it does not lose its oral flavor. Even today, India is a largely oral society, since the vast majority of our masses live in rural areas where culture is encapsulated in spoken words, involving direct emotional and intellectual impact. Indian society cannot be fully understood without taking into serious account this orality of our rural culture and literature. The kind of insights that folklore can yield into our social life can never be provided by the objective and so-called scientific study of our society. Hence, from this perspective also Janapada Kavya, as all of us are well aware, has its literary, and poetic forms- the former, 'in prose' and the latter being lyrical, very often set to music. These lyrics have become in many cases the base on which folk music and songs have developed, and as we know, these songs and narrations fall under two heads:

Folk forms of Karnataka: The various forms of folk literature in Kannada can be found in the form of stories, riddles, proverbs and ballads. In folk dance we have dance like *Karadi kunita*, *Kamsale*, *Kolata*, *Veeragaase*, *Nandidwajakunita*, etc. In folk theater we have plays like *Yakshagana*, *Dodaata*, *Sanaata* and puppetry like *Sutrada bombe aata* and *Togalu bombe aata*. With painstaking efforts a vast number of Kannada folk songs have been discovered. Authors of folk songs are anonymous and weave their songs without being aware of the rules of grammar and metre or with the knowledge of notes and scales. These songs came out as a relief from the boredom associated with the hard monotonous work which the commoners had to endure for a livelihood like pounding of cereals, grinding, sowing of seeds, etc.

Uses of Folklore: As a means of entertainment, reconstruction of regional history and rediscovery of lost words in a language and knowledge of traditional cuisine, sports, medicine and sciences folklore has a rich source. In rural India where village communities remained isolated due to lack of road connectivity, this is an occasion for entertainment, social gathering, trade and exchange of information. This is also an occasion for handicrafts and handloom wares to be displayed and sold. Sports and cultural activities and competitions are also organized which are a means of passing on our tradition to the younger generation.

Methodology In the present study authors have made an attempt to narrate the folklore resource among dalits. The authors made in-depth study on folklore using secondary data from government official websites, reports, pamphlets, newspapers and other sources. Based on the review of literature, the folklore resource among dalits is narrated in the present paper. There still exist isolated groups that

carry on such traditions—old people, traditional folk singers, storytellers, Kathakars, researchers, some communities etc. The folk festivals like fairs, community gatherings, special folk programs etc. have helped to retain folk literature to a certain extent.

Folk tradition and Public space:

The term folk 'is derived from Anglo-Saxon word folk'. It generally means common or uncivilized group of people'. Definitions of folklore and folklife express the values and traditions of specific regional or social groups. Archie Green, an American folklorist, drafted a definition of American folklife for legal purposes (American Folklife Preservation Act sec. 3 (1) in the following way: (Jabbour 2004:17) in his statement:-...the tradition expressive culture shared within the various groups in the United States: familial, ethnic, occupational, religious, regional; expressive culture includes a wide range of creative and symbolic forms such as custom belief, technical skill, language, literature, art, architecture, music, play, dance, ritual, pageantry. Handicraft, these expressions are mainly learned orally, by imitation, or in performance, and are generally maintained without benefit of formal instruction or institutional direction...

Folklore literature among dalits in Gujarat:

In Gujarat, it is commonly argued that folk study can be divided into various groups considering its social aspects. Kanubhai Jani, a folklore theorist, categorizes folk study in four major groups:

1) Folk study related to physical surroundings which includes houses, costumes, food habits, occupations, furniture etc; 2) A study related to social life which includes customs, rituals, medicines, superstitions, beliefs etc.; 3) A study related to arts which includes festivals, celebrations, games, music, dance, drama, paintings; and 4) A study related to literature which comprises folklores-epics, songs, tales, *padas*, *bhajans*, ballads, narratives etc. (1992: 2-3)

Apart from their entertainment purpose, folk traditions provide a public space where issues of common concern could be expressed, discussed and understood. The various folk genres such as folktale, folk songs, folk drama, and folk dance etc. often focus on social, religious and political issues. They bring ideas, values and issues into a public forum.

1. Traditionally and functionally determined folk performances outside their cultural context.
2. Playful imitation of folk motifs in another social stratum.
3. Purposeful invention and creation of folk like elements outside the tradition.

The third form emphasizes the purposefulness of the folk tradition by infusing certain elements which are not basically related to its tradition. The blend of inventions and traditions employed in the folk traditions are used here deliberately for specific purposes. Folklore, by altering its content and style is often used to fulfill social and political purposes. Many a time, governments employ the folklore medium to spread their ideology and programs. For instance, Gujarat government often hires folk drama groups to spread awareness about de-addiction and girl child education. Here, the content of a traditional folk drama is infused with new life through an invention and the new content is fixed in the traditional form for a particular purpose. Moreover, during the election time, political parties use folk song type jingles to spread their messages. So the new content and the folk form are eventually made to play with each other in order to create a community of supporters across the social spectrum.

Folklore literature among dalits in Andhra Pradesh:

To establish a community out of heterogeneous groups, on the basis of common concern, the folklore medium is handy and effective. The dalits movement, to create a community out of several castes and sub-castes, for an egalitarian purpose, often uses folklore as a tool. For instance, in Andhra Pradesh the dalits movement used *dappu*, (a folk musical instrument) and folk art to form a community by dissolving different caste and sub-caste affiliations (Reddy 34).

Folklore literature among dalits in Maharashtra:

In Maharashtra, Dalits have often used the oral tradition of *powadas* to express their discontent against the feudal exploitations in Akola and Amravati districts. The *Kalapathak* tradition, a folk musical theatre, was used to mobilize the Dalit masses and sharpen their political consciousness in the 1970s Maharashtra (Guru 1997). New folk formations are often created and popularized to address the issues of concern, to assert collective identity and to construct a critical public space'.

In urbanized culture, the folk literature has been gradually replaced by written literature and audio-visual media. However, it has not lost its importance in the rural culture. There still exist isolated groups that carry on such traditions—old people, traditional folk singers, storytellers, *Kathakars*, researchers, some communities etc. The folk festivals like fairs, community gatherings, special folk programs etc. have helped to retain folk literature to a certain extent. The speaker or singer often retains a tradition learned from other speakers. The new speaker or singer or storyteller delivers it to an audience who has heard it before, but he delivers it in such a manner that the listeners still retain their interest. The folk literature has appealed to people through the ages, across the world. Unlike written literature, folk literature is concerned with morality— singing and listening. Thus, it depends on the existence of a living culture to carry on the tradition. The folk literary songs and stories exist as long as they live in human memory. In some cultures nearly everyone can carry on the oral literary traditions. It happens that people who are traditional performers usually remember and repeat. Communities who are traditionally and professionally devoted to folk performances invariably carry on to the next generation a plenty of songs, tales and folk performances. In Gujarat, such communities are *barots*, *nayaks*, *turis*, *charans* etc.

India has a rich tradition of folk literature:

The Ramayana, the *Mahabharata*, *Jatak Tales*, *Tales of Panchtantras*, *Hitopadesha*, *Katha Saritsagar* and mystic *bhajans* and *padas* have been all alive in Indian oral traditions with various versions and variations. India contains a diversity of ethnic, linguistic, and religious beliefs and it is difficult to generalize about its folk traditions. Moreover, every dialect, region, social group has its own cultural traditions. Much of the Indian folk literature is dominantly religious in its nature but it is quite different from classical Sanskrit religious and literary traditions, in its form and content. The folk literature has its local colours and themes. Along with larger philosophical and spiritual themes, it often deals with local heroes and local social issues with their diverse local manifestations.

During the medieval period:

Literary activities were confined only to limited people, particularly the Brahmins and very few upper caste people. Literature was mainly oral, and was hardly in written form. The storytellers,

Bhajan singers and *Kathakars* mostly belonged to the upper caste communities. Access to the mainstream religious activities was limited to the three upper castes- *Brahmins*, *Vaishyas* and *Kshatriyas*. *Shudras* were strictly denied entry into the premise where such activities were organized. It was hardly possible for untouchables to avail the oral traditions of the upper caste Hindus. It was considered as an offence for a member of dalits community to speak or use a cultured' language of upper caste community (Rodrigues 2009: 326). Further, on account of untouchability and illiteracy, the written literature was also not within their reach. However, in spite of adverse social conditions of insulation and segregation, the Dalits had enough potential to cultivate and nourish their own singers and listeners. The bhakti movement in India created an atmosphere of spiritual interaction through various oral forms like *bhajans*, *padas*, *chopais* (quatrains), *chhappas* (six line satirical verse form) etc.

Results: the folklore resource among dalits are having enormous amount of folklore material but that is not documented properly. Many dalits are still practicing the folklore methods for their livelihood. In this connection we have to know their challenges and opportunities which need to be recognized. Increasing the folklore resource among dalits awareness on in India is approaching as a Silent Feature. This resource among dalits would deteriorate the social fabric of society. The folklore resource among dalits receives very cold affection. The speaker or singer often retains a tradition learned from other speakers. The new speaker or singer or storyteller delivers it to an audience who has heard it before, but he delivers it in such a manner that the listeners still retain their interest. The folk literature has appealed to people through the ages, across the world.

Discussion:

Social life is crippled when social health is affected due to weak family care. Economic burden and physiological needs make Dalits over dependant on the Government. Folklore resources among Dalits at times feel reluctant in demanding and receiving the services from dynamic members of the modern society. India contains a diversity of ethnic, linguistic, and religious beliefs and it is difficult to generalize about its folk traditions. Moreover, every dialect, region, social group has its own cultural traditions. In this paper we can see how dalith scholars made our Indian traditions nourished by the form of Bajanas. This Bajanas are very popular in local community and it can be reached to every individual who are living outside of society. Many dalits scholars wrote many bajanas which is understood by every one of the society. In this still today we can find many literatures in the form of local traditional material which is developed by the Dalits.

Conclusion :

Throwing the light on folklore resources among Dalits pertinent to get insight on their enormous amount of folklore resources and its usage. Recognition and documentation of the folklore resources among Dalit would be considered to be the forefront of their welfare. In Karnataka we also find many dalits are well versed with certain types of musical instruments they are using for their livelihood. It shows that till today because of this tradition many folklore heritage is still continuing in the form folklore resource among dalits. Some type of songs was sung during joyous occasions like birth of a child, marriages and after getting a good harvest. Folk literature is the creation of formally uneducated people, but it is a direct and spontaneous expression of deeply felt experience. It has, therefore, something elemental about it, without the sugarcoating of artificially around it. But a large majority of Indian

folklore scholars happen to be linguistic fundamentalists, who do not feel the necessity of learning or knowing another language of India. Hence, the critical studies of their own regional folklore are imprisoned in their languages and do not reach the scholars of other languages. In this connection the folklore literature and materials among dalits are need to be studied and popularized.

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VENTURE CAPITAL FUNDS SCHEME FOR SCHEDULED CASTE ENTREPRENEURS IN INDIA- AN OVERVIEW

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Introduction Venture capital is an outstanding source of funding for entrepreneurs and has turned into a highly crucial means of financing for start-ups and further expanding businesses of small and medium scale, mainly while such associations are working on the leading innovative technologies and markets. It serves an important role in the entrepreneurial progression methods. The Indian Union Finance Minister in his interim Budget Speech for FY 2014-15 declared Venture Capital Fund set-up for Scheduled Castes Entrepreneurs. "In order to promote entrepreneurship among the scheduled castes and to provide concessional finance to them, through IFCI Venture Capital Fund Ltd this is set up a Venture Capital Fund for Scheduled Castes.

Concept Development:

The idea of venture capital was begun in 1946 by "General Dariot" who established the „American Research Development Fund at Massachusetts Institute of Technology in 1946 for financing commercial promotion of technologies that are newly developed in USA (Singh J B 1996). Then in 1958 Small Business Industry Corporation (SBIC) program established for funding private associations that make equity and debt investments in new firms was accountable for majority initial formation of high technology companies. Companies such as Digital Equipment Corporation, Apple, Federal Express, Compaq, Sun Microsystems, Intel and Microsoft are successful examples of firms that have gained from venture capital in the beginning of their development (Reddy YV 1998). In 1988, the World Bank conducted a conference in India to generate awareness and kindle interest in venture capital. This seminar was then preceded by announcement of guidelines for venture capital in the parliament in November, 1988 (Varshney Vishnu 1999). In 1988, IFCI sponsored RCF was transformed into the Risk Capital and Technology Finance Corporation of India Ltd. (Reddy YV 1998).

In general, venture capital financing is distinct to conventional sources of investing like lending and borrowing. Venture capital financing seals the void left by the conventional financial institutions in high risk, high potential and innovative ventures. Venture capital financing is normally linked with catering the equity investment for a stipulated time in small and medium scale business with large development potential and high reward but it could also mean high risk. In other words, venture capital has higher risk and has high returns and supports business formation and development. It is

investment offered by professionals who invest together with innovative entrepreneurs in new and quickly developing firms that have a realistic, though not guaranteed, potential to grow into a considerably profit making companies.

The growth of scheduled caste entrepreneurship is a new phenomenon in India. This is yet in the early stage and needs appropriate entrepreneurial skills orientation to endorse scheduled caste people for the rapid development. In actuality, venture capital ventures demand skills, attitudes and systems highly distinct from conventional financial intermediaries. To sum up, we see two key performers in this venture business, first one is venture capitalist who come up with accommodating financial arrangement and entrepreneur or Idea-person who come forward with high-risk, potential high-return innovative business opportunities to change that particular idea into realism with maximum structure of human capital and venture capital for flourishing in the venture business. Robust endowments of human capital with venture capital will function better alongside surviving for a longer period.

The Specific Objectives of the Venture Capital Scheme for Scheduled Caste Entrepreneurs:

1. It is a Social Sector Initiative to be executed nation-wide to encourage entrepreneurship among the scheduled caste people in India.
2. Encourage entrepreneurship among the Scheduled Castes people who are leaning towards innovation and developmental technologies.
3. To offer concessional finance to the scheduled caste entrepreneurs, who will built wealth and worth for society as well as encourage business that is profit earning. The assets thus gained will generate forward/backward linkage. It will further generate chain effect in the local community.
4. To enhance financial inclusion for SC entrepreneurs and to encourage them for further development of SC communities.
5. To expand SC entrepreneurs financially.
6. To expand direct and indirect employment creation for SC people in India

As per Census 2011, the SC population is 20.13 Crore, which constitutes 16.62% of the total population in India. There is a huge potential in such a large economy like ours for such schemes out of which SC population can prosper and get opportunities to progress into the main stream. According to Dalit Chamber of Commerce and Industry(DICCI) there are 1000 Dalit entrepreneurs with turnover of 60,000 crores this shows there is an importance lays in providing concessional finance to such companies which can empower those entrepreneurs.

Important things to know about Venture Capital:

Funding Agencies: Department of Social Justice and Empowerment, Ministry of Social Justice and Empowerment

Nature of the Scheme: Cetral Sector Scheme

Name of the Asset Management Company or Nodal Agency: IFCI Venture Capital Fund

Investment size: Rs. 0.50 Crore to Rs. 15 Crore.

Funding pattern:

- Financial assistance up to Rs 5 Cr. - Investment in this section will get fund of maximum up to 75% of the project cost and the remainder 25% of the project cost should be funded by the promoters;
- Financial assistance above Rs. 5 Cr. –
- Investment under this section will get funding of maximum up to 50% of the project cost. At least 25% of the project expenditure will be funded by a bank or other institutions. Balance 25% of the project cost shall get funding by promoters.
- The proposals given by banks or other financial agencies with sanction of 25% of the complete project will be taken into consideration. In such case, the projects will have to be obligatorily appraised by the Banks or other financial firms.

Monitoring: Scheduled timely visitations, assessments shall be done by the official of the AMC. They will also be the Nominee Directors on the board of these firms.

Exit mechanism: Exit through payments out of operations, buyback/ redemptions by promoters / companies, strategic investments, listing at Stock Exchanges or any other exit process.

Time limit for completion of the project:

- The period for finishing the project would be envisioned at the time of the sanction, subject to maximum of 24 months time from the date of payment of the first installment of assistance under the scheme that may be given by a further period of 3 months, if causes for delay are found reasonable by the AMC.
- When there is non-compliance to the execution schedule, the further balance payments of sanctioned payment would be subject to approval by Investment Committee.

Venture Capital Investment Process For Scheduled Caste Entrepreneurs:

Screening Committee (Preliminary Stage): The proposed ventures will be kept in front of the screening committee for preliminary assessment to find out if the proposals are being met for the Eligibility Criteria & Preliminary Appraisal. Post the go-ahead by the screening committee, the proposal will be put forward for detailed appraisal, negotiations and structuring.

Legal Documentation Stage: Post the sanction by the Investment Committee, Letter of Intent with the terms and conditions of sanction will be issued to the investee company. The essential official documentations will be generated and implemented by the AMC.

Disbursement Stage: Post the conclusion of the said process, the disbursement will be done as per the terms and conditions of the sanction. The disbursement to the investee firms would be in tranches. For Companies with sanctioned help of above Rs. 5 Crore, the money given by the fund shall be proportionate to the loan tranche given by the Bank.

Investment Stage: A comprehensive proposal will be considered by the Investment Committee for sanction if the proposals are deemed eligible. The proposals appraised by the financing Bankers/FIs may also submit their appraised proposal for references to AMC. The quantum of assistance shall be determined by this committee.

Eligibility Criteria of Venture Capital for Scheduled Caste Entrepreneurs:

- The projects/units that are created in manufacturing and services sectors ensuring wealth creation out of the funds deployed in the unit will be taken into consideration;
- When choosing the SC entrepreneurs, women SC entrepreneurs would be given preference;
- Firms having at least 60% stake holding by Scheduled Caste entrepreneurs for the past 12 months with management control;
- Documentary evidence of being SC should be provided by the entrepreneurs when the proposal is submitted;
- The SC promoters of Investee Company will not dilute their stake below 60% in the company till the exit under the scheme. However, in the event of any change of quasi-equity instrument under the scheme, strategic investments, buyouts etc, which result into dilution of stake of SC Entrepreneur, a prior written approval from Asset Management Company (AMC) would be required;
- The companies applying for assistance of more than Rs. 5 Crore, shall preferably get their project appraised by the banks / Financial Investments before approaching for assistance under the scheme.
- For companies with sanctioned assistance of above Rs. 5 Crore, the money released by the Trust/ Fund Manager will be proportionate to the loan tranche given by the bank.

State wise list of women entrepreneurs benefited under the Scheme of Venture Capital Fund for Scheduled Castes (SCs) during the period 2015-18

STATES	No. of SC women Shareholders	Type of Projects Supported (Sectors / Industry)
Andhra Pradesh	6	Industrial Products, Health Care, Power Plant, Services
Bihar	1	Furniture and Services
Delhi NCR	1	Industrial Products, FMCG
Gujarat	4	Industrial Products, Allied Agricultural Activity
Haryana	1	FMCG, Services
Karnataka	4	Industrial Products, Health Care, Services
Maharashtra	14	Industrial Products, Health Care, Services, Textile, IT/ITES, FMCG, Allied Agricultural Activity
Pondicherry	1	Industrial Products, Allied Agricultural Activity
Punjab	1	Industrial Products, Services, Textile
Tamil Nadu	4	Industrial Products, Health Care, Services, FMCG
Telangana	12	Industrial Products, Health Care, Services, Textile, IT/ITES, FMCG, Pharmaceuticals, Power Plant
Uttar Pradesh	4	Industrial Products, Services, IT/ITES, FMCG, Entertainment
West Bengal	1	FMCG, Textile
Total	54	

Conclusion:

Venture capital is a type of private equity capital which provides financial support for professional and new businesses or venture. A venture capital fund thus strive to provide entrepreneurs with the support to create scalable business with sustainable growth, while providing their contributors with outstanding returns on investment, for the higher risks they assume. SC entrepreneurs are scattered mostly in un-organized sectors. Since, this is a new scheme launched in 2014, the SC Entrepreneurs have less awareness about this scheme. requisite approvals, permission, clearances for project implementation requires lots of time. If these limitations are addressed properly the success rate of the scheme will go high and it can increase the entrepreneur spirit in SC candidates.

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ROLE OF DR B.R AMBEDKAR IN WOMEN EMPOWERMENT

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Introduction

BhimRaoAmbedkar (1891-1956)is not only the father of the Constitution of India, but also a great freedom fighter, political leader, philosopher, thinker, writer, economist, editor, and a revivalist for Buddhism in India.⁴ The first Prime Minister, Jawaharlal Nehru said; “ Dr. Baba SahebAmbedkar was a symbol of revolt against all oppressive features of the Hindu society”. He is also well known for extensive economic and social rights for women. According to him women should be given social education and socio-cultural right for their well-being and all round development. He emphasized that “Each and every section women should be given their due share and proper steps should be taken to maintain and protect dignity their dignity’ ‘In 1990, the chief designer of Indian Constitution was bestowed with Bharat Ratna and the same year Dr.Ambedkar’s portrait was also unveiled in the Central Hall of Parliament, because of his numerous contributions regarding society. The period from 14th April 1990-14th April 1991 is termed as ‘Year of Social Justice’ in the commemoration of Babasaheb:

Discrimination against women is not only a myth, but a reality and its exists everywhere. The types of violence may vary from time to time or place to place to but it presents everywhere,Discrimination has surrounded a women’s life from birth to death and has become a routine affair women are treated as objects for beating ,torture,injury,femalsfoeticide bride buming,abduction domestic violence,rapes,gang-rape,sexual harassment in offices and enterprises when such incidence is not occurred whether its rural place or a urban the crime against the women remain similar everywhere weather its urban area or a rural “It is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom.” —Dr B.R Ambedkar

Role of Dr B.R Ambedkar in Women Empowerment

Dr B.R Ambedkar a great and inspiring leaders of all time had a positive view on the women empowerment we know that the women empowerment is really a good thing for all our Indian society and even economy. We also know that women in our society mostly are discriminated because of their various reason but yet now because of the modernization and growing mind set of the people now a days women are even allowed to participate in the some aspect of the society .Dr B.R Ambedkar always tried and even supported the women power because even the women are the part of this modern society and all. The women can help out in increasing the economic status and social status of the country. Dr.B.R.Ambedkar always tried to ensure the even women were given the equal rights as the men had. The women empowerment was real needed but their were only persons who always tried to encourage this ideas of women empowerment even Dr B.R Ambedkar was among them where

the women are always given the same priority as the men were given. The rights and regulation for both men and women should be equal and on this bases there were many who did not agree it but all come to the point where it was decided that everyone would get same amount of the rights and equality therefore Dr.B.R Ambedkar always had a good opinion on the women empowerment.

The Hindu Code Bill,1948

In 1948 when the Hindu code bill was introduce in the parliament and debated on the floor of the house, the opposition was strong against the Bill.Ambedkar tried his level best to defend the Bill by pointing out the constitutional principles of equality, liberty, fraternity and that in the Indian society characterized by the caste system and necessary for a social change in which women have equality in legal frame system and the oppression of women since women are deprived of equality a legal frame work is necessary purpose of promoting and propagate his ideology of social justice so to reach the common masses

Women Rights and Law Reforms in India

Prime Minister Jawaharlal Nehru said on Ambedkar's death:-*Dr B.R Ambedkar was a symbol of revolt against all oppressive features of Hindu Society.* His dream of society, based on gender equality is yet to be realized and therefore his thoughts are important for the social reconstruction that favours women empowerment. Dr.Ambedkar expressed his views on the state of life of all women. He stated that women must be treated equally and given equal prestige. Some of the protective provision added by his insistence to our constitution. There are few provision and acts are listed below.

Article14 - Equal rights and opportunities in political, economic and social spheres.

Article 15 prohibits discrimination on the ground of sex.

Article 15(3) enables affirmative discrimination in favour of women. Article 39 – Equal means of livelihood and equal pay for equal work.

Article 42 – Human conditions of work and maternity relief.

Article 51 (A) (C) – Fundamental duties to renounce practices, derogatory to the dignity of women.

Article 46 – The state to promote with special care, the educational and economic interests of weaker section of people and to protect them from social injustice and all forms of exploitation.

Article 47 – The state to raise the level of nutrition and standard of living of its people and the improvement of public health and so on.

Article 243D (3), 243T (3) & 243R (4) provides for allocation of seats in the Panchayati Raj System.

Steps Taken by the Government of India for Women's Empowerment

It is the education which is the right weapon to cut the social slavery and it is the education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom – Dr. B.R. Ambedkar

1. Education of Women

Education to women is the most powerful instrument of changing their position in the society. Education also brings about reduction in inequalities and also acts as a means to improve their status within the family.

2. Self Help Groups:

Self Help Groups are small homogenous groups consisting of 12-20 women from BPL families voluntarily organised to promote savings. They are self-managed groups of poor women which primarily came into existence to mobilise financial resources through their own savings and lend the same amongst themselves to meet the credit needs of their members

3. Capacity Building and Skill formation:

In order to improve the entrepreneurial ability and skill of the women, Government has been imparting various types of training designed to promote self and wage employment.

4. Skill Up-gradation Training Programme:

Provision of skill training to women in SHG has been given recognition so as to enable them to start their own income-generating activities. The duration of the training and the cost depends on the nature of the trade selected by the members.

5. Women & Child Development

Women's empowerment is an important agenda in the development efforts. There has been significant shift in approach of the district administration towards the development of women, especially the poor & the illiterate.

6. Working Women's Hostel:

To provide secured accommodation to the working women, Working Women's Hostel has been established at Angul & functioning since 1996. State Old Age Pension (SOAP) / National Old Age Pension (NOAP)

7. National Commission for Women

In January 1992, the National Commission for Women was set up by an Act of Parliament with the specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women

Conclusion

It may indisputably be mentioned here that B.R. Ambedkar was a paved the path of social justice for all the women irrespective of religion, caste, creed, gender etc. He brought a movement for upliftment of the women through his thoughts and beliefs. Not only women, everybody should be grateful to him because of his incredible and endless steps of developmental works. He also talked about the wearing veil by the women of Muslim religion, their religious customs and marriages. In the present day context, Ambedkar and his beliefs on society based one quality are yet to be recognized for reforming the Indian society and making the life of women better.

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INTERVENTIONS IN DALIT EMPOWERMENT: A SOCIAL WORK PERSPECTIVE

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INTRODUCTION:

Every sixth human being in the world today is an Indian, and every sixth Indian is an untouchable. For thousands of years the untouchables, or Dalits, the people at the bottom of the Hindu caste system, have been treated as subhuman. (Jadav, 2005).

There are around 200 million Dalit population in India. Dalits were the negligible Fifth Varna of Hindu society. In the 19th century, the ruling British raj tried to end some aspects of the caste system in India, particularly those surrounding the Untouchables. British liberals saw the treatment of Untouchables as singularly cruel, perhaps in part because they usually didn't believe in reincarnation. Indian reformers also took up the cause. Jyotirao Phule coined the term "Dalit" as a more descriptive and sympathetic term for the Untouchables. During India's push for independence, activists such as M.K Gandhi also took up the Dalits' cause. Gandhi called them the "Harijan," meaning "children of God," to emphasize their humanity.

In India, there are a multiple group of people who are socio-economically and socio-culturally disadvantaged. Dalits are one among them. Caste system in India strictly stratified the society based on the varna system.

The caste system is a strictly hierarchical social system based on underlying notions of purity and pollution. Brahmins are on the top of the hierarchy and Shudras or Dalits constitute the bottom of the hierarchy. The marginalization of Dalits influences all spheres of their life, violating basic human rights such as civil, political, social, economic and cultural rights.

A major proportion of the lower castes and Dalits are still dependent on others for their livelihood. Dalits do not refer to caste but suggest a group who are in a state of oppression, social disability and who are helpless and poor. Literacy rates among Dalits are very low. They have meagre purchasing power and have poor housing conditions as well as have low access to resources and entitlements. (Saxena, 2004)

Caste-based marginalization is one of the most serious human rights issues in the world today, adversely affecting more than 260 million people mostly reside in India. Caste-based discrimination entails social and economic exclusion, segregation in housing, denial, and restrictions of access to public and private services and employment, and enforcement of certain types of jobs on Dalits, resulting

in a system of modern-day slavery or bonded labour. However, in recent years due to affirmative action and legal protection, the intensity of caste-based marginalization is reducing.

CONSTITUTIONAL PROVISIONS FOR EMPOWERMENT OF MARGINALISED SECTIONS

Article 14 declares that the equality before law and the equal protection of laws shall be available to all. No discrimination against any citizen on the grounds of sex (Article.15), State can make any special provisions for women & children. (Art.15(3)), **Article 15(4)**: Compensatory discrimination for the SC/ST, **Article 15**: No discrimination on grounds of religion, race, caste, sex or place of birth or any of them. **Article 15 (5)**: This clause was added in 93rd amendment in 2005 and allows the state to make special provisions for backward classes or SCs or STs for admissions in private educational institutions, aided or unaided. **Article 16** Equality of opportunity in public employment. **Article 16(4)**: This clause allows the state to reserve vacancies in public service for any backward classes of the state that are not adequately represented in the public services. **Article 16 (4A)**: This allows the state to implement reservation in the matter of promotion for SCs and STs. **Article 16(4B)**: This allows the state to consider unfilled vacancies reserved for backward classes as a separate class of vacancies not subject to a limit of 50% reservation. Constitutional protection to the Marginalized/Vulnerable groups, **Article 17**: This abolishes untouchability and its practice in any form. (The protection of Civil Rights Act, 1955, The SC/STs (prevention of atrocities Act , 1989. **Article 29 & 30** guarantees cultural and educational rights

Directive Principles of State Policies:

Directive Principles of State Policies aims at; (Art.36-51), Social and Economic Charter, Social Security Charter, Community Welfare Charter, Right to adequate means of livelihood, 39(a), Equal pay for equal work both men & women 39, **Article 40**: Provides reservation in 1/3 seats in Panchayats, Art. 46: Enjoins the states to promote with care the educational and economic interests of the weaker sections, specially SC and STs, Protection of health & strength of workers- men, women & children,

SOCIAL WORK INTERVENTION:

Social work is an organized profession to extend the helping hands to an individual, group and community, for their betterment as well as sustaining them to help themselves by adopting various professional strategies. Disadvantaged sections of the society like: weaker sections, down-trodden, orphans' labours etc. are considered to be needy of the profession, Social worker can provide psychological counselling, guidance and assistance in the form of helping the people to help themselves. Empowerment is the enhancement of the social status, economic condition and political participation strength of individuals, groups and communities. Empowerment envelops developing and building capacities of individuals, groups and communities to make them part of the main stream of the society.

Social work is a vibrant profession; longitude and latitude of the profession are largely widened. Direct roles of social worker begin with the practicing primary methods of social work. Primary methods are the participatory method with the individual, group and community. Secondary methods are both participatory and non-participatory to be used for the benefit of society at large. Therefore role of social worker is widened for the betterment of individual, group and community. As a result of development of marginalised sections in the field of education, health, public service, economic independence and dignified social life are greatest social contribution of Babasaheb. His concept of

social service and social work are about to strengthen the weaker with the legal, economic, and political support. Further, he adds that education; economic independence and political power are the master keys of development of down thrown, weaker sections and marginalised sections of the nation. (Dhavaleshwar, Chidanand, 2017)

A key feature in empowering individuals is giving them a voice and then listening actively to what they have got to say. Empowerment will bring along with it rights and responsibilities plus also potential for people. The objective of bringing improvement in the socioeconomic condition of Dalits could be successful only by taking suitable initiatives and measures for empowering them. Viewed from a subaltern perspective, cultural empowerment of Dalits is a challenging task. Compared to the dominant culture which is governed by economic and political elites, the subaltern culture is a counter-cultural movement and a protest culture. It represents the antagonism of Dalits against the dominant class structures and their struggle to assert equality and human dignity. Empowerment of the marginalized groups entails sincere pursuits for perspective cognition and analysis of the composite processes of new identity formation, concretization of these groups for the demolition of the structure of the subordination imposed on them and finally the sharing of power with this powerless lot. Through this intense effort has been made to guarantee equality to the disadvantaged sections of the population through constitutional provisions aimed at preventing discrimination and promoting social justice.

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EMERGENCE OF DALIT LITERATURE IN INDIA

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INTRODUCTION:

What is Dalit literature is always a question ahead which requires an answer. It is very difficult to define the exact time and place of its origin. The details about its history can be found from the written sources based on "Manusmitri" in 3rd century A.D. or from Ambedkar's essay, "Who were Shudras?" Is it necessary to remind that the first one is religious and latter one is historical document? From the writings of Hindu persuasions transcripts, the Manusmitri is certainly the most substantial one, legitimizing social discrimination and familiarizing absolute inequality as the governing norm of communal undertakings. The term Dalit was used for the initially time by Ambedkar in his periodicals "Mooknayak", "Bahishkrut Bharat", "Janata" and "Prabhudha Bharat".

CONCEPT OF DALIT

The word 'Dalit' means "oppressed" or "subjugated" means "untouchables". D. R. Nagaraj a fictional columnist and scholar, winner of Sahitya Academy Award discard new radiance on Dalit and Bahujan politics. He observed the Gandhi- Ambedkar argument on the issue of class system and untouchability as the vital existing debate whose outcome was determine the fate of India in the 21st century. 1 He rejected the traditional Hindu world and hence dismissed untouchables entirely. Moreover, he also believes that rebels too require ethnic recollection. Their sensations of wrath and unpleasantness, bafflement can only be surpassed. It has been a socio- mythical sensation, a far diverse from that of the core stream literature in Maharashtra. It is the literature of those burdened by crafty system, overlooked, wordless and oppressed groups for centuries together.

In short, Dalit literature gives us a message about their society not individualism, about rebellion not submissiveness, about advancement not backwardness. This significance is for the entire humankind about their grade in revealing the suppressive, deserted and enthralled with misery, suppressed and enslaved and a subaltern state. Up to some magnitude, Dalit community in India can be compared with African American regarding the mutilation. It is believed that Dalit literature achieved a firm foundation in the mid-20th century but its outline was recognized in the early 19th century. In the present day, the writers have their literary foundation with ideology and publish numerous journals.

A number of political organizations are supporting them. The most prominent of these is Dalit panther which has borrowed its ideology from American Black Panthers. The forthcoming of Dalit literature is boarded on the current prominence of Dalit and their responsiveness. Thus, this literature has a new facet in the day today and used up literature. With great surprise, people mesmerize towards this new magnetic dimension in literature.

ORIGINS OF DALIT LITERATURE

Madara Chennaiah, a cobbler-saint from the 11th century, is among the earliest known Dalit writers. He is often referred to as "the father of Vachana poetry", a form of writing with rhymes in

Kannada. There were also Dalit bhakti poets in that era like Guru Ravidas (15th-16th century), Chokhamela (14th century) etc, not to mention several Tamil Siddhas from the 6th to 13th century. However, it was later, primarily in the 19th century that literature became an instrument of resistance

With the arrival of strong egalitarian thinkers in the 19th century, Dalit literature began to slowly shape itself into a different, distinguished genre altogether. Narayana Guru, for instance, was a social activist born in Kerala (1854). Throughout his lifetime, he wrote several pieces in Malayalam, Tamil, and even Sanskrit, many of which talked about the oppression Dalit people face. Jyotirao Phule is another name that one is bound to remember, both for Dalit activism and Dalit literature. Born in 1827 in Maharashtra, Phule saw caste-based oppression from a first person perspective, having lived in it. He produced several works in the later half of the 19th century, highlighting the core problems of our caste oppression. B.R. Ambedkar, often considered the father of our Constitution, wrote several notable works in his lifetime, including the highly famous Annihilation of caste (1936). Modern Dalit Literature, as a genre like we know it today, came into shape in the wake of the 20th century.

MODERN DALIT LITERATURE

The term “Dalit Literature” began to be used in the year 1958, at the first meeting of the Maharashtra Dalit Sahitya Sangh. Many people see the 1960s, and 1970s as the decades of Dalit Literature emergence. However, the 1920s marked the arrival of Dalit pamphlet literature. It happened at roughly the same time when B.R. Ambedkar had started his own revolution of Dalit people being allowed inside Hindu temples

A full-fledged Dalit representation emerged first in the Marathi literature. The iconic work *Jevha Mi Jaat Chorli* (When I had concealed my caste), was written by Baburao Bagul in the year 1963. It was among the initial modern Dalit Literature works from the 20th century. Namdeo Laxman Dhasal was another Marathi activist, inspired greatly by Bagul's works. He gave the Dalit literary world numerous gems, starting from the 1970s. It was Dhasal, along with J.V. Pawar, and Arun Kamble who founded the Dalit Panthers in 1972. The organisation is considered one of the major change bringers in the Dalit revolution. It advocated for the ideologies of Jyotirao Phule, Ambedkar etc, as well as the Black Panthers Movement (an organisation that fought for African-American rights). Dalit Panthers revolutionised Marathi literature. In another corner of the country, writer-activists like Bama (Tamil Nadu) were creating a wave of change. She was a Dalit feminist who wrote an autobiography titled *Karukku* (1992). The book explored the joys and sorrows in the lives of Dalit Christian women of her state. The Uttar Pradesh-based writer, Omprakash Valmiki's autobiography *Joothan* (1997), is a strong piece that movingly talks about caste-based discrimination

In 1993, the first Akhil Bharatiya Ambedkari Sahitya Sammelan was organized in Maharashtra. The aim was to promote and transform Dalit Literature. A few other notable Dalit writers from that era are Shantabai Kamble, Urmila Pawar, Laxman Mane etc

PRESENT DAY

Dalit literature and Dalit activism have become strongly integrated in the modern world. Literature is quite a powerful weapon, after all. The literary world has seen an emergence of new Dalit writers, transforming the space with their powerful writings. P. Sivakami, for example, is one of the most prominent Dalit writers today. Her book *The grip of change* is a very powerful piece of writing, considered

one of the finest by many people. Vijila Chirrapad, another Dalit women writer is based in Kerala and has published three collections till date. Her writings generally explore the problems in the lives of women. Dev Kumar, born in 1972, is a Dalit writer as well as dramatist. He founded a theatre group (Apna Theatre) in 1992, and has produced several plays arousing Dalit consciousness. Meena Kandasamy is among the most famous feminist writers of our country. Based in Tamil Nadu, her writings are deeply linked to the anti-caste movement. As Dalit writers slowly take their rightful place in the literary world, there is a clear transition to be seen. While earlier, the literary sphere was dominated by Dalit characters that didn't have a very strong voice (for example, Lakshmi from Children of God), the modern day characters are penned down boldly. Young, Dalit writers are making their presence felt, telling their own story for a change

The main purpose to go through the Dalit literature can be as follows:

Firstly, it is having a new dimension in literature as something newer than used up, Secondly, to analyze the rise progression, enlargement and expansion of Dalit literature with its consequences on communal community. Thirdly, to compare the status of Dalit women with African-American women by citing examples of their literary creation. Fourthly, to study the different genres of literature of Dalit literature with Marxist oriented approach. Fifthly, to study the heart rendering cruelties faced by Dalit with his involvements. Sixthly, to create amid fullness of the nuisances faced by Dalit's to non-Dalit in India. Seventhly, to evaluate the communal circumstances of Dalit's in India in Past and Present India. Eighthly, to evaluate Dalit literature with other kinds of literature.

Nowadays, Dalit issues have been chosen up in the transnational market. The international societies have no awareness about the demoralizing consequences of the caste discernment.

Dalit literature's dissimilar language, its innovative ideologies, its destructive temperament, its rejection to gently admit dissimilarity and the individual ethics ingrained in it has led to many exponents and challengers of this literature. An ordinary chap is the hero of this literature. He rebels against the callous destruction and finally wins his struggle of self-respect. In short, it is the revolt against exploitation and humiliation. Such is the authentic magnificence of this writing. Immaterial of social order, class and colour, the booklover loves the fearless speech and gets motivation from the struggle of common man. He becomes the search light for him to find way of life. Dalit literature spread message to the readers. No doubt, it is the fact that Annabhau, the literary giant is ignored by both the mainstream and more sadly and shockingly by the Dalit sages, columnists and instigators. It would be a great deal in the awareness of knowledge of Indian civilization.

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PROBLEMS FACED BY DALIT MOTHERS WITH YOUNG CHILDREN IN RESETTLEMENT COLONIES IN KANCHEEPURAM DISTRICT

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INTRODUCTION

Mothers, hold the key to the future as they are responsible for the early childhood experiences of the children which will have an impact on the future course of their behaviour and lives. Being a Dalit Woman indicates a double burden of a social as well as a gender disadvantage in a caste-ridden patriarchal society. Having young children increases her vulnerability to a large degree. Undesirable life events like displacement and subsequent resettlement add fuel to the fire. Dalit Mothers are therefore marginalized among the marginalized community of resettlement dwellers.

RESETTLEMENT COLONIES IN KANCHEEPURAM DISTRICT

The main reasons for this displacement and subsequent resettlement in Kancheepuram District are: slum clearance and city beautification, evacuation for developmental projects like flyovers and metro and natural calamities like floods and cyclone. The schemes under which the tenements are constructed are: Food Alleviation Programmes, Chennai Metropolitan Area Infrastructure Development Plan, Rehabilitation and Resettlement of Slum Families Living in Objectionable Areas in Chennai City – Special Grant – Tenth Finance Commission of Government of India, Permanent Housing for the Seashore Fishermen/Slum Families Affected by Tsunami Disaster – 2004, and the Jawaharlal Nehru National Urban Renewal Mission.

Kancheepuram District alone has 52134 tenements. From Chennai, 21000 families have been relocated to Kannagi Nagar and Ezhil Nagar (Okkium Thuraipakkam), Semmencherry, Perumbakkam and Ezhil Nagar in Kancheepuram District (Tamil Nadu Slum Clearance Board, 2017). These resettlement areas are for those affected by displacement due to developmental projects like the Metro Rail Project, slum clearance and natural calamities like the 2015 floods and the cyclone Vardha that ravaged Chennai. These areas are approximately 30 kilometres from their previous place of residence and place of work. Another 31,912 families are in the process of being relocated. (Dilip Diwakar G, Vanessa Peter, 2016)

PROBLEMS OF DALIT MOTHERS IN RESETTLEMENT COLONIES

A majority of the resettled population belong to the Dalit Community. The lack of basic infrastructures like space in the tenement, shortage of potable water, power, improper drainage and garbage disposal facilities contribute to unsanitary living conditions and lead to a decline in the quality of the mother and her family. The absence of prenatal facilities in the resettlement areas adds to the problems of the mothers. The effort that is required to avail the basic postnatal needs like iron supplements prevents

her from availing the government supplements and secondly, the cost incurred for travelling to the general hospital or in availing the same from a private hospital comes prevents her from using the essential supplements. The same applies to some basic prenatal facilities like scanning or blood test for important screening. Also before relocation, 99 per cent of the respondents had easy access to government hospitals for healthcare and medical services. After their resettlement, 91 per cent of the respondents had to use healthcare facilities from private hospitals because of the non-availability of governmental health care facilities within the settlement. (Information and Resource Centre for the Deprived Urban Communities, and Housing and Land Rights Network New Delhi, 2017)

STATEMENT OF THE PROBLEM

A healthy mother usually raises a healthy offspring. Hence the mental and physical wellbeing of the mother is vital in securing the safety and wellbeing of the children. For Dalit women, coping with a disadvantaged background is hard enough. Having a young children who are totally dependants on them increases their vulnerability. Numerous Dalit mothers and their struggle in tending to their little ones is the usual picture painted in Resettlement Colonies in Kancheepuram District. Based on the discussion with the respondents and subject matter experts, the researcher decided to study the Problems of Dalit Mothers in Resettlement Colonies in Kancheepuram District.

NEED AND IMPORTANCE OF THE STUDY

Prior studies in Resettlement Colonies in Kancheepuram District have focused on livelihood and infrastructure challenges. Dalit Mothers and their problems as an important realm of study have been largely ignored as a major problem area but, ignoring this is conducive in creating the next generation of resettlement dwellers who will face the same challenges as their predecessors. It is imperative therefore, to plug in the gaps and fill the loop holes so that the next generation will have a safer and better future, hence this study is significant and is the need of the hour.

OBJECTIVES OF THE STUDY

- To study the Problems of Dalit Mothers in Resettlement Colonies in Kancheepuram District.
- To suggest appropriate intervention to reduce the problems of Dalit Mothers in Resettlement Colonies in Kancheepuram District.

RESEARCH METHODOLOGY

Research design is the preliminary planning for any research. A Descriptive research design is suitable for this the study. A Descriptive design is a fact-finding investigation with suitable interpretation; hence it is suitable for this study. This study will explore and describe the problems of Dalit Mothers in Resettlement Colonies in Kancheepuram District. The researcher has used focus group discussions to gather the primary data.

Focus Group Discussions were held in four different resettlement areas namely: Kannagi Nagar, Ezhil Nagar, Semmencherry and Perumbakkam. There were ten respondents included in each of the focus group discussions. The participants were Dalit mothers presently residing in the resettlement areas (Kannagi Nagar, Ezhil Nagar, Semmencherry and Perumbakkam) in Kancheepuram District.

SUMMARY OF THE FOCUSSED GROUP DISCUSSIONS

The most significant finding from the focussed group discussion was the inadequacy of the Integrated Child Development Schemes (ICDS). There is no safe place for children to play and grow. ICDS schemes in the resettlement colonies cater only to some portions of the population because of inadequate number of anganwadis and those that functioned were not optimal in their working because of inadequate staff and infrastructure. The Dalit Mothers expressed a deep dissatisfaction with the working of the anganwadis. They said that the teachers were hesitant to take children and when the children cried, mothers were asked to take back their wards. Anganwadis were often overcrowded with more than 30 children. In some anganwadis there was no teacher but only helper. In some places one teacher took care of two anganwadis. Space was also a big problem with regard to anganwadis. Two adjacent tenements were converted into an anganwadi. There is no provision made especially for anganwadi centres in the construction of the resettlement tenements. Children were not toilet trained properly and were asked to defecate in the open as toilets attached to the anganwadis were not maintained properly. There were some safety issues like open storm water drains and water tanks outside the anganwadi that were risky for the children.

Health was a major challenge for the Dalit Mothers especially concerning young children. Open sewage gives way to mosquito infestation. Rodents like rats are frequent visitors to the restrooms. Hence malaria and dengue is rampant apart from a regular influx of cholera and diarrhoea. Open defecation is also a matter of routine. Awareness on sanitation among mothers who are the primary care givers for the young children is dismally low. Malfunctioning of primary health centres made medication of the young one very difficult. Paediatrician was unavailable and medicines prescribed by available duty doctor and nurses are not effective. Diagnostic services are also not available. In case of emergencies like a fall or fits, medicines are unavailable, mothers were forced to seek private clinics or travel to the government hospital in Egmore.

Safety issues emerged as the most dangerous outcome of the focussed group discussion. Safety from within the neighbourhood is compromised, young children were abused sexually by older children at play, this has been observed by mothers frequently. Dalit Mothers raised a serious concern of the safety of the children they are hesitant to let their children to play even outside their homes as a result of which the child loses the "free play" time with children of the same age. Moreover the case of missing children also poses a serious concern. According to mothers who participated in the discussion, police action in those cases is far from adequate. Many children are left to play on their own outside unsupervised when there is no other alternative if the mother is forced to go to work. It also emerged from the discussion that a child went missing from the anganwadi. All mothers claimed that police intervention in cases of violence and missing children was not adequate.

SUGGESTIONS AND RECOMMENDATIONS

The following are the suggestions made by the researcher:

- Provisions for Anganwadis should be made in the planning stage of the tenements so that there is enough provision for space, sunlight and ventilation.
- Increase in the number of anganwadis as per norms of one anganwadi for 800 persons.
- Recruitment of trained anganwadi teachers and helpers.

- Enable monitoring process of immunization schedule.
- Form a committee from the community of Dalit Mothers to ensure that all amenities for cooking and cleaning are available in the anganwadis.
- Increase awareness among Dalit Mothers on hygiene and sanitation practices through the self-help groups.
- Create awareness among Dalit Mothers on the occurrence and impact of child abuse both at home and outside.
- Facilitate monthly meeting between anganwadi teachers and mothers on food and balanced nutrition for children at home.
- Common areas should be well lit and empty tenements locked.

CONCLUSION

Dalit Mothers are the most vulnerable group of the community, their vulnerability increases in the event of displacement and adjusting to a new environment one. Wellbeing of the community begins with creating awareness among mothers. The onus also falls on the government and society at large that adequate infrastructure is provided to meet the basic need of the displaced Dalit Mothers in resettlement colonies. Special focus has to been given to the fact that Dalit Mothers suffer more deprivation because of their already deprived social status and intervention should be based on such a focus.

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BUDGET ALLOCATION AND UPLIFTMENT OF THE SCS AND STS (DALITS)

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Introduction

There was a time in our so-called democratic country where humanness was being brutally crushed under the feet of upper class people claiming Caste system as hereditary bondage passed from generation to generation. The Education which does not teach equality among its stakeholders (students) is a waste. Without equality there would be no all-round development of personality hence equality is the key to personality of every learner who gets the education in schools and colleges (Jagannath Dange, 2019). With regard to Dalit Community Still, there is a long distance to this dream world of equality as promised by the constitution. There should be a certain pre-conditions to be fulfilled to enjoy every right. In this sense, we are still being in a state of unawareness about our right and duties. India is a fast developing country where the improvement in the standard of Dalits has a significant role. The constitutional right to equality will remain intangible unless and until we become conscious about those pre-conditions such as yearly allocation of budget and its utilisation. Let us have a quick flash back to become aware of our present situation.

This paper would treat the word 'Dalit' as a common word which literally comprises all the oppressed and suppressed group of people including minority, SC, ST, OBC, differently abled persons and women, but a little preference is given to SC and ST.

Advancement of Dalits and Development of India

As we know India, with 1,350,276,477 (1.35 billion) people is the second most populous country in the world, while China is on the top with over 1,469,523,874 (1.41 billion) people. The figures indicate that India shares almost 17.85% of the world's population, which means one out of six people on this world lives in India. Three out of four members in India belongs to Dalits. It is an ironic, that in spite of so called social and economic progress, India is having such a huge number of historically disadvantaged people. According to the survey 2011, Dalits population should be around 300 million or more. Bihar in northern India is populated with a majority of Dalits, and consequentially is one of the poorest states. So it is important to mention that developing India's development would be determined by the advancement of Dalits. (India Guide Population of India , 2019)

Budget allocation and its Utilisation

Every year budget of our democratic nation proclaims to us with a new ray of hope that we are drawing near to the world of equality as envisaged in our constitution article no 14. But still our fellow beings are fighting for the basic needs .Are we not still in the world of dreams and world of promises. If we, examine our budget and its utility very sincerely we can make out that our budget does not enable us to reach at the promised social structure of equality. because present situation of budget allocation and its utilization not transparent to the ordinary people or is the allotted amount enough for the advancement of marginalized people in proportion to GDP in the society?. It is high time to think what is gap between present world and promised world of equality and what are the measures to fill the so called gap of Dalits and Non- Dalits? Let us have a glance at the budget allotment for the educational advancement of backward students over the past one decade.

Table 1: Table shows last 10 years' budget estimates for education (Budget documents retrieved from <http://mhrd.gov.in/>)

Year	Budget estimate	Increment
2010-2011	54,548.00	
2011-2012	63,363.00	8815
2012-2013	66,087.62	2724.62
2013-2014	74,666.30	8578.68
2014-2015	82,771.10	8104.8
2015-2016	69,074.76	-13696.3
2016-2017	72,394	3319.24
2017-2018	96,867	7,292
2018-2019	85,010	5,324
2019-2020	93,848	8838

A close analytical evaluation of last ten years budget evaluation might help us to understand a) allotted amount is not in proportion to the GDP, b) In 2014 and after four years that means in 2018 the budget allotment is also no such difference . c) There find a decline of fund allotment in the budget release of 2015 which means a negative impact on the development of education in nation. d) Considering the comparison of allotment of budgets under different heads, it is explicit that education is not given so much important as it deserves

An Analytical Study on Scholarships' Scheme for Dalits

Even though India has dramatically decreased the dropout rate, the difference in the existing dropout rates between Dalit and non-Dalit youth continues to widen. Educational backwardness among the Dalits continues due to the prevailing illiteracy, poverty, lack of awareness of educational scheme and its utilisation, etc. There are Different kinds of scholarships are made available to the students of the backward classes to ensure that education is not denied due to the poor economic condition of their families for obtaining education in India and abroad. The Scholarships can broadly

be classified into the following three types, Such as Pre-Metric Scholarships, Post metric scholarship and Scholarships for obtaining Higher Education and Coaching Scheme

a) Pre-Metric Scholarships

b) Post metric scholarship

c) Scholarships for obtaining Higher Education and Coaching Scheme

In 2018-2019, INR 3000 crores had been allocated for pre metric and post metric scholarship to backward students and claimed by the finance minister that scholarship scheme had been enhanced by 50 % from 2017-2018". But question before us is that how it is distributed among states and how it is categorized among the backward class, how much it is actualised from allotted amount and was there any monitoring committee to assess the allotment and its utilisation. All are having these questions in mind as unanswered and the silence of the oppressed and the suppressed is a kind of permission for some to take of the advantageous of disadvantaged people.

A Glance at Interim Budget 2019

Now interim budget 2019 is a big challenge for us, because they claim there is 35.6% of huge hike in 2019 budget compared to 2018 budget only for Scheduled Cast from Rs 56,619 crores (2018-19 financial year) to Rs 76,801crore (2019-20) . The allocation under the Scheduled Tribes component is increased 28% from Rs 39,135 crores in 2018-19 to Rs 50,086 crores in 2019-20. Any way as claimed by government total hike in the budget only for SC and ST people is 63.6 % that is in absolute terms Rs 1, 26,887 crores is sanctioned for their development .Since budget is being made public we are the lawful beneficiaries of it and it is our duty to claim our share of it for the development of better tomorrows. (Nidhi Sharma, 2019).

Suggestions with a Hope of Improvement

This analytical study would point out some suggestions for a speedy development of India and better tomorrows of Dalits: a) empowerment of Dalits would not happen unless the social set up of society is being changed. So all the people in the administrative level including teachers should be trained/ transformed to embrace the reality of article no. 14. b) since development of India depends upon the development of Dalits, the emancipation of Dalits is most important for India c) There should be a clear cut plan with specific objectives to avoid the overlapping of the schemes which may not fulfil the indented objectives d) There should be a system at centre and states for allocation, its utilisation and monitoring the budget for the development of disadvantaged class. e) There should be regular assessment and monitoring system to have the report of advancement every year we acquire through the yearly allotted amount. f) Distribution of the amount must be done among the states as well as different categories on the basis of deserving and criteria to maintain equality and balanced development, g) Government should have courtesy to study the problem with regard to budget allotment and rectify it. h) Transparency and accountability in transactions and schemes are important factor for development of any economy. Hence it can be adopted with regard to Dalits for the advancement to a society of

equality. i) There should be policies to have a balance ratio between the private and government schools. j) Quality of education should be given at most preference. i) Employment opportunities should be increased for the of the poor people's development .k) in order to avoid the discrimination, promotion of educated people of this oppressed class to administrative level should be made. l) Budget allocation for the education must be done in proportion of GDP, k) since educational standard would determine the future of India; in budget allocation it should be given more importance.

Conclusion

Any way the meaning of word 'Dalit' as oppressed and broken remain literally true to the so called group Dalit. The effect of the caste system on education in India has disappeared in modern times, but can be seen in the poorest of states due to the malpractice in sanctioning and looting of allotted money meant for the advancement of the weaker society. We cannot blame it as merely effect of cast system as our ancestors told, because we are enlightened ones in this same community, we have the obligation to enlighten our fellow beings and fight for this right cause whatever may be the reason. Any more there should not be any Schemes which are not reaching to intended group of people and should not allow anyone for channelizing funds for any other purpose rather than the objectives of the scheme at the cost of Dalit welfare. Unless and until we become strong, we cannot enjoy the dream world of equality as ensured by article no.14 of our constitution. Let all unite together to destroy yesterdays' negative labels given by brutal practice of cast system and fight today for the rights assured by our constitution for better tomorrow.

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AN OUTSIDER'S VIEW OF DALIT WORLD IN MULK RAJ ANAND'S NOVEL 'UNTOUCHABLE'

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When we look back at our national history, we trace a lot painful and uneasy memories which were experienced by lower caste people and women. Though we claim to be in more civilized world today, we can still see the effect of those unhealed wounds of the past in the contemporary India. One such wound, which is still unhealed is untouchability, but has been existent in many forms in our society since thousands of years. There are a number of books, both fictional as well as non-fictional which reflect on those atrocities inflicted on the Dalits by upper caste Hindus. As literacy was the hegemony of upper caste people, the initial reflections on the atrocities on untouchables, through different art forms were taken up by the upper caste writers. Then the question of authenticity of the experience arose. Can upper caste writers enter into the untouchable world and empathize with everyday performative practices of the untouchables. Insider looks at the outsiders with suspicion, where as the outsider has the apprehension of not giving enough justice to the subject. In this context, it is important to recognize one of the earliest literary works on Dalit Life in Kannada literature, *Chomanadudi*, a novel written by a Brahmin novelist, Dr. Shivarama Karanth. The novel created so much fervour that, Prof. U R Ananthamurthy commented that he felt a quite awakening on the plight of Dalits after his reading of the same novel and enriched his own writings afterwards.

In this context, Mulk Raj Anand's novel, *Untouchable*, published in 1935, brings out the sufferings of a Dalit family in India. The novel begins with picturesque description of untouchable colony in a place called Bulashah, the community which is again hierarchically subdivided itself.; its filthy surroundings, unhygienic conditions, pungent smell of drying up animal hide and human refuse. The novel picturesquely presents the socially constructed horrific and inhuman life experiences of a Dalit and exposes the dark side of Indian tradition. This is the narration of life of a scavenger boy from morning till evening. The reader feels horrified and disgusted at the end of the novel, looking at the way in which Bakha and his community are treated under the norms of brutal caste system. The novel brings out minute to minute description of the humiliation that Bakha, the protagonist of the novel goes through in his surroundings. He questions himself painfully on all the ill treatments he faces in the outside world for no fault of his own. He tries to keep himself humble and calm, as he knows that he has no right to question why the society treats him the way it does.

Mulk Raj Anand presents an honest picture of Dalit life. Let me make a note of the important events which bring out the callousness of Indian upper caste mentality and the hegemony created by the them.

'Untouchables' clean dirt of upper caste Hindus

Untouchables become untouchables because they clean latrines for upper caste people. These people come to use public latrines situated in untouchable colony, so that their areas are kept clean. The

untouchables are not allowed to use flowing water passing by their colony, because upper caste people use it for bathing and other purposes. Though it is a disgusting experience, Bakha does his work meticulously, feels relieved as if he is cleaning the dirt of upper caste people and by doing so, their sins too. He feels like a victor. Untouchables become untouchables, because they clean the dirt of upper caste Hindus.

‘Public’ wells are not for public use

This incident brings out hypocrisy of upper caste community. The story of untouchables getting water to drink is a painful instance of untouchability practiced in India. Public wells are not really meant for all public to use them. Untouchables are at the mercy of upper caste passers-by for their generous help to draw water for them. This merciful act of upper caste people in response to the painful pleading and begging of untouchables is believed to, relieve them from their sins. Here comes Pandit Kalinath, priest of the local temple who is fighting constipation feels that, the exercise of drawing water from the well will help his metabolism. But his lustful eyes strike on tempting young flesh of Sohini and decides to be merciful to her instead of others who have gathered there before her, and naturally it angers them. Sohini feels blessed with this special attention and happily obliges to his order to clean the temple corridors. However, later he accuses Sohini of polluting him with her touch. Bakha gets to know that Pandit tried to molest her, when she protested to his overtures, he could dare to accuse her instead, only due to her weak caste basis. Bakha feels helpless and tied up in the biased circumstance.

Posh Posh Sweeper Coming

Untouchables have to announce their presence in the public places with continuous slogan, ‘Posh, posh, Sweeper coming’, so that people of other castes move away. Being ordered by father to do his work of sweeping the temple streets, Bakha treats it as a break from his monotonous work of cleaning public latrines. He sees a sweet vendor’s shop and feels tempted to buy Jelebi from his saved money. He buys Jelebis worth 4 annas. Sadly, when he is about to relish it, he touches a caste Hindu trader accidentally.

After a day’s hard work, begging for stale food

Untouchables don’t get paid in cash for their hard work. What they get, is stale food thrown at them by their generous masters. Feeling hungry, Bakha enters into one of the streets in the town and starts calling out to each house in the caste Hindu colony, begging for food. As no one responds, feeling exhausted, he falls asleep on the front yard of one of the houses. The lady of the house comes out, heaping abuses on Bakha for polluting her house and seeks blessings of a Sadhu who is also waiting for food, like Bakha. She offers food only for the Sadhu. Though Bakha apologises for his negligence, the lady agrees to give him food on a condition that he should clean her front yard first. The lady has other plans, meanwhile, to insult him further for polluting her house. Before he starts his work, she calls out her unwilling child to attend to his nature’s call out there, so that Bakha cleans it. Then she throws a stale chapati from the 3rd floor of her house, which falls on the dust. But Bakha picks it up. However, as a protest for her insult, Bakha moves along without completing the assigned work.

‘Generosity’ of an upper caste Hindu

Here, we get an instance of upper caste Hindu being benevolent to Bakha to his surprise. Pleased by Bakha’s meticulous cleaning of public latrines, Charat Singh offers him a hockey stick. Bakha visits his house to collect his gift. Charat Singh asks Bakha to enter into his kitchen and inform the cook to prepare tea for him. It is for the first time that Bakha enters into the kitchen, in fact, to the house itself. So Bakha hesitates, but does his assigned work.

No place for humanity of untouchables

Bakha faces humiliation for his caste origin, after trying to save a caste kid from injury, while playing hockey. Bakha feels sorry for the bleeding boy and he rushes the boy to his home. But the boy’s mother abuses Bakha for bringing the injured boy inside the house and chases him out for polluting the house, in stead of thanking him for saving his child.

Conversion to Christianity

The novel also discusses the probable solutions to untouchability. After being thrown out from the house, Bakha is met by a priest of local church, Colonel Hutchinson, who tries to attract him to Christianity by saying that, Christ and Christianity treat all humans as equals. But, Bakha doesn’t get attracted to the new religion as he gets an idea of how he will be equally badly treated, when Mrs. Hutchinson calls him a ‘blackie’. So, Mulk Raj Anand explores conversion to some other religion as a mark of protest to ill treatment faced in Hinduism, but doesn’t find it as a real solution to the problem.

Gandhi’s message to untouchables

Walking aimlessly, after a day’s humiliations and frustrations Bakha comes near the market place, where he hears Mahatma Gandhi’s public address which is mainly directed at the untouchables. Mahatma wishes to be reborn as an untouchable in the next birth. He appeals to caste Hindus to treat these lower caste people with respect. He also advises untouchables not to accept leftover food from caste Hindus, instead, demand wages for their work. He appeals to untouchables to lead a life with self respect and cleanliness. Bakha could connect with what Mahatma said. Ambedkar had his differences of opinion with Gandhi on the issue of untouchability. He always felt that Gandhi didn’t do enough to remove caste system from Hindu society, though he could have done much more than what he did. But Mulk Raj Anand seems to have agreed with what Gandhi did.

Introduction of Flush toilets

While walking back home after Gandhi’s speech, he over hears a young poet Mr.Iqbal Nath Chowdhury talking to a lawyer friend optimistically hoping for a better future for untouchables in India. The poet says, the invention of flush toilets will relieve the untouchables of cleaning latrines and will make their life more respectable. The novel ends with, Bakha feeling excited about this news and rushing home to tell this to his father. So, the novel ends on a positive note after detailed description of the misery of untouchables.

What we understand from this novel is that, in spite of being an outsider to the Dalit world, Mulk Raj Anand could give a sincere and truthful depiction of their experiences and expose the ruthlessness of our traditionally sanctioned caste society. Nowhere we feel the detached objectivity of the novelist

in the novel. He brings out the pain, frustration, humiliation and also the need of a respectful life. His Bakha is impeccably clean, upright, humble, and gentle to the core, in spite of being an untouchable.

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RENOVATION OF INDIAN SOCIETY: CONTRIBUTIONS OF SRI NARAYANAGURU

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Introduction

Sri Narayana Guru was such a man of the ages, a yugapurusha. His words and actions are universal, and an inspiration to the oppressed anywhere in the world: and his singular exhortation to them to gain self respect and to make themselves indubitably worthy of respect by others is a stroke of genius. And the Guru's ability to create this benign with renovation of Indian society through revolution entirely within the framework of the sanatana dharma, without creating a dangerous dichotomy, is perhaps unparalleled in the history of religious reformers. Indeed, one might even say that the Guru was a subversive: for he showed the teeming masses, what in today's terms may be called the *bahujan*, that the dharma that they had been denied access to was in fact theirs.

Early condition in Kerala

This was the society that Sri Narayana Guru was born into: one in which large numbers of his fellow-Hindus were oppressed, denied basic human rights and forced to accept at every turn the idea that they were inferior beings who deserved their status in life because of their sins in previous lives. Ezhavas who then accounted for some 20% of Kerala's population were seriously debating whether they should convert en masse to Christianity.

The truly oppressed Scheduled Castes, such as the Parayas and Pulayas, suffered far worse trauma. They were expected to work as agricultural laborers – in effect slave laborers – from dawn to dusk, and they were generally not paid in cash, but in rice or vegetables. Very few people from Ezhavas on down was allowed to hold a government job, which in those days was highly prestigious. Nor were they generally allowed to gain an education. None of the 'low-caste' Hindus had access to temples. In a celebrated case that led to the famous Vaikom Satyagraha in 1924, Ezhavas and others demanded the right to merely walk on the streets surrounding the famous Siva Mahadeva temple at Vaikom; this was denied to them, but not to Muslims or Christians! There were also many social ills among the 'low-castes'. Some of them practiced polyandry or polygamy.

The Making of the Guru

The young Narayanan, also known as Nanu, was born to Madan Asan and Kochupennu/or is it Kuttiamma?, of Vayalvarath house, a middle class Ezhava family, at Chempazhanthi near Trivandrum on the 26th of August 1856 Common Era or chathayam nakshatram in Chingam (Leo), 1032 Malabar Era. Madan Asan was a farmer and Asan or village schoolmaster. Kochupennu was a housewife.

They also had two other children, both girls. And Nanu's uncle, Krishnan Vaidyar, was an ayurvedic physician of considerable repute. 1872 -Completed early education, 1876 to 79- Pursued higher studies in Sanskrit at Varanapalli, 1879 to 84 -Teaching at various places, 1882 –Marriage, 1888- Consecrated pratishta of Siva at Aruvippuram, 1903- Created SNDP Yogam, 1904- Settled at Sivagiri, Varkala, 1910 -Consecrated temples in Kozhikode and Mangalore, 1912 -Consecrated Sarada temple at Sivagiri, 1913- Established Advaita Ashram, Aluva, 1916 -Wrote Darsanamala in Sanskrit: reinterpreting Hindu philosophy, 1924- All Religion Conference at Aluva, 1925 -Visited by Mahatma Gandhi at Sivagiri, 1927 -Consecrated a mirror at Kulavancode, 1928 -Entered samadhi at Varkala on September 20th.

Organization and the SNDP Yogam

The SNDP Yogam, which was set up as a religious and cultural organization, spearheaded the movement for propagating the Guru's message. Unfortunately, the Yogam has for all practical purposes become an Ezhava movement, and as a result, the universal message of the Guru has become seen through the narrow prism of a community organization. But this is a great disservice to the Guru; and even more of a disservice to the sanatana dharma. For here was a great master, born by chance in an oppressed community. At a time when it is fashionable to suggest that oppressed Hindus should leave the religion forthwith, and that they will be able to advance themselves only through that means, this saintly Guru said the exact opposite. That instead of running away from the challenge, it is possible to reform the religion so that it may once again regain its glory. For a resurgent India, and for Hindus standing at the threshold of redeeming our past greatness, this message is of the utmost importance.

Eight fold path of Sri Narayana guru

For making an ideal society, the Guru advocated an eight-fold path. It is also the theme of Sivagiri pilgrimage.

1).Education:

The Guru explained to his followers the benefits of education, not only to acquire knowledge, but also to improve their living standards by undertaking jobs or doing businesses. He encouraged people to see to it with pride that not a single one of either sex went without at least primary education. He asked to enthuse and help people to open schools and libraries wherever necessary. He said: *"Education leads any community to higher standards and, therefore, if we are interested in the welfare of the community, we have to encourage it. It may not be possible for everyone to qualify in higher educations. Therefore those who are reasonably rich should try to educate the poor students interested in higher learning by sending them to other centers.*

2) Cleanliness:

The Guru believed that cleanliness is next to godliness. Hence he asked the people to keep the body and mind clean. He thus said: *"Cleanliness should start from kitchen. Once you keep the body clean, the cleanliness of food and house will follow. One who has achieved this can achieve anything. Everybody shall take bath every day so that body and clothes shall be clean and illness shall go."* The Guru emphasized on bath because the lower caste people and labourers at that time had no sense of hygiene. He asked the people to organize bathing groups (kuli sanghs) to promote cleanliness and healthy living.

3) Piety (Iswarabhakti):

The Guru asked people to have Bhakti (devotion) for God. He thus said: *"Love for the God who is the father of the world, love for guru, father and mother, love for the truthful son of God, love for those who tread on the path of God and love for those who lead people away from forbidden acts and do acts for the liking of all is called Bhakti. Life without Bhakti is food without salt and people who do not have Bhakti shall be given food without salt. Bhakti and pride shall not go together. It is enough if one is having Bhakti and faith. If faith is there the result shall follow."*

4) Organisation (Saghatana):

The organization. He thus said: *"The aim of the organization shall not be to include one sect of people. In this era the strength through organization is essential. To exchange ideas small organizations are essential. These small organizations shall become the corner stone's for the society's organizational strength. The working of these organizations shall be intelligent since it shall be the harbinger for all future progress."*

5) Agriculture:

The Guru said that agriculture is the backbone of the mankind. Food is the basic need of man and it comes from agriculture. Not only that, it is life in itself. House-holders also require money to meet other necessities. Agriculture is useful to make money. The money that is made out of agriculture can also go for charity.

6) Trade:

The Guru believed that industry and trade are vital for human progress. He was also in favour of adopting modern technology to enhance production and facilitating trade. He thus said: *"Improvement is possible only through trade and industry. This demands attention of the rich. They can get from outside various kinds of machinery and run industries. If one cannot do it many should join as a company and boldly venture out. We send out to other countries our produce like copra, coconut husk, etc and pay heavily to buy the consumer goods they manufacture out of them. We are forced to do this because we do not know the manufacturing process. We have to change this situation by sending our children to study in factories. If sufficient money is not there societies and limited companies may be formed."*

7). Handicrafts:

Guru stressed the need for promoting handicrafts. It shall ensure better utilization of indigenous materials and provide jobs for more people to earn their livelihood.

8) Scientific and Technological Training:

The Guru advocated imparting scientific and technological training to people so that they could find employment or start their business. He himself established centers for training people in various skills like weaving and making handicrafts. During Sivagiri Pilgrimage too, the Guru advised to organize seminars on the above subjects. He said *"Experts in these subjects should be invited to give lectures on them. People should listen to these lectures with discipline and attention. They should try to practice what they learnt. They should achieve success. That will assure prosperity for the people and the country"*.

Important Messages of Sri narayana guru

The essence of the Guru's teachings was to establish the equality of human beings and to foster love, compassion and universal brotherhood. He recognized the right of every living being to pursue happiness, but it should not be at the cost of others.

Conclusion

"Sri Narayana Guru occupies a distinct place in the history of Hindu culture and the successive attempts made by great teachers to consolidate the people of India into a united nation... The Buddha made us one in Righteousness; Sri Sankara made us one in the Spirit and Truth; Sri Narayana Guru seeks to make us one in the living brotherhood of a free nation..." And further: "He created a revolution before anybody knew its exact nature or consequences, without antagonizing anyone or demolishing any doctrine or attacking any sector creed. No other great teacher ever accomplished his mission so peacefully." The Guru, this gentle revolutionary deserves a greater legacy. His vision was to turn India into a nation of self-confident human beings with dignity. There is much left to be done to get there. But when India finally bestrides the world scene like a colossus, regaining its lost economic and cultural dominance of ages past, the gentle and wry, but steely and determined, Sri Narayana Guru Swami will be remembered as one of the architects of the revolution that turned a nation of slaves into a nation of men.

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Problems faced by Dalit Women in India

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INTRODUCTION

The caste system is the dominant and ruling philosophy of Hinduism, directly linking power and social order. The caste system is the oldest surviving social phenomenon in the world. The inherent superiority of some castes and the inferiority of others is one of Hinduism's central elements, and when a person is born into a particular caste, it is not possible to change one's caste to another. The social function of the "untouchable" refers to caste, work, and descent-based discrimination. The dominant social orders of the "touchables" are violating the most basic goal of society to guarantee security & happiness for people known as Dalit.

The whole women are the victim of gender discrimination in the society. The basic difference between high caste women and Dalit women lies on the ground of caste based discrimination and untouchability, which Dalit women have to face. In comparison to other high caste women, the Dalit women have been forced to live in most vulnerable conditions. The fact is that Dalit women also consist of one-fourth of the total women population. Dalit women are thrice alienated on the basis of class, caste and gender. The whole Dalit community has to struggle for survival. But high caste people/women perpetrate caste based discrimination and untouchability against Dalit women.

India is home to more than 80 million Dalit women – a calculation based on the statistics of the national census 2001. A three-year study of 500 Dalit women's experiences of violence across four Indian states shows that the majority of Dalit women report having faced one or more incidents of verbal abuse (62.4%), physical assault (54.8%), sexual harassment and assault (46.8%), domestic violence (43.0%) and rape (23.2%). Verbal abuse included regular derogatory use of caste names and caste epithets possibly amounting to 'hate speech', as well as sexually explicit insults, gendered epithets and threats(1). Most women do not report violence and the study shows that only 1% of the cases that are actually filed end in convictions. The 2009 report of the UN Special Rapporteur on Violence against Women contains an overwhelming number of accounts of Dalit women in India being raped and beaten by higher castes in the course of their daily lives, such as while working in the field, going to the market or doing domestic work. Sometimes disputes over land and resources can be a cause of violence, but just as often they are violated simply because they are Dalit women.

Almost all cases show that the Dalit women are punished by police officers when trying to file a complaint or threatened to remain silent by means of physical assaults and rape and threats of further recourses(2). The report reveals that the women in most cases are denied their right to medical treatment for their injuries. The perpetrators are usually released on bail without arrest, police investigation or

prosecution(3).Based on the evidence of the situation of Dalit women, the UN Special Rapporteur expresses special concern and urges the Indian Government to act.In 2007, the report of the UN Committee Elimination of Discrimination against Women (CEDAW) addressed the issue of dalit women India.

As the lowest in the caste hierarchy, Dalits in Indian society have historically suffered caste-based social exclusion from economic, civil, cultural, and political rights. Women from this community suffer from not only discrimination based on their gender but also caste identity and consequent economic deprivation. Dalit women constituted about 16.60 percent of India's female population in 2011. Dalit women's problems encompass not only gender and economic deprivation but also discrimination associated with religion, caste, and untouchability, which in turn results in the denial of their social, economic, cultural, and political rights. They become vulnerable to sexual violence and exploitation due to their gender and caste. Dalit women also become victims of abhorrent social and religious practices such as *devadasi/jogini* (temple prostitution), resulting in sexual exploitation in the name of religion. The additional discrimination faced by Dalit women on account of their gender and caste is clearly reflected in the differential achievements in human development indicators for this group. In all the indicators of human development, for example, literacy and longevity, Dalit women score worse than Dalit men and non-Dalit women. Thus, the problems of Dalit women are distinct and unique in many ways, and they suffer from the 'triple burden' of gender bias, caste discrimination, and economic deprivation. To gain insights into the economic and social status of Dalit women, our paper will delve more closely into their lives and encapsulate the economic and social situations of Dalit women in India. The analyses of human poverty and caste and gender discrimination are based on official data sets as well as a number of primary studies in the labor market and on reproductive health.

Recommendation for Dalit Women Issues:

- The new constitution should ensure the dignified representation of Dalit women at all state mechanisms.
- Reservation mechanism at all state organs should be provisioned in new constitution for Dalit women to empower them on their economic, social, cultural and civil and political rights.
- Dalits ownership on land should be ensured with due consideration to Dalit women on their access and control over resources.
- Free technical, vocational and academic education should be provided to Dalit women by the state with scholarship facility to them.
- The promulgation of the provision as untouchable free country should be implemented through constructive plan of action effectively.
- The discriminatory laws, traditional practices and dogmatism happening against Dalit women should be abolished by providing them the social security for their rehabilitation.
- The international legal obligations and instruments related to Dalit and Dalit women should be applied in practice with it effective implementation, monitoring and evaluation.
- Constitutional Dalit commission should be established with special support centre for Dalit women.

- Appropriate compensation should be provided to the victims of transitional period on trafficking, rape, sexual exploitation, displaced Dalit with due consideration to Dalit women.
- Dalit women economic enhancement programs should be launched for their income generation and self-reliance.
- Dalit women employment opportunity should be ensured.
- Massive awareness against caste discrimination should be escalated.
- Strong legal action should be implemented in the case of caste discrimination and abuses.

Conclusion:

One-step solution to the issue of Dalit women rights does not exist. In order for any progress to be made, the government must take a stand and enforce the anti-caste discrimination laws currently in place. Dalit must also be afforded equality and proportional representation in society, government and each state organ with due consideration to Dalit women. The lack of political party mobilization to include the Dalit community and their agenda is a serious concern.

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“A CRITICAL STUDY OF DALITH IDENTITY WITH SPECIAL REFERENCE TO THE POEM “MY PEOPLE” BY DR. SIDDALINGAIAH”

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‘Dalith’ is a cultural term denoting the oppressed class which was treated as untouchable by the so-called upper castes in India. ‘Dalith’ is a way of looking at the downtrodden people in a different perspective. This perspective is originated by oppressed and marginalised writers, to seek equality in education, economy, politically, socially and culturally in the society. This movement is naming it as Dalith Movement. Especially, ‘Dalith’ writing is important to understand the ‘Dalith’ identity in India. ‘Dalith’ writing is a post-Independence literary phenomenon. The emergence of Dalit literature has a great historical significance. The causes and effects leading to the century’s oppression, despair lives of marginalized class in India. The main objective of this research paper is to focus on the Dalith literature; How Dalith writings were different from traditional literature. How they created their identities in their writings. For research convenience, researcher will divide this research paper into three sections: first section focuses on the poem “My People” by Dr. Siddalingaiah, second section about the critical analysis of the poem and third section about conclusion.

Introduction to the poem “ My People”

Who die of starvation ,who are kicked till they faint,Who cringe before others, reaching out to hands and feet?

Who keep their hands folded, devotees of those above them,

These, these are my people.

Who plough, sow and harvest, sweating in the sun

Who take rest sighing heavily with fatigue?

Who go about empty-handed, getting little to eat or wear?

These, these are my people.

Who carry dressed stone, raised roofs, build bungalows?

And get crushed for their pains under the debris

Who, fallen by the wayside, voiceless, weep within themselves,

These, these are my people.

Who, treated to fiery speeches, are scorched and burnt to ashes,

Who, for those who feast on sweets with God's name on their lips,
 Stitch sandals and shoes, these victims of usurers,
 These, these are my people.
 Who excavate gold but go without food,
 Who weave fine fabrics, but go themselves bare,
 Who do what they are told, who subsist on mere air,
 These, these are my people.

According to the poet, my people who are dying from starvation, who are kicked until they feel weak, who are begging in front of others, reaching out to hands and feet? They used to keep their hands folded like a child, devotees of those upper caste people. These, these are my people. They plough land, sow and harvest, work hard in the sun, who take rest sighing heavily with fatigue? These people go about empty-handed, getting little to eat or wear. These, these are my people. My people who carried big stones, raised big roofs, and constructed big bungalows. Many people are died at the time of constructing the big bungalows; they get their pains, voiceless, weep within themselves. They are my people. Further, poet tells that my people who are scorched and burnt to ashes because their different food habits. There are some people on the name of God exploited my poor people. My people are stich sandals and shoes, but users of these sleepers are exploiting my people more. These are my people. Our people excavate gold but go without food, who wave fine fabrics, but go themselves bare, who do what they are told, who subsist on mere air, these, these are my people.

Critical analysis of the Poem

When we analyse the poem "My People" by Dr. Siddalingaiah, poet deliberately uses the language, which is not the poetic language. He breaks the traditional way of writing the poem with structure, rhyming scheme, rhythm and figures of speech. He did with intentionally to create Dalith identity, culture, language. This is because; Dalith people are using the language different from other caste people. Dalith people are educated less. Dr. Siddalingaiah, a popular Kannada poet of the navya (Modern) Kannada literature, he does not following the established rules and language of poetry writing. It was only to identify himself as a distinct poet from the traditional poets like Kuvempu, Aravinda Adiga, and B M Srikantaiah among all others. By violating the traditional rules of poetry writing, he used the natural slang of his people, as it is to identify himself as Dalith writer to protect and identify his culture. His language is the typical replication of his people life. He does not use any flowery language to attract others. Look at the lines for example; the beginning line of the poem "Who die of starvation, who are kicked till they faint". It was unconventional compare to other beginning lines of the poetry. It looks like a line from an essay, but it was intentional to keep himself distinctive from others. Poet was identifying himself with his people, my people are hard workers who work in the land, ploughing, sowing and harvesting, construction of buildings, stitching sandals and shoes, excavating gold, weaving fine fabrics, etc. These are my people. Finally, upper caste people exploited my people by kicking after their work; this was the pathetic, wretched conditions of my people.

Conclusion

'Dalith' is a way of looking at the downtrodden people in a different perspective. This perspective is originated by oppressed and marginalised writers, to seek equality in education, economy, politically, socially and culturally in the society. This movement is naming it as Dalith Movement. Post-Independent writers made an attempt to questions the traditional social later system. These writers arguing for equal rights and opportunities in all sectors, against to the exploitation of weak people. They used their own language in their writings, problems of their people, works and living conditions of their people, injustice to their people, etc. Therefore, "My People" poem looks differently from the traditional poems because Dr. Siddalingaiah does deliberately to identify himself as Dalith community. It is necessary to cite Dalit literature draws its ideology and energy from the life of Dr. B R Ambedkar. On this basis, Om Prakash Valmiki (2008, p. 31) has drawn up a list of the main postulates of Dalit consciousness. These postulates hold a significant position within Dalit literature. They are: Acknowledging to Dr. Ambedkar's philosophy of questions on liberty and independence, Buddha's atheism, rejection of Soul, scientific temper, and his opposition to pitism and ritualism, Opposition to varna system, caste discrimination, and communalism, Support to fraternity and not to separatism, Support to freedom and social justice, Commitment to social change, Opposition to capitalism, Opposition to feudalism and brahminism, Opposition to hero worship, Opposition to traditional aesthetics, Support to varna-less and classless society, Opposition to linguistic and gender chauvinism.

A new consciousness was instilled among Daliths by the life struggle of Dr. Bhim Rao Ambedkar. It would be more appropriate to call it the consciousness of liberation struggle. The same consciousness, with its serious concerns for Freedom and Independence, then becomes an inspiration for writing and it is reflected in Dalit literature. Questions that concern Dalit literature include atheism, denial of Soul, scientific temper, opposition to pietism and ritualism, support to social justice, opposition to Varna system, opposition to feudalism, opposition to capitalism and free market, opposition to communalism, and opposition to cultism. (Valmiki, 2002, p.52-53). The key points that Valmiki has highlighted are precisely the theoretical underpinnings of Dalit literature, and can be postulated as under: Dalit literature is a literature of suffering. There is rejection and rebellion in Dalit literature. Dalit literature is based on self-realization. Dalit literature carries social commitment. Dalit literature reposes no belief in God or Soul. Dalit literature supports scientific temper, and opposes pietism and ritualism. Dalit literature advocates equality, independence, and rights. Dalit literature opposes feudalism, capitalism and free market. Dalit literature rejects the appreciation of literature based on Sanskritic and Western poetics. Dalit literature stands in opposition to Brahminism and Varna system. The theoretical principles of Dalit literature were built on a combination of these characteristic features. It may be pertinent to discuss these postulates at length.

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CONTRIBUTION OF ELECTED DALIT WOMEN IN LOCAL GOVERNANCE: WITH SPECIAL REFERENCE TO KOLAR DISTRICT

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"Political tyranny is nothing compared to the social tyranny and a reformer who defies society is a more courageous man than a politician who defies Government."

-Dr.B.R.Ambedkar.

Introduction:

An important political development in India in the last few decades has been the Dalit struggle for identity and rights. Ambedkar used the term occasionally but it was first used by Jotiba Phule in the nineteenth century to describe the oppression faced by the 'untouchable' castes of Hindu society in India. The principle of purity and pollution was central to the relations between the upper and lower castes in India and ritually impure occupations were historically associated with the Dalit's. The term Dalit became popular in the 1960s amongst Marathi writers and neo-Buddhists. Victor Premasagar states that the term expresses their weakness, poverty and humiliation at the hands of the upper castes in the Indian society. The term does not have a reference in the historical texts but is said to be derived from Sanskrit. It means "suppressed" or "crushed". "However, if the principle of exploitation is applied, all the socially, politically and economically oppressed sections of Indian society are Dalit's

Dalit identity not merely expresses who Dalit's are, but also conveys their aspirations, struggle for change and revolution. Yet again, like most groups Dalits too are not a homogenous group, according to Mukul Sharma. According to Arjun Sen. Gupta Committee Report, Dalit's constitute 81 per cent of India's vulnerable. The term Scheduled Castes is used in administrative parlance in India to denote the erstwhile 'untouchable' castes of India. In fact, the term Dalit was even declared unconstitutional by the National Commission for Scheduled Castes in 2008.

The proposal for taking governance and administration to the grass root level, providing transparency and the right to information concerning the affairs of the state is taking a global concern. The fundamental knowledge behind democratic decentralization is to widen the area of democracy by granting both democracy and autonomy to the lower level. It seeks to vest in the institutions of local government large power through various measures so that they may be developed into "the tiny

fountain heads of democracy" or a "multi form democracy". The Participation concept has acquired varied meanings over a period of time – at one end of the spectrum it could mean just a nominal membership in a group, and at the other end it could imply having an effective power of speech in the decision-making process.

Panchayati Raj System

In the recent past there have been a number of initiatives taken towards ensuring Dalit women active participation in governance to make the process of development more inclusive and demand driven. Among these initiatives, a major amount of efforts was directed towards 73rd and 74th Amendment in this Act a three-tier *Panchayat* system shall be constituted in every state, comprising *Panchayats* at the village, intermediate and district levels. However, states with populations not exceeding 20 lakhs could dispense with the intermediate level and have a two-tier system. The *Panchayats* will enjoy a five-year term; if dissolved earlier, fresh elections will be completed within six months of the date of dissolution.

The gram sabha (village assembly) will consist of all persons registered on the electoral rolls. In the directly elected seats of members in all *Panchayats*, there will be reservation of seats for Scheduled Castes (SC) and Scheduled Tribes (ST), in proportion to their total population in a *Panchayat* area, and one-third of these seats will be reserved for women belonging to these groups. Of the seats to be filled by direct election in every *Panchayat*, there will be not less than one-third reservation of seats in *Panchayats* for women, including the seats reserved for SC/ST women. The offices of Chairpersons in the *Panchayats* at all levels will be reserved for the SC/STs and women as the State legislature may decide, provided that not less than one-third of the Chairpersons' positions shall be reserved for women. Likewise, there will be reservation in the offices of Chairpersons in *Panchayats* at all levels for members of the SCs and STs, in proportion to their population in the state. The Governor of the State will appoint a State Finance Commission to review the financial position of the *Panchayats* and make recommendations regarding the principles which should govern the distribution of the taxes, duties, tolls and fees between the State Government and the *Panchayats*.

Dalit women and Local Governance

Dalit women are one of the most marginalized segments in the society. Women constitute half of the total population, but are unable to get equal share in active politics. Their socio-economic status directly depends on their participation in politics. There is one million *Dalit* and women entered to *Panchayats* (Sinha surbhi, Roy Srikant). In the year 1993, 73rd amendment in the constitution granted reservation to dalits and women in local government. This amendment made it compulsory that one third of the seat reserved for dalits be filled by dalit women. Constitutional Amendment Act . In Karnataka, *Panchayatraj* was enacted in the year of 1993. These were also supplemented by the Karnataka *Panchayats* (Reservation of Seats and Rotation of Reserved Seat) Rules, 1995. Reservation of seats by adopting a list of wards and *Panchayats* arranged in the descending arrange of the percentage of women, Scheduled Caste offices are equal to the prescribed ratio. At present 18797 *Dalits* are elected for Local *Panchayat*

Rationale of the Study

There are no studies have been taken up from the earlier epochs, it has been experienced that, caste has played an contributory role in participation of *Dalit* politics and rapid issues related to the more downgraded. In Indian society were a highly graded in the social order, *Dalit* belonging to the lower castes have smaller access to public fore, which is compounded by their caste. This exclusion makes it difficult for these to represent and articulate the voices of their constituencies and their demands are often overlooked or subsumed by the dominant sections of the society. The mobilization of Dalit in large numbers weakened the bondage of tradition and encouraged them to develop a perspective on the wider socio-political problems. Reservation in the local governance helped the Dalit women to take active part in the local governance, but attempts have not made by any individuals/organizations to understand the level of participation and contributions made by the elected Dalit women members in local governance, hence the present study. In this regard the present studies were look at the contribution in local governance by the elected Dalit women in Kolar district.

Material and Methods

The present study was carried out in Kolar district of Karnataka State. The purpose of the study was to assess the socio-demographic profile of Elected Dalit Women and to understand the level of participation, and contribution made by the elected Dalit women in local governance. The data has been collected from 120 elected Dalit women in local governance. Researcher selected samples by adopting purposive sampling technique, with the assist of interview schedule, and descriptive research design has been adopted to conduct this study. Data analysis was done with the help of SPSS 17.0.

Result and Discussion

1. Demographic Profile

The socio-demographic details of the elected Dalit women. The majority 40 (48) percentage of elected Dalit women were between the age group of 35-45. In the study majority 81.6(98) of the respondents were married and 8.3(10) percentage of the elected Dalit women were widows. So that Nearly 26.6 (32) percentages of the elected Dalit women were illiterate, The Indian constitution are not made any education qualification for contesting in any form general election. Majority 65(78) percentages of respondents were from Nuclear family. The majority 40 (48) percentages of respondents were engaged in agriculture laboure and monthly income of the household was below 11.000.

2. Political Background

The Political background of elected Dalit women members in Chamarajanagar District local governance. Majority 65(78) percentages of elected members were having background support of Karnataka Congress Party, at present ruling party in Karnataka. Followed by 18.3 percentages of elected Dalit women members were having background support of Janatadal (Secular). And 10 percentages of Dalit members were having support of Bartiya Janata Party and remaining 6.6 percentages of Dalit members were elected by contesting independently.

3. Contribution of Elected Dalit women in Panchayat Work

The Contribution of Elected Dalit women in Panchayat Work. The status of participating in Panchayat work of Dalit elected women members. 36.6(44) percentages of elected Dalit women

members were very actively and moderately participation. 28.3 percentages of Dalit elected women members were poor participating in panchayat activity, because most of all members their education level were also little bit Moderated. The above table shows the priority of Participation in panchayat work. The table reveals that the majority 26.3(32) percentage of the elected Dalit women were given priority to economic development of Dalit activity. And 21.6(26) percentage of Dalit women members were concentrating to rural link road work.

Conclusion

After independence and implementation of Panchayati Raj Act and Due to 73rd Amendment in Karnataka, over a million Dalit women have coming forward for the first time to hold public office and to participate in public activities, making their presence in the power struggles once dominated by the upper caste. This has been the most effective formal step towards political empowerment of Dalit women. There are many instances where Dalit women have been self-motivated to fight an election. In several instances, the Gram Sabha has persuaded Dalit women with leadership potential to stand for elections.

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“DEVADASI SYSTEM AMONG DALIT WOMEN’S IN KARNATAKA: SOCIOLOGICAL STUDY”

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INTRODUCTION:

Devadasi system is a socio-cultural practice which has a long history in India. In the years around Indian Independence, there was a widespread demand for the abolition of Devadasi system by the Reformists and Revivalists. This was precipitated by the anti-Nautch campaign of the British colonial government.

Historically these women were dedicated into temple service or religious mendicancy. Even today through Song and dance devadasis collectively constrict mythic narratives and bring forth an imaginative interplay between myth and life. They are aptly called “technicians of the sacred.” Devadasis believe that they are the earthly representatives of the goddess.

In the past Devadasi came from various different social groups, some become courtesans to princes, priests and other high cast men. According to the Ambedkar Centre for Justice and Peace, a Canada-based NGO: Thousands of untouchable female children (between 6 and 8 years) are forced to become maidens of God (Devadasis, Jogins, a Hindu religious practice in Andhra Pradesh, Karnataka State, Maharashtra, Orissa State, to mention only a few).

Objectives:

- To find major reasons behind for persistence and continuity of this cult.
- To highlight the major impacts on Dalit women.

METHODOLOGY:

To fulfill objectives of the study qualitative methodologies are employed. Primary as well as Secondary data are collected for the study. Primary data are collected through some articles published by devadasis. The secondary sources are collected from the books and journals supplementing the Census Records, Gazetteers, and Ethnographic Notes.

These are the real lives of Devadasis, who was forced to ritual prostitution without their will. Many Devadasi children have no legal father, where as biological father are not ready to take responsibility. The age-old practice continues to legitimize the sexual violence and discrimination that have come to characterize the intersection between caste and gender. The patrons of the Devadasis are generally from the higher castes because those from the Devadasis own castes are too poor to afford to (pay) for the rituals. In many cases a patron kept many girls and the number of girls used to

be a yard stick of the status of that man. This system of patronage has given way to commercial prostitution in the populated big cities. Their perceived status in society, as women who are supposed to serve men sexually, also makes it more difficult for Devadasis to approach the police for help: "When a Devadasi is raped, it is not considered rape. She can be had by any man at any time". In the past Devadasi came from various different social groups, some become courtesans to princes, priests and other high cast men. This gave them a level of status and autonomy not available to Indian women at that time. However, the Devadasi are now almost exclusively Dalits.

As women and Dalits, they are already members of the two most exploited. Groups in India, at dedication they are degraded further by the stigma of being a Devadasi and a "fallen woman". Because of this they are extremely vulnerable to exploitation and abuse and will find it even harder to access their legal rights.

According to the Ambedkar Centre for Justice and Peace, a Canada-based NGO: Thousands of untouchable female children (between 6 and 8 years) are forced to become maidens of God (Devadasis, Jogins, a Hindu religious practice in Andhra Pradesh, Karnataka State, Maharashtra, Orissa State, to mention only a few). They are taken from their families, never to see them again. They are later raped by the temple priest and finally auctioned secretly into prostitution and ultimately die from AIDS. It is estimated by NGOs that 5,000 to 15,000 girls are auctioned secretly every year. Due to the cultural and geographical variations in different regions, Devadasis were denoted by several names such as Tevataci, Tevaratiyar, Patiylar, Talicceri Pendukal, Tevanar Makal, Cottikal, Atikalmar, Manikkattar, Kanikaiyar, Emperumanatiyar and Koyil Pinakkal in Tamilnadu, Tevidicchi, Nangaimar, Kudikkari, Muraikkari, Kootachi, Koothichi, and Attakkari in Kerala, Suleyar or Sule, Poti, Basavi and Jogtis in Karnataka, Sanis and Bhogam in Andhra Pradesh, Darikas, Patras and Maharis in Orissa, Kurmapus and Kudipus in Assam, Bhavin and Kalavant in Konkani and Marathi and in Bombay Presidency each shrine had its own name for its girls.

Historical Background of Devadasi System:

It is not definitely known when the institution of Devadasi commenced in India. According to some, the naked figure of a dancing damsel, standing in an exciting manner, represents both a courtesan and a Devadasi. Some scholars think that the earliest mention of Devsadas found in an inscription, dating back to Ashoka's times (273-323 B.C), where the painter, Devadatta, is stated to have been in love with the Devadasi Sutanuka. The inscription was discovered in the Jogimara Cave of Ramgarh, about 160 miles South of Varanasi. The first clear literary reference to Devadasi occurs in the Arthashastra of Kautilya. According to him, the Devadasis were appointed for a specified time. After that, they were engaged in making threads. Huin Tsang (India visit 630-643) writes that dancing women used regularly to sing and dance in the Sun-Temple of Multan. From the Rajatarangini of Kalhana, refers that a Kashmirian king made a gift of one hundred women of his harem to a Siva temple.

The Madras Census Report, 1891 reveals that, during the celebration of village festivals, an unmarried Madiga woman, called for the occasion Matangi (a favorite), abuses and spits upon the people assembled, and they do not take this as an insult, because they think that her spittle removes the pollution. The woman is, indeed, regarded as the incarnation of the goddess herself. Similarly, the Malas use very obscene language when the god is taken in procession to the streets of the caste people.

Many Dalit girls are dedicated to the goddess Yellamma/Renuka in a ceremony carried out on full moon nights in temples in Saundatti of Belgaum district in Karnataka and in Kurnool district of Andhra Pradesh and some other places. Following this "marriage to the god" most of the girls remained in their own village; they were considered accessible to any man but at the same time not bound or polluted by sexual relations.

There are historical reasons for it. Most of North India was under Muslim rule. As Jogan Shankar observes: "Hence in North India the institution dedication to temple dancing is very rare. This may be due to Mohammedan rule which destabilized temple administration and sacred complexes were frequently attacked by alien plunderers. However, dedicated dancers were not attached to any temple as such. Mohammedan puritans like Aurangzeb treated this institution and other Hindu cults with contempt. He wanted to do away with such cults. In fact he succeeded in his endeavours to some extent."

Legislations:

During the 19th century and 20th century the availability of the new knowledge system in The Indian subcontinent questioned much on the superstitions and beliefs of the native customs and practices like Devadasi. Ultimately some of the states where the Devadasi practice is going on tried to eradicate it through state laws like. The Bombay Devadasis Protection Act, 1934, The Tamil Nadu Devadasis (Prevention of Dedication) Act, 1947, The Prohibition of Dedication Act 1982 of Karnataka, the Andhra Pradesh Devadasis (Prohibition of dedication) Act, 1988.

PROBLEMS:

- Lack of legal husband, all the costs of child-raising fall on the mother.
- Failure of the authorities to implement laws and policies on their behalf. Sexual abuse from men.
- Discrimination in the home, at work and in the community.
- Lack of education (themselves and their children).
- Children of Devadasi suffer discrimination because they have no legal father. Due to this school managements are denied admission.
- Dalit women she suffers from triple oppression resulting by gender, caste and class.
- But in the case of Dalit Devadasi she suffers a lot.

Suggestions:

- Awareness Camps should be conducted in those areas.
- Government should establish Adult Education Schools at their locality to educate Devadasis. Education will bring Awareness regarding this evil system.
- Government has to conduct skill training programmes and also provide financial assistance to establish small scale and cottage industries to stand on their own with self respect.
- Government and NGO s should adopt their children and take them away from such unhealthy environment at an early age and provide residential education.
- Employment should be provided by establishing industries. Government must provide governmental jobs to their children.
- Vigilance committees should be formed in villages in relevant areas.

- Housing construction or grants for home improvements.
- Scholarships to mainstream schools or provision of special educational facilities (Bridge Courses) for children of Devadasi.
- Provide free health cards.
- Establishing and Strengthening of Devadasi groups and federations.
- Government pensions for Ex-Devadasis.

CONCLUSIONS:

While India has adopted measures to abolish forced prostitution and “rehabilitate” Devadasis, these efforts have been largely unsuccessful. Legislative initiatives are poorly implemented. The societal perception of Devadasis as women who are sexually available to men makes it more difficult for them to approach the police with complaints of sexual violence. Moreover, the police themselves have been known to exploit Devadasis. The Devadasi system violates several clauses of The Universal Declaration of Human Rights, including Article 4 which states that “No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms”.

Most of the Devadasis are Dalit community with poor economical background and who give no importance to education. They are a regular source of income for the family as long as they are young and useful. When they become old and useless, they are discarded by these very people and left with the choice of begging for a living. Social changes cannot be brought about through law alone. Social education should be needed in India. That education should be on the foundations of rationality. When the people of India educated socially, automatically this kind of unscientific religious traditions will eradicate.

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THE DALIT MOVEMENT IN TUMKUR DISTRICT: A STUDY OF BANDAKUNTE NAGARAJAIAH'S AUTOBIOGRAPHY *BITTHANE BEEJA-ANUBHAVA KATHANA*

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Introduction:

The study of movement needs to take into account of its historical background. Means, it is necessary to locate and analyze the elements that produce the movement. As many movements in India were produced by certain elements, in the dalit movement also there were forces caused to raise the movement. They are socio economic conditions of the dalits; atrocities on dalits; impact of other social movements; dalit literary movement and other forces were there to influence to produce the dalit movement.

Before getting into the dalit movement, it is very essential to know what actually a 'movement' is. Movement is an expression of the dynamic forces of the society (Agamben.2005). The dynamic force emerged accurately in the minds of dalits that to fight against the social evils; caste system, untouchable practices, discrimination, inequality etc. The force makes a framework for a movement in different parts of India. The same force is the reason behind the birth of many movements also in India. The social movements started in 1970s such as Adivasi movement in Bihar in, followed by many revolts in Andhra Pradesh, Andaman and Nicobar Islands, Arunachal Pradesh, Assam, Mizoram and Nagaland and other movements as civil liberties, Women's movement and environ movement and etc (Omvedt, Gail.1993). These movements stood as anti state, criticizing the state's policies and articulating the interests of deprived sections of the society.

Previously there was no dalit movement but an anti caste movement was started in Maharashtra. This anti caste movement was first begun as Dalit Panthers in 1972 by Un-touchable youth. It is notable that the formation of Dalit Panthers was against atrocities by the upper caste on dalits and the failure of the governments to protect the interests of dalits. The movement produced publication of creative literature on dalit social life, atrocities on them, exploitation of them by caste Hindus, in many socialite magazines. Later, anti caste movement became dalit movement which was a new social movement that came up in the late 1970s.

With the influence Dalit Panthers of Maharashtra, in Karnataka also, Dalit movement emerged strongly during the decade of 1970 and 1980. It was started as an accidental phenomenon called Boosa incident of B. Basavalingappa. He was then Honourable Minister for Housing and Municipal Administration in the Devaraj Urs Government and was invited as a guest to a function at Mysore organized by Dr. Ambedkar Vichara Vedike and Backward Classes Students Forum of University of

Mysore on 19 November 1973. While speaking in the function, he remarked that Kannada Literature was a 'Boosa' (Having no Stuff). He intended to say that Kannada Literature did not have any stuff. His contention was that coming students from downtrodden and exploited sections should learn English rather focusing on Kannada only. Then opposition party leader H D Devegowda and the then chancellor of University of Mysore, Prof. D. Javaregowda and many criticized the minister and his remarks. But Kuvempu, Dr. U R Ananthamurthy and former chief minister J H Patel and others supported him. The 'Boosa' statement raged Kannada activists. Throughout Karnataka schools and colleges were indefinitely shut. Dalits also started to organize protests and marches in support of the minister. There was hue and cry position all over Karnataka. There were many protests and boycotts taken place which made tension in the state, ultimately the minister rendered his resignation on 14th December 1973 (Prahalladappa, M. H. 2013).

There the seeds of the organization and a strong movement against the upper class's intolerance sown in the minds of educated dalits. Many socialite magazines like Dalita, Panchama, Andolana, Shudra and Sankramana which were being published in Karnataka, published the voice of the dalits and gave thrust to the movement. Many committees and sub committees formed at regional level in order to make unity like Dalit Action Committee and Dalit Students' Federation at Mysore and Kolar was founded in 1974. Many meetings were organized in Siddhartha Students Hostel at Mysore for giving a shape to the movement. In December 1976, a conference was organized at Badravathi by many dalit organizations and there the dalit movement officially emerged in the name of 'Dalita Sangarsha Samiti'. Later on it became a dynamic force of Dalits and fought for the cause of Dalits, Back ward classes and women of all communities also. It has been a lively Movement for 30 years. Dalita Sangarsha Samiti took up the socio-cultural-economic activities and also literary activities that produced a different literary domain called 'dalit literature'. Leaders of Dalita Sangarsha Samiti like Dr. Siddalangaiah, Devanuru Mahadeva, K.B. Siddaiah, L Hanumanthaiah and many more began to produce revolutionary literary works in different genres like poetry, stories novella and autobiography. Bandakunte Nagarajaiah is also one among them who engaged himself with the movement in Tumkur district and one of the pillars in the region in shaping the movement. He published recently his autobiographical text, *Bitthane Beeja- Anubhava Kathana* which has the history of the dalit movement of the Tumkur.

Bitthane Beeja: Anubhava Kathana:

Bandakunte Nagarajaiah starts telling his story in this autobiography with the description of the village Bandakunte, where he was born. Bandakunte is tiny village having untouchables and all Caste Hindus. Nagarajaiah, who belongs to untouchable caste, gives a social structure of his village and how each caste plays different role in economic, social and religious aspect too with the coexistence. It denotes how the communities are depended each other and the essence of the existence of each communities which have their own professions. The untouchable castes were very helpful to each other communities for social, economical and agricultural purposes also. He tries to emphasize that even though being prohibited from touching other people in the society how untouchable community plays an important role in a village (p-16).

He documents the heart rendering incident how his own grandparents involved themselves in agricultural tasks to cultivate the land that they were posing their necks to the plough bar(Noga) in the place of the cattle. It shows the utter poverty and also inhumanity. This picture reminds *Urukeri*, an autobiography was written by a dalit writer and leader S Siddalingaiah, in which author's father also was used for agriculture tasks in the place of cattle. The autobiography starts with this incident that his father was posing his neck to the plough bar which he saw from the far distance abruptly(Siddalinalaiah, 2003). Both incidents affirm that untouchables were used in the place of cattle very barbarically in the Indian society.

Later, he develops his autobiography by giving many incidents of his initial life that how he gets shaved his beard in a barber shop by saying that he belongs to the upper caste. Untouchables are prohibited to get shaved in barber shops. Here, he tries to convey the readers how he plays tricks and acts intelligently to get the things done(p-19). When he writes about 'Dakkaliga' who were happened to the sons of the Madiga Community, he gives historical details of the community with the mythical references and also their nomadic life and their lifestyles(p-22). We can understand that Nagarajaiah has the research attitude that he digs the particular matters into the deep until he knows thoroughly about the things.

He goes on to portray that how dalits live with bugs, pediculus, chinch in their houses (p-24), how drought makes them to eat drumstick leaves all the three times for food(p-25), his school days where he involved in a struggle in his teenage years for the first time(p-28), beef eating incident in which he tells how dalits were happened to be the beef eaters(p-32), a fair of Kariyamma, the goddess of the village(p-33) and the reference of Vadedda Boothappa god where he opines very profoundly on the practice of untouchability at the temples(p-39) and he gives an account of his college days also. Till here, he was describing his personal life and from here he discloses his engagement with the struggles which he involved himself till the day.

As a progressive and rationally thinking student, he and his fellow student friends like Hatti Seenappa and G A Parameshwar, formed Abolition Committee of Untouchability(Asprushyataha Nivarana Sangha) to control and to abolish the untouchable practice in the society(p-40). He faced even death when he supported the workers of a factory where he fortunately escaped from the attackers. He faced lathy charge when he had led a demonstration as a student leader against price raise in the hotels. He reveals that the leadership he got because of the Dalit Sangharsha Samiti which inspires and shapes many leaders like him(p-49). He confesses about his marriage arrangement and got married on Black Moon day which is very bad sign for Hindus and the act of his shows that how rational he in practice. He reveals the agony of the marriage life where he faced lot of ups and downs(p:50-56).

Later he reveals his professional career as a school teacher, where he faced the domination of upper caste on him and politics of the management in giving him charge as a head master. Intentionally management did not allow him have a headmastership for which he went for court also and spent lot of money. He reveals here that how private management institutions betray reservation candidates in selecting for suitable positions. Even candidates of highly educational qualification, leadership qualities, management skills are denied and avoided in taking positions like head master and principal because of the only reason that they belong to the lower or untouchable castes. All private institutions run by

the upper caste people have this practice of betrayal and don't have tolerance toward the lower caste people like untouchables((p:58-63).

The Traces of Dalit Movement in *Bittane Beeja*:

Nagarajaiah's *Bitthane Beeja* has the story of dalit movement of Tumkur district where he involved actively about three decades and more. He narrates how dalit movement emerged as the collective force of dalits and stood for the well being of dalits. He remembers his fellow leaders of the DSS and their involvement and commitment to the organization to protect untouchables from the evils of the society such as atrocity, discrimination, untouchable practice and etc. When he begins to narrate his journey in the movement, he gives brief introduction to the movement that how it emerged in India. He gives etymology of the word 'dalit'. This helps the newer generation who are not aware of the movement but the beneficiaries of it, to know what dalit movement is and how it began in its initial years and its purpose. He gives list of the struggles briefly led by the movement in Karnataka(p:64s) and later shifts to the district where he actively involved in the movement.

He reveals how dalit movement in Tumkur was started when upper caste goons rushed to the government hostels and beaten the students even for simple reasons. In the fear of getting beaten up many students from rural usually left the hostels and went to their villages discontinuing their education. And some students hid themselves in the Narasimharaj Colony and the inhabitants of the colony like Venkatanarasaiah, Hatti Seenappa, Hatti Siddaiah and others stood for their protection. Some students with the encouragement of the teachers like S Mariswamy, started a Dalit Student Federation for the protection of themselves from upper caste goons. The organization took up many awareness programs in untouchable colonies around the city.

In 1976, a murder of an untouchable called Chikkathimmaiah happened at the village of Dasanupura in Kunigal Talluk. Chikkathimmaiah was murdered because he asked an upper caste man to return the money about 20 rupees which he gave for lent. The upper caste man felt ashamed and humiliated that Chikkathimmaiah asked him the money back in the public. The man and his fellow group and attacked on dalit houses and hacked Chikkathimmaiah into pieces and burnt him in his own thatched hut. Dalit leaders from Tumkuru came to know the incident and went to the village with tape recorders to collect some proofs and make solace by standing beside the victim's family. Police Circle-inspector was drinking the tender coconut water in the murderer's farm which seemed the irony of the incident and he asked the leaders for compromise which they did not agree for. In Tumkur with the help of hostel students and others, they organized indefinite protests, tried to rush into the district administration which drew the attention of the whole state and the government also. The protests made all politician who were in the power to visit the village and protests continued that songs and street plays were composed and played in the public condemning the incident, 'A Burnt Story' (Ondu Dhahanada Kathe) which was about the incident was composed by the leaders and Nagarajaiah and K B Siddaiah, wrote famous song, "Ee Nada Manninalli Mannaada Nanna Janara Katheyanna Helutheeni....." on the incident. We need to understand how the literary culture of the movement took birth during the protests and literary personalities among dalit leaders emerged from the movement itself. The spirit and the strength of the dalit movement produced dalit literature and dalit literary personalities. Another murder took place in Sira Talluk that a land lord got an untouchable

boy killed because he scored more marks than his son. These incidents haunted dalit minds and they began a huge protest in the district center assembling about three thousand people and organized a public meeting. Prof. B Krishnappa made presidential address and other leaders of the DSS like Devanur Mahadeva, H Govindaiah, Dr. Siddalingaiah, Champa, K B Siddaiah and others were present in the meeting to condemn the incidents (p:65-68).

Dalit movement in Tumkur was not confined to raise voice against the atrocities of upper caste people. It took many struggles for agriculture land and sites for dalits and succeeded in getting them land and sites. Nagarajaiah gives plenty of such land struggles as a part of the dalit movement in his autobiography. In Maraluru Dinne, dalits were cultivating the land for 10 to 15 years under Bhagar Hukum Cultivation, DSS took initiation to make them justice and took dharana for five days before the the district administration block, in result government sanctioned the land for dalits in Maraluru Dinne. There were some families were living in the area which was used for post mortem of the district hospital. All of a sudden Talluk administration planned to build a factory in the place by vacating these families. In interest of the inhabitants of the place, DSS took protest strongly and forced the administration to sanction the sites for the dalit families in the area, now it is called Jayanagara. Near Akka Tangi lake NH-4 High way passes through, families of different castes were living. There DSS intervened and took a struggle to get them their sites in the area which is now called Bharathi Nagara. People of Narasimharaja Colony decided to build huts nearby public grave yard when they were unable to live 10 to 20 members in congested houses. For their living rights in the area, DSS took protests in the interests of these people and made government act in the favor of them and the government sanctioned them sites in the area which is now called Ambedkar Nagara.

Not only in Tumkuru, DSS took up land struggles in the talluk and rural areas also. Nagarajaiah documents that in Madhugiri talluk, a village Kasinayakanhalli, 87 acres of land was sanctioned to the dalits and 250 acres in Kodigenahalli, 50 acres of irrigation land was sanctioned in Bhodinahalli, 250 sites were sanctioned to the dalits of Theriyuru village and 58 acres of land was sanctioned to Naraganahalli dalits during 1981-82. In 1983, dalits of Parthihalli village were allotted about 100 sites for their houses in the place which was named Gowthama Nagara later. In Janakaloti, Isakaloti and Polenahalli sites and agricultural land were sanctioned to the dalits in which DSS played a vital role. Nagarajaiah did not forget to remember the local dalit leaders like, G Narasimahaiah, CD Anjaiah, PN Ramalingappa and others who had sacrificed their time and life for the wellbeing of the untouchables(p:73). These people were the pillars of the movement at Madhugiri talluk. They shaped the dalit movement and the movement also shaped them to great human beings and as leaders of the locality.

Nagarajaiah shifts his narration to another talluk in which dalit movement emerged by addressing many dalit issues. During 1981-82 dalits of Kalkere, Guddenahalli, Muniyuru of Thuruvekere talluk were cultivating government land under Bhugur Hukum cultivation. When the crops were ready to cut in the lands, upper caste people left the cattle and destroyed the crops blaming that the land is not their own. But DSS intervened and took struggle to get them justice and won in sanctioning the cultivating to the dalits. He documents another incident of Bugudanahalli of the same talluk that a land lord of the village called Muslegowda was having dalits as bond slaves in his house. There was an

issue on the ownership of the coconut form of an acre between Muslegowda and a dalit family. When leaders of DSS went to the village to know about the issue, they came to know another barbaric practice of the village that whoever the new bride of dalits married to a person in the village, needed to send him for the first night instead of the bridegroom. Leaders felt shocked and decided to put an end to this practice and complained to the district administration. Then DC of the Tumkur, Bhatiya sent a message to the Muslegowda to meet him. But being landlord of the village, he refused and neglected the DC's call. DC with rage came to the farm of the Muslegowda where he was doing agricultural tasks and kicked him with his legs wearing shoes. This very act of the DC shocks the land lord and immediately obeyed his orders(p:76).

Dalit leaders usually face death blows when they rush to the rescue of the dalit victims in any incident. Nagarajaiah documents such incident of deathblow to the dalit leaders including him which happened in the Kitthaganahalli of Tumkur talluk. When Nagarajaiah and other leaders went to the village hearing the news that upper caste people destroyed cultivated land of dalits, about fifty upper caste goons attacked the leaders and beaten up them to die. When beaten up dalit leaders fell down unconsciously on the agricultural land, goons tried to burn them on the spot. Fortunately, they were saved because there was rain the day before the incident and fields were a little wet. So, the fire not caught easily. Nagarajaiah calls the incident Belchi, Pipra and Kesathara of the Tumkur. They are the places of North India, where dalits were burnt alive by upper caste people. However, they the leaders of DSS escaped from the death on the day. Against the attack on the leaders, the huge protest was organized in the town and women the led the protest. Here, he remembers outraged women of the protest against the district administration, such as Huttchahanumakka, Gangamma, Kamamma, Ammaiah, Narasamma and others(p:77). There was another attack on dalits of Melekote village, where dalits refused to work for upper caste people for free which was the common tradition of the dalits. Caste Hindus threw stones on the huts of the dalits, beaten up the elder persons and broke the arms of Narasimhaiah and Kengaiah. DSS went in rescue of the deceased dalits and conducted peace meeting between dalits and Caste Hindus where now no program is arranged without the consult of dalit families.

Dalit Movement under the banner of DSS stood strongly in the interest of dalits, women and whoever sought the help of the organization. For instance, as documented in the autobiography, in Yallapura village woman called Vishalakshi was attempted to rape and murdered by a well known writer of the time who belonged to the upper caste. The deceased belonged lower touchable dalit community and deid in the incident. DSS leaders went to the spot and forced the concerned department to investigate without any influence. When the investigation went wrong, Nagarajaiah played a trick very intelligently to make reveal the truth from them who are the reason behind the death. The wife of accused confessed about the incident that he did not intend to murder but he threw the body of the woman into the well when she was unconscious, thinking that she died(p:83).

The dalit movement witnessed other movements simultaneously under its own banner such as anti protest against liquor, liberation from slavery movement and other. Most of the lower caste people were suffering from the bonded labor system all around Karnataka. DSS took the issue of slavery very seriously organized many protests against it and demanded for its abolishment in India. DSS and

Jeetha Vimuktha Karnataka played a vital role in liberating about four thousand dalits from this slavery system. There were huge demonstrations took place against the issue by innumerable dalits(p:86). There was initiation was taken by the DSS to fight for implementation of the Mandal Commission which was in favor of backward communities and unfortunately opposed by them only. The organization of Dalit, Backward and Minorities was established to support the commission and DSS took leadership for this. He remembers people like G V Anandamurthy, Mallappa, Rangaswamy Belladamadu, ,Veechi, N G Ramachandra and other who participated actively in the movement(p:89). DSS of Tumkur involved actively in the protests for Hemavathi water in the district. It had conducted many workshops on how to bring Hemavathi water and how to utilize the water for irrigation projects in the district(p:91). As early stated, DSS initiated other movements, the abolition of liquor was also one among them. It demanded the governments prohibit the licker in Karnataka completely. Because, people lower caste were the direct victims of the liquor business which pushed the families of the addicts to the ground. Having aware of these things, DSS organized protested, demonstrations and jathas against the business as documented in the autobiography.

Conclusion:

As the dalit movement in Karnataka flourished very high, the movement in Tumkur also put mile stones as narrated above as portrayed in the autobiography. The present work stands very important source for the history of dalit movement in the district because it does not simply tells Nagaraiah's life story but focuses mainly on the dalit movement. And also, it does not confine to give the history of dalit movement in Tumkur but also consciously documents how it was shaped by the learned people and also it shaped common men into great literary personalities, the prominent leaders of the contemporary. Literary culture of the dalit movement also took place simultaneously with movement which was later established as a different literary discipline called dalit literature. It has shaped many people into well known literary personalities, great leaders, politicians and more ever the best human kinds of the society. There is an intellectual opinion that Dalit movement is only the movement that has followed the Gandhian philosophy of non-violence. Nowhere in the whole history of the movement violence was practiced and even thought of non-violence did not arise in the minds of the dalit leaders. It is the most peaceful, pro-feminist and humanitarian movement of the 20th century in India. Because it has addressed all the issues which are endanger to the human rights.

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THE STRUGGLE FOR WOMEN DIGNITY: DR. B.R. AMBEDKAR'S PERSPECTIVE

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Introduction

Institutions in which women are given little or no voice impose constraints on women's basic freedoms to control their own bodies, move about freely, own property, choose to marry or obtain a divorce, retain custody of their children, receive an education, work, or have their testimony given equal weight in court. All over the world, they risk being ostracized, abused, or killed if they try to change these unjust conditions. Even where advances toward equality have been made, women continue to suffer disproportionately from poverty and environmental devastation, from violence and abuse, life-damaging discrimination in access to education and health care, the burdens of unpaid care-giving and unequal pay, and the systematic exclusion from decision-making within religious and other institutions that determine the quality of their lives. These shameful violations of women's dignity and human rights are based on the false premise that men and boys are superior to women and girls, an outdated view perpetuated by too many religious leaders and adherents who choose to misinterpret or use carefully selected scriptures, texts, and teachings to proclaim the inferiority of women and girls. These harmful and religiously justified beliefs permeate societies and contribute to the pervasive deprivations and abuse suffered by women and girls throughout the world.

Dr. Ambedkar through 'Hindu code Bill' have been adhered to and have been accepted by and large. He by codifying Hindu law in respect of marriage, divorce and succession, rationalized and restored the dignity to women. It is needless to say, the Bill was a part of social engineering via law. Under the Constitution of India: Social justice is the concept of distribution of benefits to the people of the society. It concerns such matters as the regulation of wages and profits, the protections of person's right through the legal system and allocation of housing, medicine and other welfare benefits. Ambedkar argue like this and thundered that these people had no right to speak of justice and democracy.

The Contribution of Ambedkar:

The contribution of Ambedkar towards the upliftment and dignity of the Dalit community is remarkable and phenomenal. The amount of injustice, cruelty, oppression and suppression had given to the Dalits, is simply unbelievable and unforgivable. No one try to wipe out this sheer injustice? Ambedkar was a God gift to the Dalit community. He was the only person, who not only tried to wipe out this caste system, but also did his level best to eliminate the hierarchy based caste system. Ideas of high and low had crept into the Hindu society; Ambedkar suffered because of this; he also fought hard against such differences; later he became the first Law Minister in free India. The credit for making a Law and creating the necessary atmosphere to wipe out 'Untouchability' goes to Ambedkar.

The 'Untouchables' are Hindus. Therefore, the doors of temples should open to them. If the Hindus can touch the Christians and the Muslims, why should they not touch the people who are themselves Hindus and who worship the Hindu Gods? This was Ambedkar's argument. He gave a call that people who practice and support 'Untouchability' should be punished. Some people argue that the 'Untouchables' were not yet fit for equality. The Hindus say that they want independence and democracy. How can a people who have temple upon all the liberties of a backward group aspire to democracy? According to Ambedkar, women were treated as mere tools to bear the burdens of the family, restricted to the role of bearing children and fulfilling duties of a wife or mother any. They have to face discrimination on gender basis and because of this availability of equal opportunity for remains a dream of them. Poverty, illiteracy lack of health and inequality of class of status and powerlessness, degrades are associated with them. In the direction of the constitution, The Government of India and U N bodies have been attempting to address to reduce /end violence against women.

Objectives:

- 1) To know the struggles faced by Dalit Women
- 2) To Study the contribution of Dr. B. R. Ambedkar to reduce violence against women.
- 3) To analyzes the facts and figures of violence.

Methodology: Research Design: Exploratory and Descriptive research design will be used. The Study Conducted in Karnataka. Mandya district will be constitutes as universe of the study. By using purposive sample method taken 40 samples out of 100 respondents from Vikasana Swadhar Centre. Data collected both primary and secondary method.

Empirical findings:

- Socio- Demographic: More than half of the respondents 67% - 18 -35 years, thus younger women are more prone to the violent attacks than the older women.
- **Caste:** Shows that, domestic violence is prevalent in all community. But dalit community were faced double discrimination and struggling to lead standard life
- Most of the victims of domestic violence are either house wife or 75% or working 25%. Lower socio – economic status have been found to be strongly related to the risk of domestic violence where as working women because of insecurity of life likely to be victimized.
- Education level illiterates as well as highly educated women both are experiencing violent atrocities within the 4 walls of house as well as workplace. Illiterates 42% and 58% educated.
- Economic status ; 60% of the respondents were economically poor , 15 % , lower middle class and 25% upper economic classes. The poor economic condition of women is more likely to be victimized.
- Majority of the respondent are aware of 62% social legislations viz... Hindu marriage act, Domestic violence act, widow remarriage act , Hindu Code bill etc....
- 50% of them are aware of constitutional provisions. viz... Fundamental rights, the study finds that the respondents are strongly disagreed that because the rights are not in practice.
- 78 % of the respondents said that, they are struggling to get dignity at family level as well as society.
- Majority of (58%) the respondents are aware of contributions of Ambedkar. But fail to get fundamental needs.

Suggestions and conclusion:

- 1) Moral Education should be made compulsory for Women to come out the struggles.
- 2) Awareness should be created among Women regarding their Constitutional and other legal rights.
- 3) Enforcement for laws at grass root level.
- 4) The police and courts should have a special responsibility in dealing with women for ensuring social justice.

Conclusion: Dr. B R Ambedkar created a social revolution by awaking the women, Scheduled Castes and Scheduled Tribes and breaking all social values based on Hindu Social System. His vision of 'Social Justice' is concerned, he is real earnest, sacrificed his whole life for the amelioration of the women, Scheduled Castes and Scheduled Tribes in the society. He strongly fought against the prevalent Caste system and Gender discrimination in the society and ventured to secure social justice to these sections of the society.

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DALIT LITERATURE: A DISCUSSION

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Introduction

Literature alters, modifies, and transforms regularly. From time and again, changes have been made in literature. There are religious, social, economic and cultural reasons for these changes. Those who study the basis of literature classify literature in the name of prominent religions, kings, important poets or literary movements. It must be identified that this type of classification is one of the ways to study literature historically.

Among the above mentioned layers, we can name the lower class / caste as Dalit. Its upper layer is the same prestigious class. The same class is the 'clever' class of this country. It has held this position over the centuries, thinking that all the experiences of expression are the experiences of all other classes, supposing that they are expressing themselves on behalf of all the classes, owning and controlling education and denying it to other lower classes, enjoying it as their privilege. When the middle layered classes are unaware of these privileges, the lower layers are completely far away, being "untouchable", believed it to be their fate, karma, the curse of the gods and over the ages living as a livestock. These are Dalits in the real sense.

Gradually when literacy flowed down from upper layer to the middle layer and when some of the very sensitive and sympathetic individuals of the upper layer stood in favor of the middle layers – great men like Buddha in the Northern India, Basavanna in Karnataka. Gora in Maharashtra, Ramanujacharya in Tamil Nadu, their movements and some alertness in the middle layers led to the expression of their experiences themselves. This can be demonstrated in the Sharana movement in the twelfth century in Karnataka. This is actually the first movement of Kannada literature. From the benefits of their expression and the support of the person like Basavanna, the resultant rationalization; this middle layer challenges the hegemonic behaviour and the modes of exploitation, protesting and declaring a kind of 'class-war'. They built their own experiences and opportunities in their own language. But they did not make their 'historical memories' a base of their experiences; they began to express their spiritual experiences. These people, who have been treated as spiritualists, have at least once held that spiritual experience is not the property of anybody, but it is the spirit of self-realization, and they expressed it in the genuine language of the common man. They are in a sense of protest but here at this point the opportunity to create 'Dalit literature' missed. The reason for such a 'missed chance' can be found in the original objectives of the movement of the Vachanas. First of all, it was not essentially a literary movement; secondly, they have never been worried about social consciousness, social awakening etc., which we speak today during the literary movements.

The ability of this alertness and expression in these intermediate layers was still descending to the lower layers, by the time of the Renaissance in India by the twentieth century. In this situation, the bottom layer-what could be dubbed 'Dalit' was awakening and attaining self-sufficiency. Because of

men like Gandhi and Ambedkar, this layer was achieving its own individuality. But the suppression and exploitation of this layer by the upper layer wasn't lowered in any way. The upper layers seemed to have a little sympathy towards the lower layers, but they seemed to have cooperated with all the layers to keep them as untouchables as much as possible. The Renaissance and Progressive Literary movements did not pay attention to the fact that those experiences of the lower layers could be very well expressed by those lower layers. They had assumed that they themselves were able to express the experience of the lower classes. Thus their social consciousness seems to be better than the previous movements, but it seems to have focused on 'romanticizing' the crisis, by their sympathetic views on the 'Dalit' class or the lower layer. The Literatures of different times and movements ignored this "lower class" of the society. But some of the writers have made a sincere heartfelt effort to write about these layers.

Today, these lower layers - people with no tongue - began giving new dimensions to new literature with their own expressions and experiences. From this dimension we can state that, the literary history is the history of this social alertness and creative expression, which gradually descend from the upper layers of the society through the lower layers and attained universality.

But in this phase, the reactions of the upper layer towards the expressions of the lower layer are, 1. Literature is the creation of an author's intellect. A poet or a writer can visualize and express every experience- even the experiences of the exploited class - through his unique talent. So, naming the literature written by Dalits as 'Dalit literature' is meaningless.

2. There is merely an outrage and anger in what is called 'Dalit Literature' and there is nothing creative in it which can be titled 'literature'.

The first of these is completely an imaginary opinion. It is true that literature is the creation of an author's intellect and a poet or a writer can visualize and express every experience. But to ignore the 'layer' to which he belongs in this country, and how he is bound by the historical memories of that layer, makes the literature excessively simplified. It is true that in the past, people of a class who were the only privileged class with literacy, were writing on behalf of the people all other classes. They believed that they can ably express everyone's experiences.

But today, when people of different layers have become capable to express their own unique experiences by their writings; it is not acceptable that a writer of the upper layer claiming to write on behalf of other layers, as it was, in the past. The experiences of a class or caste cannot be well expressed by a writer of another layer. If it is written by them, it can be called 'literature' to an extent. But when the person of a lower layer is a writer, he can express his experiences in his own language and its rhymes and rhythms which make the piece of writing genuine. This cannot be done by upper layer writer. Therefore, the literature writings by a Dalits can be meaningful and contain authentic and direct experiences.

Consider the second opinion - there is anger in this 'Dalit Literature' but no creativity. It is true that there is an outrage in this. But it is so natural and historically sustainable. Who can expect aesthetics in a Dalit writer-who has been subjected to inhuman violence, rape and persecution for centuries - rather than the expression of distress, outrage, and protest in his expressions when he first gets his tongue? Secondly, if it's not 'art' yet, then what are the criteria you use to challenge it's not art. It is not

surprising that this literature of protest, directed towards the exploiters, becomes terrifying and a slanderer of their sins. How can it be 'art' for them? We should not forget that the artistry has been revised by frequent 'learning' from time to time in human history. Additionally, an art is not only measured by its aesthetic qualities, but also in the context of its cultural pressures. It should be noted that it has evolved into a natural experience in those cultural contexts.

Today, Dalit literature is a global literary phenomenon which is clearly evident in India. This is a distinct voice of the lower class, which has been suppressed for centuries, now on alert around the world.

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URBAN DALITS FEMINIST CULTURE

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Introduction

As we know caste system generates a sense of superiority or inferiority in relation to the 'Other'. It is as Ambedkar claimed that caste not class is the specific Indian context. The roles played by the depressed woman in nurturing cultural identity to be discussed about and so, I have chosen short stories from "Thunder Storm" Dalit stories written by Ratan Kumar Sambharia. In his simple short stories he throws light on the Urban Dalits. In some of his stories like, 'Phulwa', 'A chance meeting' I find him, that he is trying to visualise woman as a catalyst of change, who makes an effort to bridge a gap of past and present in an urban environment. She represents a changing world of joy, experiences, sorrow and of her struggle. As said in Asmitadarsh, Dalit is a symbol of change and revolution. Our Dalit woman too stands for change and revolution, as they are believers of humanism, they become the symbol of pride. In these stories women are represented in different strata of life. Phulwa is a old woman whose son is an officer with servants at home. Rameshwar Zamindar's son visiting her house by chance. The way he tries to response, his well known rigidity towards Phulwa an outcaste now in a big bungalow, her son serving the society where as his sons dropouts in the same village. In 'A Chance Meeting' in this story woman is the Pradhan, head of the panchayat. She has brought up her son alone without her husband. How she forgets and forgives his past behaviour daring his son who refuses to get identified. So are the other stories. Thus through Ratan Kumar Sambaria, I would like to spill my thoughts in the paper. It is said that in Dalit literature woman finds a minute space when compared to male. What I felt while reading the stories of sambaria, there was a strong urge to look at woman as a backbone in a transforming culture. A woman must be seen without any layered perception as she express her thoughts. She wants to be accepted and understood in her own way for she is the harbinger of change. The author tries to erase the notion of looking down on 'oppressed class' Dalit woman. Existence of downtrodden was a question for decades. Today it is faintly been heard, yet more loud shall be. Thunder Storm Dalit stories by Ratan Kumar Sambharia is Rajasthani Dalit writer. His stories and plays are a part of curriculum in Rajasthan University. These stories are translated by Dr. Mridul Bhasin an acclaimed writer, Communication professional and social worker. In one of his short stories Phulwa, the Zamindar is introduced as country bumpkin, lands in the city with a piece of address paper, but couldn't find Panditji's home. For him everything in the city is confusing, city was boxed in all sides of houses. Spots a newly-wed couple walking hand in hand, stared them and thinks that even moon was not allowed to witness lovers like this in the village. Thinking himself as a man of 'enlarged heart' he is reminded of a saying: cities are big, yet remain small; despite being small, villages are big. Author is wryly ironic. It's getting dark, it may rain too, finds difficult to get shelter since none of the houses are covered with veranda like in village, he

becomes a foreigner , as author puts a man of No Significance .He was at the village but in the city he is an alien. The atrocities of village zamindar is described by giving an instance – if Rameshwar wished he would set a fire with a single exhalation of his breath. Such was his power in his village but poor chap he has become' nothing in the city, this directs him to remember' Phulwa '.

When nothing is to your rescue you are reminded of people who are truly meant to help. But we have to remember that somewhere in the subconscious level the so-called higher caste have made space for the downtrodden after many years in a positive way. Let me assume .Our purpose is to wake up that subconscious level of theirs and to prove by them the authenticity of our existence. So is our author through zamindar he has proved the innocent humane nature of our untouchables. This is where Phulwa the old woman stands for. Rameshwaram after remembering' Phulwa' searches for the forgotten slip and again makes an attempt to find the house ,this time he is dropped by the scooterwala. Rameshwaram is completely puzzled, people were not able to guide his pandit's house but were easy enough to drop near Phulwa 's house. There's another blow -the scooter stops near a big bungalow. He doubts and he has to doubt because ,we know he belongs to a community whose thinking or thought process in analysing or understanding is too limited. He is man or these people can never come in terms of an untouchable growth. They detest the very idea of it. They can't even dream of it. But today Babasaheb has enlightened the path of depressed class in such a way that they are gradually made to stand and voice but we have not done it to the extent of being relaxed or happy. Zamindar who is doubtful is brought to reality by the greetings of Phulwa. If this kind of situation had been reversed I think Phulwa would never have got such a warm reception , the way she had welcomed Rameshwaram. She introduces Rameshwaram to a different unknown world, to a world of wealthy beauraucrat, she is very excited, she very much knew that in the village homes of landlords and moneylenders lacked such niceties at home. While introducing every inch of the house , she is happy saying that they get uninterrupted water .Rameshwaram and Phulwa recall the same incident differently . Rameshwaram recollects that occurred 16 year ago where Phulwa a downtrodden had to walk half a kilometre to fetch water , though they had a well near- by , which was only meant for zamindars and other village elites, whereas Phulwa recalls the audacity of Rameshwaram who had spite into the pitcher when she had called his name. Remembering tears screen her eye but never taunts Zamindar. She is so 'great hearted 'she tells him to stay at her home. He refuses to stay and eat that was offered to him. He refuses to meet her son, he is too suffocating in an environment that questions his own ' highness '. Phulwa herself gets him to panditji's house. He while asking for his panditji's house he stresses saying as panditji's' mansion'. Phulwa never utters a single word. If given a chance zamindar like people would have seized an opportunity to put down the other because panditji is in such a horrible condition, pandit's house is equal to the as he recalls Phulwa's house in the village. He is devastated , moreover the treatment he gets from the so called HIS people makes him disgusted. Finally makes his way to Phulwa's mansion. In " A Chance Meeting" it's about a woman who was thrown out of her house after two months of her marriage . She meets this man many years later in a bus , where he recognises the lady by her conversation style and calls her name but her physical appearance have erased from his memory on the other hand the old woman recognises the man she married and takes him to her house, while going on the way she changes him from rag to

riches- his patched ,dirty cloths were replaced by the new ones, his feet with torn slippers found new ones, by the time he reaches her house , the house is with full celebrations, it's her granddaughter's marriage. The old woman is the Pradhan, head of panchayat and so is expecting all political leaders. The result old man from rag to rich. On the contrary he is full of rage fails to understand the motif behind the old woman's excitement. At home his son and daughter-in law are on trance. They are beyond words for the old woman is so caring towards the old man, her daughter-in -law becomes suspicious , but son finds difficult to get an answer. Finally she reveals to his son that the old man was his father .Son is not ready to take it and avoids mother not to reveal the identity. The story ends like this- Placing some money in the old man's palm, the woman held up his hand and announced, loud and clear," A hundred and one rupees for Kanya daan from Ramdayal, the bride's grandfather!"

In both the stories the female characters play a very important role. They stand for the changing lives. They represent the downtrodden women culture and the strong notion of individuality. In these stories both the women are old , it is something that draws our attention. Change will not happen with a single hand ,that is though sons are in bureaucratic job, the community may get physical elevation but only when the two hands join is the noise heard And so is the small minute roles that play in bridging people and their culture plays an important role in the upliftment of the community. A change has to be strong and seen and heard with clarity. Phulwa though an uneducated is good enough to be sensible not to hurt ,zamindar but at the same time she advises him to meet his son who in return will be benefitted. She never carries her past sufferings. Author is optimistic in changing the lives of the depressed keeping intact the sensibly warmth nature of the community. This happens only by the woman like- Phulwa. The Old Woman. Though his feeling of high caste makes zamindar not to eat in Phulwa's house refuses to stay instead of bad weather for he was not in terms to accept Pulwa - the lower caste. Later he has to go against his wish , finds his way to Phulwa's house. By this author may try to suggest that only caste-in-class changes the mindset of caste division. Coming to A Chance Meeting this story takes an radical shift where an innocent woman from the downtrodden family thrown away becomes an empowered woman, a woman with cultural values, a member in the panchayat gains name and fame never thinks negatively when she happens to meet her man, dares to introduce him against his son's wish to the gathering. By this the woman role from a voiceless community looking at the relationship is very finely brought. Many other stories discuss different issues , in one story the poor man dares the zamindar to allow his son to spend a night with zamindar's daughter as his son had done the same with poor man's daughter. All his stories are awareness oriented through radical thoughts. Nasrulla Mambrol in Dalit Feminism: Issues, Factors and Concerns concludes saying : " The aim of identity politics like that of the feminists and Dalits is to ultimately dissolve the maimed effects of cumbersome identities. Asserting and identity is to lay claim on the universal. This universalistic vision can be realized only with the analytical instrument that Dalit feminism provide with. They aim actively participating in eliminating all forms of violence, intolerance and discrimination in the society. An effective way of achieving this goal is to take 'difference' seriously and engage with the politics of difference". Dalit woman must be heard and to be acknowledged as in Sambaria writings. I would like to conclude by quoting :

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QUALITY OF LIFE AND IDENTITY STIGMA: A QUALITATIVE STUDY AMONG DALIT TRANSGENDERS

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Introduction

Transgenders experience enormous issues which affect their comprehensive development. The quality of life is very essential for an individual to lead a satisfactory and a balanced life. It is a challenging task for transgenders particularly who are belongs to Dalit community as they consider as most disadvantaged group in the society. Dalit Transgender have the lived experience of being isolated and yet harmed the most, the pain and struggles of transgender communities, who are often pushed to the margins and bear the brunt of discrimination and violence. Even though there are effective policies and laws to rise their standard of living still, they are deprived, isolated and lack of support in education, access to health, employment and standard of living. The word transgender, derived from Latin, can be divided into two parts: Trans and gender. Trans is a Latin prefix meaning “across or beyond” and Gender shares the same Latin word as genus. ‘Trans’ is sometimes used as a short form of transgenders (Aneesh, 2017). **Dalit transgender people are at the intersection of caste and diverse notions of gender, and are always the last people who make it into the annals of history. One of the major issues concerning the society is the identity Transgender (Delliswaraso, 2018). Identities can be hidden from others and that are socially devalued and negatively stereotyped. An identity that is Stimatised is socially divided with negative stereotypes and beliefs attached to the identity (Crocker major, & Steel, 1998, Goffman, 1963).** Quality life is required for an individual to rise up to the standard of living as WHO (1999) defines Quality of Life as an individual’s perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards, and concerns. It is a broad ranging concept affected in a complex way by the person’s physical health, psychological state, personal beliefs, social relationships and their relationship to salient features of their environment (Alponsa, et al, 2015)

Many of the contemporary problems and issues specific to transgender people are hugely misunderstood because of the poor representation of Transgender community in politics and law. This poor representation is a result of the barriers transgender people face in education and employment. Particularly the Dalit community has been in a perpetual battle with the state to create legal frameworks that secures their rights and protects them from the violence meted out to them on account of their position. Stories of resistance and communities’ evolution are often considered background noise, rather

than the human histories that need to be centered to ensure liberation from caste system. The trajectory from education to employment is hardly linear for a Dalit Transgender person. Additionally, the hypocritical social structure looks at sex work and begging as taboo, even when their exclusionary mindsets that forces into these professions. As a community which has been deprived of both economic resources and basic human rights need to allow them to live with dignity and self-determination (National Campaign on Dalit Rights, 2014). Since Dalit Transgenders are considered as vulnerable population where they face discrimination and violence from mainstream society, they required supportive approach to determine their living conditions to live up to their Quality of Life. As present study aimed to assess the Quality of Life and stigmatized issues faced by Dalit Community can provide platform to understand their living conditions, their struggles and areas where they need to be empowered to acquire better Quality of Life.

OBJECTIVES

- To assess the Socio-economic and living conditions among Dalit Transgenders
- To study the stigmatized identity issues faced and Quality of life among participants of the study
- To find out the association between stigmatized issues faced and Quality of life among participants
- To enhance the need of improving Quality of life through Focused Group Discussion

TOOLS AND METHODS

The present study was a qualitative assessment aimed in investigation of Dalit Transgenders who come under Suraksha project, a NGO works for the welfare of Transgender community at Kasargod District, Kerala State, India. Around 25 participants were selected with purposive sampling and self-structured questionnaire and Focused Group discussion were conducted to get accurate information. The study explored various aspects of socio-economic conditions;stigmatized identity issues faced by participants which consist of 10 items divided into different segments like family related issues, social exclusion and accesses to government facilities and the Quality of Life comprises of 18 items with different domains such as personal, psychological, social, economic etc. The opinion of the participants were classified into two (Yes and No) and five (Very High, High, Average, Low and Very Low) levels. Questionnaire was made available as per the understanding level of the participants as well as it was made available in local language. Personal consent and confidentiality were maintained with regard to opinions and willingness in participating in the study. The results of the study was analyzed with the help of SPSS software and interpreted with descriptive statistics to find out Frequency, Percentage, Mean score and Standard Deviation and Inferential statistics such as Chi-square and Spearman's correlations were applied to find out the significant differences at 0.01 as highly significant and 0.05 as significant between variables based on the objectives of the study.

RESULTS

Socio-economic Conditions

The study assessed the socio-economic conditions, stigmatizes identity issues and quality of life among Dalit Transgenders as per objectives concern. The following areas were interpreted in the form of tables and analyzed with descriptive statistical package to find out the opinion, relationship between variables etc.

Demographic profile of respondents: shows the demographic profile of the respondents. It begins with the age where a high majority, that is 80% of them were belongs to the age group of 20-10 years. This age is considered as adult age and they more added responsibility towards career and family. The study shows that the majority of the Dalit Transgenders were belong to the Muslim Community. It shows that majority of the participants were minorities. 80% of them come under SC category. A majority of the m are able to complete their education up to PUC of Plus Two. Many of the Dalit Transgenders were able to get sources of income through engaging themselves in sex work and arms seeking. 80% of them were able to earn 3,000 to 5,000/- which is considering as very low income to the present conditions. 68% of the participants were married and merely 28% of the participants were divorced. It shows that the family relationship also in poor condition. 96% of the participants want to be identified as female and indirectly, it shows that they want hide their gender as transgender. Overall the socio-economic conditions of the participants are poor in nature especially in terms of education, occupation, income, marital relationship and identity as transgender.

Stigmatized Identity Issues

Transgenders are usually disadvantaged group of people who face number of issues which are directly connected to their identity and status. The following results shown in tables and diagram clearly provide information on stigmatized identity issues faced by Dalit Transgenders and their Quality of Life.

Identity Stigma and related issues faced by Dalit Transgenders

Participants expressed their concern about identity stigma towards being Transgender. The opinions are classified into three segments. Firstly, family related issues where 64% of them had experiences on harassment, rejection and not accepting as they are and other 36% of them had no such issues faced. Further 84% of the participants expressed their opinion on social exclusion that they were not accepted or they were not allowed to participate in any public programmes or events. Lastly 64% of the participants faced job related issues and deprived to access to government facilities. Lack of access to government facilities may endure their living conditions which may have greater impact on their Quality of Life

Overall Identity Stigma and related issues faced by Dalit Transgender

The overall opinion towards Identity Stigma and related issues faced by Dalit Transgenders where the mean score shows higher then standard deviation (1.36 ± 0.48). It means that a majority, that is 64% of the participants had faced Identity Stigma and related issues. Identity Stigma and related issues faced by Dalit Transgender may affect their living conditions.

Overall Quality of life among Dalit Transgenders

The study on overall quality of life among Dalit Transgenders classified into five levels as per shown in table no.1.3., A majority of them, that is 24% had less and average, another 16% had Very less and high and 20% of them had Very high level of quality of life. As per study concern overall results shows that the mean score (3.0 ± 1.38) is higher than standard deviation. It means Quality of Life among Dalit Transgenders is average level.

Association between identity stigma and Quality of Life

The study as per Chi-square test ($\chi^2=25.000$: $df=4$) shows that there is a highly significant between identity stigma and Quality of Life at $p=0.000<0.01$. As study shows that those who face identity Stigma and related issues have very less Quality of Life. Spearman Correlation was performed to ascertain relationship between identity stigma and Quality of Life among Dalit Transgender. Correlation are equivalent to $.850(**)$, $p=0.000>0.01$, shows that there exists a significant correlation between variables, therefore Quality of Life among Dalit Transgender is dependent on eradication of identity stigma and related issues. The improvement in Quality of Life required awareness and positive attitude among family members and society to accept Dalit Transgenders as they are.

Focused Group Discussion

The present study is a qualitative which aimed to enhance quality of life among Dalit Transgenders and to get clarity in faced issues. Based on the objective of the study focused group discussion was implemented. Around 10 respondents were selected to discuss, share and equip and share knowledge among themselves which help them to feel confident, positive, able to access to public facilities and overall methods to practice quality of life. Social Group Work method was implemented with following content for focused group discussion.

Introduction and Rapport, Group Dynamic activities, Sharing about personal experience, Life-skills Methods such as problem solving, stress coping mechanisms, Education programme of accesses to public programmes, Evaluation

During session majority of the Dalit transgenders shared their horrific experiences and rejection and harassments by their own family members. Most of them were deprived to get sources of income because of which they had been into sex work and arms seeking. The session was so emotional and felt that these people really need of liberation in a comprehensive way. Some of the life skills were adopted to enhance their quality of living and also brought awareness about the constitutional rights, government programmes and reservation policies in terms education, pension, health and employment etc. The entire focused group discussion was evaluated where the participants really felt relief from their emotional experiences, there was learning atmosphere among them where they really in need of psychological and emotional support to rise their Quality of Life.

CONCLUSION

As part of a qualitative study on the experiences of Dalit transgender individuals who faced number stigmatized issues and find lack of quality of Life to maintain their standard of living. The findings illustrate how stigma works to exclude transgender persons from own family members and society. Specifically, many transgender individuals in the study did not met their needs due to enacted and felt stigma. Thus, our finding demonstrates the importance of quality of life among Dalit transgenders to rise up to their standard of living. A majority of the transgenders are depended on sex work and arms seeking as they have no other options and many of them harassed and rejected by their own relatives. The study concludes that there is a need of acceptance from the society at large to understand them as they are and they too have right to live. They are also deprived from public facilities where awareness is more required so that they can able to access to those facilities without any difficulties. Psychologists

or social Workers can play a supporting role as an educator or advocate in the client's school or workplace as well. There is also advocacy is required for Dalit transgenders to claim their rights for reservation based gender identity as majority of them are minorities and from Muslim community. The study also further explicates that eradication of stigmatized attitude is crucial so that quality of life can be improved.

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CHANGING PARADIGMS OF FESTIVAL STUDIES IN INDIA

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Introduction

India is a highly spiritual country with a rich cultural heritage. Fairs and festivals are at the heart of people's lives in India. The numerous and varied festivals that are held throughout the year offer a unique way of seeing Indian culture at its best. The festivals like Holi, Diwali, Onam etc have not only a key cultural and social value, but also an undeniable economic impact (Munjal & Jauhari, 2015). We can't compare Indian festivals in to western culture because if we see India festivals in spectacle of western paradigms it will yield biased inference hence Indian festival studies ought to study with Indian indigenized paradigms than we find reliable and comprehensive results.

Three Discourses within Festival Studies

"Discourse" can be narrowly defined as a conversation, or as a rule-based dialogue among parties. Foucault (1973) saw discourse as a system of ideas or knowledge, with its own vocabulary (such as the way academics speak to each other). This can result in the power to monopolies communications and debate and to enforce particular points of view. In this paper, discourse is taken to mean a structured line of reasoning or knowledge creation, including theory development and practical applications. Previous reviews and the new annotated bibliography enable identification and description of three major discourses within festival studies.

Discourse on the Roles, Meanings and Impacts of Festivals in Society and Culture

What becomes apparent quite quickly through any literature review entailing the word "festival", is that festival studies is very well established within anthropology and sociology, while festival management and festival tourism are much more recent and relatively immature. The knowledge domains for each of the sub-fields of event management and event tourism have, unfortunately, developed without much reference to the classical lines of theory development and research in the social sciences and humanities.

Discourse on Festival Tourism

"Festival tourism" is an important element in "event tourism", so much so that the term "festivalization" has been coined to suggest an over-commodification of festivals exploited by tourism

and place marketers (Quinn, 2006) (Richards, 2007). Indeed, a marked trend toward treating festivals as commodities has emerged. In this approach, drawing heavily upon consumer behavior and other marketing concepts, motivations for attending festivals have been studied at length, and more recently the links between quality, satisfaction, and behavior or future intentions have been modeled.

Discourse on Festival Management

This is the most recent discourse or sub-field to develop in the research literature, even though professional practice of event management has a much longer history. The first major textbook on this subject was Goldblatt's „Special Events: The Art and Science of Celebration (published in 1990), followed closely by „Festivals, Special Events and Tourism (Getz, 1991) and a year later Hall's „Hallmark Tourist Events in 1992. Numerous books have been published from the event practitioners' point of view, and there are many texts on specific elements of events management including human resources, risks, logistics, and marketing. But there has been little published specifically and exclusively on festival management (for examples, see Hall and Sharples (2008) on international food and wine festivals, and Long and Robinson (2004) on festivals and tourism).

Sharma and Sharma (2015) studied the impact of multiple fairs and festivals that are organized by the local community in Pithoragarh from a cultural and economic standpoint. Their survey results clearly show the following:

Local communities are critical of the extent to which fairs and festivals enable them to ensure continuity of their cultural beliefs and traditions. That said, these events do allow them to connect with their art, craft, food, dance and other forms of cultural expression.

There is a positive economic impact on the local community, as fairs and festivals add economic vitality during the periods when they are organized. Sharma and Sharma also identify issues that need to be addressed to expand the reach of these cultural events and generate significant tourist inflows into the region. The core issues are:

transport infrastructure, poor quality of roads; and lack of support from state and local government and its various departments toward improvement in the facilities (rest rooms, venue locations and quality of stalls) that are offered at the various fairs and festivals organized year round (Sharma & Sharma, 2015).

Sachin BS, Rajashekar C & Ramesh B (2017) have conducted study on Festival Spending Pattern; its Impact on Financial Vulnerability of Rural Households" they found that, Spending of different class households on festivals were as follows, upper middle class with 21.87 percent, middle class with 22.78 percent, lower middle class with 25.83 percent and lower class with 28.38 percent. Here the spending was ascending order but income was descending order. Spending goes high from upper middle class to lower class. However lower class was more vulnerable because their land holding, income, assets were meager. So, they are more susceptible to have financial vulnerability (Sachin, Rajashekar, & Ramesh, 2017).

MecKim Marriot study in a village named as Kishan Garhi in Northern India Marriots believes that " concept of primary civilization type of process is a one of the most inviting of available models for conceptualizing Kishan Garhi's relationships with its universe" He too find little cultural and traditional elements in that community there was a constant interaction of cultural forms.

To understand Indian perception about festivals and social ceremonies we must understand Anthropological base of Indian. India is caste driven country relics of hierarchy among caste even today practicing in different forms. On the ground of caste socializing perceptions have been developed among Indians. Louis Dumont (1970), his *Homo Hierarchicus*, a seminal work in Indian anthropology, argued Hindu Indians are fundamentally different from western people in this context people see themselves in the caste system as part of ritual hierarchy. Their sense of individuality is submissive to their identification with their family, caste and village. Whereas western people born and brought up with individualistic context, hence family and other institution will not influence more on individuals.

Rationale of the Study:

A systematic review of the emerging literature on festivals reveals several key characteristics. While festivals are diverse in nature and geographical location, scholarly interest focuses on five main themes: the motivations for organizing, funding and attending festivals; the experiences of festival attendees; the relationship between festivals and their local environments; the economic and sociocultural impacts of festivals; and the management of festivals (Pret, Arshed, Eleanor, & Tobias, 2017). In India majority research studies have been conducted in above said areas, when it comes to financial impact of festivities celebration mere financial gains happens to entrepreneurs and those who are doing business out of this festivities have been highlighted but rural households spending on festivities and social ceremonies have been few of researchers have touched this area. Dearth of literature could be found in this regard. Indian Culture Vs Western Culture. They are diametrically opposite to each other. As a coin has two sides, both cultures all have some merits and demerits. Indian culture is a mix of diversities in customs, rituals, traditions, language, etc., that varies from region to region within the country. It is one of the oldest and a combination of various cultures (Surbhi, 2015).

Objectives of the study

- To ascertain the concept of festivity in India
- To analyze the difference of festivities celebrated in India and western countries

Methods and Materials

The present study was descriptive in nature hence descriptive research design has adopted. The study was relay upon concepts of festival studies in west and in India, therefore secondary data were drawn from books, journals and different research online sites. Researcher has analyzed paradigms of festivals studies in west and in Indian context.

Results and Discussions

Munjal (2015) in her paper looks at the critical role of building a participatory framework that allows all key stakeholders to work toward sustaining fairs and festivals in small towns in India. The paper documents the case of Sohna, a small town in the State of Haryana. Munjal categorizes the fairs and festivals as: tourism driven; and local community driven.

According to Munjal, to leverage the potential of fairs and festivals, the cultural resources that they are linked with the event (such as built heritage, local arts and crafts, religious attractions and indigenous socio-economic frameworks) must be integrated to expand their significance and drive urban development. The author also believes that it is critical for the sustainability of fairs and festivals

that “traditional stakeholders” and the “emergent stakeholders” are in dialogue, and there is clarity on “who decides who implements and who benefits” (Munjal P. , 2015).

Several festival studies have been conducted in India in prospect of business, tourism, social impact but only few studies have been conducted on impact of festivals on households financial, social and political gains and losses.

If you compare Indian and western culture lots of difference can be found i.e. from meaning itself we find difference. The culture which is followed in India, is Indian culture. Whereas the culture which is followed in most western countries like USA, Spain, Canada, Europe etc. is known as Western culture. Indian culture more has influence of several religions like Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism but western culture influenced by Christianity and Judaism. In India we could find joint family system whereas in western is concern we find nuclear family system.

Music in India Folk, Classical, Sufi, Bollywood music is liked in Indian culture, but we find Hip-hop, Jazz, Blues, Rap, Heavy metal, Rock music is appreciated in western culture. As such equality concern Woman are considered inferior than man, however the thinking is changing with the effect of westernization whereas both man and woman are considered equal.

Conclusion

However discussion made earlier, all studies above discussion revolve around cultural, social and economic gains through festival tourism, but dearth of studies found on household impact from festivity celebration. Moreover, Indian festivities are not par with the festival personality of west, in India we find household festivities rather than collective festival hosting for different occasions. Festivals are product of our greater culture and tradition hence; there will be direct connection between Indian culture and festivities celebration. How Indian culture is diversified from region to region in the same way celebrations of the festivities have got heterogeneity. Therefore we should not compare Indian fairs and festivities with western fairs and festivities. If anybody sees Indian festivals and fairs celebration in western spectacle there will be disappointment of getting reliable results. Indigenized festivals studies ought to conduct in comprehensive paradigms rather sticking ourselves in to western paradigms. Further studies need to be conduct on festivities impact on households with all dimensions that may be financial, religious, cultural, social and political arenas.

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LANGUAGE AND CULTURAL DISCOURSE OF INDIAN DALIT LITERATURE

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Introduction

The paper attempts to trace the impression of Indian Dalit Literature focusing on the language and culture used in different genres of Dalit Literature. Dalit is not a caste but a realization and is related to the experiences, humiliation, deprivation, sorrow and joys. It matters with a sociological point of view and is related to the principles of negativity, rebellion and loyalty to science. Caste is the main cause of inequality in Indian society. The practice of untouchability which began 4000 years ago continues even today in many forms in hierarchy. There are nearly 156 million dalits in India who constitute larger population compared to other communities in the country.

Dalit literature is the saga of resistance against the hegemony of Brahmanic literature which pretends to be omniscient and all-encompassing while presenting a narrow, one sided, twisted and biased view of reality. Society is changing. So it is obvious that the role of literature and reduced considerably. Dalit literature being a new dimension is the primary concept the literature of marginality. It can also be termed as the postcolonial nativist movement in creating castes, tribes and the voiceless suppressed by the voiced. Dalit Literature today is slowly elevating to the level of conventional literature. The resistance of this kind of literature is confronting from the dominant literary groups and the legitimacy is being granted in the snail pace as a new mode of literary or aesthetic imagination. Post Structural and Post Modern theories paved way into cultural constitutions of the oppressed and marginalized communities. Dalit literature being a new dimension is the primary concept the literature of marginality. It can also be termed as the postcolonial nativist movement in creating castes, tribes and the voiceless suppressed by the voiced.

Language, the most humdrum of all human assets is possibly the most intricate and the utmost inspiration to be the part of a society. It is a media of communication, which promotes the development of their talents, skills, creativity, innovation, and novelty. The expression of thoughts, feelings, emotions finally results in friendships that paves way for a unique culture. The paper focuses to explore whether there is any relationship between language and culture mainly from a subalternistic approach. This article indicates that there is a very close relationship between the two. Culture has a direct effect on language. Language and culture are closely associated. Culture, in very general terms, the way of life of a people, hence a way of thinking, of viewing things, of comforting one's self, common to a society: the special mode of being human of a people. The concerns of a cultural analysis will be to detect the ruling cultural values and the particular world view that the value constitute which moves the people

to perceptible patterns of thought and behavior. Cultural analysis asks the why questions (the sociologists do in the plane of institutions and religious analysts do in their limited religious plane) probing into the internal make-up of people, into their collective psyche as bearers of a particular culture. This we do to find out those values, norms and customs of people that would promote humanization of the society as well as to detect those that would have dehumanizing effect of the life of the people.

Dalit literature

Dalit literatures in India are on the rise to focus experiences of discrimination, violence and poverty of Dalits. Till now all their experiences without being highlighted were silenced often with social and religious sanction and they were dubbed as non-literary and unfit for reading. However Dalit Literature that remained speechless for centuries opened their hearts in the form of Poems, Ballads, Dramas, Short Narratives, Novels, Critical Essays, Biographies, Autobiographies and Historical Writings. The expressions were not fictitious as it was all their lives and created their own sphere. Poetry was highly realistic. The Dalit's outcry the injustice and cruelties encountered to them. Untouchability sustains throughout the era arriving at various forms or shapes and never disappears and changes its depth. Inequality is the root cause of marginality and literature the reflections of the outer reality of the inner self. Dalit Literature today is slowly elevating to the level of conventional literature. The resistance of this kind of literature is confronting from the dominant literary groups and the legitimacy is being granted in the snail pace as a new mode of literary/aesthetic imagination. Post Structural and Post Modern theories paved way into cultural constitutions of the oppressed and marginalized communities.

Manu's the Chief famous Hindu scripture "Manusmriti" describes the varna of caste system of Indian society based on the occupation. It comprises five kinds of people of the society born out of the body of Lord Vishnu. According to this mythological interpretation, Brahmin was born out of head, Kshatriya was born out of arms, Vysya was born out of waist and Sudra was born out of feet. There is another section called Panchamas (or) avarnas to which the fifth section of society, Dalits, has become a part of Varna Dharma. Dalits are destined to undertake inferior activities such as leather work, butchering, and waste. Dalits work as labourers cleaning streets, latrines, and night soil. Engaged in these activities they were considered to be pollutants and this pollution was considered epidemic. Resultantly Dalits were commonly separated and forced to live in outskirts of villages. Thus they were banned from total participation in social Hindu life.

Dalit Language

Language is a medium to express your feelings. The language used by a person is determined by the education he receives and the socio cultural environment he was brought up in. Indian society is a hierarchical society divided by caste system. The language used by upper castes and the language used by Dalits had always been different. In some cases the language itself is different and in some the same language is spoken in different ways. Dalits being at the lower end of the caste hierarchy have been kept away deliberately from education and this is the reason why their language is very different from the textual language used by the upper castes. In the villages Dalits have been pushed in to the separate enclaves on the outskirts. This physical separation from the mainstream life also reflects in the difference in language used and the completely different culture. The fact that Dalits were never allowed in to the mainstream life of society is reflected in the different language used by them. This

separation has been endorsed by Manu Smròuti (An important Sanskrit text of Hinduism) where the author, Manu had inscribed rules for Dalits which systematically denied them education and the rules were strictly followed for thousands of years and it was only during the colonial period education became available for Dalits. Terming that Manusmriti was the reason for the discrimination and downfall of Dalits. just before the Indian Independence, India's tallest Dalit leader and the Chief architect of the Indian Constitution Dr.Baba Saheb Ambedkar publicly burnt the copies of Manusmriti and demanded a ban on it. To quote the discriminatory nature of the text, "The name of a Brāhmin should symbolise his purity, A Kṣatriya's name should indicate strength, a vaiçya's name should be symbolic to his wealth and the name of a Shūdra should be degrading and repulsive." (Manu Smròuti, 2.31)

Dalits were forbidden from learning and speaking Sanskrit. Women and Dalits were disallowed from speaking Sanskrit, they can use only Prakrit. Sanskrit became an exclusive property of Brahmins. Education was always imparted in Sanskrit, and the scripture which dictated every walk of life has been written in Sanskrit. This has effectively kept Dalits from questioning their position in the society and uniting in the fight for their rights. So this barrier of language has kept the exploitative society alive. This has strengthened the political domination of upper castes.

Dalit Culture

The history of India, nay the whole world, is a history of conflict between two cultures, The culture of the invading people and the original inhabitation of this place. Taking into account the historical roots and common cultural patronage we treat the culture of so called Low caste and the tribals as Dalit (Matriarchal / Lunar) Culture (Dalit Culture) and that of the Non-Dalits (Patriarchal/Solar) Culture (Non-Dalit Culture), following Dr J.J. Pallath (2001). When two cultures of opposing value system co-exist, the technologically dominant one subsumes the other. The history of the whole world is a history of conflict between invading cultures and the original cultures. The technique used almost universally by the dominant cultures to marginalize the original inhabitation is by labeling them disparagingly as, "Cultureless", "untouched", "rough" etc. But in reality it is observed that the marginalized are the most cultured people in terms of their humane value system and behaviour patterns. The so called Hindu mainstream (non-Dalit) culture itself vis-a-vis modern culture suffers from an inhibition in India similar to the Dalit cultures. The problem, thus, in summary is, the very same Indian main-stream (non-Dalit) culture which ruthlessly absorbs its Dalit cultures is being swallowed by the modern consumer culture. The quick look we have had at the uniqueness as well as the unique problems of dalits and non-dalit only shows that the problems of the state need to be viewed from a different angle. Disturbed by the dehumanizing trend in our social scientists, social activists, political leaders society and religious gurus have had made various attempts from the point of view their respective disciplines to explain the reason for the development of communities. But something grossly absent is a cultural approach to the problem (Pallath 2001).

Conclusion

In conclusion the meaning of Dalit and Dalit literature conveys a message about his/her community, but not individuality, about his/her revolt, but not passivity, about his/her progress but not regression. The message is conveyed to the whole world about the social, political, economic and educational

status. This message is conveyed by highlighting by exploitative, desperate, and embarrassed sections endowed with grief showing how they continue to be suppressed and enslaved. A Dalit in India can stand in comparison with a Dalit in Africa or America concerning his/her mutation. The writers of Dalit literature questioned religion and identity throughout their works. The Dalit literature achieved a strong foundation in the mid 20th century, its framework having been established in the only 19th century. The present day Dalit writer hence made their literary foundation strong with an ideology of their own and also publishing various National and International Journals.

The emotions that flow out from their heart are their blood in the form tears when they are outcasted, segregated, debarred from the society which is filled with the superiorism in the caste hierarchy. Shadowing the caste, the ethnicities of the dalits are faded away and were not given an opportunity to outshow the real state. Dalit, as the symbol of class according to Spivak are the subaltern component of the humanity, whose views and their thoughts have to be respected. Besides the subaltern are the true populaces, the Dalit literature as a whole gives bigger representation of these marginalized group who were subverted for centuries. The Dalit works are associated with the perception of age-old isolation from the society. The caste oppression is as old as the history of resistance. History holds an important role in dalit literature. Dalit texts written in different languages are the sense of wakefulness of injustice towards the caste system as well as the social and political institutions. The works uplifts the solid inquiries and recites the skill.

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DALIT CULTURE, LANGUAGE AND LITERATURE:

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Introduction

Dalit's in culture, language and in literature. Through the various authors which are like land mark of Dalit movement and as well as Dalit literature. The literature of Dalit especially focuses on its culture and language. The writings of literature can considered as Dalit because the notion of this subalterns involves their life, struggle, and experience. In the literary field the authors have responses of writings and they tries to gives justice for those who are considered as suppressed or Dalit's in society. At the end of every literary work the author's tried to give justice for those who are suppressed in society.

Culture:

In the world of literary works word culture is so relevant to identify the class of society. The culture offers new style and living to common people of society. Culture includes the literature also it may be in Kannada or in English literature. There so many authors of literature focus on the culture of society and as well as culture of community through their writings. The concept of culture considered by literature it may works of upper class or it may be suppressed class people culture. From decades to decades culture has developed in various ways. The culture tries to develop the lifestyle of people especially in social structure. The authors of literature fight against of system through their literary work and they create awareness to people those who live in dark side of society. The culture which shifts from old to modern era there are vast number of developments are take palace. For instance issues of gender, women as subaltern, ill-treat of low caste from upper class, life style of people, traditions etc. these fields of society and human life get more developed in modern society and it inaugurate new culture for people.

The best instance of this culture of Dalit portrayed in the novel "The Untouchable by MulkrajAnand" where the character of Bhaka implies the culture of Dalit which remains as identity of his community and culture in the novel.

Language:

In the field of literature the language is dominant off curse language reflects the originality of author. The language is the weapon for those suppressed class people and it is 'real voice of Dalit's'. Language of this field of literature widely opens agony of their life. Which may be harsh those tradition readers even the language did its effort to reach common people. The language is identity of writing. Few authors of literature in both language like Kannada, and English give their good number of contribution for Dalit literature for instance, Kamala Das who condemn the culture, tradition of upper class people in her writings and in Kannada D. Siddhalingahyya. The authors of this literary works are projects the life of Dalit's.

Literature:

In literature there number of contributions can be considered as Dalit literature. Even in both languages like Kannada and English the literature has separate fields for this subaltern writings. The literature offers the new things to society it can considered as social development through education. In literature all types of works by these suppressed people includes like poems, novels, dramas, short stories etc it may be in any form of literature which creates awareness to human life and as for the society. Through the literature authors improves the life of people. Especially in Indian context from the period of pre independent to modern society or post independent every -where shadow of low and high livings of people is deep rooted in social structure. So, to remove these social hierarchy the literature have wide contribution. Hence the Dalit Culture, Language, and Literature can be considered as one of unique and current style of literature.

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ARUNDHATI ROY'S THE GOD OF SMALL THINGS: ASPECTS OF CASTE AND GENDER DISCRIMINATION

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Introduction:

The God of Small Things unfolds how woman oppressed under the patriarchal power and the cast struggle of an untouchable in the oppression of the dominant class. In the novel, gender discrimination took place in the society of Kerala where the two characters Ammu and Velutha suffers crucial situations under dominance. In a Patriarchal familial structure of the Indian society, women and untouchables have no space, identity, freedom in their life. The complexes and rigid traditional norms of the socio-cultural background of a social impact over women and untouchables who suffering their life under the same hegemony.

Women are living under the suffocation of these rigid norms of the patriarchal hegemony where they live like voiceless creatures with no rights to move under the dominance of the power. Generally, the question of existence and identity of a woman become an issue where women have no rights to ask for it in her family whereas untouchables also in the same platform in oppressed status. The gender inequality and Untouchability play a major role in the present Indian society. The novel also seriously talks about these issues.

Ammu: Ammu is an upper caste Syrian Christian from Ayemenem family where she went through the gender bias. In her early days, she was suppressed under her father Pappachi's control. Pappachi was dominant and established his supremacy in the Ayemenem house. He was so aggressive and treating his wife Mammachi and his daughter Ammu in an inhuman way and they both suppressed under his possession.

"In her growing years, Ammu had watched her father weave his hideous web. He was charming and urbane with visitors and stopped just short of fawning on them if they happened to be white. He donated money to orphanages and leprosy clinics. He worked hard on his public profile as a sophisticated, generous, moral man. But along with his wife and children, he turned into a monstrous, suspicious bully, with a streak of vicious cunning. They were beaten, humiliated and then made to suffer the envy of friends and relations for having such a wonderful husband and father' 'As she grew older, Ammu learned to live with this cold, calculating cruelty. She developed a lofty sense of injustice and the mulish, reckless streak that develops in Someone Small who has been bullied all their lives by someone Big. She did exactly nothing to avoid quarrels and confrontations. In fact, it could be argued that she sought them out, perhaps even enjoyed them." (180-181-182)

In Ayemenem she received horrible situations after returning from her husband. When she came home, her life became worsened than before. Her brother Chacko who treated her like an alien, he

displays insensitively towards her and her children. Indigently recluse she became unimportant in the house. Excoriate Ammu took a bold step and break the rules of social norms surrenders herself to Velutha who is a Paravan and an untouchable for his love. She had an illicit love relationship with him. Her love for him was obvious because her alienation brought near to him and captivated her. Roy writes the plights of the character of Ammu who confronts the ordeals under the suppression and manipulation of her father and also by her brother Chacko. Chako sent to Oxford to study as he was one of the male members of the society but Ammu was deprived by the higher education in her childhood because her father Pappachi thought that female child can spoil if she gets a higher education. The contrasting treatment of gender discrimination between man and woman brought together by Roy in these two characters in the novel.

Chacko a hypocritical, selfish and dominant man took control over Mammachi's pickle factory and establishes his power on it. When Ammu returns to Ayemenem he gained the patriarchal power and tells Ammu "What's mine is also mine" (57). She has no rights to get from her parental property. She was ignored in her own house. She had to fight against the ordeals in life all alone with her children. But in contrast, Chacko divorced his wife and returned to Ayemenem. He welcomed home with full respect, given everything including power and also he became an heir of the house. The girls from lower caste were provided by the family for his needs. His flirtations on low caste women were encouraged by Mammachi saying it is "Man's needs" (169). When Ammu became alone and abandoned by everyone she went searching for love but her love on Velutha was treated as sinful, illicit and unacceptable contemptuous form the same society.

Woman suffers and went through with the struggle against the patriarchal dominance inside of the family itself. The conservative society like Kerala in the novel set up in a male-dominated patriarchal structure where women can be seen as submissive and took a subaltern role in the house. Ammu her traumatic experiences show that how the power suppress the voiceless. Ammu's marriage became a burden to her father. When she went to Calcutta for a marriage she met with a man who employed in Tea Estate he proposes and married her. Ammu also thought the marriage is the only escape from her parental home. Later Ammu came to know that she jumped into another trap by marrying him. She exploited by her husband after her marriage. He was drunkard and liar he used to beat her at home. She was exhausted by the force of her husband asking her to satisfy the sexual need of his boss Mr Hollick to secure his job. She was exploited by the continuous violence and extreme humiliation that she couldn't resist. She detested him brawled and hit him left him and returned to Ayemenem with her children. When she returned she has not welcomed by her family. Baby Kochamma says,

"A married daughter had no position in her parent's home. As for a divorced daughter, according to Baby Kochamma, she had no position anywhere at all. And as for a divorced daughter from a love marriage... As for divorced daughter from an intercommunity love marriage...." (45-46)

Her family dominates on women rather respect they exploit her. Ammu broke inside and denied by everyone's love and affection, therefore she had a relationship with Velutha. Both became the victim of caste and gender discrimination under the domination of the power structure of society. The longing for Velutha's love Ammu was daydreaming about him in the afternoon mares. She was yearning for his love impatiently. She used to dream about him to get forbidden pleasures. As Roy says, the man whom she fell in love with is,

"The God of Loss.

The God of Small Things.

The God of Goose Bumps and Sudden Smiles" (330)

Ammu's desire and her longing for his love and her craved to get united with the whole of her biology with him. She put aside all the norms of society and went with her desires. As Roy says he could do one thing at a time. "If he touched her, he couldn't talk to her, if he loved her he couldn't leave, if he spoke he couldn't listen if he fought he couldn't win." (330)

When the touchable police were beaten up and mutilated Velutha, she became shattered inside. Ammu went to the police station Inspector Mathew's treatment towards Ammu shows how he treated Ammu as an object "He tapped Ammu's breasts with his baton as he is choosing mangoes to form a basket. Pointing out the ones that he wanted packed and delivered." (8) Physically and psychologically she felt guilty for loving him. After the death of Velutha in the police custody she spent her days in that mental illness. In this protest of the male domination of the patriarchal society, she commits suicide in the Bharat Lodge in Allepey. Through her death, she has proven that she is no longer suitable to live in such a filthy society where people never let to live a peaceful life with their loved ones. Ammu and Velutha both of them became a victim of society. Herein they had to suffer from gender bias, caste and the class in the society.

Velutha: Velutha is the male protagonist of the novel. He is an untouchable Paravan. When he was a child he used to go with his father to pluck the coconuts in the Ayemenm House. They always had to enter from the backside of the house. When he became young he took part in the Communist Party. Later he skilled in carpentry and machinery works then Mammachi appointed him in her pickle factory. Later Velutha and Ammu were attracted to each other but they cancelled. This love affair of these two was later known by Velutha's father Velleya Paapen. After several observations, Velleya Paapen revealed about the illicit relationship of them to Baby Kochamma. By hearing it she lodged a false complaint against Velutha as he molested Ammu. He Arrested by the police, brutally beaten up and mutilated later he died in the police custody.

Caste and Gender:

The caste structure has a major role in Indian society. This has been depicted through socio-political concerns in the novel. The caste system inculcates the rigid system of our society which brings the difference and sometimes it plays horrendous circumstances to the Dalits, untouchables, downtrodden and low caste people. The stratification of caste has been practising in every aspect. Ineluctably the weaker sections suffer in this lamination system of caste and class of the society. Roy describes these lifelike sufferings and thwarting of these sections in her novel.

Roy thus portrayed the barbarity of the Untouchables under the class power. The pathetic conditions of these untouchables' shows through these lines that how the upper caste people were treating untouchables:

"Pappachi would not allow Paravans into the house. Nobody would. They were not allowed to touch anything that Touchables touched. Caste Hindus and Caste Christians. Mammachi told Estha and Rahel that she could remember a time, in her girlhood, when a broom, sweeping away their

footprints so that Brahmins or Syrian Christians would not defile themselves by accidentally stepping into a Paravan's footprint. In Mammachi's time, Paravan's like other Untouchables were not allowed to walk on public roads, not allowed to cover their upper bodies, not allowed to carry umbrellas. They had to put their hands over their mouths when they spoke, to divert their polluted breath away from those whom they addressed" (73-74)

In this preconception of an untouchable love to an upper caste woman, it is a far away thing that he would survive and lead a peaceful life in the society. Consequently, Baby Kochamma and Mammachi both outraged on Ammu and Veluthas love affair and exploited Ammu for doing so. But Velutha being an untouchable they humiliated and killed him in an inhuman way for loving Ammu. Roy depicts the Character of Velutha who live under the social hegemony embarked his life inflicted through the silence he sacrificed his life. The plight of an untouchable terminated in the pathetic end whereas the character of Ammu belonged to the community of upper class. She oppressed under the control of Baby Kochamma who thwarted and disappointed in her love with Father Mulligan. Thus she could not resist Ammu for divorcing her husband and returning home with two children and having a love affair with a Paravan. Moreover, Ammu and her children became a burden in the house. Ammu many times suppressed her voice against Chako and Baby Kochamma domination as she has no rights against anything in the house. Hence both Velutha and Ammu forced to be in silence with the power and suppressed.

The God of Small Things evinces the position of women in India and their struggle against the exploitation of oppression under the dominance of patriarchal power which they undergo in the cultural hegemony. In the patriarchal society of India where women get less freedom and they offer nothing for her. Ammu is such a character who literally abandoned from everything engrossed without any consent she took bold decision and let her life go. When Velutha died she shattered and broken, left home and commit suicide herself. Eventually, the church denied burying her body. Both Ammu and Velutha Condemned by society sacrifice their lives. Ammu was a victim of patriarchal society in the novel she oppressed and exploited by her father and brother. What she does against the norms of their society is detestable. Being an upper class Syrian Christian women should not make love with an untouchable it would be offensive. So consequently the condition of women is not much different from untouchables in society. Ammu represents these women who silently gone through with this suppression.

Untouchability:

The practice of untouchability can be seen as a major issue in Kerala society. The upper-class people treat the paravans or pariahs as savage. The conditions of these untouchables are hideous that they have no rights or voice to rebel against the atrocities of the dominant class. In the novel, the paravan Velutha who is an untouchable went under the same status. The oppressed section of the society has an implication that the people of these communities went through with gender discrimination and class divergent. The untouchables were following the rules of upper caste people. In the novel as Roy says,

"In Ayemenem he never allowed any paravans to enter the house. He passed strict instruction to use a specific path to enter and exit the house. Nobody would use the patha and they should not touch

what touchables touch. Velleya Paapen and velutha used to follow the rules of Ayemenem. When Mammachi recognized the ability of his skilled works of Velutha in carpentry and ability in repairing machinery work she appointed him to work in her pickle factory. She proclaimed, "If only he hadn't been a Paravan, he might have become an engineer." (75)

Mammachi made Velutha take in charge of general maintenance in the factory but the other touchable workers disliked and refused to work with him. The death of Sophie Mol plunged him in a tangle that Velutha became a puppet in the hands of the touchable. When the truth of the relationship between Ammu and Velutha was revealed by Velleya Paapen, and Mammachi and Baby Kochamma were in rage felt disgusted for what they heard. Hassled Baby Kochamma says "How could she stand the smell? Haven't you noticed, they have a particular smell, these Paravans?" (78) Later he was arrested by the police for lodging complaint against him by Baby Kochamma. When inspector investigated regarding Velutha with Comrade Pillai to know if Velutha had any political power so that Pillai would help him to release from this case. Pillai refused to agree in order to get more votes and power from the factory workers. He developed vengeance that all the workers of 'Paradise Pickles & Preserves' were against on Velutha and on his skilled work. So knowing it all Pillai tells his opinion in his words to Chacko that,

"That Paravan is going to cause trouble for you'... Take it from me... get him a job somewhere else. Send him off... 'he may be very well okay as a person. But other workers are not happy with him. Already they are coming to me with complaints... You see, Comrade, any benefits that you give him naturally others are resenting it. They see it as a partiality. After all, whatever job he does, carpenter or electrician or whatever it is, for them he is just a Paravan. It is a conditioning they have from birth." (278-279)

Velutha consulted Comrade Pillai after humiliated by Mammachi by spitting on his face. Whatsoever he tried to convey everything instead of giving support to him, envious Pillai denied extending his help. Again humiliated and helpless Velutha in a rage went to History house and settled there. On the basis of Inspector Thomas Mathew's order, his touchable men forcefully taken to the police station and beaten up cruelly with their boots and dragged him without any mercy on him. They locked him up tied him in a wand. The police treatment on Velutha described as,

"Boot on bone. On teeth. The muffled grunt when a stomach is kicked in. the muted crunch of skull on cement. The gurgle of blood on a man's breath when his lung is torn by the jagged end of a broken rib. Blue-lipped and dinner-plate-eyed, they watched, mesmerized by something that they sensed but didn't understand: the absence of caprice in what the policemen did" (308)

Eventually mutilated, groaning Velutha died in the midnight in the police custody. He sacrificed his life for loving Ammu only for the reason that she is touchable upper caste woman. In the society, the religion and political parties were bellowed for the development of the low caste people but in the case of Velutha, they neglect for their benefit. Upper-class Ayemenem people, political leader Comrade Pillai betrayed Velutha for his class and caste. The society of patriarchal always gives importance to the status and the class subsequently it has been rendered in the novel that the dominance of Syrian Christian family of Ayemenem, Comrade Pillai and Inspector Thomas Mathew handled the case of Velutha on the basis of his caste.

Conclusion:

Roy defines how the cultural hegemony engulfed the marginalized and untouchable's miserable conditions. Untouchability is a curse to the Indian society where people of this class are divested. They search for their identity and existence in the society that they can live a normal life like others. It has become a common presage that treating heinously against on the untouchables and the weaker sections of the society. They use power, money, and politics as the chief tools to blockade these downtrodden people. Whilst the Supreme Court declared the rights and prerogatives to the weaker section they subjugate under the class and power. Roy examines that this tolerance should be ended up and the people of the lower community should dissent against all sorts of atrocities. Therefore the novel enounces the repressed acts of oppression, dominance, suppression and exploitation on gender and caste which have to be eradicated from the society.

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NEW HORIZONS OF DALIT CULTURE AND LITERATURE

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INTRODUCTION:

Mulk Raj Anand is a major writer of Indo-English fiction. And we can consider him as an advocate of the subalterns when the country(India) needed moral help and support to eradicate untouchability and superstition. The novel *Untouchable* (1935) gives a vivid picture of the caste system in our country. Anand being a humanistic has an approach towards the novel and the characterisation as humanitarian. Novel depicts the sufferings and struggle of the poor and downtrodden in Indian society. The novel is devoted to Bakha who works as a sweeper. He lives with his father in a town called Bulashah an imaginary town. It is set in colonial India.

The historical background of Indian society unfolds that the caste system is inseparable part of our society since stratification and marginalization is found severely here. The history of caste system goes back to the ancient times and from that period hitherto the out-caste or the downtrodden are enslaved people. Due to the superiority and domination of the upper caste, the downtrodden are compelled to do menial jobs like cleaning human excrements, sweeping roads etc. Hence the hierarchy intertwined in the society has led to the segregation and suppression of untouchables.

The novel *Untouchable* set in colonial India, which can be considered as the period of frustration and social evils. The downtrodden were double suppressed and marginalised. On the one hand, Britisher's enslaved India and exploited the Indians and on the other hand, the Hindu caste-system and the plight of out-caste people is apparent. Mulk Raj Anand has championed the issue of untouchables and downtrodden through his other writings. Such as, *Coolie*(1936) is a devastating account of the poverty and exploitation faced not just by Munoo, but thousands like him. He penned his writings against Vedantist kind of caste system –Brahmanism, Kshatriyas, Vaishyas and Shudras.

The very idea of untouchability, stands for humiliation enforced generation after generation on large section of Indian population. Therefore, the paper undertakes the artistic way of Anand's narration of the concept untouchability in a humanistically and sensitively. This can be analysed by reading between the lines in his novel.

"keep to the side of the road, you , low caste vermin! He suddenly heard someone shouting at him ' why don't you cal, you swine, and announce your approach! Do you know you have touched me and defiled me, you cockeyed son of a bo- legged scorpion! Know i will have to go and take a bath to purify myself. and it was a new dhoti and shirt i put on this morning ! "(p.38).

By listening to these humiliated words Bakha stood silent and amazed. His senses were paralysed. And these above lines narrates us the picture of the grave conditions the untouchables have gone through. Further, such treatment has made these people to remain aloof and has led for the social alienation.

The treatment towards untouchables in the novel is evident. For example: " this dirty dog bumped right into me! So unmindfully do these sons of bitches walk in the streets! He was walking along without the slightest effort at announcing his approach, the swine!(p.39)"

The lower class people had there no life and their existence is equal to animals. Bakha was slowly becoming conscious of treatment towards the community of lower class. And the lower class people had no access to drinking water rather the animals had.

The self-consciousness of Bakha has taken its formation in terms as...he realises that he was surrounded by a barrier, not a physical barrier, because one push from his hefty shoulders would have been enough to unbalance the skeleton-like bodies of the Hindu merchants, but a moral one.

Therefore, Anand effectively uses the Joycean method of stream-of-consciousness to highlight the problems of untouchability through the inner consciousness of the protagonist Bakha. Similarly The Guide of R.K.Narayan intercalates the first person and omniscient narrations to portray the character of Raju. Both distinguished novelist thus project a variety of narrative techniques in their novel to depict the panorama of Indian life as observed by them individually.

" for them I am sweeper, sweeper—untouchable! Untouchable! Untouchable! That's word! Untouchable! I am Untouchable!(p.43)".

Like a ray of light shooting through the darkness, the recognition of his position, significance of his lot dawned upon him. It illuminated the inner chambers of his mind. Further this realisation and consciousness arouse as these downtrodden people has no right to food (choice of food). That's how the process of consciousness goes on in the mind of Bakha.

Hence,the stream-of-consciousness technique is consisted of Interior Monologues and flashbacks is ideal for expressing the feelings and emotions like sea waves arise and fall in his sad heart. When Bakha's sister Sohini was asked by the Priest of the temple to clean the premises of the temple staying away in the 12yards of temple, Bakha also goes along with his sister. Bakha listens to the divine chants from the devotees like "*Sir Ram...Ram ram Hari...hari*" (p.49). He become very conscious about the things around him.....and it arrested his interest and he starts his monologue " what is that snake image? He asked himself casually. What does it mean? Perhaps a snake lives at the root of the tree.' His naive mind answered.(p.48) ". This shows us that how culturally downtrodden people were kept aloof from the mainstream traditions and rituals.

Therefore, looking at all these aspects we can draw conclusions that how the downtrodden people has been exploited since the time immemorial. The exploitation in terms culture, religion, caste and what not. Hence, the novel of Anand could be a best example to understand the worst of untouchability in Hindu society. This could also be the main intention of Anand to take up Bakha as a Protagonist, an untouchable rather than any other. So this further helps him to disclose the frustration, agony , misery, aspiration, compassion and suppression of his protagonist that were the results of his daily struggle with society.

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DALIT LITERATURE AND CULTURE IN MARGINALIZED SOCIETY

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INTRODUCTION

Dalit writing is a post-Independence literary phenomenon. The emergence of Dalit literature has a great historical significance. The causes and effects leading to the age-old existence of oppression and despair of the lives of marginalized class of nation's vast population are also observed in many other parts of the world. people with the caste system and untouchability in India... It matures with a sociological point of view and is related to the principles of negativity, rebellion and loyalty to science, thus finally ending as revolutionary.

EXPLANATION:

Most of the marginalized groups all over the world have a similar system of oppression but the titles are different as per the class and class divide. In India it was under the pretext of the Caste and in the western World it was under the name of the Race. Inequality was the main source of this marginality which led to insecurity, injustice and exploitation. Marginalized sections were always on the periphery and distanced from the power centers. In this research work the main objective is to draw similarities between the politics of Caste and Race in Indian Dalit and the American Blacks.

Dalits were always on the marginalized 'other' side of the Indian society. So when they started voicing after centuries of silence, about themselves, we have the literature depicting assertion of human rights, self-pride, revolt against social injustice, chronicles of personal and collective suffering, and hopes and aspirations for a new society devoid of discrimination. Dalit Literature is literature about Dalits that are about Dalits. Dalit (Oppressed or broken) is not a new word. It was used in the 1930s as a Hindi and Marathi translation of 'depressed classes', a term the British used for what are now called the Scheduled Castes. In 1970s the 'Dalit Panthers' exploited politically, economically and in the name of religion. So Dalit is not a caste. It is a symbol of change and revolution. The Primary motive of Dalit literature is the liberation of dalits, the struggle against casteist tradition has a long history. Some of the important writers whose writings will find a place are: Mahasweta Devi, Namdeo Dhasal, Daya Pawar, Arjun Dangle, Sachi Rautray, Rabi Singh, Basudev Sunani, Bama, Abhimani, Poomani, Imayam, 2 Marku, Mangal Rathod, Neerave Patel, Perumal Murugan, Palamalai, Sudhakar, D. Gopi and others.

Sharankumar Limbale has stated, "Dalit literature is precisely that literature which artistically portrays the sorrows, tribulations, slavery, degradation, ridicule and poverty endured by Dalits. This literature is but a lofty image of grief." This trend started in 1873 when Jyotirao Phule, a Marathi Dalit (then known as an Untouchable), published his book *Gulamgiri* (Slavery) and dedicated the treatise to the then Negroes in America as a 'token of admiration for their sublime disinterestedness and self sacrificing devotion in the cause of Negro Slavery'. In the year 1992, Indian Literature virtually started

a new chapter, with the publication of Arjun Dangle's *Poisoned Bread*, which was the first ever attempt to anthologize Dalit writings in English. He involved all the genre available in Marathi Dalit literature-poetry, short stories, essays, autobiographical excerpts and public speeches. As a result, today we have several collections of Dalit writings coming out in both Indian languages and English. Following are some of the most widely read writers of Dalit literature that are available in English translation-Bama's *Karukku* and *Sangati*, Dr. Narendra Jadhav's *Untouchables: My Family's Triumphant*

Journey Out of the Caste System in Modern India, Sharankumar Limbale's *The Outside: Akkarmashi*, Joseph Macwan's *The Stepchild*, Om Prakash Valmiki's *Joothan: A Dalit's Life*, Baby Kamble's *Our Existence and Imayam Beats of Burden*, Urmila Pawar's *The Weave of My Life*. Some of the prominent Dalit writers are Daya Pawar, Arjun Dangle, Baburao Bagul, Rabi Singh, Namdeo Dhasal, Dutta Bhagat, Lakshman Mane, Neerave Patel, Palamalai, Sudhakar. There are number of other writers writing Dalit literature but do not share the Dalit writers' category as the latter are not Dalit by birth as the other Dalit writers by birth. Mahasweta Devi, Sara Joseph, Kumaran Asan, Mulkraj Anand and Premchand are some of the well known names writing in diverse Indian languages.

Black American Writings: Racism and classicism signify the traumatic conditions under which African-American lived in White America. It started when white masters of the land brought the first Africans in chains and used their labour to enrich their coffers. As a result, black people soon ceased to exist as human beings in the white world. Racism is a system of societal and psychological restrictions that has critically affected the lives of blacks. Right from the days of slavery, the blacks have realized the cruel reality of racism: Judgment from the white man's standards of life and beauty, the black man's life became unbearable.

The oppressive story of racism in America brought with it pain, sorrow, bloodshed, death, and above all, the negation of an entire race. The African-American race was ghettoized, persecuted and viciously outlawed from all avenues of decency, hope, progress and livelihood. The basic myth of racism is that white skin brings with it cultural superiority- that the white are more intelligent and more virtuous than the black by the mere fact of being white. On psychological level, whiteness is automatically equated with beauty and culture and blackness with ugliness and slavery. When the African slave was torn from his homeland and brought to the New World, he was quickly denied his native culture. Tribal organizations, languages, family structure, religion,- all were systematically extirpated. In rebuilding his sheltered life, he was compelled to appropriate his materials from a new culture. But his master permitted him access to western culture on a very restricted basis. The process of assimilation was deliberately obstructed by the Whites. The other side of this coin is an unconscious self-hatred likewise appropriated from the dominant culture. Hated by Whites and being an organic part of the culture that hated him, Black man grew in time to hate himself what others hated him. An unconscious desire to be White coupled with feelings of revulsion towards the Negro masses may produce an assimilationist pattern of behavior at the purely personal level. As African Americans' place in American society has changed over the centuries, so, too, have the foci of African American literature. Before the American Civil War, African American literature primarily focused on the issue of slavery, as indicated by the subgenre of slave narratives. At the turn of the 20th century, books by authors such as W. E. B. Du Bois and Booker T. Washington debated whether to confront or appease

racist attitudes in the United States. During the American Civil Rights movement, authors such as Richard Wright and Gwendolyn Brooks wrote about issues of racial segregation and black nationalism. Today, African American literature has been accepted as an integral part of American literature, with books such as *Roots: The Saga of an American Family* by Alex Haley, *The Color Purple* by Alice Walker, and *Beloved* by Toni Morrison achieving both best-selling and award-winning status. Dalit and Black American communities have had similar experiences of historical

Marginalization which gave rise to their cumulative shame as well as anger. The contribution of Dalit literature has been immense: (i) First and foremost, it effectively threatened the Brahmanic hegemony from literature (ii) Second, is concentrated Dalit masses for assertion, protest and mobilization. (iii) Third is stirred up thinking in Dalit intellectuals and catalyzed creation of organic intellectuals of Dalits. (iv) Fourth, given that the level of literacy been particularly low among Dalits, the emergence of Dalit literature where both the writers and readers are mostly Dalits, is itself an evidence of a profound change taking place in Indian society. Similarly, the ever changing nature of American life and the vigorous versatility and all-encompassing spread of a written record are the marks of American literature. It is an accepted fact that social forces do make a distinct imprint on literature, especially in America where the democratic processes bring the people into immediate familiarity with cultural forces and American literature has responded admirably to such pressures.

Conclusion

Concepts like 'race' and 'caste' are as old as the history of civilization. Here are some grounds to compare and contrast. Both are marginalized literature- one arising out of the 'literature of Slaves' and the other from the 'literature of untouchables'. Similarity is extended to the Black American Writings for whom the history of slave hood is not illusionary or unreal. The liveliness and authenticity of their expressions are captured all across their writings. Shame, anger, sorrow and indomitable hope are the trademarks of this marginalized people and literature created by them. As the world moves toward becoming a global village, some past experiences and lessons learnt become precious and crucial to understand the common sensitivity and sensibilities. This research would provide a base for the common ground of discussion for the marginalization of various communities in two different parts of the world and some of the commonalities to deal with them in long run. This Concept Tagore also accompanied successfully to open guruvayuru temple to Dalits

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A STUDY ON IMPACT OF SOCIAL MEDIA ON DALIT CULTURE WITH SPECIAL REFERENCE TO TUMKUR UNIVERSITY

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Social media has exploded as a grouping of online discourse where people create content, share it, bookmark it and network at a huge rate. Because of its user friendly characteristics, it reach speed with wide range, social media is fast changing the public speech in society and setting trends and plan in topics that range from the environment and politics to technology and the entertainment industry. In the last ten years, the online world has changed dramatically, thanks to the invention of social media, young men and women now exchange ideas, feelings, personal information, pictures and videos at a truly surprising rate (Owusu-Acheaw M, 2015).

Social Media

Martin (2008) and Lusk (2010) defined social media as an aspect of the Internet which allows individuals and groups to create and publish online content, share the content, and interact about it through the use of Facebook, Skype, Blogs, MySpace, LinkedIn, Yahoo Messenger, Whatsapps and Twitter. The study simplifies social media as a platform on the internet where young and old generations meet to communicate, share ideas and develop friendship by use of Facebook, Skype, Blogs, MySpace, LinkedIn, Yahoo Messenger, Whatsapps and Twitter (Edward Asante, 2015). The consumer use of the Internet first became popular through dial-up Internet access in the 1990s. By the first decade of the 21st century, many consumers in developed nations used faster, broadband Internet access technologies. The technological factors, social factors, economic factors, and political factors, have brought about the social media revolution in the world. The social media are a form of collective wisdom which can be used to make quantitative predictions that outperform those of artificial markets (P.Gowtham Devanoor, 2017).

Usage of Social Media

According to the new 2018 Global Digital suite of reports from We Are Social and Hoot suite reveals that there are now more than 4 billion people around the world using the internet. Well over half of the world's population is now online, with the latest data showing that nearly a quarter of a billion new users came online for the first time in 2017. Africa has seen the fastest growth rates, with

the number of internet users across the continent increasing by more than 20 percent year-on-year much of this year's growth in internet users has been driven by more affordable smartphones and mobile data plans. More than 200 million people got their first mobile device in 2017, and two-thirds of the world's 7.6 billion inhabitants now have a mobile phone.

Social media use continues to grow rapidly too, and the number of people using the top platform in each country has increased by almost 1 million new users every day during the past 12 months. More than 3 billion people around the world now use social media each month, with 9 in 10 of those users accessing their chosen platforms via mobile devices (Simkon Kemp, 2018). Across the world usages of social media is like. Facebook- 90.45%, Pinterest 2.95%, YouTube 2.53%, Instagram 1.77%, Twitter 1.75%, Google+ 0.18% (Stars, 2018), You'll find the key insights from this year's reports in our more detailed analysis below, but here are the essential headlines for digital in 2018: The number of internet users in 2018 is 4.021 billion, up 7 percent year-on-year The number of social media users in 2018 is 3.196 billion, up 13 percent year-on-year, The number of mobile phone users in 2018 is 5.135 billion, up 4 percent year-on-year (Simkon Kemp, 2018).

Social Media is really picking up new heights in India. With many people joining the social networks like Face book & Twitter, brands are result it easy to spread people using this social media because of it is easy to connecting with each other by using these social media sites. The trend is booming as many companies are coming big way for Social Media Optimization for their Product or Services with an objective of increased awareness about the company and the brand, lead generation and increase in loyal customers. Not only corporate, political parties are also involving social networking sites to influence voters (Rani, 2014).

Significance of the study: Digitalization and new media application adopts great significance from the points of view of participatory communication and development. There is a visible digital divide across the globe which has impeded the development of the mankind. The role of new media in the processes of social change and economic development is now widely recognized by the scholars and policy makers all over the globe. India has achieved admirable progress in the field of new media management. The crucial role of new media in the empowerment of Dalits becomes clear since the society moves towards a knowledge – based and development – oriented society (KN Mahadevaswamy, 2018). After the new economic policy India adopted LPG which not only effect on Indian economy but also many sectors like rural area, agriculture, business, urbanization, Industries, Labours, culture, food etc. After LPG technology brings many changes in culture. Technology influence and educate people to change and accept modernity. Theirfore Dalit also influenced by social media and new technology which brings changes in their life style and cultural practice.

Objectives

- To understand the awareness level of social media among Dalits
- To Know to the usage level of Social media among Dalits
- To assess the impact of social media on Dalit culture.

1.5 Methods and Materials:

The present study was carried out in Tumkur District, by adopting Descriptive research design, 95 samples were selected from 12 post graduate department of Tumkur University which includes research

scholars. For the present study both the primary and secondary data were collected the primary data was collected by interview scheduled technique through simple random sampling method and the secondary data was collected by the various books, journals, reports, articles and internet sources. The data was analysis by applying percentile statistical technique

Results

Age: Majority (55.78%) of the respondents was found to be in age group of 16-20 years. Group followed by 20-30 (28.42%) and 30 above (15.78%) aged groups. The probable reason for this result might be the age group of 16 – 26 would have showed more interest and enthusiasm in using internet rather than the aged.

Gender: The majority of the respondents are male that is 76.84 percent and 23.15 percent are female

Marital Status: The majority of the respondents are married that is 66.31 percent and 33.68 percent are unmarried

Respondents according to Domicile: The majority of the respondents are from Rural area that is 55.78% and 44.21% respondents are from Urban area.

Awareness about Social Media

S. L NO	Social Media	Not at all aware		Moderately aware		Extremely aware		Total	
		f	%	F	%	F	%	f	%
1.	Facebook	2	2.10	49	51.57	44	46.31	95	100
2.	Youtube	5	5.26	32	33.68	58	61.05	95	100
3.	Whatsapp	2	2.10	22	23.15	61	64.21	95	100
4.	Twitter	60	63.15	28	29.47	7	7.36	95	100
5.	Google + (Scholar)	70	73.68	15	15.78	10	10.52	95	100
6.	Gmail	0	0.00	40	42.10	45	47.36	95	100
7.	Skype	79	83.15	13	13.68	3	3.15	95	100
8.	Blogs	82	86.31	11	11.57	2	2.10	95	100
9.	Linkden	79	83.15	9	9.47	7	7.36	95	100
10.	Yahoo	11	11.57	73	76.84	21	22.10	95	100
11.	Messenger	15	15.78	43	45.26	37	38.94	95	100
12.	Instagram	61	64.21	21	22.10	5	5.26	95	100
13.	Online Newspapers	23	24.21	57	60.00	15	15.78	95	100

The above table shows that the awareness level of Social Media among Dalits at study area, this table reveals that the majority of the respondents are extremely aware about Whatsapp (61.05), Youtube (61.05), Facebook (46.31) and Gmail (47.36), and rest of the respondents are not at all aware about the Skype (83.15), Blogs (86.31), Google + (Scholar) (73.68), Twitter (63.15), Linkden (83.15), Instagram (64.21), and very less people are using online papers that is only (15.78) percentage.

S.N	Statements	Agree		Undecided		Disagree		Total	
		f	%	f	%	f	%	f	%
1	Social media impact on attitude of a person	68	71.57	12	12.63	15	15.78	95	100
2	Social media impact on culture of a community	37	38.94	23	24.21	34	35.78	95	100
3	Social media impact on feelings	53	55.78	19	20.00	23	24.21	95	100
4	Social media impact on dress sense	28	29.47	17	17.89	50	52.63	95	100
5	Social media impact on believe system	52	54.73	11	11.57	32	33.68	95	100
6	Social media impact on traditional way of life	54	56.84	7	7.36	34	35.78	95	100
7	Social media impact on values of the society	63	66.31	2	2.10	30	31.57	95	100
8	Social media impact on traditional occupation	6	6.31	11	11.57	78	82.10	95	100
9	Social Media promote modernization and westernization	87	91.57	5	5.26	3	3.154	95	100

Impact of Social Media on users

The above table shows that the impact of Social media on Dalits, the above study reveals that the Social Media highly impact on promoting Modernization and westernization (91.57) percent, and 71.57 respondents are opened that the social media are impact on attitude of a person, 66.31 percent of the respondents are says that the social media are impact on value system in a society.

55.78 % of the respondents are opened that the social media are impact on feelings of the leviers. 54.73 are says that the Social media impact on believe system. 56.84 percent of the respondents are says that the Social media impact on traditional way of life. 52.63 percent of the respondents are says that the social media didn't impact on their dress sense, 82.10 percent of the respondents are says that the social media didn't influence on their traditional occupations

Discussions and conclusion

The above table shows various factors and issues related to Dalits and Social media. The study shows that the majority of Dalit people are aware and using some common social media's like whatsapp, Facebook, YouTube etc. which are using just for entertainment and time pass activity and become addiction for that without any productive work, the study also found that the social media did not influence or impact on their traditional occupation it shows their economic vulnerability in the 21 century also still they are depends on their traditional occupation, where others are using social media for advancement like online business, online marketing, banking etc. are the productive work which brings positive changes in their life. Only 7.8 % of the people are frequently using online paper which

is first hand source for all information and nearly 72.36 and 61.05 % are using whatsapp and Facebook accordingly which is unproductive and it use only for entertainment. Even scholars are high profile people also did not show keen interest to using social media for productive work.

Dalits skillfully utilize the social media. Their interventions in the social networking could be rightfully considered and the communication for social change. It is the responsibility of the people, who believe in Justice and equality, to give sufficient support for these interventions in the social networking sites. Communication in its effective form and with a sense of justice is much needed to make a harmonious and inclusive developed society, which is progressive and void of casteist discriminations. Social media should promotes modern occupation and technical knowledge which brings positive changes among Dalits that should be inclusive and integrated development in the nation

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A STUDY ON THE IMPACT OF CSR IN ECONOMIC EMPOWERMENT OF WOMEN

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Introduction:

Corporate Social Responsibility (CSR, also called corporate conscience, corporate citizenship, social performance, or sustainable responsible business/ responsible business) is a form of corporate self-regulation integrated into a business model. CSR policy functions as a built-in, self-regulating mechanism whereby a business monitors and ensures its active compliance within the spirit of the law, ethical standards, and international norms.

There are many references to corporate social responsibility (CSR), sometimes referred to as corporate citizenship, in our workplaces, in the media, in the government, in our communities. While there is no agreed-upon definition, the world business council for sustainable Development defines CSR as “the business commitment and contribution to the quality of life of employees, their families and the local community and society overall to support sustainable economic development”.

Women Economic Empowerment

The term empowerment covers a vast landscape of meaning, interpretations, definitions and disciplines ranging from psychology and philosophy to highly commercialized self-help industry and motivation sciences. Sociological empowerment often addresses members of group, that social discrimination process have excluded from decision making processes through for example, discrimination based on disability, race, ethnicity, religion or gender. Empowerment as a methodology is often associated with feminism like consciousness-raising.

Marginalization

Marginalization refers to the overt or covert trends within societies whereby those perceive as lacking desirable traits or deviating from the group norms tend to be excluded by wider society and ostracized as undesirables. Marginalized people who lack self-sufficiency become, at a minimum, dependent on charity, or welfare. They lose their self-confidence because they cannot be fully self-supporting. Empowerment is then the process of obtaining these basic opportunities for marginalized people, either directly by those people, or through the help of non-marginalized others who share their own access to those opportunities. It also includes actively thwarting attempts to deny those opportunities. Empowerment also includes encouraging and developing the skills for self-sufficiency, with a focus on eliminating the future need for charity or welfare in the individuals of the group. This process can be difficult to start and implement effectively. The European model is much more focused on operating the core business in a socially responsible way, complimented by investment in communities for solid business case reason. Personally, I believe this model is more sustainable because;

Social responsibility becomes an integral part of the wealth creation process - which if managed properly should enhance the competitiveness of business and maximize the value of wealth creation to society.

Research Methodology

Statement of the problem:

Larsen and Toubro Limited is a company providing the services to the society in the name of CSR activities where the study is made to analyze the effectiveness of the training provided by GUARD with collaboration of Larsen and Toubro. Therefore an attempt is made to study the effectiveness of training programs provided by GUARD.

Objectives of the study:

The specific objectives of this study are:

To understand the present socio economic status of the target women, To know the perception of women on the given training, To find out quality of basic facilities for women in training center, To capture the future plan of women beneficiaries.

Material and Method

The research as a chosen exploratory research design is to conduct research in the better and easiest way to gain data. The sample size of the study is 50, who are of age from 18 to 41 were taken for the study, who are the beneficiaries of Guard Skill Development Training with collaboration of L&T in different designation. The type of sampling applied in the collection of data was Stratified random sampling method. The tools for the study are interview scheduled based on the objectives of the study. Data was analyzed using 'Percentage method' and 'Percentage diagrams' and 'Tables'.

Analysis and interpretation of data:

Age: shows that 26% of the beneficiaries are in the age group of 18-23, 46% of the beneficiaries are in the age group of 24-29, 28% of the beneficiaries are in the age group of 30 years and above

Marital status: it has identified that 30% of the beneficiaries are married, 26% of the beneficiaries are unmarried, 2% of the beneficiaries are widow, 14% of the beneficiaries are separated from their husband.

Education qualification: it shows the educational qualification of the beneficiaries they 18% of the beneficiaries i.e., 9 members have completed their SSLC, 32% of them i.e., 16 beneficiaries have completed their PUC/ITI, and 50% i.e., 25 beneficiaries are degree and above.

Employment status: it identified that employment status, it says that 76% of them are self-employed, 12% of them are unemployed, 10% working in private sector, 2% of them are working in government sector.

Loan:

beneficiaries have taken any loan. 44% i.e., 22 beneficiaries have taken loan and 56% i.e., 28 beneficiaries have not taken any loan.

Sources of loan taken by the respondents:

beneficiaries have taken loan it shows that 18% i.e., 4 members have taken loan from banks, 9% i.e., 2 members have taken loan from micro finance and 73% i.e., 16 members have taken loan from SHG.

Savings of SHG members:

many people save money and the responses are like this 82% said that they save money and 18% of them said they don't save money.

Family income (per month)

know the family income of the beneficiaries. It says that 4% i.e., 2 members family income is between 1k-3k, 24% i.e., 14 members family income is between 3k-5k, 60% i.e., 30 members family income is between 5k-10k, and 12% i.e., 6 members family income is above 10k.

Type of training Get to know the type of benefits that the members got, 74% of them have got tailoring course, 26% fashion designing course,

Soft skill trainings communication

The beneficiaries have got any other soft-skill training with job oriented skill training (communication skill) are not. It shows that 92% of respondents are said YES and 8% of respondents said NO

Financial management: Beneficiaries have got any other soft-skill training with job oriented skill training (financial management) are not. It shows that 94% of respondents are said YES and 6% of respondents said NO

Self management: It get to know that the beneficiaries have got any other soft-skill training with job oriented skill training (self-management) are not. It shows that 96% of respondents are said YES and 4% of respondents said NO.

Income raised after training:

It shows that 94% of the beneficiaries are raised about income after training, 6% of the beneficiaries are not satisfied about income after training. Therefore we can say majority of the beneficiaries are raised their income they are earning after training, but some of the beneficiaries income is not raised.

Future plans of respondents.

respondents have any plan for the future not. 139 i.e., 86% of them said that they have plan for the future, and 22 i.e., 14% of them said that they don't have any plan for their future.

Achievements of the respondents: The persons who have plan for their future are trying to achieve it or not. 133 i.e., 78% of them said that they trying to achieve it, 28 i.e., 22% said that they are not trying to achieve it.

Conclusion:

On the whole, the study was a satisfactory one. The study was on corporate social responsibility where beneficiaries were free to express their views and ideas to the research. Women empowerment project shows development and progress of women through various training programs. So many projects and various other skilled and non-skilled training should be started. Training has made the beneficiaries self-employed and also works outside like in garments factories. Corporate social

responsibility is one of the main social functions of any industry in order to share its profits. Training has helped the beneficiaries to gain some knowledge in both skilled and unskilled training. It has helped the majority of the beneficiaries effectively.

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THE INTERFACE BETWEEN THE PHILOSOPHY OF UNIVERSITY AND INDIAN PREPAREDNESS

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Introduction:

The Present research article on reading of books, journals, newspaper articles, dictionaries, bibliographies and encyclopedias related to Indian universities. And I have probed into the genesis of the philosophy idea of a University in the west and the conventional understanding of the origin and purpose of the university which invariably denotes the pursuit and production of new knowledge, thus giving a university an elevated stature in the society. The European Universities evolved from Christian cathedral, or monastic schools. The word 'University' is a very grand idea. It means "a corporation," or "a whole" or a number of people incorporating as "one body". The grand idea of a university in which teaching and research were combined in the search for impartial truth reached classic form in nineteenth-century Germany, and eventually became the dominant model. The 'Humboldtian' university became a model for the rest of Europe, and by 1914 German universities were generally admired as the best in the world. It can be seen as the characteristic form of the idea of university until the growth of mass higher education in the late twentieth century.

Purpose of the University:

A revisit to the actual purpose of higher education reflects that the period of enlightenment paved way for liberal thinking which implies liberation from constraining habits, practices or superstitions. It needs no mention that higher education is largely governed by the knowledge which produces for the welfare of its students. Hence, a university is born with an ambitious agenda of ensuring self-formation of its students.

John Henry Newman's *The Idea of a University* published in 1852 his vision of the university demands a refinement of taste and delicacy of temperament out of reach to all but the most literate and sensible of undergraduates. His ideal student has "a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind".

The vast discrepancy between Newman's ideal and the reality of higher education today can be explained, in part, by the changing times. For example, when he was a fellow at Oriel College in Oxford, he was instrumental in establishing the labor-intensive, one-on-one tutorial system. The discrepancy can also be explained by a difference of vision. Newman's vision insists that research should play no role in a teaching institution. Newman's vision was that a university must seek to teach universal knowledge. But the most glaring discrepancy between Newman's vision and contemporary

reality—and this includes the reality of the typical Catholic university—concerns the place of theology, which he sees as the central focus of any Catholic university worthy of the name. Newman is not claiming here that integration is impossible, only that theology cannot serve as the locus for that integration. Somewhat in contrast with medieval opinion, he leaves that role to philosophy, which, in his definition, “embraces and locates truth of every kind, and every method of attaining it.”

The central Humboldtian principle was the ‘union of teaching and research’ in the work of the individual scholar or scientist. The function of the university was to advance knowledge by original and critical investigation. Its influence is still felt in the assertion that research must be an integral part of every university’s activities. It was only in the twentieth century that research came to be seen as a vital activity in itself, contributing to industrial progress, military strength, and social welfare, and requiring collaborative rather than individual effort.

Features of University

- In the nineteenth and twentieth centuries, they did not escape the powerful force of nationalism, and politicians looked to them to shape national identity and serve national interests. Yet the cosmopolitanism of science and learning survived. This would not have happened if the model did not possess some inner vitality.
- A second feature was that universities enjoyed a measure of corporate identity and autonomy. It was in response to this pressure that the modern idea of ‘academic freedom’ appeared, and in many countries it has been included as a specific freedom in national constitutions.
- The idea of academic freedom really has two aspects. First, individual scholars and scientists should be free to pursue the truth, and to teach and publish their findings. objective science, following rigorous intellectual criteria and subject to what is today called ‘peer review’, would immunize universities from religious or political interference.
- In democracies, academic freedom came to include the right of academics to be active citizens, and to pronounce on political questions, making universities the home of public intellectuals, and a creative and independent cultural force.
- Universities should enjoy autonomy as institutions, governing their own affairs internally and making their own decisions on academic matters. Humboldt argued that universities did their work best, and were most useful to society and the state, when they were isolated from immediate external pressures.
- Autonomy was an aspect of classic liberalism, which saw the best protection of liberty and diversity in a pluralist civil society of self-governing institutions. Neoliberalism, which seeks to dismantle all barriers against the operation of pure market forces, has proved rather different.

The most authoritative recent restatement of the Humboldtian idea is the Bologna declaration of 1988, signed by the heads of most European universities, and described as ‘the Magna Carta of the European universities’. The first Bologna principle was that the university is an autonomous institution, with the distinctive mission of embodying and transmitting the culture of its society: ‘research and teaching must be morally and intellectually independent of all political authority and economic power’. Second came the principle that teaching and research must be inseparable, and third that ‘freedom in research and training is the fundamental principle of university life’. Finally, the charter declared that

the university is 'the trustee of the European humanist tradition', a European version of the Robbins view that the university must transmit a common culture.

British universities have good reason for feeling that utilitarian views of their role threaten the ideal of disinterested intellectual inquiry.

While British university heads were signing this Magna Carta, the British government was undermining university autonomy. The Education Reform Act of 1988 abolished the University Grants Committee (UGC). After 1988, the way was open for political priorities to be enforced more directly. Other aspects of the 1988 Act, which followed a business-minded White Paper of 1986, reinforced managerialism within the universities at the expense of academic self-government.

The 1988 Act paved the way for the abolition of the binary system and the grant of university status to polytechnics in 1992. The Robbins committee wished to preserve the distinct status of universities, but it envisaged a generous policy of promoting technical colleges. This was rejected politically, however, and from 1965 the binary policy diverted expansion into reorganized polytechnics and their Scottish equivalents. By 1992, it could be argued, the polytechnics had served their apprenticeship and won their university rights. But since then, the criteria have been relaxed further. The union of teaching and research becomes problematic when degree work embraces every sort of training, regardless of whether it can be linked to a research base, or whether it makes sense to demand research activity from all those who teach it.

In the United States, there was a clear and well-understood hierarchy of institutions, ranging from internationally famous research universities to local community colleges. And the ability of academics to determine their own research priorities and devise their own courses; the equal valuation of teaching and research; personal relations between teacher and student; the dominance of discipline-related single honours degrees.

British universities have good reason for feeling that utilitarian views of their role threaten the ideal of disinterested intellectual inquiry. It is not only in Britain, therefore, that academic pundits have diagnosed a crisis, possibly terminal, of the Humboldtian University. German universities were admired and imitated in the nineteenth century because their scientific research seemed to contribute directly to Germany's industrial success. Governments are sometimes accused of 'social engineering' when they seek to use universities to bring about social change. But universities have had social functions ever since their foundation. However much one may speculate about the inner essence of universities, it is impossible to imagine any real university as an 'ivory tower' existing outside its historical and social context. The reform of Oxford and Cambridge in the Victorian era, which wrested these universities from the aristocratic and Anglican grasp and remodelled them for a new middle-class elite was a prime example of social engineering.

In most European countries, and in many parts of the American system, access to the local university is open to all who have the standard school-leaving qualification, and can pay whatever fees exist. The universities which can select the ablest students tend also to be those which have an international research reputation and enjoy the highest social prestige.

Issues of academic freedom, from 'political authority and economic power', are far from obsolete, and are raised again by the proposal that in the RAE's successor, the Research Excellence Framework,

economic, social and public 'impact' will be part of the assessment. Apart from seeming to devalue 'blue skies' research, this is likely to drive a further wedge between research and the teaching which research should support, and to harm the international ranking of British universities. For the 'idea of the university' is a cosmopolitan one, and in the contemporary world, especially in the sciences, research priorities and prestige are defined by the international disciplinary community, not by national governments.

Is creativity suppressed by the traditional knowledge?

Here I try to say that the freedom of expression is the fundamental right of a student. There are few, hardly one out of ten, who dare cross-question to their teacher. Such a few ones are those who obey none but the command of the self and are not afraid of the consequences. They raise voice against the wrongs of the system. Ryan is one of them.

Prof. Dubey ordered students to plan a car jack for lifting the chassis in case of flat tires etc. Ryan draws an adapted screw-jack, in which one does not have to open manually and raise the jack. Hence, one can attach a motor on the traditional jack and hook it up to the car battery. But the professor finds it difficult to accept this original thinking. Open communication leads to the emancipation of thoughts which boosts up the mental growth of the students. It also increases the efficiency level of the education system. Such are the innovation and reformative steps which the writer inspires in the youths for the renovation of the educational system.

The gaps and limitations of IITs are brought out vividly in a get-together involving students. This example shows that many professors at the IITs are not able to handle the (creativity) talents of students. But at the same time, there are some professors who are different and whom students admire. Ryan never bunks the fluid mechanics class in the fourth semester and the cause is Prof. Veera. He is completely different. He is twenty years younger than other Professors. No more than thirty, he wears jeans and T-shirts, which bears his US university logos. He holds five degrees from top universities-MIT, Princeton etc. Prof. Veera makes it clear that he likes students who can think creatively and put the principles taught in the class into practice. Ryan builds a special relationship with Prof. Veera.

However, it is unfortunate that Ryan fails to get decent job. It is only with the direction and assistance of Prof. Veera that he gets a partial appointment as Research Associate to continue his lab project.

I have explored the idea of Michael Foucault's that is the idea of controlling system (system of education) and the continuous burden of prescribed courses and marks along with quizzes, tests and presentations within the box. The novelist shows that the academic atmosphere of IIT makes them weak and insecure. Ryan hitting the peeling wall with a fist desperately declares, "I think this is jail. It really is. Damn jail" (FPS 14). Instead of any belongingness and joy, they find themselves petrified like caged bird looking for freedom. Ryan, Alok and Hari emerge as a voice of collective criticism against faulty educational system. It is not providing the freedom of expression. Most of the IITians sacrifice their talent for securing jobs in multinational companies. The stress of relative grading systems made these engineers unmindful of their own goals and latent traits. Learning without creativity seems to be the whole endeavour of the system. It causes greater anxiety and loneliness. Ryan asserts: This system of relative grading and over burdening the students. I mean it kills the best fun years of your life. But

it kills something else. Where is the room of original thought? Where is the time for creativity? It is not fair. (FPS 35)

They blame IIT system as sick and for it's not contributing to nation building, and for churning the most intellectuals of the country. They say IIT do not care for their creativity and original thinking. All worked hard then more than fourteen hours a day, got extra grades and degrees in time. It will be unjustifiable to say about some Professors' attitudes like Prof. Veera who appreciated the creativity of the students. He loved creativity of Ryan though he was a five pointer and gave him an opportunity as Research Assistant of him. Prof. Veera has set an example before us that a teacher should encourage his/her students and motivate them a lot. A teacher has a missionary zeal and an angelic motive to recognize the latent talents both in achievers and underachievers and also treat them humanely.

Conclusion:

Five Point Someone is written not only with a lively humour but also the serious purpose of life. Light humour and serious purpose constitutes basic core of this novel. Chetan Bhagat has tried to show the crude realities of life. He intends to construct the inner world of the consciousness of youth. To conclude, the novelist attacks on the faulty educational system of IIT. The continuous activities such as assignments, tests, quizzes etc. these activities make the students nervous. In the next six months I will explore other significant elements in this novel. However, the concept of university has evolved gradually and offered various meanings for its own existence. The production of knowledge, liberal thinking and self-formation have all taken different interpretations due to the overwhelming influence of the job market. Therefore, the existence of universities which was governed by the production of knowledge is currently being directly controlled by the job market.

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DISCRIMINATION AND STIGMATIZATION OF PHYSICALLY DISABLED STUDENT IN A GENERAL EDUCATIONAL ENVIRONMENT; A SOCIOLOGICAL STUDY IN HYDRABAD KARNATAKA

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INTRODUCTION

The post Second World War period has witnessed various new changes in ideologies and outlooks. The civil rights movement gave impetus to such emancipation. The rise of the feminist movement and the movement against racial discrimination also has connections with the Civil Rights Movement, which provided both strategies and a language to speak about justice. Rights of marginalized groups were recognized. The disability movement has a very recent history. Recently many social scientists have paid their attention towards disable students not only in developed but also in developing countries. Although, technological advancement, globalization, internationalization of media and effort made by international institutions, including international non-governmental organizations have create some space for disable students who are living to compete equal footing but situation is unfortunately still much unsatisfactory. The subordinate position of mobility impairment students in society, even though this position is somewhat attenuated in higher social classes, has well-known manifestations: limited representation in the formal political system, a large share of the economy's informal sector and other types of labor with reduced financial rewards, almost exclusive responsibility for family and children, and the more subtle signs of narrow career aspirations and low self-esteem Stigma and discrimination against people with disabilities has always been a problem. Physically Disabled people are familiar to every class, culture and society.

The attitude of non disabled students is stigmatizing and discriminating towards disabled students. Negative attitudes of peers have a tremendous impact on the life of an individual with a handicap. The person's self-concept, cognitive and social development, academic performance, and general psychological health may be largely affected. When an individual is not accepted by his or her peers, their educational environment and social opportunities in the school, community, work, and home may greatly suffer. Woodard, 1995. A report on violence against physically challenged persons by UNICEF at UN Headquarters in New York shows that Children who live with a physical, sensory, intellectual or mental health disability are among the most stigmatized and marginalized of all the world's children. While all children are at risk of being victims of violence, disabled children find

themselves at significantly increased risk because of stigma, negative traditional beliefs and ignorance. There are many negative attitude, cultural myths and superstitious beliefs towards Person with

Disabilities in Hyderabad Karnataka the disabled persons are generally insulted and rarely function as useful members of society. Most of the public places like shopping malls, railway stations, Hotels, and cinemas, educational institutions, in the country do not cater to the mobility and access needs of the physically disabled persons, ramps for wheel chairs are absent are the gradient is too steep for pwds to use independently; public buses are not accessible to disabled persons. Historically, persons with disabilities have been confronted with not only the physical and mental impediments of their disability, but also with the accompanying social stigma and negative social attitudes. A persistent negative attitude and social rejection of people with disabilities is evident throughout history and across cultures. Ancient India cultures viewed persons with physical disabilities as burdens on society and as less than human. Research has shown, however, that the degree of social rejection and social stigma varies with specific disabilities.

But of the contrary Hindu scholars and leaders believed it is the duty of society to provide appropriate education to children with disabilities in inclusive environments. The society has an obligation to meet the educational and life needs of disabled people by providing equal opportunities to education and employment. In Hyderabad Karnataka disability has different meaning. Some believe disability to be a curse from God and compensation is required by resorting to sacrifice, charity, or visits to shrines, for others it is a punishment for their sins, sometimes disability causes great shame and feelings of guilt for the affected family, as result people hide their disabled family members from the public eye. Family structure in Hyderabad Karnataka can also be a major hindrance to the reintegration of Persons with Disabilities to become useful members of society. People with disabilities in Hyderabad Karnataka according to 1961 census are ultimately about 19 out of every 500 households. By contrast, according to 1973 Housing, Economic, and Demographic survey there were 95 persons with disabilities out of 500 households. There exists inconsistency regarding exact figure of disabled. But the problem is that this statistics do not focus on negative attitude of society. Inclusion of students with physical disabilities in general education has much positive effect on attitudes and relations of both disabled and non disabled students. Students developed positive attitudes towards students with disabilities based on the experience of having disabled students in their classrooms. Which would lead to solutions based on changing attitudes, policies and institutions? A disability is stigma in Hyderabad Karnataka and cultural norms are a hindrance to the integration of disabled persons in community.

OBJECTIVES

1. To analyze the stigmatization and discrimination with physically disabled students.
2. To access the impact of stigmatization and discrimination with physically disabled students.
3. To explore the general education setting and experiences as perceived by disabled students.

MATERIALS AND METHODS

For the present study 10 respondents were selected through purposive sampling. Because sampling frame of the present study was not available. The respondents were selected after the informed consent because this was a very sensitive issue to investigate. A semi-structured interview guide was administered by the researchers which contain different parts.

RESULTS AND DISCUSSIONS

Majority of the respondent in the study showed internal power of personality and a sort of determination for achievements in life. Very few of them were disappointed from life. Majority of them seemed concentrating on the plus points of living rather than on misfortunes of life, with a physical disability. Almost all of them believed in the positive role of education. The respondents of the study were of the view that education had played a significant and contributive role in their lives. All of them narrated incidents of stigmatization and discrimination.

Discrimination and Stigmatization

Prejudice and discrimination are negative manifestations of integrative power. Instead of bringing or holding people together, prejudice and discrimination push them apart. Community Attitude had always been stigmatizing and discriminating towards disabled people. Stigmatization is the characterization or branding of an individual or group as deviant, inferior, disgraceful or having a defect. Scambler, 2009. The term to 'discriminate' means to distinguish between or to differentiate, positively or negatively, between people or things. Discrimination is negative behaviors directed towards members of social groups who are the object of prejudice. Baron and Byrne, 2004. Discriminatory attitude was reported by majority of the respondents. It also resulted in social exclusion of these students. They reported that teacher and students often indirectly discriminate and stigmatize them due to lack of knowledge about needs of disabled students. Eight out of eleven students reported incidents of direct discrimination by their class mates and teachers. They told that their classmates and teachers underestimated them and do not prefer them for any activity in institution. Two respondents told about discriminatory attitude of society from another point of view.

Academic Services

Support services for disabled students refer to those physical and human resources which contribute to the integration and inclusion of those students in institution. Activity or function required for successful completion of a process, program, or project. Support services that are individually determined based on disability specific need, and assistive devices like ramps, lifts, wheelchairs. All the respondents reported that there are no special academic services available according to their disability. No extra curriculum activity is designed for them. Respondents also reported that there is no physiotherapy services were there for them.

CONCLUSION

The recent efforts by the ministry of Human Resource Development and University Grants Commission in India may become a shifting motive towards the mainstreaming of persons with disabilities in higher education in India. The finding of the study revealed that stigmatization and discrimination attitude was existed in general education system. Different type of discriminatory attitude was reported by majority of the respondents. No special services like special games, physiotherapy, and specially designed toilets were there for disable students. Majority of the respondents reported they had not being taking part in co-curriculum activities. Mostly respondents revealed that they were positive towards life. They had no negative feelings or an inferiority complex. There were mix responses on peer and teacher's attitude some argue that classmates and teachers were always loving and caring,

and their timely guidance and encouragement is the main source of their success but at the same time overprotecting attitude by peer group and teachers caused of inferior feelings among them.

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A STUDY ON IMPACT OF SANSKRITIZATION ON DALIT CULTURE WITH SPECIAL REFERENCE TO KARNATAKA

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INTRODUCTION:

The concept 'Sanskritization' was first introduced by Prof. M.N. Srinivas the famous Indian sociologist. He explained the concept of sanskritization in his book "Religion and society among the coorgs of South India" to describe the cultural mobility in the traditional caste structure of Indian society. In his study of the coorgs of Mysore, he came to know that the lower castes were trying to raise their status in their caste hierarchy by adopting some cultural ideals of the Brahmins. As a result they left some of their ideals which are considered to be impure by the Brahmins. To explain this process of mobility, Srinivas used the term 'Brahminization'. Later on he called it 'Sanskritization' in a broad sense. (BOOK REVIEW: M.N. SRINIVAS' SOCIAL CHANGE IN MODERN INDIA)

Dalit means all those people of different castes and sub-castes among the depressed classes who were traditionally subjected to invidious discriminations on grounds of untouchability, and categorized as the untouchables, downtrodden, exterior classes, depressed classes or Scheduled Castes. Defining Sanskritization Srinivas writes, "Sanskritization is a process by which a lower caste or tribe or any other group changes its customs, rituals, ideology and way of life in the direction of a higher or more often twice-born caste." (suhani).

The process of sanskritization has brought the gradual changes among the culture of the dalits in Karnataka, it has played a prominent role in the modernization of dalit culture hence there is a notable change in the culture of dalit.

An Analysis process of Sanskritization;

The living patterns, as well as behavior pattern of lower castes, have changed due to sanskritization. They compete with higher caste individuals in every aspect of life. They share same rooms and offices. They reside in the same areas of higher castes; they have some kind of food, wear similar clothes and do much more things like these in the race of being like upper caste people and being superior.

Sanskritization has had many effects on the society in last many years. People belonging to various tribes and low-caste groups involved themselves in Sanskritization to change the society and lead towards betterment due to inequality prevailing in the country. This further had a great impact. Economic betterment is also related to Sanskritization as the lower caste people are no more into less reputed jobs rather they prefer the topmost and much higher rank when it comes to jobs. This is because higher the position in an organization an individual has higher will be his or her status in the society. Further, it

has been observed that Lower caste people have adopted many rituals which were traditionally performed by Brahmins. (Group, 2017)

Sanskritization and modernization

Although sanskritization had been term in a Anthropologists and sociologists in decades of sixties but now faltered after modernization and westernization took precedence over it. However, the concept has again been able to get attention of intellectuals, especially of those who involve in discourses on Dalit in karnataka, engaged in imitating the higher castes after late 19th century and early 20th century that opened up the new avenues for caste mobility and opposition. Teetotalism, vegetarianism, temple building and its worship, fasting, reading religious books, discarding carcass, wearing sacred thread etc by Dalits are some of the examples of imitations that was due to impact of sanskritization.

With the effects of sanskritization in the modern india, Modernization was also flattered by the dalits in Karnataka for example the traditional occupation of dalits in Karnataka were traditionally identified with occupations like scavenging, carrying dead animals and skinning them, leather work, grave digging and drum beating - especially those drums prepared out of the skins of dead cattle, However with the political independence in India and the great constitutional and legal reforms in its wake such inhuman practices were to some extent stopped while Dalits were made to accept modern scavenging jobs in town municipalities and corporations where the cleaning jobs are still confined to Dalits. It has been observed that the Dalits today are engaged in the following occupations in Karnataka;

(a) *Public Sector*: Safai karmacharies* Peons/Attenders Clerks Superintendents Village Accountants Shirasthedhars Tahashildars Senior Government officials Teachers Lecturers Professors Doctors Engineers

(b) *Private sector*: Skilled and semi-skilled industrial laborers.

(c) *Agricultural sector*: Cultivators Agricultural laborers bonded laborers Different kinds of manual labor. (<http://shodhganga.inflibnet.ac.in>)

New occupations that emerged gave choice of occupation, but accessibility to them depended on modern education, knowledge of English language. Very few of them could join modern occupations. Majority of people could neither enter into modern sector, nor could stick to their traditional occupations considering the menial work derogatory. In the near absence of industrial, commercial or social service activity, most of them had no option, but either to join band of agricultural labours, industrial workers and marginal labour for their survival or increase number of unemployed or under employed (Nithisha)

Conclusion:

Karnataka also houses a large number of sub-caste Dalit communities who continue to be abysmally poor and even today treated as unapproachable. The presence of sub-castes and caste consciousness is such that working out a common programme for them is a challenging job. The most prominent sub-caste division among Dalits in Karnataka is the right and left scheduled castes popularly called Balagai and Yadagai. The former has always claimed superiority over the latter both culturally as well as politically. Today, the former has accepted Ambedkar as its leader and the latter has increasingly looked upon Jagjivanram as its leader. It appears that the division between the right and the left is no

longer a cultural division but has assumed strong political overtones. Further, today, Dalit castes are mobilized in such a way that each has a different leader, set of problems, ideology and goals to pursue. The right sect claims itself pure over the left on the basis of traditional notions of purity and pollution. Most of the sub-castewish to maintain their independent existence rather than having alliance with the others for forming a larger Dalit identity.

After Independence, there was a gradual percolation of the influence of Ambedkar clubs in the Dalit pockets of urban and rural Karnataka but Dalits continued to look at the state as the primary agency of their emancipation. The whole process is based on 'relative deprivation'. The society has allotted prestige to the Brahmins, power to the Ksliyatriya and wealth to Vaisyas. The lower caste groups are deprived of all these benefits of the society. So, they want to raise their status. The concept of Sanskritisation is very closely related with 'dominant caste'. It helps in the process of cultural transmission. However this is a process in which the lower caste people follow the customs, traditions and practices of high caste people. But all these elements of high caste people are in diluted condition, due to various forces like modernisation, westernisation, education etc. So, there is confusion in imitating these elements. However, the process of Sanskritisation is very helpful in explaining the complex pattern of Indian culture.

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HOW INCLUSIVE IS THE ELECTRONIC MEDIA IN SHAPING THE SOCIAL LIVES OF DALIT WOMEN IN THE GLOBALIZED WORLD?

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Electronic Media in the Globalized World

Over the years, Electronic Media (EM) has become increasingly global, extending its reach beyond the national boundaries, with the aim to conquer audiences worldwide. It is seen today as playing a key role in enhancing Globalization, facilitating culture and Multiple Flow of Information. Studies have argued that EM is leading to the restructuring of societies including Indian society. Social Work and Sociological analyses of globalization cannot proceed without taking due cognizance of the role of Electronic Media.

Status of Dalit women in India

Inequalities of all kinds in the lives of Dalit women in the Indian social structure are the most grave and inadmissible as they have a direct impact on their status. The inequity is systematic, produced by social norms, caste based traditions and practices that promote unfair distribution of power, wealth and other necessary social resources. According to Whitehead et.al, (2007), inequities arise due to social hierarchies inbuilt in any social system.

In this context, this study aims to assess the role and effect of Electronic Media on certain important aspects of dalit women's lives, against the background of the constitutional safeguards to dalits as well as their access to the facilities provided in order to empower them .It is also instrumental in identifying the need for devising developmental strategies to safeguard the interests of the dalit women in achieving the broader aims of promoting social equity , justice , emancipation and empowerment.

Objectives of the study:

- a) To look into the various dimensions of the influence of EM in shaping the social lives of Dalit Women in the study area;
- b) To analyse the various impacts caused by the agencies of EM such as the TV, Internet, Mobile Phone etc and
- c) Highlight the inter district and intra district differences in such impact.

The study was located in the state of Karnataka, from where, based on Human development indicators, four districts were identified representing the highest HDI and Lowest HDI. Both qualitative and quantitative techniques were applied to elicit information from the Dalit women on their possession

and knowledge of using Electronic Gadgets and to collect their opinions and perceptions about the impact of Electronic Media on their lives.

Major Findings

Possession of Electronic Gadgets and their Influences

Mobile Phone: Ownership

In the present world, it is almost certain that every person, rural or urban, poor or rich or educated or illiterate, employed or housewife - will certainly own a mobile phone - may be not a costly one. However the study has negated this as a myth because nearly 30 per cent of our respondents did not possess a cell phone. The backward HK area has more such women with Yadgir (46%) and Raichur (54%), while in DK and B'lore districts it is far low at 4 per cent and 2 per cent respectively.

Knowledge about Cell Phone Operation

Despite living in the globalized era, not all dalit women knew the technique of operating a cell phone. Only 42.5% knew at some level. Those claiming complete knowledge were only 2.5 per cent. But the development level of the district is not a consideration here, as such knowledgeable dalit women were distributed between Yadgir (8%) and Raichur (5%). In between 'complete' and 'some' knowledge were the 15.5 per cent of women who claimed to have 'more' knowledge.

Access to Internet on Cell Phone

True to modernizing habits, 52 per cent of our respondents had a phone that gave them the facility of internet roaming, email, google, music, video games, you tube pictures etc. This proves that Globalization and associated processes have allowed for knowledge and information dissemination through the internet, cell phone etc. However, for the elderly and rural dwelling women, a cell phone meant, only phone calls and at the most messages sent and received. Moreover, among those who possessed a phone with internet facility, majority were young women of course, there are inter district variations in the accessibility of internet on the phone. Bangalore district (taluk with 72% and GP with 68%) stands second, as DK (its taluk having 88 per cent but its GP with 90 per cent internet facility) stands first.

Actual Purpose of using a Mobile Phone

The respondents from the southern districts were more expressive about the use of mobile phone and its utility, mainly helping them to keep in touch with relatives (mother, sister and brother) because city life did not permit them to take time out to visit relatives or friends, with traffic and distance they had to travel. Hence, talking to people is the most important usage according to a total of 57.5 per cent of respondents. Talking and messaging is equally important to 39.5 per cent of respondents. Internet video/film watching is not at all popular (1.0%) and it is reported from stray cases in DK. More than that using the phone to click photos (selfies etc) is not that popular (only 7%) and listening to music is the next important use (13%). Phone was liked as it allowed this entertainment. This answer was given again by the respondents in the southern (developed) districts and among them by the young women among the Dalit respondents.

Television: Ownership

TV ownership was a luxury in the eighties, but now in the last 20 years, almost all houses have a TV set that too colour TV. It is meant to be useful for entertainment, information, time pass during leisure and so on. It is like by all irrespective of age or gender or region. In the study area of Raichur and Yadgir Districts there were 3.5 per cent of houses which did not possess a TV set. The reason for the same were poverty, lack of space and provision of electricity. Very poor households did not own a TV set due to low income levels.

Actual Purpose of Watching a TV

Entertainment and keeping abreast of news, announcements and advertisements were the actual purposes of watching the TV, in the same order, as accepted by our respondents: 99 per cent watched TV for mega serials; 82.5 per cent for reality shows; 22.5 per cent for getting abreast of daily news and 6 per cent and 5.5 per cent for music and films respectively. Using TV for watching sports was true of a minority 1.5 per cent of the women in the study area. There is a glaring difference where none from Bangalore district used the TV for Music and films.

Influence of TV advertisements to Purchase MNC Products

MNC products consist of dresses, household articles, food commodities (packaged food), electronic gadgets - the list is long, but the background behind all these is that they are trendy & expensive. Obviously just as the upper and middle classes among non-Dalits are concerned, the upper-class Dalits whom the study covered are distinctive from their class status in purchasing these MNC products. Only 12 per cent have accepted that they are sometimes influenced by the TV to purchase MNC products. The majority response is a 'NO' for such impact (88%); however, the remaining 12 per cent are from the developed districts and those who denied the impact were mainly from the backward districts. Here, the Dalit women did not find any reason to believe that the TV has impacted them to purchase MNC products, while they are in reality not economically able to do so. Only the middle class and upper lower-class households have indicated that they or family members were influenced by advertisements on the TV to purchase products manufactured by the MNCs.

Comparison of Self to those on TV and Other Media

Very few women in the study area have agreed that they try to compare themselves to those women shown on the TV or other media. The awareness about why they are different and why they suffer so much is high among them but it is not due to TV and its images. They were angry that the TV channels are showing women in such bad and immoral attires and discussions, which was the cause of attacks on them. Moreover, they also felt that even if they tried to compare, they know pretty well that it would not help to improve their situation and lifestyles. What is needed, instead, according to them, are better program and schemes that would enable women to come up in life, by coming out of poverty. Some women were extremely angry on the mass media, TV in particular, complaining that none of the program on any channel portray the Dalit women in their poverty and distress situation.

Opinion on the impacts of Electronic Media.

Electronic Media as a Channels for New Ways of Working, Interacting and Learning

Questioned if EM has opened up channels for new ways of working, interacting and learning? and is it a boon given by the globalization process? only 38 per cent (8 % as strongly agreeing and 30 % as

agreeing) of our respondents from across all field sites agreed to this statement. But they acknowledged that the process of EM has impacted their and their family members' lives in one way or the other and it is a powerful drive enhancing their living conditions and opportunities.

The question if EM has enabled enhancing of living conditions and opportunities for the Dalit women? The answer is a clear cut 'No' by overall 39 per cent and strongly disagreeing by another 23 per cent of the respondents. However, of the 38 per cent who consented to the question, there are only 2 women from DK and all the remaining 74 women (38 %) are from the backward districts. Again among the two, Raichur women have largely agreed while disagreement is higher among the women from Yadgir forming 44 per cent of those who disagreed from the district.

Gender and Caste-based Discrimination

The respondents argued that the negative impact of EM was felt in both gender and caste-based discrimination meted out to them by the males and non-Dalits respectively. Although it offered unlimited opportunities for them to utilize electronic media for their economic, social and political empowerment, these biases and prejudices around gender and caste curtailed all their freedom to access these benefits and opportunities. The chances of economic, social and political empowerment that they can obtain or access in the wake of globalization and its impetus given to electronic media was thoroughly misused by the upper castes leaving no chance for the Dalits; and on the other hand, by the males within the Dalit community. Majority of them agreed to the point that the gender and caste dimensions of electronic media are not made explicit and open in terms of access and use by the downtrodden, especially. They strongly disagreed to the view that Dalit women's access to participation and control over electronic media is made equal to that of men and women from the upper class. They expressed sadness that it is not yet possible for them to live like the upper-class women by using the electronic media to their convenience.

Violence on Dalit Women

Now coming to the increasing violence in the recent decades on women in general, and on the Dalit women in particular, we find that the respondents also felt the EM has been very weak or less effective in addressing this ailment. They strongly disagreed (100%) about any strong impact on the incidence of violence on Dalit women by the EM. It does not broadcast news that favours solving the problem, but only highlights the details of how violence has been inflicted on them; whether it is rape or assault or such things. Sensationalism is at best what is achieved. Those from Bangalore Urban district strongly disagreed just as in Mangalore while in the latter's GP there were both strong and just disagreements. Both Raichur and Yadgir also stood with the disagreement about the truth of the statement.

Political Participation by Dalit Women

In the case of the question if the EM has any effect on at least enhancing the political participation of women, and enabling their entry into leadership roles, the results of the survey have not borne any positive results. Majority of respondents felt that there was no such encouragement to the Dalit women to gain entry to effective political participation or to contest elections to local bodies and become leaders, through the electronic media's intervention (22 % and 74 % disagreed and strongly so). It has not increased their participation at all levels, they say.

Promotion of Education of Dalit Women

Has the EM in the least, promoted or enabled the promotion of education among Dalit women? The answers to this question are all in the negative especially as far as the role of TV or cell phone are concerned. Almost all women respondents and family members did not find any reason to believe that the EM has any role in promoting the education of Dalit women (43.5 % and 52 % disagreed and strongly disagreed respectively). But when it came to the internet and computers, 12 per cent each of them from the GP in DK and Raichur and 8 per cent from the GP in Yadgir district had the positive response that 'it may help' to some extent. They agreed to such possibility and not strongly agreed. That education is given in the schools and colleges and not by the TV or other electronic media - was their general understanding.

Poverty Reduction and Development Among Dalit Women

According to many respondents, the link between poverty reduction and development vis a vis electronic media is weak and not all that glaring. Some of them have said that there is a very indirect relation between the two. Poverty reduction is a long-term process according to 50 and 60 per cent of respondents (from Bengaluru and DK districts respectively) and what can electronic media do, ask some of them and so they disagreed to the question (44.5 and 13 per cent). But 6.5 and 36 per cent of the respondents felt that the media can be made use of for promoting the interests of the Dalits and bring about poverty reduction. Women from the GP in Raichur have agreed in large numbers (76 %); 64 per cent and 24 per cent also agreed from Mangalore taluk and B'lore East taluk respectively. But large majority disagreed (44.5 %) and strongly so (13 %).

Acceptability of Wife Beating

The media seems to have created condemning of domestic violence on women through its portrayal of women being beaten or otherwise oppressed and tortured by males (husband and other males). was the opinion of only some respondents in the southern districts. But (49 and 21.5 per cent) Yadgir's women are the large group among those who have not agreed and Raichur's women are one among the number of those who have not agreed to the statement and felt that wife beating continues.

Conclusion

To conclude it can be said that irrespective of the differences in the responses, what emerged from the study is that the Dalit women respondents (in the four districts), have felt that in the modern Globalized world, Electronic media has emerged as a major factor in impacting the lives of Dalit women and in advancing their progress in social, economic and cultural ways.

It is suggested that the Government should take a more proactive role to promote positive impact of Electronic media on the Dalit women, by including reviews and controls. The Impact of Electronic Media and Globalization should be screened before letting them influence the vulnerable groups such as Dalit women and encourage constructive development by minimizing risks and Damages. The Civil Society must take an active role in mobilizing the Organizational strengths of the Dalit Community to fight against these impacts.

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CONSTITUTIONAL PROVISIONS FOR TRIBAL DEVELOPMENT IN INDIA

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Introduction:

Government of India says that the objectives of equality and justice in the preamble itself, the constitution makes special provisions for the Scheduled Caste and Scheduled Tribes, Under Article 342 the president has the power to specify the tribes or tribal communities within them as Scheduled

Tribes in relation to a state or Union Territory. In the case of state the president must consult to governor of the state. In 1999, a new Ministry of Tribal affair was created to provide a sharp focus to the welfare and development of the STs. The ministry should co-ordinate all activities relating to the STs. In order to safe-guard the interests of the STs, under 89th Constitutional Amendment Act of 2003, a separate National Commission set up. This act amended Article 338 and inserted a new article 338A in the constitution. The separate National Commission for STs came into existence in 2004. It consists of a chairperson, a vice-chairperson and three other members. They are appointed by the President of India by warrant under hand and seal.

Constitutional Provisions for Tribal Development:

The constitutional provisions for STs can be categorized into five categories, viz.

Educational and Cultural Rights (Articles 14, 15, 15(4), 16, 29, 46 and 350):

Article 14: Equality before law and equal protection law, **Article 15:** Prohibition of discrimination on the ground of religion, race, caste, sex or place of birth. **Article 15(4):** The State is permitted to make any special provision for the advancement of the SCs/ STs. **Article 15(5):** The state is empowered to make any special provision for the advancement of the SCs/STs regarding their admission to educational institutions (including STs) both in public or private, aided or unaided school by the state, except the minority educational institutions.

Article 16: Equal opportunity in matters of public employment. **Article 29:** Protection of language, script, and culture of minorities through educational institutions including STs.

Article 46: Promotion of Educational and Economic Interests of Scheduled Castes, Scheduled Tribes and other weaker sections. **Article 350:** The Constitution also gives right to every person to submit a representation for the redress of grievance to any officer or authority of the Union or a State in any of the languages used in the Union or in the States as the case may be.

Social Rights (Articles 21, 21A, 23, 24, 16(4), and 335):

Article 21:Protection of life and personal liberty of STs.**Article 21A:**Right to elementary education of STs.**Article 23:**It prohibits the system of bonded labor in human being and forced labor.**Article 24:**It prohibits employment of children below the age of 14 years in factories and hazardous employment.**Article 16(4) and Art. 335:**Reservation of seats by ST in public services and in employment under the State. Under article 335, belonging to SCs/ STs can claims to services and posts.

Economic Rights (Articles 244, 244A and 275):

Article 244:Article 244 in part X of the Constitution envisages a special system of administration for certain areas designated as scheduled areas' and 'tribal areas'.

Article 244A:It deals with the formation of an autonomous state comprising certain tribal areas in Assam and creation of local legislature or council of ministers or both.

Article 275:The union Government can provide the special grants for the welfare of STs. Political Rights

Article 164:It empowers the State to establish special Ministry for welfare of the Scheduled Tribes in Bihar, Madhya Pradesh, and Orissa.

Article 330:Reservation of seats for Scheduled Castes and Scheduled Tribes in the House of the people (Lok Sabha).

Article 332:It deals with the reservation of seats for Scheduled Castes and Scheduled Tribes in the State Legislative Assembly.

Article 243D and 243T:It deals with the reservation of seats in Panchayatiraj Institutions and Municipality for SCs/STs respectively.

Article 338A:Under 89th Constitutional Amendment Act of 2003 a new article 338A is added to form a separate National Commission for STs. The separate National Commission for STs came into existence in 2004.

Article 342:The president has the power to specify the tribes in relation to a State or Union Territory. Employment Rights

Article 15(5):It provides reservations to scheduled tribes in the educational institutions.

Article 16(4) and 16(4A):It provides reservations to scheduled tribes in the employment and promotions. Fifth and Sixth Schedules of the Constitution:

Articles 244 and 275:The National Commission for Scheduled tribes: Like the National Commission for SCs, The National Commission for STs is also a Constitutional body in the sense that it is directly established by Article 338A of the Constitution. The National Commission for SCs & STs Came into being consequent upon passing of 65th Constitutional Amendment Act of 1990.

Conclusion:

The constitutional makers of India were very much concern about the tribes people for their upliftment in whole squares. By article 32 of Indian Constitution provided the right to constitutional remedies. All articles in favour of tribes are indicated the preservation and upliftment in socio-economic and political life. The makers of the constitution wanted to create anegalitarian society with the help of these articles. Within the boundary of these provisions both central government and state government

are established the several schools, colleges, hostels, and others. I think constitutional provisions are not only measures for tribes, social consciousness is more important.

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1. These are the constitution (Scheduled Castes) Order, 1950; the Constitution (Scheduled Castes) (Union Territories) order, 1950; Scheduled Castes and Scheduled Tribes Orders Act, in 1956 and again 1976.
2. The constitution has used various expressions in various places for SCs/STs like 'Socially and economically backward classes of citizens' (Art. 15), 'backward class of citizens' (Art. 16), 'weaker section of the people' (Art. 46).
3. The constitutional safeguards for the SCs/STs are explained in chapter 55.
4. Article 338A was inserted by the 89th constitutional Amendment Act of 2003. The Act came into force on 19.02.2004.
5. At present nine states of India have scheduled areas like Andhra Pradesh, Jharkhand, Chhattisgarh, Gujarat,

RELEVANCE OF EDUCATIONAL PHILOSOPHY OF DR. B.R. AMBEDKAR IN CONTEMPORARY SCENARIO – AN OVERVIEW

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Education is a key of social progress. It helps man to outgrow the crippling influences of ignorance and superstition and enables him to develop his potentialities to the maximum extent possible. It makes man conscious of his rights as well as obligations towards his fellow beings. Therefore, education is the best possible means to bring about an egalitarian society and very important instrument of social change. Dr. B.R. Ambedkar was a great intellectual of international repute, orator, erudite scholar and prolific writer. The range of his writings includes education, economics, sociology, law, constitution, anthropology, political science, religion and philosophy etc. Dr. Ambedkar brought a new awakening and a sense of social significance and confidence among the deprived section of the society. He waged a relentless war against the Hindu social order for social equality, human dignity and politicoeconomic empowerment. His primary aim was to make the Dalits of India socially and politically conscious of their human rights. He inspired them to prepare themselves for a revolution through education, organization and agitation.

Influences on Dr. B. R. Ambedkar

Indian education system was based on caste system. Education was allowed to only upper castes and it was not open for lower castes like Shudra and Atishudra and even it was not allowed for Women. Hindu Dharmashastras especially Manusmriti put various restrictions on lower castes and women. There was no equality and freedom to have education which was mainly responsible to weaken the position of lower caste in Indian Society. Due to lack of education, Dalits' became mentally slave, morally degraded, culturally handicapped, economically weak and socially backward and there was no social status and dignity. Denial of education made them socially weak. No efforts were taken to educate the lower castes in India and efforts were taken to maintain the caste-based hierarchy by upper castes upto the beginning of the 19th Century. The valiant efforts of Mahatma Jotirao Phule bore fruit and for the first time the schools for the education of women and the untouchables were established in India. Dr. Ambedkar considered him as one of his Guru along with Gautam Buddha and Saint Kabir. He continued the legacy of Mahatma Phule and Chhatrapati Shahu Maharaj of Kolhapur and spread the education amongst the disadvantaged section of society in India.

We can find in Ambedkar's life the qualities of a good student as well as a teacher. After graduating from Bombay University, he received M. A. and Ph.D. degrees from the prestigious American University of Columbia and M.Sc. and D.Sc. degree from the reputed London School of Economics. At Columbia he was especially influenced by two of his professors: John Dewey (the initiator of the pragmatic

philosophy) and R. A. Seligman, the eminent economist. He also drew inspiration from Booker T. Washington, the founder of the Tuskegee Institute, who promoted education as a means of African American emancipation. Eleanor Zelliot points out that Ambedkar acquired in the United States a strong, unwavering belief in the power of democratic institutions to bring about social equality and that these ideas were to a large extent passed on to him by John Dewey. Dr. Ambedkar fully endorsed Dewey's emphasis on education as a means to change the world and not merely to understand it. Education should be capable of creating human values which have universal applicability. Ambedkar carried in him these ideas and spurned the idea of force as against education as an instrument of social change. He firmly believed that education could bring not only a new consciousness among the depressed classes but also impel them toward praxis of self liberation.

His academic career tells us that he was a brilliant academician and later when he came to India, he became the professor at Sydenham College, Government Law College and later became its Principal. He was also the fellow of University of Bombay. He always associated with the different branches of education. He was aware about the present education system of India and its academic and administrative problems. He tried to solve those in proper academic manner. He used his newspapers to spread the idea of education amongst the depressed classes. He delivered number of speeches in order to awaken the youths, students, Dalits and Women which reflect his philosophy of education.

Dr. B. R. Ambedkar's Philosophy of Education

Dr. Ambedkar's philosophy of education can be understood through his writings, speeches, party manifesto and correspondence. He gave prime importance to education in his life. He wanted to reconstruct the structure of Indian society. His approach therefore towards education was more constructive and structural. He considered education as the basis of social, economic and political revolution. For Dr. Ambedkar, education alone creates a sense of new thinking and awakening among the hitherto oppressed people in India. He wanted it for all, and not restricted only to a few classes of society.

Dr. Ambedkar's educational philosophy is seen in the three principles which he inherited from his master Gautam Buddha. They are Pradnya (Knowledge or Wisdom), Sheel (Character) and Karuna (Compassion). He gave lot of importance to these three principles and tried to imbibe them in masses. He says, "Knowledge is the foundation of a man's life". He wanted to imbibe 'Samyak Dyan' (Right knowledge) as it was propagated by Gautam Buddha in his eight fold path amongst the downtrodden.

He changed the entire mindset of the lower strata of the society towards the education. His philosophy of education was emancipatory in nature. In the name of caste system, lower castes people were systematically made slave of upper castes and established the religious hegemony on them. Ambedkar rejected the Hindu Social Philosophy propounded in Hindu religious scriptures which has made the caste system and the system of graded inequality the law of Hindu Social life. Dr. Ambedkar's philosophy of education aims at creation of a liberating consciousness, which is not just formal education, but the conscientisation process of education, agitation and organization put together.

Ambedkar's philosophy of education is a philosophy of social emancipation which demands equal rights and opportunities of education for all; it stands for self-respect and self-development; and it also

means a social revolution against the evils of social slavery, untouchability, casteism, oppression, etc. along with for removing economic helplessness and disparities in life. Ambedkar's philosophy of education has nothing to do with life beyond the world whereas Ambedkar's emphasis was on secular education for social emancipation. The basic thrust of Ambedkar's philosophy of education, in brief, is to inculcate the values of justice, liberty, equality, fraternity and moral character among the boys and girls of all shades.

Dr Ambedkar recognized the education as a vital force for individual development and social change. To him, education could be an effective instrument of mass movement for the safeguard of life and liberty; it could liberate man from social evils; it could mitigate miseries of ignorance and poverty; and education could encourage the oppressed ones to fight and remove injustice and exploitation, to relieve them of their dogmatic beliefs. So Ambedkar was always conscious of the ignorance and backwardness of his poor people due to lack of education among them. In his struggle against caste based discrimination, Ambedkar held that emancipation of Dalits' in India was possible only through the three-pronged approach of "education, agitation and organization". According to Ambedkar, "Illiteracy and ignorance is the greatest hurdle in development of humanity". The root cause of all evils is ignorance, so he took the first step towards removing illiteracy and ignorance. Babasaheb firmly believed that education was the only effective means to uplift the downtrodden. He also believed that it was only through education that the downtrodden could be awakened for their struggle to get their rights. To quote his own words, "My final word of advice to you is Educate, Agitate and Organize, have faith in yourselves." He was instilling the hope, confidence and moral character through his educational philosophy.

Wherever Ambedkar had gone to speak to his people, he emphasized the need of education in order to bring among them awareness about their respect and rights, and thus, he motivated them for education. He used his own intellect and knowledge for the upliftment of society. In order to awaken Dalits and to make conscious of their rights, he gave great importance to education. He used education as a tool for their progress, advancement and social change.

Dr. Ambedkar believed that to achieve progress in socio-economic and political arena, there is no other effective tool other than education. He put forwarded his theory that education is the important mean to develop one's rationality, conscience, scientific temper and consciousness which leads to the personality development. Through education one can end the ignorance of life. He clearly stated that education is a weapon of ending the social slavery, achieve economic progress, political freedom, developmental and intellectual development of one's personality.

According to Ambedkar, 'Material negligence and indifference to knowledge were the reasons behind the backwardness of the Indian people particularly of the lower strata of the society'. He did not visualize education merely as a means of livelihood but as a powerful weapon to liberate the Dalits from ignorance and to strengthen their fight against injustice and humiliation. In fact they considered education as a pre-requisite for any kind of organization and movement of the depressed classes. That is why, his slogan, "Educate, Unite, Agitate" assumed significance and popularity.

Ambedkar gave importance to character along with education. In order to do social changes, educated people should have character. Then he can utilize his knowledge for the development of

human civilization and culture and develop his own personality. The view expressed by Dr. Ambedkar about education is worth quoting "the education that makes us neither competent nor teaches us lessons of equality and morality is no more education." He believed that education is good only if it promotes and preserves the interests of mankind as a whole. He argued that true education creates equality in society, provides food to the hungry people and satisfies for knowledge. He was convinced that it is only education that it is only education that breeds and nourishes the noble sentiments of unity, equality, fraternity and patriotism. Education alone humanizes man. According to him, 'Man, without education, is no better than beast'. He wanted to strengthen the national unity and integrity through education. He asked the educated persons to help their ignorant and illiterates to awaken from their ignorance. Through education, Ambedkar wanted the people to cultivate the values of freedom and equality among themselves.

Dr. Ambedkar demanded the secular pattern of education. He demanded education based on ancient traditions and customs should be given up and its place should be taken by job-oriented education. He said that no schooling should be conducted inside a temple. Separate buildings constructed for the purpose should be utilized. Private institutions running primary or secondary schools may be strictly prohibited to mention in the school register the caste and sub-caste of students.

Another feature of Ambedkar's educational policy was not to beg for donations from industrialists or businessmen; he asked the management to run educational institutions out of fees along with government grants. He was of the view that education is such an indispensable thing that it should necessarily be within easy reach of all. It should be cheap also so that the poorest of the poor may acquire it.

For the steady and systematic upliftment of the downtrodden, he started educational and social institutions and journals and also launched a movement of Satyagraha. Dr. Ambedkar started Mahad Satyagraha in 1927 to achieve the right of Dalits and establishing religious equality. At Mahad, he made a public bonfire of the Manusmriti, a bible of slavery for untouchables. He awakened the Untouchables by making them aware of their slavery. His slogan, "Tell the slave that he is a slave and he will revolt against his slavery" had a telling effect in that it generated a consciousness in the untouchables and the downtrodden about their plight and the need to secure their human rights.

Education and Women Empowerment

Dr. Ambedkar considered education as an important tool for the emancipation of women. They were not allowed to take education with lower castes. It is evident from his speeches that that he had great concern for women empowerment. Addressing the Second All-India Depressed Classes Women's Conference held on 20 July 1942 at Nagpur, he said, "I measure the progress of community by the degree of progress which women have achieved. I shall tell you a few things which I think you should bear in mind. Learn to be clean; keep free from all vices. Give education to your children. Instill ambition in them. Inculcate on their minds that they are destined to be great. Remove from them all inferiority complexes". In this way, Dr Ambedkar stressed on education for the progress of women and our country.

With a deep faith in their emancipation, Ambedkar advised them: 'Give education to your children'. He stresses the need of the cultivation of the mind and the spirit of self-help among men and women.

He wants them to realize that they owe a great responsibility for educating their children in right way. But at the same time, he advised them: send your children to schools. To him, education is the most important factor for molding the life of all men, women and children.

Education and Success of Indian Democracy

For the smooth functioning of Democracy in India he laid greater emphasis on education. Due to the western impact and his own experience in democratic countries, he understood the dire necessity of education for the country like in India. He considered education as an important tool for the eradication of caste system in India and for the better prospects of Democracy in India. He interrelated caste, democracy and education in his own manner and tried to give solution for eradication of caste system.

Dr. Ambedkar said in his speech on Prospects of Democracy in India on 20 May 1956 that "can education destroy caste?" The answer is 'Yes' as well as 'No'. If education is given as it is today, education can have no effect on caste. It will remain as it will be. The glaring example of it is the Brahmin Caste. Cent percent of it is educated, nay, majority of it is highly educated. Yet not one Brahmin has shown himself to be against caste. In fact an educated person belonging to the higher caste is more interested after his education to retain the caste system than when he was not educated. For education gives him an additional interest in the retention of the caste system namely by opening additional opportunity of getting a bigger job. From the point of view, education is not helpful as means to dissolve caste. So far is the negative side of education. But education may be solvent if it is applied to the lower strata of the Indian Society. It would raise their spirit of rebellion. In their present state of ignorance they are the supporters of the caste system. Once their eyes are opened they will be ready to fight the caste system.

The fault of the present policy is that though education is being given on a larger scale, it is not given to the right strata of Indian Society. If you give education to that stratum of Indian Society which has a vested interest in maintaining the caste system for the advantages it gives them, then the caste system will be strengthened. He wanted to use education as a means to end the caste system. To give education to those who want to keep up the caste system is not to improve the prospect of Democracy in India but to put our Democracy in India in greater jeopardy. Thus he laid great emphasis on the education of lower castes for the better prospects of Democracy in India. He said that education a key to eradicate all types of inequalities and to achieve social democracy. Ambedkar holds that the greater responsibility for providing educational opportunities should be that of government. The government should also see that these facilities are effectively utilized. He knows that the easier are the govt. opportunities for education to the poor people, the more are the chances for individual development and said progress. He wanted to solve the educational problem through governmental efforts and agencies.

Dr. Ambedkar's Views on University Education

Ambedkar not only stood for primary universal education, but he also urged and emphasized the need of a well-organized university education to meet the social requirements of the poor and the weaker sections of our society. He himself was the fellow of University of Mumbai. He said the chief aim of University should be spread of education amongst the subaltern masses. Even in regard to

higher education, Dr. Ambedkar held that "it is the duty of a modern University to provide facilities for the highest education to the backward communities" and as a necessary corollary suggested that "the backward communities should have some control in the University affairs". He looked upon the University "primarily as a machinery, whereby educational facilities are provided to all those who are intellectually capable of using those facilities to the best advantage, but who cannot avail themselves of those facilities for want of funds or for other handicaps in life." He strongly recommended nomination of members of backward communities on the University senates which functioned like legislative bodies and were supposed to put forth the needs of the backward communities and to suggest the facilities that were necessary for meeting them.

Education and State Socialism

As an educationist, Dr. Ambedkar did not merely highlight the advantages of education in theory alone but in practice, he also established an empire of educational institutions. Ambedkar established the People's Education Society in 1945 and its objective is not merely to give education, but to give education in such a manner as to promote intellectual, moral and social democracy. Dr. Ambedkar was fully convinced that the education is one of the best resources to connect the destitute with the main stream of national development. To establish social justice in caste ridden Indian society, Ambedkar put more emphasis on education. In March 1947, Ambedkar prepared a detailed plan of constitutional provisions and submitted it to the Constituent Assembly under the title 'States and Minorities: What are their Rights and How to secure them in the Constitution of Free India'. In his concept of 'State socialism', he allocated a major role for the State in discharging its duties in respect of education of the unlettered millions of citizens in the country. He said that it is the duty of state to provide education to all. As a chairman of Drafting Committee (1946-1949), Dr. Ambedkar prescribed many articles in Indian constitution for the educational safeguards of disadvantaged classes of Indian society. He provided freeships, scholarships and opportunity of higher education in India and abroad for Dalits. He provided Fundamental Rights and also guided the states through Directive Principles for welfare state.

Conclusion

Thus, Dr. Ambedkar's philosophy of education was the blend of rational and secular philosophy of Gautam Buddha and the pragmatic philosophy of John Dewey. Dr. Ambedkar's three word formula – 'educate, agitate and organize' is a powerful tool of social change even today. Ambedkar made the oppressed lot of the depressed classes conscious of their rights, which was denied to them for centuries. Educating the downtrodden people, he thought, was a sure way to instill in them a sense of consciousness, self-respect and dignity. He wanted the people to cultivate the values of freedom and equality among themselves; it was possible only through education. This in turn would provide the necessary cultural basis for their progressive assimilation into the mainstream of an enlightened national life.

Dr. Ambedkar was a symbol of knowledge and character. He regarded education as a means to reach the doors of light and perception to remove the regions of darkness and ignorance. He used his philosophy of education to make aware of the condition of social degeneration in Hindu society among the lower strata of society and change the social order for the benefit of entire humanity. Through his

educational institutes, he strives for educational development of all. He was an 'organic intellectual' in real sense. Dr. Ambedkar's contribution towards education and his independent thinking made him an independent intellectual of the world. He propounded his own philosophy of education and had largely influenced the outlook of downtrodden. In order to honour his brilliant academic career his statue is placed at the entrance London School of Economics and below that "Symbol of Knowledge" is written. It shows that how he was acclaimed as great student and educationist of far excellence. Dr. Ambedkar's thoughts on education and his educational philosophy are relevant even today in the 21st Century for the socio-economic and political development of our country.

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REALISM IN DALIT LITERATURE – A CRITICAL INSIGHT

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Introduction:

Dalit literature in India did begin as a rigorous movement of the 1960s. However, there have been exclusionary policies of the society have been noticeable as early right from the 11th century. It is noteworthy that Dalit literature was initiated by Marathi writers and later on it influenced to Tamil, Kannada, Hindi, Telugu and Malayalam literatures. Dalit writers depict characters that are socially susceptible. The characters of the works are, like the readers themselves, affected tremendously by the conflicting powers of their society. In fact the dynamism of the protagonists lies in the manner in which they confront the social perils and manage to also survive the evils. These protagonists are the very people straight from amongst the audience. Hence, the readers will strike immediate acquaintanceship with the characters and also with the societal problems too. Therefore, one should notice that they are never the people born out of pure fiction. In all Dalit literatures, more attention is paid to characterization rather than the situations because of which they were able to be realistic in presenting their psychological battle. In a way, the writers' dominant theme was to alert the people about their duties towards themselves.

Discrimination Against Caste and Gender Subalterns:

'Subaltern' is the word coined by Antonio Gramsci in his Prison Notes which means the marginalized or oppressed group of a country. Social exclusion, isolation, discriminations and marginalization have been part of the human history. Stratification of human beings on the basis of color, caste, class, ethnicity, creed, region, religion, occupation and language can also be called and addressed as marginalized and subalterns. In this light, there are three elementary essentials to be noticed in Dalit literatures. Firstly, the literature always proposes to expose the so called urbane and decent society which has largely been grounded in conservatism and casteism. Next is the totally progressive outlook towards the marginalised sections of the society on the grounds of caste and sexuality. The characters are the ones who in fact become the muted witnesses to the uncontrollable societal upheavals. Finally, the writers have to be venerated because of their individual approach to the issues concerning the sexual, casteist and social components of the society. Bama's *Sangati* takes a dig at the contemporary society of the Tamil community where a girl child is completely neglected in favour of the male child. The girls are forced into their gender roles like cooking and later to get married. Bama is critical about the fact that the women of the Tamil Dalit community are perpetually on their feet constantly doing strenuous work all day only to earn some meagre amount which would not be sufficient to make ends meet. Besides, the women are also always in the fear of sexual exploitation.

Bama's alleges that the women are permanently muted when they are faced with such sexual exploitation because the Indian society has been so conservative towards woman that the conduct of women is treated as a synonym with morality. The women have to live their lives in correspondence to the prevailing norms placed down by the society. And those women who prayerfully follow the society's norms are treated as reputable women. The women of the Tamil community in this sense have always been living in some remote corner of the world by always enabling everything for themselves without any respite of escape from the immoralities of the hypocritical societies.

On the other hand, Bama alleges that men being in all positions enjoy the permission to be adulterous. Bama contests that the men's pretensions were such that they so unashamedly orated on morality but lacked the conscientiousness to follow it. They were at liberty to simply do whatever they thought was good for them and yet propounded theories regarding morality. They always expected the wives and mistresses to be truthful but they could afford to be disloyal towards their assigned moral responsibilities and managed to claim respect in the societies irrespective of their offences.

Sangati is concerned with the prevailing gender biases faced by the dalit females right from childhood. Bama highlights that the Girl babies are constantly considered lower and thus given less care. The narrator is a young girl. She is in a pensive mood due to the innumerable events that are happening around her. But the crux of Bama's work is that as she develops into a young woman, she emphasises the need for change and urges the fellow women on for action against atrocities happening against the girls in the Tamil community. Discriminatory patriarchal distinctions are primarily indoctrinated in girl children within the first ten years. Bama as a young girl of twelve does learn that boys have been privileged with different roles to play as compared to girls which are generally disseminated in the form of gender games. If marbles and kabadi are for boys, girls ought to play games such as cooking.

In *Karukku*, Bama focuses on the susceptible condition of Dalit people and how they are sufferers of circumstances due to the economic background. They permanently remain landless. They got to be satisfied with the identity of being the agricultural labourers who are powerless. In this light Bama focuses on other major problems like discrimination on the basis of untouchability. Her major grievance has been with regard to the new religion Christianity which seemed to accommodate the Dalits by conferring upon them new identities and societal place too. She agonizingly notes that the Dalits had to find it inevitable to embrace new religion despite belonging to the rich culture of India.

Departure from Imagination & Romance

This method of being unpretentious in representing life in the literatures in the most realistic form without the veneer of glamour made the writers like Bama realists of the century. Consequently the new cult of realists has started to spring up from innumerable quarters of the Indian society. The genius of Bama and other Dalit writers was such that the birth place or the language they employed never disempowered them. The Indian society chose to closely adhere to the rules of propriety on the grounds of Caste. Therefore, Dalits' constant emphasis on only the social problems earned them a distinctive place in the literary circles.

Bama's genius as a novelist has invariably been the thematic demonstration of social problems taken straight from real life. She has been remarkable in dealing with only such problems as are familiar to men and women in their real lives. Contrary to this most literary products which came before Bama

were largely either didactic or entertaining. Bama's new literary creation to her readers was a major leap from the established genres. This realistic form of writing made it mandatory for the readers to contemplate over what she had presented in her works. She always promulgated the most essential values and universal themes. There was always maximum emphasis for right to expression, suppression of women, the social institution called marriage, mishandling of children, insincerity, ethical duplicity, deceitful morality, religion which have been some of his most common issues in her works. The great amount of passion in Bama's novels to showcase the mundane issues of the society demanded the people to have equal amount of seriousness and an attitude to be ready to do proper introspection. Besides, the novels demanded the readers to have a profane outlook about their society so that the problems that Bama dealt with could be responded to. Bama's focus was mainly on the sexual behaviour, social roles essayed by men and women of her time, family and religious issues. In the novels of this kind, emphasis shall be on the representation of a psychological or social issue very authentically. These novels addressed their current life in truthful settings. They did not address profound issues such as fatal flaws. As the name suggests the realistic novels are basically designed to offer readers only the social issues which were part of their experiences. The theme of the novels used to be socially highly relevant, and the created characters would confront the social problems in numerous ways thus giving spectators a variety of opinions and approaches.

Conclusion

Ultimately, the purpose of Bama's works has been that once a reader reads a problem novel he is supposed to be oriented towards the topic discussed and in the meanwhile become enthused to participate in social change. The responsibility Bama took upon herself was to personally evaluate the darkness of the nature of human beings by exploring the hidden depths to be in a position to illuminate them before her readers through her works. Her understanding of the society was undoubtedly that people were being bred with hypocrisy, superficiality and fakeness. This, according to Bama was the real disease which needed address. Her works have been such counsels for the people that they have now come to terms with the fact that the responsibility of curing the disease of the society lies with them and the cure for it is only in the form of honesty..

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VIOLATION OF HUMAN RIGHTS AMONG INDIAN DALIT WOMEN: A SOCIAL WORK PERSPECTIVE

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Introduction:

In the contemporary world voice of women is increasingly being heard in the streets, in the courts and in Parliament. Yet issues concerning women are not given priority in society. While women in the West fought for a century to get back basic rights as that of right to vote, women in India were at an advantage where the constitution of India has granted equal rights to the men and women. The State shall not deny to any person equality before law or the equal protection of laws within the territory of India and State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, and place of birth or any of them. But today, it seems that there is a wide gulf between theory and practice. The women in India have always been considered subordinate to men.

The crimes against women in India are increasing at a very fast pace. The National Crime Records Bureau (NCRB) had predicted that growth rate of crime against women would be higher than the population growth by 2012, and this has become true. The survey of 2012 done by NCRB in five major cities depicts the growth of crimes rate against women.

Delhi stands first in the percentage of crimes done against women followed by Bangalore in second place while Kolkata, Hyderabad and Vijayawada with slight differences in the crime rate. A total of 2,44,270 incidents of crime against women were reported in the country during the year 2012 than compared to 2,28,650 in the year 2011 recording an increase of 6.4% during the year 2012.⁴ Recently, NCRB has reported that the number of rapes in the country rose by 35.2 percent to 33,707 in 2013 - with Delhi reporting 1,441 rapes in 2013 – making it the city with the highest number of rapes and confirming its reputation as India's "rape capital".

India's biggest city and business capital Mumbai, known for being more women-friendly, recorded 391 rapes last year, while IT hub Bangalore registered 80 rapes. This shows that crime rate has been increasing yearly. Though government is taking a number of steps to improve the condition of women in India, but there is a long way to go. Although special rights are being given to woman as compared to men, yet they are least beneficial to them. Thus this paper will study the various human rights of women in India and how they are being violated.

Violation of Human Rights of Dalit Women:

Very often it is said that women in India are enjoying the rights equal to that of men. But in reality, the women in India have been the sufferers from past.. The violations of women human rights are evident in the past customary practices, which often proved to be against the nation of gender equality.

Violation of Human Rights of Women in Past:

The following crimes were done against the women in the past times.

Devadasis- Devadasis was a religious practice in some parts of southern India, in which women were married to a deity or temple.

Jauhar- Jauhar refers to practice of the voluntary immolation of all wives and daughters of defeated warriors in order to avoid capture and consequent molestation by the enemy..

Purdah- Purdah is a practice requiring women to cover their bodies so as to cover their skin and conceal their form.

Sati- Sati is an old custom in Indian society, in which widows were immolated alive on her husband's funeral pyre.

Violation of Human Rights of dalit Women in general:

The Indian Constitution guarantees certain basic rights to women, which are often being violated by the traditional practices or by the system prevailing in the present society. These rights include Right to equality, Right to education, Right to live with dignity, Right to liberty, Right to politics, Right to property, Right to equal opportunity for employment, Right to free choice of profession, Right to livelihood, Right to work in equitable condition, Right to get equal wages for equal work, Right to protection from gender discrimination, Right to social protection in the eventuality of retirement, old age and sickness, Right to protection from inhuman treatment, Right to protection of health, Right to privacy in terms of personal life, family, residence, correspondence etc. and Right to protection from society, state and family system.

Violation of Right to Equality-

Discrimination against the girl child starts from the mother's womb. The child is exposed to gender differences since birth and in recent times even before birth, in the form of sex – determination tests leading to foeticide and female infanticide. The home, which is supposed to be the most secured place, is where a woman is often exposed to violence.

Violation of Right to Education:

Education is considered as a means of development of personality and awareness.. Almost half the women population is even unable to recognize language characters. At least 60 million girls lack access to primary education in India and the gender gap in literacy persists. Due to large percentage of uneducated women in India, they are not even aware of their basic human rights and can never fight for them.

Violation of Political Right-

India ranks 109 in the world classification of Women in National Parliaments, with 11 per cent in the Lower House and 10.6 in the Upper House. Thus it is clear that there is male domination in Indian

politics and almost all the parties give very little support to women in election despite their vocal support for 33% reservation of seats for women in Parliament and Provincial Legislation. The Women's reservation Bill that was drafted in 1996 and introduced in Parliament in 2010 is forgotten text.

Violation of Right to Property:

Due to weak enforcement of laws protecting them, women continue to have little access to land and property. In fact, some of the laws discriminate against women, when it comes to land and property rights. Hence, father could anytime disinherit daughter by renouncing his share but the son will continue to have a share in his own right. The married daughters facing harassment have no rights in ancestral home.

Violation of Right to Health

Malnutrition is the major cause of female infertility. The World Bank estimates that India is ranked second in the world of the number of children suffering from malnutrition.. The prevalence of malnutrition varies across states, with Madhya Pradesh recording the highest rate of 55 %. Girls are more vulnerable to infections and diseases.

Violation of Right to equal opportunity for Employment and Right to get equal wages for equal work:

Women own only 10.11% of the micro and small enterprises today. Statistics show that the women hold only 15% of the senior management posts. In agriculture where women comprise of the majority of agricultural labourers, the average wage of women is 30 – 50 % less than that of men. 14

Violation of Right to Live with Dignity:

Right to Life as under Article 21 of the Constitution includes Right to live with dignity, which is equally available to women. Even teasing is an act of terror that violates a woman's body, space and self – respect. Thus, eve teasing denies a woman's fundamental right to move freely and carry herself with dignity, solely on the basis of her sex.

Violation of Right to protection from society, state and family system:

Child Marriage- The impact of child marriage is widowhood, inadequate socialization, education deprivation, lack of independence to select the life partner, lack of economic independence, low health/nutritional levels as a result of early/frequent pregnancies in an unprepared psychological state of young bride. Around 40% child marriages occur in India. **b) Dowry harassment and Bride Burning-** . In spite of the Dowry prohibition Act passed by the government, which has made dowry demands in wedding illegal, the dowry incidents are increasing day by day. According to survey, 5000 women die each year due to dowry deaths and at least a dozen die each day in kitchen fires.¹⁶

c) Rape- Young girls in India often are the victims of rape. The National crimes record Bureau statistics reveal that there were 25,915 victims of rape out of 24,923 reported rape cases in the country 50.2% were women in the age group 18- 30 years. At the outset rape cases have increased by 46.8% from 267 cases in 2011 to 392 cases in 2012 in rape cases, it is very torturing that the victim has to prove that she has been raped.

d) Domestic Violence- Domestic Violence is undoubtedly a human right issue where it is very important to know what actually leads to act of domestic violence. In India, more than 55 percent of

the women suffer from Domestic Violence, especially in the states of Bihar, U.P., M.P. and other northern states.

Social work Intervention/Perspective: Social workers are in a unique position to work on the issue of violence against women because of the diversity of practice settings and expertise in clinical practice, group work, policy development and analysis, and community organizing. The profession's commitment to social change calls on the social work profession to take a leadership role in addressing all public problems.

Awareness and Education:

The social work professional is often the first "point of contact" for the victim/survivor of abuse and/or sexual abuse. Awareness efforts also must include ongoing education of social work students and social work professionals. Increase social work visibility in the policy-making process regarding violence against women legislation. Provide additional educations to child welfare workers to detect, assess, and intervene with families experiencing domestic violence.

Prevention and Intervention:

The social work profession should focus on capacity building within the profession and through leadership in collaborative work with other helping professionals. Work in communities to define effective prevention–intervention efforts. Ensure that culturally competent practice is a core component of all prevention and intervention efforts.

Screening Initiatives/Assessment Issues:

The profession must ensure that universal screening tools exist across the fields of practice and are used consistently. Integrate salient content (gender-based violence and trauma risk and resilience) in foundation-level courses in pre-service education and continuing education and staff development courses for social workers across fields of practice.

Public Policy and Social Work Agency Policy

Social workers strive to ensure that agency policy and regulations facilitate access to services, including the ability to translate real-world "experiences" to policymakers. Support public policy and laws that focus on empowerment. Educate policymakers about the link between youth development programming and prevention and early intervention of domestic and sexual violence.

Conclusion:

Violation on human rights among Indian dalit women may occur at the micro level, affecting one family at a time, but it is also a macro problem, calling for interventions at all levels of social work practice. Yes, social workers are involved in providing services to those directly involved in violent families, but we also must be working at the community level and on policies that will create a society that is less tolerant of human rights violence among Indian women.

The prevalence of human rights violence against women mandates that social workers must develop adequate knowledge and skills to respond to human rights violence Indian women, regardless of practice setting, in order to respond appropriately to situations related to human rights violence women.

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AN ANALYSIS OF DALIT SANGARSHA SAMITI AND EMPOWERMENT OF DALITS

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Introduction

The Dalit Movement is the result of the constant hatred being generated from centuries in their heart from the barbaric activities of the upper castes of India. Since Dalits were assigned the duties of serving the other three Varnas, that is all the non-Dalit, they were deprived of higher training of mind and were denied social-economic and political status. The division of labour led to the division of the labourers, based on inequality and exploitation. The caste system degenerated Dalit lives into pathogenic condition where occupations changed into castes. The higher castes of the society looked down upon the Shudras. It was a general belief that the Dalits are part of the lowest of low Varnas. Thus for centuries Dalits have been positioned at the bottom of the rigid Indian caste society. People from other castes, who considered themselves to be higher, believe that Dalits are impure by birth and that their touch or sheer presence could be polluting. Hence, they are assumed to be untouchable. For centuries, Dalits were excluded from the mainstream society and were only allowed to pursue menial occupations like cleaning dry latrines, sweeping, tanning or working as landless labour for meager daily wages. They were the people who cultivated the land and worked as bonded labour, did the work of scavenging and did all types of manual works. The most inhuman practice is that of untouchability, which made the Dalits to live in extreme inhuman situations. In other words, they lived a barbaric life. Starving for food in their own land where they themselves are the owner of the land, enraged the Dalits. This has made the Dalits to rise and protest, against the inhuman practices of Brahmanism. Dalits were discriminated in every sense. They lived in the Hindu villages hence did not have advantage of geographical isolation like tribes. They were pushed to the jungles whereas, the mainland was occupied by the Brahmins. They were to serve all classes of people around and had to do all the dirty jobs. They were barred from entering into those mainland areas in every sense, they were prohibited to wear decent dress and ornaments besides being untouchable. Many of the atrocities were committed in the name of religion. Besides, the system of Devadasi they poured molten lead into the ears of a Dalit, who happened to listen to some mantra. To retain the stronghold on people, education was monopolized.

Dalit Movement

From the vedic age the Dalits began struggle against oppression and exploitation. The most striking aspect of Manus formulations is in the sphere of punishment for breaking law where the quantum of punishment for the offender increases as one goes down the caste hierarchy (Chakraborty .11). From the classic instances of Shambuk who was killed for acquiring spiritual knowledge and Eklavya who

was forced to cut off his thumb for his prowess to archery, the Dalits were always punished. Their only fault was that they are Dalits', and that they did not have any right to attain knowledge. Dronacharya could not take off the art of archery from Eklavya finally punished him by taking away his finger. The Dalits were always been punished for the deeds that they didn't commit, just because it was coming in the way to the Brahmins. Whenever they constitute a threat to the Brahmanic hegemony, the Brahmins would not leave a chance to punish them. The Dalits were never placed in their rightful position, which they deserve. Today, they constitute the marginalized section of society. The reason behind this is that they were denied access to resources –material or intellectual as well as were exploited. It was thus the Dalits decided to stop the following of such unequal practices in society where one group benefits stealing from the other and began their movement due to the fact that they were denied equal status.

Sangarsh Samiti Dalit

Dalit Movement can be called as a collective agitation of Dalits against the exploitation both in the form of class, caste, creed, cultural and social exploitation in the society. This exploitation is due to the discrimination followed by age old caste hierarchical tradition in the Hindu society. This hierarchy has been the cause for oppression of dalits in each and every sphere of society since centuries. It has subjected the Dalits to poverty and humiliation. Dalit movement is a struggle that tries to counter attack the socio – cultural hegemony of the upper castes.

It is a movement of the masses that craves for justice through the speeches, literary works, dramas, songs, cultural organisations and all the other possible measures. So it can be called as a movement which has been led by Dalits to seek equality with all other castes of the Hindu society. Whenever the term, Dalit movement is used in Kannada literature, it generally refers to the movement of the 1970's and after 70's of the 20th century. But it is not in the first time that such movement has taken place.

Dalit Problems are scattered in 27,024 villages of Karnataka. They are landless laborers and houseless living in a cluster huts or in slums. Their poor economy and illiteracy have forced them to live in misery. Untouchability is an age old practice which is inhuman in the name of religion. Most of the bonded laborers are Dalits. They live in the place provided by landlords totally under their control. Dalit Problems are harassed, threatened to withdraw their complaints in favor of landlords. Even judicial liberation of bonded labour is eyewash. Due to involvement of political and feudal persons in the implementation of abolition and rehabilitation of bonded laborers Act the object of the said act has failed in its task. Dalit educated employees and students started an organization in 1974 called Karnataka Dalit Sangarsh Samiti. In the early days it organized protest marches and arranged conventions of Dalit students and Dalit writers. It started a weekly Panchama which focused attention on the problems of the Dalits and gave publicity to the activities of the Dalit Sangarsh Samiti. Many social problems and land disputes were taken on top priority. They also did dharnas in front of Dalit MLAs and MPs against their inaction to stop atrocities on Dalits. It is a broad based, mass based and cadre based organization. In 1982 the Dalit Sangarsh Samiti workers actively participated in the campaign and worked for the defeat of some prominent Dalit leaders. Dalit Action Committee is an offshoot of the Dalit Sangarsh Samiti. A new daily was launched 'Sangathi' by the breakaway group

Dalit and empowerment

A number of studies were undertaken in the field of Dalit movement, in India as well as Karnataka. An attempt is being made here to review the relevant studies for the current study of Dalit movement and empowerment in Karnataka. One of the studies was the 'Badanavala Killings and the role of the Dalit Movement in organizing the community to bring the culprits to book in Karnataka' (NairJanaki,1993). In this case, it all started in Badanavala, which a small village in Nanjangud taluk of Mysore district in Karnataka. In this village, a dispute started over the entry into the temple between the Lingayat and the Dalit. After a few days, while some Dalits were returning victorious from a cricket match, a group of Lingayats (armed with weapons) killed three Dalits and severely injured others. The Dalit Sangharsh Samiti responded quickly to the incident and held two demonstrations in Mysore and Nanjangud, with the demand for a detailed probe and severe punishment for the guilty. As result of the pressure exerted by the DSS, a group of Lingayats were arrested. The Chief Minister of Karnataka visited the scene and Government of Karnataka paid compensation to the families of the dead. The Government decided to go in for a CBI probe and announced that the state would stop grants to temples practicing untouchability. This clearly convinces us that the Dalit movement must continue to empower agendas in as many avenues as possible in claiming and protecting the dignity of Dalit lives.

Conclusion

We need a close study of Ambedkar, which normally many people never do. Ambedkar is beyond conversion. One needs to go beyond the dogmatism of Baba saheb and build-up on the values that he had been emphasising. There are elements of this counter culture still alive around us, mostly observed in the Dalit and Adivasi art forms. Since these art forms have all the principal elements of sustaining life, direct democracy, social engagement, egalitarianism and justice concerns it is suited in the attempt to develop a counter culture. The edifice of counter culture is based on the culture and art forms of those who had suffered a lot. It is the search for fullness of life and quest for justice in the dark world. Here values are not individual centric, rather is based on the common good of all. Their consciousness of prosperity is of higher degree and greater. It is linked with the prosperity of all in common. For instance this chorus from a Malayalam Dalit song reveals it apparently.

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EMPOWERMENT OF DALIT WOMEN THROUGH SOCIAL WELFARE SCHEMES

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Introduction:

According to the India Human Development Report, 2001, inclusive development cannot be attained unless women participate equally in the development process and derive equal benefits from the same. Developing countries like India, show huge gender inequalities among different states that have a direct bearing on human development status. Problems of Dalit women embrace not only economic deprivation and gender but also discrimination associated with religion, caste, and untouchability, which in turn results in the denial of their social, economic, cultural, and political rights. Efforts are made by the Central and State governments in India to fulfill the Constitutional mandate for the empowerment of Dalit women, to ensure that Dalit women enjoy all rights on the basis of equality with men by formulating different laws, policies, schemes, and programmes. Our democracy, our laws, development policies, Plan, Programmes and schemes have aimed at Dalit women's advancement in different spheres.

Main challenges for Dalit women:

Some of the challenges faced by Dalit women are as follows.

- **Access to Key Productive Resources:** In India, Dalit rural women face serious challenges in carrying out their multiple productive and reproductive roles within their families and communities, in part due to lack of rural infrastructure and lack of access to essential goods and services.
- **Illiteracy:** Till some years ago, many Dalit women were ill-treated and educationally backward in spite of the facilities for free education. Most Dalit women are given a chance of finishing their education to the primary level. They are discouraged from getting married and raising a family when they are in the age of 12-15 yrs.
- **Political Participation and Empowerment:** Dalit women are politically marginalized, but rural Dalit women are given even less of a voice in the decision-making process. In India, there is a quota system in place for Dalits to have seats in the panchayat, but the role Dalit women play is consistently subordinated to their male counterparts.
- **Violence against Women, Trafficking and Sexual Exploitation:** Dalit women suffer both gender and caste-based violence. The UN Special Rapporteur on violence against women has pointed that

“Dalit women face targeted violence, even rape, and murder, by the state actors and powerful members of the dominant castes used to inflict political lessons and crush dissent within the community.”

- **Women’s Access to Justice:** Vulnerably positioned at the bottom of India’s caste, class and gender hierarchies, Dalit women experience endemic gender-and-caste discrimination and violence as the outcome of severely imbalanced social, economic and political power equations.

Social Welfare Schemes for Empowerment of Dalit women:

Following initiatives are taken for empowerment of Dalit women.

- Antyodaya Anna Yojna (AAY)
- Indira Awaas Yojana (IAY)
- Indira Gandhi Matritva Sahyog Yojana (IGMSY)—A Conditional Maternity Benefit Scheme
- Integrated Child Development Scheme
- Integrated Child Protection Scheme
- Janani Suraksha Yojana
- Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA)
- National Rural Health Mission
- Rajiv Gandhi Scheme for Empowerment of Adolescent Girls (RGSEAG)—Sabla
- Rashtriya Swasthya Bima Yojana (RSBY)
- Sarva Shiksha Abhiyan
- Scheme for Working Women Hostel
- Schemes of National Scheduled Tribes Finance and Development Corporation
- STEP (Support to Training and Employment Programme for Women)
- Swadhar—A scheme for Women in Difficult Circumstances
- Swarnjayanti Gram Swarozgar Yojana
- Swayam Siddha
- Targeted Public Distribution System (TPDS)
- Ujjawala—A Scheme for Prevention of Trafficking and Rescue, Rehabilitation and Reintegration

Recommendations for Empowerment of Dalit women:

- 100 % pre-matric scholarship, attention to retention in schools and quality education and self-employment schemes.
- Activities oriented towards confidence building needs to be chosen.
- Competitive spirit should be instilled in the Dalit girls.
- District development plans should be designed to create physical spaces under the management of Dalit women groups. These plans should be audited for gender and Dalit equity gaps.
- Empower a government body to deal with Dalit women’s development and protection.
- Evolve special protection mechanism for the Dalit women who have filed police complaints.

- Financial aid to be given to the meritorious Dalit girl to compete for UPSC,SPSC
- Gender Budget Guidelines of the Government of India shall make proportionate provision for SC/ST/Minorities women.
- The government has to be increased awareness among Dalit women about their rights and privileges. This should be augmented by information technology, which should reach even to the remote rural citizen who forms the large majority of Dalit women population in our country.
- Hostel facilities for Dalit girls at all levels of education should be provided
- Improve allocation and monitoring of the SC Sub-Plan.
- Loan facilities need to be made available
- Organize special awareness programmes on government schemes for Dalit women and promote their collectives and organizations to empower them and facilitate a reduction in the resource gap.
- Protect the right to Livelihoods of Dalit women by looking at specific Dalit women as unorganized sector workers.
- Provide data on Dalit women in the monthly action taken a report of the District Collector to show a reduction of resource gaps for Dalit women by tracking implementation of all schemes including SCP and Women component of budgets.
- Public distribution system and services are made people and Dalit women-centric by facilitating their access to safe spaces for active participation in decision-making at all levels.
- Reservation policy for Dalit girls should be made available in both admission and employment along with other girls but not as separately created
- Selection and identification of the talented Dalit girls needs to be done.
- Since, most Dalit women carry the triple burden of caste, class and patriarchal oppression, success and failure of every government programme should be measured by their reach and impact on Dalit women. All government interventions shall have such disaggregated data.
- Social audit of MNREGA, developmental projects as well as other schemes that can enhance land or infrastructure base related to adequate housing and the right to livelihood needs to be led by Dalit women's organizations.
- Special schemes should be created to increase the resource base of Dalit women, including land. All existing schemes should be redesigned towards this focus.

Conclusion

Dalit women in India, numbering nearly 94 million as per the 2011 Census, are one of the largest socially segregated groups anywhere in the world. Dalit infrastructure gaps need to be planned for with Dalit women's access to the spaces to not only benefit from spaces but to manage infrastructure to change their own skills, aspirations and resource base. There is also need to recast all the welfare schemes suited to the actual potentialities and limitations of the beneficiaries. Dalit women's persona is being attacked. Moreover, given that most of this violence is occurring in public spaces, the additional humiliation of being violated in public drives home a message not only to each Dalit woman but also to her family and community, that she is not considered worthy of being treated with honor, respect for human dignity. The social welfare schemes of the Government must be accessible by these women to find themselves in the mainstream.

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A STUDY ON CULTURAL STATUS OF MIGRANT PLANTATION LABOURS: A CASE STUDY OF DALITS IN MALNAD REGION

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Plantation industry is in India one of the oldest industries, and today it enjoys the status of one of the most organized industries in the nation. It plays an integral role in the economy of India being a farming sector vigorized especially with the advent of Colonization. The plantation sector mainly consists of Tea, Coffee, Rubber and Cardamom. The cultivation and consumption of beverage roots back to 2737 B.C. it took advancement during the British period in India. Now, plantation industry holds considerable potential for the economic development of the country as one of the major organized sectors providing a large and stable economic base (Cornia, 2005). In India, plantation cultivations are largely operated in West Bengal, North East, Tamil Nadu, Kerala and Karnataka. The plantation division of India is exposed to an increased international contest. Competitiveness of a product is not only important from an export point of view; it is similarly significant to stay alive in the domestic market (Nagoor, 2010).

Historical perspective of plantation cultivation

The coffee farming has 400 years of history in India. A pilgrim of Moslem, *Bababudan*, is credited with secretly carried back seven fresh coffee seeds from a pilgrimage to the holy land. He has planted these seeds in a *Chandradrona* mountain cave in *Chikkamagalur* District, in the Mysore rising region, now considered the cradle of Indian coffee. This traditional coffee growing was converted as a commercial cultivation in 1840 from the British by establishing Arabica coffee plantations throughout the mountains of Southern India. They found the humid climate, high altitude, sunny slopes, ample rainfall, soil rich in humus content, and well-shattered subsoil ideal for Arabica coffee cultivation (JOSUMA, 2012). British planters were interested in coffee cultivation, hence, large coffee estates formed in Mysore region in 1826, *Wynad* and *Shevoroy*s in 1930 and 1839 in *Nilgiris* of Tamilnadu (Pooja, 2017). At present Coffee is cultivated in an area of around 4.07 lakh ha largely in the traditional

areas covering the southern states of India (Karnataka, Kerala and Tamil Nadu), these states are contributing nearly 98 percent production of the country and even coffee is also encouraged in nontraditional areas of Andhrapradesh, Odisha and North East with main importance on tribal development and afforestation (Ministry of Commerce and Industry, 2012). Currently, there are over 52,000 coffee gardens giving employment to 2.5 million persons.

Labour migration to plantation

Plantation sector is fully labour based agro industry. It needs huge labour as each phase of its work begin from clearance of forest to plucking seeds. It contains various job roles viz., nursery, applying pesticide, path making, plucking. Plantation industry may not survive without a labour force (Uday & Sasikumar, 2003). Plantation labourers were oppressed by the European Planters in Srilanka, plantation labour formed a very downtrodden class without knowing social development in their entire life, they were kept isolated in line rooms, and remote from the *Kandyan* (UTHR, University Teachers for Human Rights, 2015).

The British planters were used to this situation, they cast their association wide in the drought hit areas of the districts in Tamilnadu (Daniel, 1981). Hence, encouraging families to migrate, they guaranteed that employees were cut off from their native places and were settled on the estates. The complete family containing male, female and children, were employed at wages determined by the planters. Then, family centered migration guaranteed that labour might be reproduced, therefore resolving to some degree of the difficulty of upcoming recruitment (Bhowmik, 2005).

Socio-economic conditions

Socio-economic conditions are the societal standing or class of person or group. It is frequently measured as an amalgamation of education, income and occupation (APA, 2017). It has been measured based on an individual's work experience and of an economic position of a family and social position in relation to others, based on income, education, and occupation (GOP, 2018).

Socio-economic conditions measured based on individuals or group's position within a hierarchical social structure. It depends on a mixture of variables viz., occupation, education, income, wealth, and place of residence (New Dictionary of Cultural Literacy, 2016). Socio-economic scales are also widely used in social studies and community medicine studies to measure the socio-economic conditions of the family, which is further used as a variable to cognize its influence on various dynamics of individual's life (Zakirhusain & Rambha, 2017). Socio-economic conditions are an essential element of the health, nutritional position, mortality, and morbidity of an individual. It furthermore influences the accessibility, affordability, acceptability, and actual utilization of available resources (Aggarwal, et al., 2005).

Objectives

The present study is to know the cultural status of dalit plantation in Karnataka.

Material and Methods

For the present study researcher used qualitative study by adopting case study method. For the purpose of the study researcher used case study method to full fill the need of the study.

Result and Discussion

Case Study – I

Chinnappa

Chinnappa a migrant from Madurai district of Tamilnadu, 49 years old, he had migrated during the period of 1998. Chinnappa belongs to scheduled caste and has no land, he worked as a construction labour in his native place for a meager wage for Rs. 30 per day. He is married and has three children. Due to heavy indebtedness in his native place he has forced to migrate to the plantation of Chikkamagaluru. Chinnappa had migrated along with family and got employment through his relative. He had migrated to work as casual labour plantation in the early 60s to earn his living and worked as a supervisor (Mestry) in plantation. Chinnappa pursued only primary education, due to poverty could not provide proper education for his children.

Chinnappa and his wife mariyamma joined as a casual labour in coffee plantation and they were allowed to stay in old line house constructed by plantation management as per plantation labour act 1951.

At the beginning chinnappa was offered Rs. 35 as a daily wage and Mariyamma Rs. 25 and their children were also encouraged to work in the plantation, and they were paid Rs. 15 per day. They stayed in the plantation region till the year 2000 and they were paid less compared to local labourers who stayed in the nearby village. Soon after Chinnappa shifted to a nearby village and stayed in a kutch house for the rent of Rs. 500 per month and he is still residing in the same house. Chinnappa living in kutch house that house utilizing the public tap water provided by gram Panchayat and there is no toilet facility for his house. Mariyamma his wife brings firewood from plantations for cooking, they buy kerosene by paying Rs. 50 per liter from a local seller they did not have a ration card. Chinnappa, along with his family, entirely depended only on the work in the plantation. As chinnappa was not hired for the entire week, he could not earn sufficient money to earn a comfortable living for his family. The average monthly income amount to Rs 4000 and the expenses were high, chinnappa could not make both ends meet. So it was a big challenge to Chinnappa to manage his life with less earning as plantation labourer.

Case Study-II

Shobha

Shoba is 45 years, a mother of four children, she migrated to the plantation region in Kodagu district of Karnataka. She belongs to Scheduled Tribe. She had migrated to Kodagu because she incurred heavy loss due to heavy rains and floods which resulted in the loss of agricultural produce. Though she tried to be working as agricultural labour in others lands, she was paid less wage with which it was difficult to live a comfortable life. So she decided to migrate along with her family to Kodagu in the year 1995 from Iddukki district of Kerala. Unfortunately, her husband passed away in the year 2000. Since the shed became the sole breadwinner for the family. She used to work in the plantation during the season, which lasted only 3 months, i.e., from November to January. Because of low income, the children were also forced to work in coffee plantation to support the family. Shoba could not manage the expenditures as shed had to repay the loan borrowed for her husband's medical expenses. When she was asked by the researcher about how she manages the entire expenditure of the

family members, she openly stated that she avails advance from the Mestri (Kangany) of the plantation for which the entire family has to engage doing the plantation works to compensate the loan. So the Mestri takes the advantage by paying low wages by providing financial assistance to the labourers. The pathetic condition of the plantation labourers is clearly evident observing the inevitability of the labourers. They had no choice working elsewhere to earn extra income because they carry the burden of loan repayment on their shoulders for which reason they have to work relentlessly at one place.

And the plantation management did not offer any statutory benefits such as ESI, PF, compensations and other prescribed benefits. They stayed in the nearby village in a rented kutchra house, the toilet facility is lacking. There is no fixed daily wage for them, the wage depends on the quantity of coffee seed plucking. Children join with the coffee plantation work, especially in the harvest season, most of the intensive work available from November to January. In the coffee plantation they pluck coffee, fruit and sort it properly, they pluck three large bags of coffee and they carry them two miles.

Discussion and Conclusion

In this section discussion was carried out based on the above studies, it was observed that because of the parental debt their children are forced to work under every plantation to assist their families.

It was found that from above case studies that, the people migrated to the plantation because of in order to attain a better economic status in life. It was observed that low wages, as well as heavy, indebts at the native place, where the major economic factor which contributed to their migration to the plantation region of Karnataka. During the fieldwork, it was observed that the housing condition of respondents is in overcrowded, there are two to five family members who are living in one-room houses. Most of the houses having two rooms, in that one room reserved for cooking. The houses having two bulbs, one common street light. Many of the houses having no toilet facilities, and lack of drinking water. Labours depend on rented auto for transportation. It was observed that education qualification among four case studies found to very low, among four two families are eager to provide education to their children. Further, it was observed that these migrant labours do not have any identity cards. Social security cards, medical benefits enjoyed with the permanent employees.

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A STUDY ON IMPACT SELF HELP GROUP ON CULTURAL TRANSFORMATION OF DALITS: AN ANALYSIS

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Introduction

A popular and an observable reality of the nineties has been empowerment and development of women. Continuous attempts are being made to emancipate women from the abyss of darkness and confines of the society. In definitive terms, empowerment has multi-faceted views which ensure that folks and groups to understand their undisclosed uniqueness and powers in all stage of life (Human Development Report, 1995). Empowerment also implies escalating individuals and communities socially, economically, politically and spiritually. Establishment of employment, erasing disparity and elimination of poverty are the three significant elements of empowerment of the poor. (P. Jagadish, 2012). Besides, the agenda of empowerment stretches to resolving daunting issues of poverty, population growth, hunger and the preservation of the environment are inextricably associated with empowerment of women which emerged in a string of global conferences at Cairo, Copenhagen and Beijing. In fact, there is a consensus that women and children are perennially relegated by the perseverance of starvation and horrible poverty (Kumar Raj, 2000). Dalit Women in India are the victims of multiple socio-economic and cultural factors. Emancipation of women is a pre-requisite for nation's economic development and social upliftment.

Dalit participation in Self Help Group

The microfinance movement if executed in the right way can also help the poorest of the poor in India. The Indian culture is based on a caste system, where the lowest caste is called Dalits (also known as untouchables). Tradition, custom, and practice nearly always excluded the Dalits from accessing government institutions and commercial banks (among other things). The lower castes were known as individuals who could not be trusted to pay back loans. Thus, the lower castes saw no option but to open up their own institutions that would help them generate income and resources and give them more respect in society (Williams 2007, 100). In the mid-1980s some Dalit based NGOs began small women's thrift and credit programs based on the Grameen model of microfinance (that was very successful in Bangladesh). The success of these programs (cooperative model) proved that Dalits could be trusted with credit. These programs helped the Dalit community get income, generate resources, and reduced their economic stress. Nongovernmental Organizations (NGOs) became familiar with the cooperative model and started to form more programs based on this model. By 1996 they had started, AnkuramSangaman-Poram (ASP), a new cooperative microfinance (Ibid., 100). ASP cooperatives offer a separate economic system, apart from the financial system of India, for the poorest

of the poor. These village cooperatives are organized, governed and administered by the people for the people (Ibid., 110). Since Ankuram-Sangaman-Poram began, the lower castes have an increased sense of empowerment and are able to participate in government and businesses activities for the first time. The cooperative model gave them the tools to generate income and prosper despite the tradition of the caste system in India. They are able to do this by having a forum for social action within their community and a medium for building their own institutions and programs (Ibid., 100).

The well-being of people is unquestionably the ultimate object of all development efforts and the basic quest of human endeavour is always to seek a better quality of life. Social empowerment in general and women empowerment in particular is very fundamental in achieving this goal. The institution of democracy provides a strong foundation for harmonizing social and economic objectives. Thus within the broad democratic framework, there are great opportunities for synergizing women and economic growth programmes to deliver better quality of life in the shortest possible span of time (Sengupta and Singh, 2001). Importantly, economic empowerment has been considered instrumental for holistic development. In the changed context of rural development, there is more emphasis on sustainable development and promotion of microenterprises, which demand micro credit. Interestingly, women's crucial contribution in community development, social change and economic independence is highly stressed by many individuals, institutions and agencies. Against this backdrop, present chapter purports to review women's status and state initiatives for their development; conceptualization of rural development, paradigms shifting there in and emerging issues of micro finance and development strategies.

Cultural Transformation of Dalit after Joining SHG

As a part of developing country we have a very clear picture of poverty and unemployment in our country. Dalit women are the most disadvantaged in the world and living in very fragile conditions. When the world is talking about women empowerment and equality, Dalit women are fighting for their existence and identity. Some organization or NGOs are working for the betterment of this group. Initiation of Self Help Groups in the rural areas giving opportunities to earn livelihood through microfinance for support activities like agriculture, cattle grazing, dairy, bee farming etc SHGs intend to enhance the equal status of women as participants by empowering them. SHGs are good formal institutions to generate income for needy person among their own community members by involving them in planning, decision making and management of sustainable natural resources. SHGs intend to help women get independent source of income outside of home which reduce dependency on husband's income by increasing assertiveness of women and provide the exposure to new ideas, independent thinking and social support. Once womenfolk attain economic independence and are empowered they might question and protest against male dominance. Women SHGs have been playing a major role in both economic and social empowerment of women but there are also problems faced by the women in SHGs - Rigidity of the structure is a major drawback and, illiteracy, ignorance and lack of raw material reduce the productivity, patriarchal society obstructs the free participation of women in the groups. Illiteracy and unawareness of the group members with procedural formalities leads corruption in many cases. This paper intends to critically analyse the role of SHGs in enhancing dalit women's capacity to gain entrepreneurial skills and independence from exploitative occupations.

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SIGNIFICANCE OF SOCIAL WORK PRACTICE IN EFFECTIVENESS OF SWACCH BAHRAT

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Introduction

'Swacchta' that is *cleanliness* is the abstract state of being clean and the habit of achieving and maintaining that state. Cleanliness may imply a moral quality, as indicated by the aphorism "*cleanliness is next to godliness*", and may be regarded as contributing to other ideals such as health and beauty. As observed by Jacob Burckhardt, "cleanliness is indispensable to our modern notion of social perfection." In Hinduism, cleanliness is an important virtue and the Bhagavad Gita describes it as one of the divine qualities which everyone must practice. The Sanskrit word for cleanliness is 'Āaucam' and interestingly, the Bhagavad Gita repeats this word in many slokas.

Objectives of Swachh Bharat Mission (SBM)

The Swachh Bharat Mission has the following objectives:

1. Elimination of open defecation
2. Eradication of Manual Scavenging
3. Modern and Scientific Municipal Solid Waste Management
4. To effect behavioural change regarding healthy sanitation practices
5. Generate awareness about sanitation and its linkage with public health
6. Capacity Augmentation for Urban Local Bodies (ULB's)
7. To create an enabling environment for private sector participation in Capex (capital expenditure) and Opex (operation and maintenance)

Components of Swachh Bharat Mission

The Swachh Bharat Mission has the following components:

1. Household toilets, including conversion of insanitary latrines into pour-flush latrines
2. Community toilets
3. Public toilets
4. Solid waste management
5. IEC & Public Awareness
6. Capacity building and Administrative & Office Expenses (A & OE)

By Public Toilets, it is implied that these are to be provided for the floating population /general public in places such as markets, train stations, tourist places, near office complexes, or other public areas where there are considerable number of people passing by.

By Community toilets, it is implied that a shared facility provided by and for a group of residents or an entire settlement. Community toilet blocks are used primarily in low-income and/or informal

settlements / slums, where space and/or land are constraints in providing a household toilet. These are for a more or less fixed user group.

Open Defecation

Open defecation (OD) is the practice of defecating outside or in public. This may be done as a result of cultural practices or having no access to toilets. Open defecation is practiced all over the world in nature or camping type situations and represents no health and environmental problems when done in sparsely populated settlements and when the “cat method” is used, i.e. covering the faces with some soil, leaves or sand.

However, open defecation becomes a significant health problem and an issue for human dignity when it occurs in more densely populated areas, such as in larger villages or in urban informal settlements in developing countries. Here, the practice is usually associated with poverty and exclusion.

Of the 1 billion people around the world that still practice open defecation today, almost 600 million, or around 60 percent, reside in India alone. Under Swachh Bharat Mission, 111 million toilets will be built by 2019 that is more than 60,000 toilets per day or nearly one toilet every second.

However, simply building toilets and sanitation infrastructure will not stop open defecation in India. Having access to safe and clean toilets is a start, but it does not address long-standing habits or how personal preference affects behaviour with regards to toilet use. We have seen toilets built in India in the past being abandoned, or used as storerooms.

The battle to end open defecation in India needs to be fought on two fronts: one on the ground with toilets and sanitation infrastructure, and second in the hearts and minds of the people by repositioning toilets so that latrine use becomes the norm.

Significance of Social Work Practice in effectiveness of Swachh Bharat

Since the launch of Swachh Bharat Mission (SBM), a lot of momentum has been built up and significant progress has been made. Under the Swachh Bharat, the sanitation coverage in rural India has gone up from 42 percent to over 63 percent. Though, the SBM is not a toilet construction programme but a behavior change mass movement and the real key to bringing about behavior change on the ground is to have grassroots level trained motivators who generate demand for toilets and cleanliness.

Practice of Social Case work

Social case work as an important method of social work is applied in dealing with the individuals and families in their own environment whenever they have some individual/family needs to be fulfilled. In the existing Indian socioeconomic situation, the intervention of social case work has its own importance in maintaining individual and family health. Facilitation of benefits and resource acquisition to assist clients and families, including an understanding of related policies, eligibility requirements, and financial and legal issues. The one of the objectives of the mission is to effect behavioral change regarding healthy sanitation practices. Through the means of the professional relationship, social workers could motivate the individuals and families to make use of the facilities available within the vicinity of their own homes and thereby to bring behavioral change regarding health and sanitation practices.

Practice of Social Group work

The social group work method is also being used to attain the objectives of Swacch Bharat Mission viz. elimination of open defecation and eradication of manual scavenging. The professional social workers can also have availed the opportunity to impart the knowledge about open defecation and manual scavenging to the entire group about new skills or provide useful suggestions which may serve the common needs of the whole group. In the group, the phenomenon of identification also comes into play whereby one member learns from the examples set by other members.

Practice of Community Organization

Community organization is another basic method of social work focussing mainly upon bridging the gap between welfare needs and resources in the community. Social workers should play an active role in community education efforts, speaking on behalf of their health care institutions about disease prevention, health promotion, access to care, and other timely health-related topics.

Practice of Social Work Research

Social work practitioner can promote the value of research as a means of improving the well-being of individuals, families, and society; strengthening the current workforce; and maintaining the social work profession's role in health care settings. Social workers should initiate and participate in qualitative and quantitative social work research to strengthen the evidence base for social work services in health care settings and improve the broader health care system.

Practice of Social Welfare Administration

To strengthen services and enhance client outcomes, social work professionals should promote and participate in quality improvement initiatives within their health care institutions. Quality improvement programs offer an opportunity for health social workers to advocate for the expansion of the profession's role in health care settings. These programs can also build social work capacity for institutional leadership roles.

Practice of Social Action

Social Action has a rich tradition of both collective advocacies for social change and case advocacy to improve the services provided to an individual, family, group, organization, or community. Various technologies are increasingly being used to monitor legislative and regulatory activities, to communicate political messages, and to mobilize citizens to take action.

Social workers elicit, support, and build on the resilience and potential for growth and development inherent in each individual. At all levels, from local to global, social workers promote and advocate for social, economic, political, and cultural values and institutions that are compatible with the realization of social justice. Social workers have an ethical obligation to address health disparities by educating colleagues, the media, allied professionals, decision makers and policymakers, and other stakeholders on the impact of health disparities and unequal access to health services and by engaging in social and political action to reduce health disparities.

Conclusion and Recommendation

There can't be two opinions on the importance of cleanliness. A clean country means healthy citizens and is always a motivation for its people. Cleanliness should come from the hearts of people;

starting from their homes, becoming a habit; manifesting itself as a clean and healthy society. A Behavioral Change is needed among citizens, youth and also civic authorities/municipalities for Swacch Bharat Mission. As a citizen, we understand the importance of making our kids/children aware of the importance of maintaining an untainted home and a clean public place; “never litter” should be a lesson taught from a young age. This will enable our future generations to be socially responsible. Writing, spitting and pasting a wall papers at public places are very common problem and is a big menace. Our streets, walls, public places and historical places are dirty due to spits and writing. Each and every individual should act as a role model and should make “not spitting and not writing at public places” a movement. Also they should encourage people to avoid such activities and contribute towards “Clean India, Green India”. India being a religious and pious country following various religious customs across the country, different occasions are celebrated with large gatherings generally at public places with offering of various food items. At such places appropriate steps should be taken for waste management by organizers/youth volunteers/local circles to contribute towards Swacch Bharat Mission.

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DALIT MOVEMENT IN KARNATAKA

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Introduction:

It is often said that the rise and growth of Dalit Movement in Karnataka is totally different from other parts of India. Some of the recent studies of the well-known Dalit writers in Kannada show that the social composition of Karnataka itself is largely responsible for this difference in the Dalit Movement among Karnataka and her neighbours. Though Dalits have always been exploited, placed as they were in the Hindu social order, the immediate enemy in Karnataka were the dominant castes like Vokkaligas and the Lingayats who were primarily landlords and had kept Dalits under exploitation for years. Vokkaligas and Lingayats subscribe to significantly different relations compared to landed dominant castes elsewhere although they share land relations in common. We do not need to belabour the issue that social structures deeply qualified the modes and forms of Dalit exploitation be it in Karnataka or elsewhere.

Dalit Movements in Karnataka:

The Government of India Act, 1935 made many provisions for Dalits as scheduled castes including political representation through the provision of reservation of seats in the state and central legislatures. This also created movements in Karnataka:

separate schedule for untouchables based on the criteria of 'pollution' and 'ban on temple entry'. The untouchables came to form an autonomous socio-political constituency of their own.²³⁸ They were also given reservation in public offices and educational institutions. By this, the task of the uplift of Dalits came to be constitutionally recognized. Here an attempt has been made to review the Dalit Movement following the Government of India Act, 1935. In the post 1935 Act period and before the Dalit Sangharsh Samiti came into existence there were many Dalit and non-Dalit thinkers, nationalists and sympathizers in the state of Karnataka desirous of bringing Dalits into the mainstream of civil society. Along with this, it is necessary to consider the Harijan Movement led by Gandhi after the Poona Pact of 1932-36 on the one hand the influence of Ambedkar through his scheduled castes federation the other over the Dalits in various parts of the Nation.

Ambedkar and Shyam Sunder:

Sunder was the first to start a vehement struggle in Karnataka for awakening the Dalits in the later part of the 1960s. Shyam Sunder had some strategic differences with Ambedkar.

Sunder was basically an atheist, lacking faith in any religion. To him religion as such had no answer to the problems of exploitation. He opposed the conversion of Scheduled Castes either to Islam, Christianity or even to Buddhism.²⁵⁶ Yet, most of his thinking was based on Babasaheb Ambedkar's ideas. He had studied the works of Ambedkar closely and had high reverence for his life, mission and achievements. Though an all-India organization founded by Ambedkar known as Samata Sank Dal was already in existence (mostly in Bombay and Hyderabad - Karnataka regions) Shyam Sunder wanted a new and militant form of organization named after Ambedkar himself. He used the first name of Ambedkar, 'Bhimrao', while founding his Bhim Sena in April 1968.

Basavalingappa and the Boos uproar:

Basavalingappa, a Dalit leader, emerged as an important spokesperson of Dalits in the 1970s. Being tremendously influenced by Baba Sahib Ambedkar, he inherited all the traits of Ambedkar. 'No discussions over Babasaheb's thoughts', he used to tell his followers, 'we must accept him as he is'. He acquired the eminence of becoming one of the high ranking Cabinet Ministers in Devraj Urs' Congress Ministry in Karnataka. Without fearing the consequences, in one of his public speeches²⁶² on 07-02-1973 in Mysore, he termed Karnataka literature as nothing but cattle feed (Bhusa). This triggered off a bitter controversy in the whole state, ultimately leading to his dismissal from the state cabinet. A stream of violent protests, a series of strikes and public reactions, rocked the public life of Karnataka until Basavalingappa was expelled. During this simmering period many of the followers of Basavalingappa, including Dalit students.

Dalita sangharsha samiti:

It is said establishment of DSS was a revolutionary beginning. A section of Dalits who had acquired education and made some progress took the events in the context in the booze controversy seriously and started reacting thoughtfully.

Dalit Students Federation: It has its own constitution, which clearly defines the aims and objectives, rights and responsibilities of the DSF. This constitution was published in 1983. It arranges symposia, organizes discussion and debates and tries to deal with the problems of students. It struggles for better hostel facilities and increase in scholarship and it fights against unemployment and atrocities committed on Dalit students. Almost every District head quarters has a branch of DSF and they came together once a year to show their solidarity under the banner of the DSS.

Dalit Women's Federation:

It came into existence in 1982-83. It also pressurized the government to extend protection to Dalit women subject to various forms of discrimination and atrocities. It conducted a training programme in 1983 and a second one in 1989 at Bangalore. It also fought for equal pay for equal work for women support to . It conducted workshops jointly with the co-operation of DSS. and This organization of Dalit women in Karnataka took up issues of women both employed and unemployed. It called for punishment to all perpetrators of heinous acts on Dalit women. It also struggled against superstitions and demeaning practices. In 1984, members of DWF at Chandragupta (of Shimoga district) opposed nude worship annually held at the festival of the village deity and demanded a total ban on such worship. They also demanded abolition of the Devadasi system, equal wages for women and financial assistance to start home industries.

Indeed, their demand to make Dalit women economically independent was something that was appreciated widely.

Dalit Employees Federation: Unlike any other organizations of DSS, the DEF has a special role to play in two major areas. First, the DEF has been the anchor for the development of Dalit movement in Karnataka as the educated and employed Dalits took the leadership of the Dalit Movement. It is this group that took the Dalit movement to the villages in its initial stages. Secondly, the DEF extends intellectual, moral and financial support to the main organisation. It took up the issues related to the employees belonging to Dalit categories and brought to the fore opportunities available for Dalit employees. It opposed harassments and discrimination at the work place. The Dalit Employees of H.M.T, Canara Bank, Syndicate Bank, Reserve Bank, Hindustan Aeronautical Limited, and Teachers of schools, colleges and universities are the active members of DEF. It is estimated that over 10,000 employees are actively involved in this organisation.

Conclusion:

The Dalit Movement in Karnataka was, in a way, distinct. This distinctiveness is not merely on account of the social structure and social relations in which Dalits were situated and which qualified their agency but also the specific cultural traditions and legacies and the trajectory of the Dalit Movement itself. The Brahmanical forces remained remote and elusive except at junctures when they wanted to thwart the assertion of the dominant castes by bringing the numerous groups of Dalits under the wings. Dalits were deprived of land in Karnataka and it made them wholly dependent upon the landed gentry leading to a widespread prevalence of bonded labour in certain parts of Karnataka even today. Veerashaivism with its stress on equality left a deep mark on Dalits although over the years this socio-religious protest itself began to spawn a caste system distinctive to it. Karnataka did not witness the strong anti-caste protests that were to mark the social landscape of Tamil-speaking parts of Maharashtra in the early part of the 20th century. In fact, Dalits came under the specific spell of state paternalism under the Mysore Rulers; the influence of Aryasamaj in the regions ruled by the Nizam of Hyderabad and of social reformers in other parts of the present state.

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CULTURAL TRANSFORMATION OF SCHEDULED CASTES

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Introduction

Indian society is a heterogeneous, wherein people belonging to various castes and communities reside. The people of Indian society are divided on the basis of castes. Caste system is based on Varna System where the Brahmins are at the top of the hierarchy, followed by Vysyas, Kshatriyas and Sudras. Those people who are outside the varna system are known as Avarnas or Antajas or Panchamas or Chandalas. They are external in the sense that they were required to stay outside the village settlement. The concept of pollution attached to them was responsible for treating or categorizing them as Scheduled Castes. There are more than 3743 castes and sub-castes in Indian Society. The caste system is characterized by a status hierarchy, the scheduled castes or the so-called untouchables are at the base, in fact, at the lowest of the social and ritual status. These sections had, on account of their low social and ritual status, been subjected to a variety of disabilities under the traditional caste system. All through the ages, the Scheduled Castes had suffered from social injustice and exploitation. They were denied all privileges and benefits as had been enjoyed by the upper castes. Their entries into temples of upper castes, public places, educational institutions, etc. were restricted. On account of their being on the lowest rung of the social ladder, they were forced to take up unclean and menial occupations and jobs, which yielded low incomes. They were associated with a variety of specialized traditional occupations such as scavenging, cobbling, disposal of carcass, basketry, etc. As a consequence, these castes have remained socially, economically and educationally, politically and culturally backward for several centuries.

The social groups most vulnerable to poverty have been identified to be the scheduled caste households. Over long periods, the social system ascribed occupations to Dalit group which were not only low in social ordering but were also characterised by very low productivity. Consequently, this group remained at the lowest end of the economic hierarchy as well. Their social and economic backwardness was derived from their long time habitation in geographically isolated areas with difficult terrain and practicing shifting cultivation. Dalits are the most-underprivileged sections of population and the easiest marker of poverty. In 2004-05, more than half the SC population in rural areas was below the poverty line. 2.4 Scheduled Castes people living below poverty line in India 2011. Source: Census India 2011.

Objectives of the Study:

1. To know the socio economic changing conditions of scheduled caste.
2. To know the educational transformation of scheduled caste.

Methodology: The present study was began with literature search and books, journals, web sites, research reports, etc were studied to get theoretical background to the topic.

Social and Economic Problems of the Scheduled Castes

With a view to elevate their position, the 'untouchables', who are now known as 'Scheduled Castes', launched several anti-Brahmana and anti-'twice-born' movements in the past. They also began several reformatory and status-emulative movements, which particularly aimed at the imitation of the lifestyles of the upper castes and rejection of their own traditional practices and defiling occupations. Change in Socio-economic and Educational Conditions of Scheduled Castes since Independence: It is noted that the scheduled castes were depressed and deprived in different aspects of the society since immemorial days. However, after the independence, the government has passed many legislations and curbed inequality of the scheduled castes and took measures for the development of the scheduled castes. During British period, many of the socio-political reform movements were organized to empower the weaker sections especially, scheduled castes and after independence, the Constitution emphasize social equality, that is equality irrespective of race, caste, religion or gender. Consequently, to achieve equality and social justice, reservation in education and employment was provided to the scheduled castes. Due to these efforts of the government, scheduled castes are getting education and employment in society and thereby showing development. Earlier all the occupations were based on the caste of the respondents. But, due to globalization, there is increase in education and employment opportunities and as such, the new employment opportunities made the different castes to take up other professions based on their education.

Urbanisation is one of the most significant indicators of geographical and economic mobility and therefore over-all economic progress but in India even after all this happened still Dalits are in below poverty line. Education plays a crucial role in development. Education fills the gap between different social strata. Education can be a way to increase the incomes of impoverished people. Education helps to ensure that benefits of growth are experienced by all. Economic perspectives see education as a means to make individuals more productive in the workplace and at home. It can also be seen as a means of empowering socially and economically deprived groups into seeking political reform. A reason to study education is its ability to empower the individual to strive for an improved quality of life. Education is necessary to individuals who want to escape themselves from poverty and social oppression. Education is thus not only a means of livelihood but also an effective instrument for social transformation. It is only the access to better education that would enable the Dalits to exercise their human rights in more effective and meaningful manner.

The government has to focus first on increasing access to primary education before moving onto to increase levels of education. Dr B.R.Ambedkar suggested it is only the higher education that would act as the key to the Dalit progress.

Social Mobility among the Scheduled Castes

It has been noted that today there is an increasing possibility for upward mobility for the SCs. Migration, education and white-collar jobs have been the main source of social mobility among the SCs. There has been perceptible change among the SCs in regard to social status, economic condition and educational level. There has been perceptible change among the SCs in regard to social status, patterns of interaction, Welfare measures have induced a certain level of mobility among some sections; and A certain level of awareness about their own low status has emerged along with an anti-upper caste attitude. One serious consequence of the first pattern is creation of socio-economic unevenness between different SCs and among members of the same SC. The benefits of the constitutional provisions and uniformity to other changes have not reached different SCs and individuals. As a result hostilities of the SCs against the upper castes has also increased. Despite their pitiable condition, we notice two patterns of social mobility among the SCs they are a) Welfare measures have induced a certain level of mobility among some sections, and b) A certain level of awareness about their own low status has emerged along with an anti upper caste attitude/In general, those sections of the SCs, who have extracted greater benefits, have migrated to urban centres. They are educated and have taken up employment in towns and cities. Those who cannot get these benefits, satisfy themselves with 'sanskritisation' or imitation of the lifestyles of the upper castes. Even sanskritisation does help, though latently, in bringing about tangible social change among the SCs.

Inequalities among the Scheduled Castes

Several studies have shown that new inequalities have crept in among the SCs due to uneven educational attainments. Education has not filtered down as expected. Equal access for unequal groups is not true equality. Even the awareness and acceptance necessary for an optimum use of educational opportunities are not uniformly found among the SCs. Thus, the spread of education among the SCs has created social classes among them parallel to those existing among higher castes. Facts stated below substantiate the emergence of in-equalitarian relations among the SCs. For example, the scheme of post-metric scholarship is neither equitably distributed nor optimally used. Caste patterns within the SCs determine differential distribution and utilisation of scholarships and other amenities. Even independent of the imbalances created by education and other measures for their welfare, there are clear differences among them in terms of social and economic status. Opportunities for mobility are by no means equal. Untouchables are not physically distinctive, but access to India's desperately scarce jobs, housing, and services requires manipulation of social relationships - to an extent Westerners find difficult to comprehend and higher caste Indians find easy to ignore.

It has been observed that literacy, education and employment are the most important indicators of social mobility among the SCs, and the phenomenon of violence is closely related to social mobility. The upwardly mobile SCs have reacted sharply against their exploitation and suppression, hence they become the target of the fury of the upper castes. There is a rivalry between well-off SCs and the caste Hindus for lucrative jobs, positions of power and high status. The upper caste demanding merit as the basis for higher education, jobs, promotions, etc., the SCs have been demanding extension of the policies

of protective discrimination and reservation to elevate the weaker sections to the level of the caste Hindus.

The upper castes are so strong that even today they escape punishment for flouting the Untouchability Offences Act of 1955 and The Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989. Under these Acts, the practice of untouchability is a cognisable offence.

Social Status of Dalit In India In India, as per 2011 census people belonging to various scheduled castes recorded nearly 20.14 crore which is 16.6 percent of total population. The 2001 census recorded 16.66 crore. Half of the country's Dalit population is recorded in four states viz., Uttarpradesh stands first with 20.5 percent of the total Scheduled Castes population followed by West Bengal with 10.7 percent says the data released by Union Census Directorate record. Bihar with 8.2 percent and Tamilnadu with 7.2 percent come third and fourth. There are around 9.79 crore women among the total Dalit population, and the sex ratio shows out to 946 females per 1000 males. Less than 10% of Dalit households can afford safe drinking water, electricity and toilets, which is indicative of their terrible social condition. Moreover, Dalits are daily victims of the worst crimes and atrocities. The vast majority of these crimes remain unreported due to omnipresent fear, and those that are reported are often ignored by police or end up languishing in the backlogged court system.

Conclusion

It is now accepted that the SCs suffer today not so much because of social and cultural disabilities, the imbalances created by structural differentiation in their ranks have become pronounced. This unevenness is a result of the faulty execution of the policies and plans. Compared to caste Hindus, the SCs are still far behind in regard to landholding, and in economic and social mobility. Urbanisation and education are much less among them. Their per capita income is also low. All the posts in the administration reserved for the SCs are not filled. The same is true in regard to education as not many reach to high professional levels. The socio- economic status of Dalits has to be improved. They have to be given equal recognition in society. It is believed that constitutional safeguards and protective legal clauses can play a great enabling role. But, more than any of this, a change of attitude is needed among the ruling classes to stem the tide. Perhaps the best solution was provided by B.R. Ambedkar in the Constituent Assembly. "We are entering an era of political equality. But economically and socially we remain a deeply unequal society. Unless we resolve this contradiction, inequality will destroy our democracy," he had warned.

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DYNAMICS OF SOCIAL EXCLUSION –ISSUES, TRENDS AND PROSPECTS POLITICS OF EMPOWERMENT AND SUBALTERN ISSUES

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Introduction

Water is a prime, basic human need and precious national asset .It is an important necessity for the sustenance of natural resource life cycle. Without water we have no society, no economy, no culture and no life. By its nature and multiple uses, water is a complex subject. Water management is essential if the world is to achieve sustainable development. Human activities, including global warming threats failing of water tables, shrinking wetlands, vanishing species and decrease in both quality and quantity of available fresh water for drinking.

Objectives of Study

The present study centers on the problems of right to drinking water affecting residents with special reference to scheduled caste and scheduled tribes, to study how the drinking water affects the residents, due to contamination and discrimination of drinking water and to analyze the provisional legal mandates of the evolved for the protection of drinking water.

Examine the efficacy of important judicial decision on right to drinking water.

Research Methodology

The study basically employs the micro and macro studies. The legal study applies analytical, and critical research. It is mainly based upon doctrinal legal research. In doctrinal textbooks, journals, legislative materials, official publication law reports, law journals, conferences, seminar paper, judgments, law commission reports will be used. The study focuses on the real problems and difficulties of drinking water affecting residents especially scheduled caste and scheduled tribes.

The concept of untouchability: The Amended Act adopted the definition of 'Scheduled Castes' as defined in Article 46(2) read with Article 341 of the Constitution. Section 2 of the Act, Civil Rights is defined to mean "any right accruing to a person by reason of the abolition to untouchability by Article 17 of the Constitution". Section 3 prescribes punishment to enforce religious disability on the ground of untouchability. Section 4 prescribes punishment to enforce social disability on the ground of untouchability with regard to the enumerated offences and Clause (iv) relevant for the purpose of this case postulates that whoever, on the ground of untouchability, enforce against any person any disability with regard to the use of or access to water taps shall be punishable with an imprisonment for a term of not less than one month and not more than six months and also with a fine which shall not be less than Rs. 100 and not more than Rs. 500. Section 7 prescribes punishment that (1) whoever

prevents any person from exercising any right by reasons of abolition of untouchability under Article 17 of the Constitution; (b) obstruct or cause or attempt to cause obstruction to any person in the exercise of any such right, by reason of his having exercising any such right, shall be punishable with imprisonment for a term of not less than one month and not more than six months and also with a fine which shall be not less than Rs. 100 and not more than Rs. 500. The other provisions are not relevant, hence omitted. The intention appears to be that the operation of law to be deterrent.

Incidents of Clashes of Drinking Water

Under pressure from the national commission for scheduled caste the Kerala home department has registered a criminal case against coca cola invoking provisions of the scheduled castes and scheduled tribes (prevention of atrocities) act 1989, for ground water exploitation and pollution at Plachimada. The case registered at the Meenakshipuramat Palakkad district. More than two decades old civil society movement against the multi national company. As per section 3.13 of the willful pollution of the pollution of drinking water sources of the scheduled tribes and the scheduled castes will invite criminal prosecution. Most victims of the ground water exploitation at Plachimada are from the scheduled caste Eravala community. The damage is estimated nearly 216 crores of rupees. At Manchenahalli in Mulbagal taluk of Kolar district the Dalits and upper caste Hindus clashed over a couple of Dalit families using water from a particular tank. The Nangalipoli caste have registered the case under the section 124/15 of the scheduled s and scheduled tribes (prevention of atrocities) act 1989].

Legal regulation of drinking water

Abolition of Untouchability: Untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law.

Article 17 of the constitution abolishes the practice of untouchability. Practice of untouchability is an offence and anyone doing so is punishable by law. The untouchability offences Act of 1955 (renamed to Protection of Civil Rights Act in 1976) provided penalties for preventing a person from entering a place of worship or from taking water from a tank or well. This act lays down that whatever is open to general public (or Hindus) should be open to the members of the scheduled castes. No shopkeeper can refuse to sell them, no person may refuse to render any service to any person on the ground of untouchability. The act made provision for imprisonment and fine. The concept of social justice has been evolved under the preamble the drinking water should not be disturbed from industrialist and residents. Under article 14 provides living organisms of future generation equality in having suitable living standard as the doctrine of the inter generations equality. Thus in turn drinking water must be protected for the future generation. Article 15 (b) provides the right to use public property without discrimination by the general public. Hence no industrial or residents has no the pollute any of such properties and state does allow do so. Thus protection of water from pollution safeguarding the public property. Further 19(e) emphasises the right to reside and live peacefully in any part of territory of India. Hence industrialist or residents has no right to pollute that catchment area's river which harms the public health. Article 21 entitled right to life and nonetheless have interpreted to include right to pollution free air and water. The article 32, 226 & 227 itself a fundamental right provides jurisdiction for public interest litigation in drinking water justice to the door step of every citizen.

Caselaw

Mariswamy and others Vs. State by the Police of Kuderu Police Station: The act is obviously a law passed by parliament in accordance with the provisions of article 17 of the constitution of India. It is to be noticed that word 'untouchability' occurs only in article 17 and is enclosed in inverted commas. This clearly indicates that the subject-matter of that article is not untouchability in its literal or grammatical sense, but the practice as it of birth in certain classes.11-a. The Supreme Court in interpreting the scope of article 17 of the constitution has observed as follows: the thrust of article 17 and the act is to liberate the society from blind and ritualistic adherence and traditional beliefs which lost all legal or moral base. Article 17 of the constitution provides for abolition of untouchability and under that article the enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law. the meaning of untouchability' came to be that, in this act, unless the context otherwise requires, 'civil rights' means any right accruing to a person by reason of the abolition of untouchability' by article 17 of the constitution. Even the subsequent act viz., the scheduled castes and scheduled tribes (prevention of atrocities) act, 1988 has also not defined the word untouchability F.K. Hussain v/s Union of India: The Kerala high court declared that one of the attributes of right to life is right to potable water as it is one of the basic elements which sustains life itself.

Conclusion

Thus the constitutional mandate has to be effective for abolishing of untouchability and providing the right to access safe drinking water to all section of people irrespective of caste creed race. Consciousness to fight for eradication of untouchability, to claim equality of treatment, status and opportunity and of equal rights, civil, political, social and economic and of dignity of person. Mahatma Gandhiji, the father of the Nation, too sincerely worked to abolish untouchability and named them as Harijans (children of God). The rights secured by Ambedkar in Poona Pact and 1934 Congress resolution formed foundation for Article 17. Though the tenets of other religions do not preach, by imitation, they too practice untouchability, though not in strict rigour.