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NEW HORIZONS OF DALIT CULTURE AND LITERATURE

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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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Prof. Y.S. Siddegowda
Vice Chancellor

Message

I have immense pleasure in congratulating the organizers for arranging a planned conference and for bringing out conference papers in the form of a Journal. I admire the editor in Chief and members of editorial board for bringing out this Journal. Upliftment of downtrodden community has always been the prime vision as well as mission of our University. The conference organized by Dr. B.R. Ambedkar Study Centre in association with the Departments of Studies and Research in Social Work, English and Dr. D.V. Gundappa Kannada Adhyayana Kendra takes our dream a step further by bringing together the best of minds working on these issues. The papers cover a wide range of new horizons of Dalit culture and literature.

Eminent academics, researchers and practitioners in the field of Social Work education, English Studies, Kannada Studies and prestigious organizations across the nation, have contributed which is worthy.

I congratulate all the scholars who have contributed to make this conference a grand success.

25th February 2019

(Prof. Y.S. Siddegowda)

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PROSPECT AND RETROSPECT OF DALITS IN TAMILNADU

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Introduction

Human beings are diverse and differ from one another in every sphere of human living. The external characteristics of the natural and social environment of the place of living, family, culture, language, caste, and religion differ from person to person. The personal characteristics like age, sex, Physical and psychological abilities, skills and attitude differ from each other. In such diverse existence differences, exclusions, discrimination, alienation does happen individually and collectively. One cannot ignore the unequal treatment of the ones who experience such negative experiences but need to understand and evolve counteractive approaches of acceptance, inclusion, equality, equal opportunities, and treatment with respect paving the way for equality and freedom. “Dalits” who are the scheduled castes in every religion are subjected to all forms of discrimination and are excluded because of their birth and as untouchables with the social stigma attached to their human identity. Their identity is ascriptive and traditional attached to purity-pollution brahminical imposed religious fundamentalist theory and not acquired through merit. Dalits have suffered all forms of discrimination, domination, denial, and exclusion for centuries” (Hans, 2013). Government and Civil society have taken a lot of development efforts for the empowerment of Dalits, but the benefits do not reach them substantially. They are discriminated in all forms. Caste discrimination against Dalits is strongly pronounced. Even after seventy years of independence Dalits still, are living below the line of poverty with impoverished conditions. They are now awakening to be included in the mainstream but still struggling for social inclusion facing the challenges with hope.

Dalits in India

Dalits are those persons who belong to Scheduled Castes and Scheduled Tribes (SC/ST). They face various forms of discrimination such as socio, economic, cultural, religious and political based activities in the society. According to 2011 Census of India, Scheduled castes comprise 16.6 percent of the total population of India, that is, they number over 17 crores. Scheduled tribes constitute 8.6 percent of the population, that is, they number over eight crores. Both together comprises of 25.2 percent of the Indian population, that is, they together number over 25 Crores. In the whole of India, it is found that Tamil Nadu stands third with regard to Scheduled Castes population and ranks second with regard to Literacy rate (73.26%) among Scheduled Castes in India. Dalits in India generally are associated with menial jobs such as disposing of the carcass, skinning the hides, tanning, works on leather goods, sweeping, scavenging, etc. These occupations are mostly hereditary and are destined to do the job compulsorily.

Hence Dalits, in general, are excluded from the mainstream society as they engage in such types of works. The worst part of it is in justification given through religion. The right to pray to a God has always been a high caste privilege. The complexity of religious ritual is directly proportionate to social status. Thus Dalits have been formally excluded from religion, from education, from owning a land, in the entire sanctified universe. Today, extensive policies on affirmative action have opened up government service and state education to Dalits. But areas of

freedom are limited and controlled by dominant castes. Exclusion from every Socio-economic, cultural and political network emerges from the Dalit's crucial exclusion from the system of castes.

Top Ten State wise Scheduled Castes Population –Census of India 2011

S. No.	State	Population	Males	Females	Children (0-6)	Literacy	Sex Ratio
	India - SC	201,378,372	103,535,314	97,843,058	14.50 %	66.07 %	945
1	Uttar Pradesh	41,357,608	21,676,975	19,680,633	16.81 %	60.89 %	908
2	West Bengal	21,463,270	11,003,304	10,459,966	11.91 %	69.43 %	951
3	Tamil Nadu	14,438,445	7,204,687	7,233,758	11.02 %	73.26 %	1004
4	Andhra Pradesh	13,878,078	6,913,047	6,965,031	11.17 %	62.28 %	1008
5	Bihar	16,567,325	8,606,253	7,961,072	21.02 %	48.65 %	925
6	Maharashtra	13,275,898	6,767,759	6,508,139	12.20 %	79.66 %	962
7	Madhya Pradesh	11,342,320	5,908,638	5,433,682	15.51 %	66.16 %	920
8	Rajasthan	12,221,593	6,355,564	5,866,029	16.60 %	59.75 %	923
9	Karnataka	10,474,992	5,264,545	5,210,447	12.97 %	65.33 %	990
10	Punjab	8,860,179	4,639,875	4,220,304	12.80 %	64.81 %	910

(Source: Census of India, 2011)

STATEMENT OF THE PROBLEM

The Dalits are one of the most marginalized or excluded communities in India. Particularly, the Dalits in Tamil Nadu are also subjected to multifaceted forms of discrimination and atrocities meted out to them by the dominant castes. There is increasing focus on social inclusion in view, not only of mitigating the impact of weakening social fabric and cohesion but also of ensuring greater respect for the basic rights of individuals and groups. The stress on social exclusion translates into a desire to enhance the inclusion of all individuals and groups into a pluralistic, just and cohesive society, particularly through equitable access to social services such as health, education, housing, and employment, security, and justice, as well as to other social benefits. This attempt to enhance inclusion is directed at those groups who are most excluded from full social, cultural, economic and political participation. Even after seventy years of Independence, a research study is needed to enumerate the challenges and struggles of the rural Dalit of Thiruvannamalai district, Tamil Nadu striving for social inclusion into the mainstream of the society.

NEED AND IMPORTANCE OF THE STUDY

Social Inclusion has emerged as a major concern both in academic and more importantly in policy discourses in recent decades to achieve broader objectives of social and redistributive justice. Increasing awareness and recognition of several forms of discrimination, inequality, and deprivation have been both the causes and effects of exclusion of different sections of the citizens. From the dominant processes and paradigms of growth and development resulted in envisaging fresh legislation, policy emphasis and institutional engagements to address the issue of inclusion of the deprived and excluded sections of the society. Hence the researcher identified the topic of 'Prospect and Retrospect of Dalit in Thiruvannamalai district'. Thus this research is a need of the hour, and it will be more useful to the future generation of the marginalized group in India towards resolving the challenges and move towards social inclusion where everyone is respected with dignity.

Objectives

- To study the various forms of social marginalization of Dalits in Thiruvannamalai district.
- To examine the existing opportunities of Dalits in terms of Social, Economica, Health, Cultural, and Political.
- To reveal the suitable measures for the empowerment of Dalits.

RESEARCH METHODOLOGY

The researcher adopted Descriptive Research Design to this study. The researcher has explained the prospects and retrospect of Dalits, so Descriptive Research Design is most suitable. The present study focused on the prospects and retrospect Dalits in Thiruvannamalai district that remains a block in their development and full participation in the activities of the society. These problems were connected with their socio, economic, cultural and political scenario of the place of living and work. Therefore this study revealed facts about their status of inclusion in finance, social, cultural, psychological and political dimensions. The researcher used Interview Schedule as a tool for data collection. The statements included in the Interview Schedule were subjected to the test of Reliability using Cronbach's Alpha Criterion. The value obtained is 0.847, which showed that the instrument is highly reliable. A Pilot study was conducted to validate the questionnaire and to confirm the feasibility of the study. The pilot study was conducted with a sample of 15 respondents chosen at random from the four taluks of Thiruvannamalai District. The researcher adopted Multi-stage random sampling technique for the research study. In the first stage the researcher has taken revenues and in the second stages, the taluks were chosen. Village panchayats of Thiruvannamalai district were selected through lottery method in the third stage and in the final stage the respondents were chosen through Table random number method. The total sample size was 150. The data collected using the tool – Interview schedule is the accumulation of raw data in the quantitative form. This data was entered in Statistical Package for Social Sciences (SPSS), and analysis was done. The statistical techniques used for the study were frequency distribution, mean, standard deviation, Chi-Square test, ANOVA, and T-test.

RESULT AND DISCUSSION

Majority of the respondents (56 percent) belong to the age group of 25 to 35 years. About 54.3 percent of the respondents were Hindus and the remaining were Christians. A vast majority (85 percent) of the respondents lived in an Owned house. It was found that a majority (67 percent) of the respondents were male members. A majority (71.3 percent) of the respondents were married. Only 37.6 percent of the respondents were graduates. A majority (62.7 percent) of the respondents did not have access to bank loans. A majority (63 percent) of the respondents said that they did not own land. About 55.3 percent of the respondents have less than four as their family members. About 49.7 percent of the respondents have two members in the family as earning members and 23.3 percent have only one as earning members in the family. The research revealed that majority (69 Percent) of the respondents was not members of Dalit movements.

A majority (59.7 percent) of the respondents said that they do not have access to water sources always without discrimination. A majority (56.3 percent) of the respondents have responded that they do not have access to Bus stand always without discrimination. A majority (51 percent) of the respondents said that they do not have access to public grounds. About 50.7 percent of the respondents said that they have do not have access to hotels and tea shops without discrimination. About 40.3 percent of the respondents said that they do not have access to worship places always without discrimination. Only 32.7 percent of the respondents said that they did not have free

access to streets always without discrimination. About 41.7 percent of the respondents said that the Social respect from Non-Dalits was much lower. A majority (56.3 percent) of the respondents said that they never had communication freely with Non-Dalits. About 77 percent of the respondents strongly disagree to welcome inter-caste marriages in their villages. A vast majority (83.7 Percent) of respondents earned less than Rs. 8000 per month. Only 33.3 percent of respondents saved below Rs. 1000 and another 33 percent of respondents did not save any amount at all. A majority (53.3 percent) of the respondents said that their monthly debt was above Rs. 3000 per month. About 36 percent of the respondents said that the reason for debts was family functions. Only 36.7 percent of respondents said that they were dissatisfied with the respect they get in their workplace. About 43.3 percent of respondents said that they were satisfied regarding the equal opportunities in the workplace.

It was found that 44.3 percent of the respondents said that they never had any problem in getting scholarships for their education. Whereas another 30.3 percent said that they always had problems in getting scholarships for their education. About 48 percent of the respondents said that they were highly satisfied with the treatment by teachers. Only 29 percent of the respondents said that they were highly dissatisfied regarding the treatment by teachers in the classroom. In this study, 43 percent of the respondents said that they were highly satisfied regarding respect and acceptance in an educational institution. It was found that 47.3 percent of the respondents said that Poverty was the reason for dropouts from schools and another 29 percent said that lack of motivation as the reason and only 13.7 percent said distance as the reason from dropouts from school. About 35.7 percent of the respondents said that they never had any career guidance from teachers in the school. A majority (55 percent) of the respondents said that they get treatment from Government Hospitals during illness. It was found that 49.7 percent of the respondents said that they were never denied of facilities in the hospitals. Only 32 percent of the respondents said that they always had the problem in utilizing government medical schemes. A majority 56.3 percent of the respondents agreed that they experienced anxiety in facing non-Dalits. A majority (56.7 percent) said that they felt inferior in comparing with Non-Dalits. Only 27.3 percent respondents said that they were frustrated due to discrimination. About 43 percent of the respondents were angry with Non-Dalits regarding discrimination. About 30.3 percent of the respondents felt accepted by non-Dalits. Only 31.7 percent respondents revealed that they felt free to express with non-Dalits. It was found that 48 percent of the respondents said that they accept Dalit identity. About 40.7 percent of the respondents said that they were abused both verbally and nonverbally many times by Non-Dalits.

A majority (67 percent) of the respondents agreed that they were proud of their Dalit identity. About 42 percent of the respondents said that they were satisfied regarding equal respect they get in religion. A majority (71 percent) of the respondents said that they experienced discrimination in worship places. About 42.3 percent of the respondents agreed that they enjoy equal participation in village festivals. A majority (57.3 percent) of the respondents said that they always experienced separation in a burial ground. About 47.7 percent respondents disagreed that others respect their rituals. It was found that 45 percent of the respondents said that they were always discriminated due to food habits in particular beef eating. About 35 percent of the respondents either agreed or disagreed the statement that they were criticized for wearing modern dress, jewels etc. About 33.7 percent of the respondents said that they either agreed or disagreed but remained moderate regarding the statement that Non-Dalits criticized them for owning and using modern gadgets. A majority (52.3 percent) of the respondents said that they were never criticized for using own vehicle in the villages.

A majority (53.7 percent) of the respondents said that they never had equal participation in the political party. A majority (67.3 percent) of the respondents agreed that there exists discrimination in the political party. A majority (57 percent) of the respondents were dissatisfied regarding recognition of Dalit leadership in the political party. About one-third (33.3 percent) of the respondents strongly disagreed that they can contest from Non-reserved constituency. About 33.7 percent of the respondents said that they were unable to decide and said moderate regarding freedom of expression in Gram Sabha. A majority (56.7 percent) number of respondents said that they disagree that there exists recognition for Dalit movements. It was found that a majority (57.3 percent) of the respondents did not agree to the statement with regard to awareness of constitutional provisions of their rights. A majority (68.3 percent) of the respondents said that there had never been an unreasonable arrest. Only 42.3 percent) of the respondents said that the practice of prevention of atrocities act was moderate. A majority (50.7 percent) of the respondents said that they were dissatisfied regarding the execution of reservation policy. A vast majority (75 percent) of the respondents agreed that they were exploited by political parties.

A majority (66.6 percent) of the respondents suggested that Enhancing poverty alleviation programmes to address the problem of deprivation should be the priority for financial inclusion. A majority (50.7 percent) of the respondents suggested that they should not be employed merely for menial jobs alone for promoting inclusion in the workplace. About 58.3 percent of the respondents suggested that prohibition of the practice of untouchability in any form be the measure for promoting social inclusion. A majority (59.2 percent) of the respondents suggested that easy access to avail scholarship facilities will pave way for promoting accessibility and excellence for inclusion in education. A majority (65.7 percent) of the respondents suggested that by enhancing affordability for quality health care can be the approach for enhancing inclusion in the health sector. It was found that a majority (59 percent) of the respondents suggested Equal participation in religious activities as a strategy to promote inclusiveness in Dalit culture. A majority (66 percent) of the respondents indicated that the Training for Non-Dalits on awareness disparity, superiority complex, and arrogance as a measure for enhancing psychological inclusion. A majority (69 percent) of the respondents indicated that by promoting awareness regarding Constitutional rights and legal provisions will be the best way for political inclusion.

There is no significant association between Educational qualification of the respondent and the level of social discrimination faced by the respondent. There is an association between Ownership of Land and Social discrimination. The assumption that there is an association between income and social discrimination is proved. The greater the age lesser the discrimination faced by the respondents. Thus there is a relationship between the mean scores of social discrimination faced by the respondents and their age categories. There is a significant association between Marital status and Social respect from Non-Dalits. There is a significant association between Occupation and Inclusion in Place of Work. The mean scores greatly bring out the fact that married individuals feel more included in the place of work than the unmarried ones. There is a significant association between Occupation and Psychological Inclusion. There is a significant association between Monthly Income and Psychological Inclusion. There is a significant association between age and feeling of inferiority by rural Dalit youth. There is a significant association between Occupation and proud of being born as a Dalit. There is a significant association between Religion and Cultural Inclusion. There is a difference between the mean scores of social discrimination faced by the respondents and the religion that they follow. There is a significant association between age and accessibility to worship places by rural Dalit youth. There is a significant association between the respondent is a member of a political party and their level of political inclusion. There is a relationship between educational qualification and the awareness over the provision of Indian Constitution and Welfare schemes.

SUGGESTIONS AND RECOMMENDATIONS

To empower the Dalits of India, a comprehensive and multidimensional approach of the Government, Non-government organizations and the society both individually and collectively must continue to make efforts to increase opportunities for them in all walks of life. Accessibility, Availability, Affordability, Opportunities, and Quality of service must be ensured for every person so that there is social inclusion visible and tangible. Hence the researcher proposes following suggestions and recommendations to be adopted:

- The government and non-government agencies should formulate policies for improving the economic, educational, social status and health condition of Dalits.
- Prevention of Untouchability in any form in their villages, educational institutions, employment centers, public places, worship places etc., and the state shall provide peaceful living with dignity. Protecting and promoting Constitutional provisions upholding equality, dignity, and freedom.
- The Central and State Government must immediately initiate a process of land reforms whereby the redistribution of land to the landless agricultural labor would prove to be beneficial.
- The State Government/Central government should provide land holdings on them reservation basis or on population basis.
- For infrastructure development Government should come forward to enhance its schemes for the benefits of Dalit people. Road, Transport, education, health, sanitation, nutrition, communication, entertainment like parks, sports facilities like common playgrounds and gymnastics.
- Promote and encourage inter-caste marriages and create safety for their lives against honor killing.
- Further provisions and priorities must be given for availing government schemes and scholarships in order to encourage such practices.
- Ensure employment with decent salary, remuneration or wages so that they no longer will be without jobs or be cheated with poor wages.
- Provide loan facilities from the bank for education, investment in income generation business units, building decent housing etc., with the simplified procedure and feasible guarantee for a decent livelihood.
- Encourage self-help groups to operate with full participation among the members and guarantee loans for group business activities, self-employment and income generation programmes.
- Minimizing dropouts through follow-up programmes of children, creating interest and motivation for the children in pursuit of education, motivating the parents regarding the need and importance of education so that more and more Rural Dalit children benefit from educational policies.
- Creating critical Awareness on Human rights and Human dignity beyond all forms of differences such as caste, sex, language, ethnics, region, religion, politics, countries etc. and stopping all sorts of discrimination and unjust practices.
- Providing quality health care without any corruption and bribe
- Health schemes to be executed with utmost care and speed up the transfer of money helps to the beneficiaries
- Ensuring Food security for all Dalit families through Anthyodaya Anna Yojana and priority in National food security act, 2013.

- Training programmes for Dalit youth to build up self-esteem and self-concept even from their secondary education.
- Creating proper perspectives of a religion-based belief system that creates unity, accepts diversity and promotes equality upholding human dignity.
- Free accessibility to worship places beyond religion and castes, freedom to practice their rituals and belief be encouraged and protection, safety also to be ensured.
- Providing opportunities for Dalits to contest from non-Dalit dominated constituencies
- Creating opportunities for Dalit youth to get into capturing administrative power and in politics.
- Promoting Dalits rights movements at the national level, state level, districts level and village level and be connected so that there could be areal empowerment to address the challenges with courage and confidence.

CONCLUSION

The research Study on prospects and retrospect of Dalits in Thiruvannamalai district has confirmed that the Indian reality is basically based on caste hierarchical and oppressive, structure that has taken a root in the psyche of Indians. The study has proved again that the respect and dignity for humans and in particular for Dalits is still deteriorating. The study of Dalit and their issues, challenges on social inclusion helped us to understand where we stand regarding inclusion and what needs to be done for progress in future. The study may be highly beneficial for the social workers to understand the challenges for social inclusion and evolve training for the Dalits. This study may sow seeds for an Inclusive Society where justice, equality, freedom, and dignity of Dalits reign supreme.

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THE NEW WOMEN AND DALIT HEROES

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Means of expressing are many; the results that they deliver are diverse. Art has been a significant medium of expression. It offers different platforms for the outlet of one's views, ideas, thoughts and experience. Various subjects, themes, issues have been presented in numerous ways. The representation of caste and women have noticed a considerable change over the years. Thought-provoking books and movies also occupy an important place in bringing out this representation.

Caste Representation in Literature and Cinema:

Caste, the word itself projects many dimensions. In the Indian context, it can just be understood as the 'caste' or 'Jaati' into which people are born. The history that caste holds is a cruel one. Centuries together the discriminations in caste have resulted in exploitation of the lower caste by that of the upper ones. Post-independence struggles tried to induce the required changes to bring equality among the castes existing in Indian society. Though the country has made progress in this regard, the evil of caste system has not been wholly eradicated.

Dalits who are considered to be at the bottom of the caste system have been subjected to exploitation over many years. Hence there arose a necessity to reflect these atrocities faced by them to make people aware of their condition. Literature acted as a great medium to address this issue. Dalit consciousness grew, and various writers were ready to pen down the ignored themes relating to lower castes. Many non-Dalit writers centered their works on Dalit problems. It was essential that Dalits themselves expressed their agonies as they understood it better. Thus there began the growth of Dalit literature. Novels and Dramas used Dalit characters as protagonists to familiarize the readers with the pathos of the oppressed people.

Joothan is an autobiography by Om Prakash Valmiki, a Dalit writer. It was originally published in the Hindi and later translated by Arun Prabha Mukherjee into English. This work surveys three aspects of a Dalit's life; Physical, economic and educational suppression. Valmiki talks about the Chuhras, Chamar and Jhinwar that were small Dalit tribes, which faced exploitation by the upper caste people. The word Joothan refers to scraps of food or leftovers. Lower caste people were forced to eat these kinds of food that were left by the privileged class. The first part of the work focusses on the living conditions of the Dalit community. Their habitat was filthy, unhealthy and miserable. They lived across a pond that separated them from the upper caste's area. The depressed economic state is reflected through the menial jobs that were assigned to them. They worked as sweepers, cattle barn cleaners, and did other physical works of the upper caste people. Sometimes they were paid and sometimes they worked for free as they dare not raise their voice against the upper-class people. They were not able to earn even a square meal for their families. Though education was accessible, admission was refused. Even if they did manage to get into schools, abuses, humiliations and punishments replaced learning and studying. They were made to sit away from other students. They were not even allowed to sit on a mat. Such was their struggle. Valmiki's work highlights these horrible conditions that he had to face for no mistake of his own.

Another critical novel that presents a different theme is Arundhati Roy's *God of Small Things* (1997). She is an Indian English writer, Booker Prize awardee and a social activist. This novel focusses on the relation of a Dalit

man with an upper caste woman. When Ammu, one of the main characters of the novel, a lady from the upper caste falls in love with Velutha, a Dalit, their families and societies are enraged. Their relationship is considered impure and unacceptable. Ammu's husband is an abusive man but this does not mean anything. Only because of the difference in caste her relation with Velutha is seen as degrading. Both of them are humiliated, and ultimately Velutha is falsely accused of raping Ammu and beaten to death. Ammu too is a victim of the hatred and mental torture ending in her death. Velutha is the god of small things in the novel. He fails to understand that big things like caste exist in society, a big thing like being untouchable. But he wishes to have pleasures of small things like love and happiness. Roy beautifully satirizes the caste system. Marxism which represents a society without social class is evident in this novel. Though there is no struggle or physical protest against the upper class, Ammu and her children's relation with Velutha transcends the restrictions that the society has on them. Love is seen as an agent of equality. But in the end, caste proves its power over everything else.

A complete shift from these themes is the play *kanyadaan*. While both the works mentioned above highlight the miseries of the Dalit, this drama, in contrast, shows the sufferings of an upper caste woman at the hands of a Dalit man. Jyothi, an upper caste woman, marries a Dalit man named Arun. After their marriage Arun ill-treats Jyothi. Arun strongly states the conditions that made him hate the upper class. He finds the huts that he lived in offered more happiness than Upper caste people's big houses. He says "If you see my father's hut you will understand. Ten of us, Big small, lived in that eight feet by ten feet' the heat of our bodies warm us in winter no clothes on our back, no food in our stomach, but we felt very safe. Here these damn houses of city people, they are like the bellies of sharks and crocodile each one alone in them." likewise many living condition differences always force Arun to be arrogant. His pains have made his mouth bitter. Ultimately at the end of the play, we notice that Jyothi understands his predicaments and realizes that his sufferings will haunt Arun forever and he will never change. Hence she recognizes herself as a Dalit and continues to live with him. His dangerous behavior is seen as an act of revenge that he seeks for the pains he endured as a Dalit. This play did not focus on the struggles and miseries of the Dalits. Instead, it showed that even though opportunities for growth like jobs, education, and reservation are provided to Dalits, a co-existence is not possible. The continuous years of oppression have created a mindset that is ready to accept the position of lower caste and continue to remain an oppressed person. Arun believes that an upper caste man cannot be his well-wisher. So Arun's character is not shocking at all.

For projecting Dalits in a bad light this play was called anti-Dalit. But many critics believe this work is misunderstood. The play dealt with the psyche of a Dalit youth. This work beautifully demonstrates how an oppressed man does not want to be accepted in the society when provided the opportunity because the pain he endured will never leave his mind. A sense of 'double consciousness' can be seen in this play regarding the working of a Dalit youth's mind. A theory by W.E.B Du Bois explains this double consciousness as a psychological challenge of "always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity". Arun looked at himself through the eyes of Jyothi her father and the upper caste society. He didn't want to associate with them as that would mean losing his self and identity. He felt he was looked at with hatred and pity; thus he does not choose to be one among them. He did not wish to be accepted. He thinks that upper caste people are hypocrites and he has accepted himself as is he, a shudra and will continue to remain so. These three works are great reflections caste and have immensely contributed in its representation.

Cinema has been an excellent source of expression. Emotions that are projected onscreen always help in better understanding of a concept. The scope that cinema provides is more extensive as compared to other art forms. Since ages, movies are depicting ample themes that have shaped people's opinions. Cinema is not only the

abode of fictional stories but a reflection of society like literature. In recent times, Caste has not been a matter of importance or a discussed theme in movies. Movies showcasing the stories that spoke of Dalit and downtrodden people or an actor playing a Dalit hero are very few. There are documentaries and short films of course, but they are not accessible to a large audience.

In mainstream cinema, we have two important movies that addressed the caste issue. *Aarakshan* released in the year 2011 is a unique movie. It portrays a young Dalit man, Deepak Kumar, played by Saif Ali Khan, struggling to make an identity of his own. He is a well-read, educated and disciplined man but he is subjected to taunts and insults because of his caste. It emphasizes on the reservation given to lower castes which pricks the eyes of upper class people and is unacceptable to others. When Prabhakar Anand (Amitabh Bachchan) tries to help a Dalit youth and many others, he is branded as a casteist. The film also shows how caste plays a vital role in politics. The cunning nature of the upper caste is also highlighted through the dark act of commercialization of education. Bold dialogues and realistic portrayal of a Dalit situation and how the protagonist overcomes the barriers is what makes the film a remarkable one.

Another beautiful film that takes us through the journey of an oppressed community is *Kaala Kaarikalan* starring Rajnikant, released in the year 2018. This movie throws light on the physical and economic pathos of a whole community that reside in a slum. Capitalists and cruel politicians, try to encroach their habitat, in the mask of development. Kaala, the protagonist, fights for his community's rights and emerges victorious. The community people stand united in facing deceitful enemies. Abuses against their color, their way of living and place etc. do not hinder their courage to fight back.

Though only a handful, these films tried to bring changes and create awareness in the society. They were able to create a good impact on the audience. Both these films not only reflected the unfortunate situations of the Dalits but also showed how they used their strengths and faced the world boldly.

Women Representation in Cinema:

Literature always had strong women characters. Many works written by excellent women writers represented different, women-oriented themes whereas Cinema has not always been welcoming of determined, courageous women characters. It is only recently that women are given prominent roles that ensure better representation of women. Earlier women were depicted as a damsel in distress, always in need of a rescuer to save them. Many films presented women as mere love interests of the heroes; all focus was primarily on the male lead. Actresses were more like supporting characters. Women were introduced as dutiful wives or daughters-in-law.

With the emergence of feminism, things started to change. There was a time when a film could not be imagined without a hero; now there are movies that female leads carry alone on their shoulders and also make them successful. There have been many women-centric films with female protagonists and male leads supporting their roles. The progress that women representation in movies has made is immense. Recent movies like 'English Vinglish', 'Queen', 'Hitchki', 'Kahani' etc. have depicted women as strong, confident and independent individuals.

English Vinglish is a classic example of a woman beating the odds and achieving her dream. This movie with Srivedi in the main lead showed how a housewife, who is considered as 'born to make laddoos' by her husband uses English as a means to recognize her strengths and prove that she is much more than just a housewife. The sarcastic comments by her husband, hurt her and she raises above all her failures to become a confident woman. The movie also praises the role of a housewife and the importance that should be given to her.

Queen is a fantastic movie that shows the transformation of a meek and introvert lady into a courageous, independent woman. Rani (Kangana Ranaut) is a simple girl who is excited about her marriage. Her happiness is shattered when her fiancé calls off the wedding. She is completely broken. She later decides to go on her honeymoon, alone. And this turns out to be the best decision she has ever made. Her journey teaches her valuable lessons. Her happiness is no more dependent on others. The recognition of her talent and discovery of her true self that happens is plain beautiful.

Hitchki, a movie that presents a woman suffering from a medical condition. The protagonist is determined not to let her insecurities and physical challenges come in the way of her dreams. Being a courageous woman, she decides to teach the students of poor background who have been neglected by school authorities. She achieves success when her students pass in the exam. She also makes them responsible students with her love and care.

Women have carved a niche for themselves in the present times and have emerged Triumphant. They are the 'Sheroes' and precisely this is reflected in the art forms of cinema. Cinema and Literature, both in ways of their own have given great space for representation of caste and women. With people accepting good themed stories and embracing modernism both these forms will have more to offer in the future.

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POVERTY AND HEALTH STATUS AMONG DALIT WOMEN- SOCIAL WORK INTERVENTIONS

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Abstract:

Health is now higher on the international agenda than ever before and concern for the health of the poor people is becoming a central issue in development. The nations of world have agreed that enjoying the highest attainable standard of health is one of the fundamental rights of human being. Poor dalit women have higher average child and maternal mortality, higher level of disease and limited access to health care and social protection among dalit women. And gender inequality disadvantages further the health of poor dalit women and girl. Investment in health is increasingly recognized as an important means of economic development and prerequisite for developing countries and particularly for poor people within them-to break out the cycle of poverty. Good health contributes to development in a number of ways. It increases labor productivity regular purchase and provider of health services, sector services that are of good quality and responsive to the health needs and demands of poor dalit women in priority. Equitable health financing system are essential part of improving access to health and protecting poor from cost of ill health among dalit women. Without money to buy vaccines and drugs, to build equip facilities, to ensure adequate staffing, to manage the health system, and to increase investments in other sectors important for health, low income countries will be unable to meet the health-related Millennium Development Goal.

Dalit female education, in particular, is strongly linked to improve health care for children, families and communities. Poor dalit women health and mortality are directly affected by exposure to environmental threats. Poor dalit women often live in low-quality urban settlements, or remote villages on marginal land. There they have limited access to safe water and sanitation, and are exposed to indoor as well as outdoor air pollution. These environmental conditions are major cause of ill-health and death among poor dalit women. The importance of these basic causes of poor health must be integrated into development policies.

The study found out that there is correlation between many factors of poverty health status among dalit women..Social work intervention through Case work, Group work would help to parents applied can be to counseling and help them understand and overcome from the poor health conditions.

Introduction:

The causes of poor health for millions globally are rooted in political, social, and economic injustices among dalits. Poverty is both a cause and consequence of poor health status among dalit women. Poverty increases the chances of poor health practices among dalit women's. Poor health in turn traps communities in poverty. Poverty and poor health worldwide are inextricably linked. Infectious and neglected tropical diseases kill and weakened millions of the poorest and most vulnerable dalit women each year. The economic political structure which sustains poverty and discriminations need to be transformed in order for poverty and poor health practices among dalit to be tackled. Marginalized groups and vulnerable individuals of dalit women are worst affected, deprived of information, money or access to health services that would help them prevent and treat diseases. Very poor and vulnerable dalit women may have to make harsh choices-knowingly putting their health at risk because they cannot see their children go hungry the cost of doctors fee, a course of drug and transport to reach a health center can be devastating, both for an individual and their relatives who need to care for them or help them reach and pay for treatment. In the worst cases, the burden of illness may mean that families sell their property, take children out of school to earn a living or even start begging. The burden of caring is often taken on by a dalit women relative who may have to give up her education as a result, or take own waged work to help meet the house hold's costs. Overcrowded and poor living conditions can contribute to the spread of airborne diseases such as tuberculosis and respiratory infections such as pneumonia. A lack of food, clean water and sanitation can also be fatal.

Objectives:

- To understand about the relationship between health among dalit women and poverty
- To know about the extent of ill health among dalit women due to poverty
- The role of health promotion in poverty reduction
- Role of education in reducing poverty and improving health among dalit women
- To discuss about Social Work Interventions in health

Relation between health and poverty:Impact of Poverty on Health

The health status of a society depends mainly upon the provision of effective and quality health care system and its utilization. This is a reflection of the socio-economic development of the country. It is also shaped by a variety of factors like the level of income and standard of living, housing, sanitation, water supply, education, employment, health consciousness, personal hygiene among dalit women etc. The relationship between health among dalit and poverty or health and development is complex, multifaceted and multi directional. Poverty is considered as an important determinant of andalit women health. It has a direct bearing on the morbidity and longevity of dalit women. Health is also seen as one of the major components of development among dalit women. Poor health status contributes to decline in cognitive ability and long term economic potential. Poor health among dalit women also leads to income loss, large medical expenses and impoverishment. There are huge gaps in commitment and achievement with regard to the average health status of Indian dalit women, the inequality in health status and the affordability of health care among dalit women. Improvement in life expectancy and reduction in infant mortality rate are viewed as indicators of progress in health.

Health Statistics of India:

Health life expectancy at birth(years)	59.3
MMR(per 1000,000 live births)	174
Under 5 Mortality rate(per 1000 live births)	477
Neo-natal Mortality rate(per 1000 live births)	277
Proportion of births attended by skilled health professionals in percentage	81
Adolescent birth rate(per 1000 women aged 15 years)	28.1
DPT coverage	87
Suicide mortality rate per 100,000 population	15.7
Probability of dying of cancer, Diabetes between the ages of 30-70 in (%)	23.3
Reported number of people requiring interventions against NTP's	497 396 297
Infants receiving 3 doses of Hepatitis B vaccine (%)	87
Malaria incidence(per 1000 population at risk)	18.6
TB incidence(per 1000 population at risk)	217
Prevalence of tobacco among males (%)	20.4
Prevalence of tobacco among females (%)	1.9

Source: WHO Statistical Report –2017

Extend of ill health among dalit women due to poverty

Estimates suggest that at least 25% of the global burden of disease may be attributed to environmental conditions. This section focuses on two areas where the poverty among dalit women health-environment links are particularly strong – water and sanitation, and air pollution – and where sectarian policies ought to be assessed and improved to maximize opportunities for health promotion and protection among dalit women . Poor dalit women are often subject, in their homes and workplaces, to exposure to toxic pollutants from sources including waste disposal sites and incinerators. Poor health status among dalit women increases a person's vulnerability to the impact of toxic chemicals. Almost 1.2 billion dalit women lack access to safe drinking water; twice that number lack adequate sanitation. Inadequate water quality leads to the transmission of such diseases as diarrhea, cholera, trachoma, and onchocercosis among dalit women. Scabies and trachoma depend on the quantity of water available while stagnant water is a breeding ground for the vectors transmitting malaria and schistosomosis. Access to adequate quantities of water is also essential for food production, which in turn improves nutrition, health and people's ability to withstand and recover from diseases. Lack of sanitation increases the transmission of excreta-related illnesses, including certain fecal-oral diseases such as cholera, soil transmitted helminthes (among them roundworms and hookworms), and water-based helminthes (which cause, for example, schistosomosis). In addition, the contamination of water (and food) by pesticides and toxic chemicals such as mercury, lead and arsenic causes millions of cases of poisoning each year.¹⁷ The majority of dalit women affected by these diseases are poor. Most of the resulting deaths are among dalit children under five and are concentrated in poorest households and communities.

The role of health promotion in poverty reduction:

The definition of health promotion as outlined in the Ottawa Charter is “Health promotion is the process of enabling people to increase control over, and to improve, their health”. To reach a state of complete physical, mental and social well-being, an individual or group must be able to identify and to realize aspirations, to satisfy needs, and to change or cope with the environment. Health is, therefore, seen as a resource for everyday life, not the objective of living. Health is a positive concept emphasizing social and personal resources, as well as physical capacities. In many parts of the world, health promotion goals and processes are firmly embedded in national and multinational health policies.

Role of education in improving health and eradicating poverty

Education and health are fundamental to poverty reduction and feature directly in five of the eight MDGs. Achievement of the three health-related goal hinges strongly on reaching the goals of universal primary education and the closely related goal of gender equality. Findings from numerous studies have clarified the nature of the link between education and health, showing that:

- Dalit women education is strongly related to improved health care for children, families, and communities
- Education is related to lower fertility rates among dalit women
- Education is one of the most effective tools against HIV/AIDS
- Food security, nutrition and health improvement among dalit women
- Strengthening the capacity of the public sector to carry out the core functions of policy maker, regulator, purchaser and provider of health services
- Developing public and private-sector services that are of good quality and responsive to the health needs and demands of poor people is a priority
- Equitable health financing systems among dalit women
- Decision-making on policies to improve dalit women health should rely on rigorous poverty and gender analysis
- Responsive health systems presuppose a dynamic dialogue between policy makers and beneficiaries
- The sector programme should include those policies and services that most affect the poor dalit women’s directly
- Coverage should not be limited to the public sector – it should also encompass the private sector and NGOs
- The sector programme should operate within well-designed and managed decentralized systems.

Social Work Models of Interventions in Health among Dalit Women

The above diagram illustrates the social work models Some of the proposed social work interventions include:

Public Model of Intervention:

- Multi ethnic health practices
- Public Choice towards Health Access
- Public behaviour towards health practices

- Individual, group and community participation in health issues and health practices

Social Rights Model of Intervention:

- Individual Right of Health Care Access
- Gender based right of Health Care Access
- Right to increase of Life expectancy

Medical Model of Intervention:

- Psycho- social assessment of dalit women in health access (Diagnosis)
- Multi- dimensional Clinical Treatment of Disease
- preventing the disability of health in health practice

Holistic Model of Intervention:

Utilizing all the above said interventions in health setting and its practice

Conclusion:

The relationship between poverty and ill-health among dalit women is not a simple one. It is multi-faceted and bidirectional. Ill-health can be a catalyst for poverty spirals and in turn poverty can create and perpetuate poor health status among dalit women. The relationships also work positively. Good physical and mental health is essential for effective production, reproduction and citizenship, while productive livelihood strategies and risk management are critical to safeguarding individual and household health status among dalit women. People cope with illness and poverty in different ways. How they cope is largely influenced by the opportunities available to them by their capabilities and asset stores. This requires drawing from all forms of assets available – these may be income assets, physical assets (such as equipment, homes, land), human assets and social assets. If individuals or households are unable to rebuild their asset base they become increasingly vulnerable to destitution and are often forced to rely on extremely insecure or harmful strategies. as well social workers should provide above mentioned interventions to reduce their health and poverty issues.

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DALITS EDUCATIONAL STATUS IN KARNATAKA: AN OVERVIEW

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Introduction

Education serves as an important contributing factor which helps in social and economic development of any community. It has also been looked upon that the benefits of educational programmes have been shared disproportionately by the advantaged and the disadvantaged sections of population. In any state, the progress of educational development will have to be analysed with the objective of achieving inclusive growth so that the disadvantaged sections of the population get their due benefits in order to overcome the constraints imposed on them. Removing barriers to access and addressing the specific needs of these disadvantaged sections and classes are key elements in achieving inclusive growth in education sector.

Though the Karnataka state is striving towards achieving universal literacy at a faster pace, but still 35% of the Scheduled Castes population and 38% of the Scheduled Tribes population is still illiterate (Census 2011). Though the Karnataka state is striving towards achieving universal literacy at a faster pace, but still 35% of the Scheduled Castes population and 38% of the Scheduled Tribes population is still illiterate. The following article has analysed the trends and pattern of literacy rates of Dalits with regard to regions and gender in Karnataka. Statistical and analytical methods such as Averages, Percentages, Range, Disparity Indices and Co-efficient of Variation are employed in the study. It is found that the literacy rate of Scheduled Caste and Scheduled Tribe in the state is far behind the benchmark goal of 85% by the Planning Commission. This is a cause of concern. The female SCs and STs are quite worse off when compared to male SCs and STs. The inter-district variations are also quite wider in their case. Further the literacy rate of female SCs and STs across northern backward districts have not crossed 50 per cent. This is one of major challenge that the State should address on a priority concern. Twelfth Plan proposes that efforts will be made for providing functional literacy with special focus to Scheduled Castes, Scheduled Tribes and other disadvantageous groups for keeping track with the objective of Inclusive Growth. It will go long way in sustaining the Dalits improvement in the growth process. Once the literacy rate of female Dalits is improved, it will help them to utilize better economic opportunities and enhance their capabilities, there-by leading to socio-economic empowerment.

Discrimination in Education

Discrimination against Dalits in the educational system is a widespread problem in caste-affected countries. Alienation, social exclusion, and physical abuse transcend all levels of education, from primary education to university. Illiteracy and drop-out rates among Dalits are very high due to a number of social and physical factors. Legislation on the area is limited, and measures that have been taken are often inadequately implemented. The forms of structural discrimination and abuse that Dalit children face in schools are often so stigmatising that they are forced to drop out

of school. One of the main issues is the discriminatory practices conducted by teachers, which may include corporal punishment, denial of access to school water supplies, segregation in class rooms, and forcing Dalit children to perform manual scavenging on and around school premises.

The forms of structural discrimination, alienation, and abuse that Dalit children face in schools are so stigmatizing that they are often forced to drop out of school. Discriminatory practices against Dalit children exercised by teachers may include corporal punishment, denial of access to school water supplies, segregation in class rooms, and forcing Dalit children to perform manual scavenging on and around school premises (IDSN and Navsarjan briefing note, 2010). A Nepalese study on caste-based discrimination in school documented that indirect discrimination by teachers, such as neglect, repeated blaming, and labeling of Dalit students as weak performers, lead to social exclusion of Dalit students in schools. The consequence was irregular attendance in classroom, less concentration in studies, less participation in school activities, lower performance, failure, and school drop-out (D.R. Bishworna, 2010). Additionally, Dalit children face discriminatory attitudes from fellow students and the community as a whole, in particular from higher caste members who perceive education for Dalits as a waste and a threat. This is linked to a perception among some higher caste people that educated Dalits pose a threat to village hierarchies and power relations, and that Dalits are generally incapable of being educated (Vasavi et al., 1997).

Migratory labour is another factor that adds to the high dropout rates. Many Dalit's are landless and are forced into migrant labour, as this is often the only way to ensure the economic survival of their families. The continuous migration in search for labour implies a frequent disruption of the Dalit children's education and makes them incapable of keeping up with the academic advancement of other children (HRW, 2007).

Status of Scheduled Castes

According to the 2011 Census, in Karnataka there are 1.04 crore SC and ST population. The Scheduled Caste population consists of 17.5 percent of the population in Karnataka state. They are known by different names in different parts of the state and comprise many sub-castes and communities.

The distribution of SC main workers in Karnataka was 78.83 per cent, 10.43 per cent and 10.74 per cent for each sector respectively. The SCs suffer from a lack of social resources since they are denied access to both material and cultural resources. The housing conditions of SCs have improved considerably, primarily because of the massive efforts of the Government in providing houses through various housing programmes such as Ashraya, Ambedkar Housing Programme, Indira Awas Yojana, Neralina Bhagya, etc. over the last 25 years. The infant and child mortality rates for children of SC mothers are high can be correlated with the high levels of illiteracy among SC women.

Status of Scheduled Tribes

There are several indigenous groups of people known as 'Primitive Tribal Groups' in Karnataka state. The tribal population of Karnataka has increased to 42.48 lakh in 2011. They constitute 6.95 percent of the population in the state. The decadal growth has increased to 80.8 percent on account of a spurt in fertility rates and addition of several new tribes to the Scheduled Tribes category. In Karnataka, Scheduled Tribes enjoy the benefit of reservation in the legislature, educational institutions, government jobs and other developmental activities. There is perceptible improvement in the sex ratio of STs since 2011.

Literacy Rate among Dalits

Literacy rate is an important indicator which signifies the educational development of any state or community. Table 1 provides the literacy scenario in Karnataka with regard to Scheduled Caste and Scheduled Tribes. The literacy rate among Scheduled Caste population in Karnataka during 2001 was 52.87 per cent. It has improved by 12.46 per cent points during the period 2001-2011. In the year 2011, the literacy rate of Scheduled Caste stood at

65.33 %. Disparity Index is also calculated in order to know the disparity level of Dalits literacy rate to the State's literacy rate. The disparity level of Scheduled Caste in terms of literacy rate stood at 0.79, indicating that still 0.21 level of parity is to be achieved. But gradually over the years, the disparity index has improved, reaching it closer to parity. In 2011, it stood at 0.86. Therefore over the period 2001-2011, there has been improvement of around 0.07 per cent points in disparity index of Scheduled Caste's literacy rate. The Gender Disparity Index (GDI) has improved by 0.11 per cent points and the Regional Disparity Index (RDI) has seen an improvement by 0.10 per cent points. Among Scheduled tribe population, the literacy rate improved by 13.81 per cent points during the period 2001-2011 i.e., from 48.27 per cent in 2001 to 62.08 per cent in 2011. The disparity level of Scheduled Tribes in terms of literacy rate stood at 0.72, indicating that still 0.28 level of parity is to be achieved. But gradually over the years, the disparity index has improved. In 2011, it stood at 0.82 slightly lower than the disparity index of Scheduled Caste. Over the period 2001-2011, there has been improvement of around 0.10 per cent points in disparity index of Scheduled Tribe's literacy rate. The Gender Disparity Index (GDI) has improved by 0.13 per cent points, slightly higher than that of Scheduled Caste's GDI, whereas the Regional Disparity Index (RDI) has seen an improvement by 0.09 per cent points. The highlighting feature noticed is that "Though the literacy rate of STs is quite lower than that of SCs, but the improvement in literacy rates of STs is higher when compared to SC across rural, urban, male and female dimensions."

The Eleventh Plan Approach Paper of Planning Commission has suggested a benchmark of 85% literacy rate across states to be achieved by the plan end. It seems that the literacy rate of Scheduled Caste and Scheduled Tribe is far behind the goal. Still 19.67 per cent points across Scheduled Castes and 22.92 per cent points across Scheduled Tribes needs to be gained. This is a cause of concern.

Table 1. Growth in Literacy rates of Dalits in Karnataka

Particulars	Years	Total	Rural	Urban	Male	Female	GDI	RDI
Total	2001	67.04	59.30	80.60	76.29	57.45	0.75	0.74
	2011	75.60	68.86	86.21	82.85	68.13	0.82	0.80
	Progress	8.56	9.56	5.61	6.56	10.68	0.07	0.06
SC	2001	52.87	47.25	69.27	63.75	41.72	0.65	0.68
	2011	65.33	60.44	77.43	74.03	56.58	0.76	0.78
	Progress	12.46	13.19	8.15	10.28	14.86	0.11	0.10
ST	2001	48.27	45.26	64.57	59.66	36.57	0.61	0.70
	2011	62.08	58.99	74.82	71.14	52.98	0.74	0.79
	Progress	13.81	13.74	10.26	11.48	16.41	0.13	0.09
Disparity Index of SC*	2001	0.79	0.80	0.86	0.84	0.73		
	2011	0.86	0.88	0.90	0.89	0.83		
	Progress	0.08	0.08	0.04	0.06	0.10		
	2001	0.72	0.76	0.80	0.78	0.64		
	2011	0.82	0.86	0.87	0.86	0.78		
	Progress	0.10	0.09	0.07	0.08	0.14		

Note: *refers to Trend Growth Rate. It is calculated using LOGEST function in Excel software

Source: Compiled from "State Report Cards" of various years, DISE Publication; Statistical Abstract of Karnataka of various years, DES Publications, Bangalore; Statistics of School Education of various years, Selected Education Statistics and Statistics on Higher and Technical Education, MHRD Publications, New Delhi

Enrolment among Dalits

The universalizing elementary education has been an important goal of the educational planning in India. And now it has made a transition towards fostering inclusive growth in the states across the education sector. Table 2 reveals that during the reference period the enrolment of Scheduled Caste across elementary education has witnessed a declining trend with growth rate turning negative at 0.63 per cent. The enrolment of Scheduled Tribes across elementary education has noticed an increasing trend with an increase of 2.37 per cent. With the significant gains in elementary education, the state has set an agenda for universalizing secondary education to achieve the target of 65% of enrolment across secondary education. Table 2 depicts the enrolment of Scheduled Caste and Scheduled Tribes across secondary education in Karnataka. It reveals that during the reference period the enrolment of Scheduled Caste across secondary education has witnessed an increasing trend with growth rate at 5.85 per cent. The enrolment of Scheduled Tribes across elementary education has noticed an increasing trend with growth rate at 8.28 per cent, which is higher than the growth rate of Scheduled Caste.

Challenges:

There are various challenges for the Schedule cast or Dalit, for their education status one of the major challenges is drop-out rate in adolescent.

Drop-Out Rates in Scheduled Caste Adolescents: Drop-out rate in Schedule Caste group student is much unexpected. In the first year of their enrolment in School, it remains very high gradually in coming year it goes down. As we have found that in upper primary education level total Gross Enrolment Ratio is 98.3%, but in secondary education GER is low with 78.7%, higher secondary education GER is poorer with 50.5%.

Education represents one way to break out of cycles of poverty and distress, but it is also a by-product of such economic condition. Even when Dalits are allowed access to school, Dalit students face substandard condition. Ninety-nine percent of Dalit students come from contrast; it is common for non-Dalit children to seek private tutoring or to access private education of generally better quality. The motivation to do so comes from the fact that most primary government schools are considered low quality. Few Dalits are able to access such supplementation to their education, this furthers the education gaps. Once enrolled, discrimination continues to obstruct the access of Dalit children to schooling as well as to affect the quality of education they receive. There are some other challenges which also obstruct the SCs adolescent to attain the education at all level, these are, Illiterate or less literate parents, Lack of awareness in community about education, Casteism in community, Supremacy of parents, Exploitation of Adolescent in family & community, Lack of confidence, proper education and training, Lack of awareness to known to their rights, Lack of support from the villages, Lack of Cooperation from the Party Leaders, Prevalence of early marriage in SCs community, Prevalence of tension of earning money, Violence in the community and educational places, Gender discrimination within inter group and intra group of SC Community.

Government Policies and Programmes with regard to Dalit's

The constitution of India directs each state to promote the educational interests of the weaker sections of the society, particularly Scheduled Castes and Scheduled Tribes through the Directive Principles. The policy of Special Component Plan (SCP) in Karnataka was initiated during Sixth Five Year Plan in order to uplift Scheduled Caste and to bring their socio-economic development. Now it is called as Scheduled Caste Sub Plan (SCSP). The policy of Tribal Sub Plan (TSP) in Karnataka was initiated during Fifth Five Year Plan in order to uplift Scheduled Tribes and to bring their socio-economic development. It acts as a key instrument for achieving the objective of Inclusive Growth in the state. Education is considered as one of the priority sector which helps in bringing out their

socio-economic development. The share of SCSP outlay on education to the total SCSP Outlay reveals that the priority given to education of Scheduled Caste is increasing in recent years. The share has increased from 3.97 per cent to 10.60 per cent during the period 2007-08 to 2011-12. Similarly the share of TSP outlay on education to the total TSP Outlay also has seen an increase from 3.82 per cent to 14.91 per cent during the period 2007-08 to 2011-12. (Annual Plan Documents of various years, Government of Karnataka).

Conclusion

In the concluding view it can be said that, although the nature and magnitude of the backwardness of the Dalits in different places of India are not the same, it is true that they are backward. Places where they questioned the structural inequality of India's social system and became curious enough to know the reason behind their backwardness through relentless struggles to educate the masses are the ones most developed today. Funding increasing supplies of textbooks to Indian schools do not address any of the core reasons as to why Dalits are not attending school. Instead of increasing enrolment, additional textbooks only had an effect on increased performance levels. Providing free deworming medication at school has proven successful both in increasing the health of children which prevents absenteeism, and in increasing enrolment levels. Minor increases in incentives for Dalits to pursue primary education have been beneficial, but not sufficient in equalizing the enrolment gap between the Dalits and members of upper castes

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DALIT DISCOURSE IN DR. SIDDALINGAIAH'S OORU KERI

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Dalit literature is a product of specific social, cultural, religious and economic situations in India. The aim of Dalit literature is to protest against the established system which is based on injustice and to expose the hypocrisy of the upper caste. The prime intention of Dalit literature is to give a voice to the oppressed section of India. It is the charter of liberty and justice of the Dalit universe and the world of exploited. Dalit literature can be defined as a literary movement which aims at highlighting the insecurities, injustice, exploitation and worst atrocities against the marginalized section of Indian society. It expresses the dilemma, plays, predicament and injustice meted out to Dalits. It portrays the life and struggles of low castes for the dignity, justice and equality. Dalit writers mostly interpreted their own experiences regarding social injustice in their own autobiographies. It is called Dalit Autobiography. This form of literature is best suited to Dalit writer. There are many Dalit Autobiography produced in postindependence such as – Daya Pawar's Baluta, P. V. Sonkamble's Athvaniche Pakshi, Laxman Mane's Upara and so on. Even Dalit women presented their experiences rather more finely than Dalit men writers. They are: Shantabai Kamble's Majya Jalmachi Chittarkatha, Urmila Pawar's Aaydan, Baby Kamble's Jina Amucha and etc. Thus, Dalit literature is produced on large scale after the Dalit reform movement created awareness in them and it mostly comes out in post-Independence period. Therefore, Dalit writers have their literary foundation with ideology and publish numerous journals.

Dalit autobiography is the recent development emerged in post-independence in India, which is the most important tool of Dalit literature. Dalit writers describe Dalit autobiographies as narratives of pain. It is pain which strings one narrative event to the next, and it is pain that binds individual Dalits together into an imagined community of fellow sufferers. It transforms an experience of pain into a narrative of resistance. It is a kind of subjective narration by a Dalit writer in which more importance is given to the social life than the writer himself, but common social life is analyzed through the writer. It provides as a weapon for creating a social change and awareness in an unequal society. Regarding to the purpose of Dalit autobiography, Arvind Malagatti said:

The main purpose of the Dalit autobiographies is the emancipation of the oppressed and exploited people, as Dalit literature is one of the integral parts of the Dalit movement. Dalit literature is not a recent one but it has been there for centuries. Since the Dalits were not recognized, their writings were relegated to the background. [http://dalitindia.in/2chaper1.]

The essential feature of the Dalit autobiographical narratives is that they do not isolate the individual from his whole historical environment, family, community and society at large. Another essential feature of the Dalit autobiographical narratives is the oppression, struggles, assertion and quest of identity of the individual who is the subject-matter of the narrative seem never dissociated from the shape that the system of social relation. It is concerned to the pathetic condition of the Dalits. The sufferings and humiliations are an integral part of the Dalit Autobiography. Dalit Autobiography helps the Dalits to become aware and struggle for their human rights, which are denied to them by the so-called upper castes. The methods of depiction, sequences of content, and text organization are analyzed to reinforce the Dalit authors' exploration of society. Dalits autobiography considered as a weapon to leverage transformation in the social and political institutions of India. Thus, Dalit Writing is essentially expression of the reality of human life and a great piece of literature depicts that reality with communicable lucid language facilitating narrative with readers' aesthetic and literary sense. Thus, Dalit autobiographies authentically portray various forms of social and legal injustices.

Inspiration for Dalit writers in Karnataka was undoubtedly the heritage of Babasaheb Ambedkar, Lord Buddha, Karl Marx and the other social reformers and the literature produced by the African American writers. The Kannada Dalit literature emerged in a different stage due to the dissimilarity of Kannada Sahitya Parishath: The State association for Kannada literature. In 1979, it led to the separate forum in literature called Dalit literature. After having different literary forum it began to include the women writings, and writings of minorities (Muslims). Shudra writers also contributed for the growth of Kannada Dalit literature. Therefore, it was Dalit movement and literature which made everyone in the society to look towards the last man of the social hierarchy of the caste system.

One of the Chief features of Dalit literature in Kannada is protest and rejection of the superiority of the caste people. Siddalingaiah is a major figure to contribute to Kannada Dalit literature. He was a poet in Kannada literature. The influence of the poems of Siddalingaiah paved the main path for Dalit movement and literature in Karnataka and also revolutionary organizations to consolidate. Siddalingaiah, a major Kannada poet and activist, is born in Magadi in southern part of Karnataka, India. He was a founder of the Dalit Sangharsh Samiti, which launched a powerful Dalit movement in Karnataka in the mid-1970s. He obtained a doctoral degree from Bangalore University for his research on village deities. His publications include *Gramadevathegalu*, a study of village deities in Karnataka, *Ooru-Keri*, an influential autobiography, and collections of poetry, essays and speeches. Twice member of the Karnataka Legislative Council, he is presently Professor at the Centre for Kannada Studies, Bangalore University and Chairperson, Kannada Book Authority.

Dr. Siddalingaiah is one of India's foremost Dalit writers. He wrote *Ooru Keri* in Kannada language as an article in the Kannada magazine *Rujuvatu*, and the English translation by Dr. D. R. Nagaraj [editor and critic] came out in the magazine section of Deccan Herald during 1995. With five parts of nostalgic memories, *Ooru Keri* was again translated by S.R. Ramakrishna [Founder and Editor, The Music Magazine] in 2003 and was published as Dalit autobiography. Siddalingaiah's *Ooru Keri* portrays his life-long struggles with poverty, hunger, and humiliations in the village Magadi of Karnataka. Dalits are geographically separated from the main body of a village; socially, they are set off from the mainstream society. Therefore, the aim of this chapter is to focus on the study of social injustice and exploitation in Dr. Siddalingaiah's autobiographical work *Ooru Keri*. It exposes bitter truth, and anxiety of Dalits in Karnataka state. His autobiography portrays his life-long struggles, atrocities, caste discrimination and poverty. Siddalingaiah narrates: 'Occasionally, Ainoru also give me some old, tattered shirts and pants that his

son had discarded. I was younger than his son, and the clothes fitted me very loosely. Yet I wore them folded up, looking odd among my companions.’ (Siddalingaiah:2003:3)

Siddalingaiah further describes the pitiable conditions of the Dalit community who starve for daily bread: ‘That was a time of drought everywhere. People had to struggle even for a morsel of food. Some threw ceremonial fests to appease the rain god. During fests, the Dalit were made to sit in a corner. We were noticed only after people of the upper castes had been served. I felt contented with whatever little food came my way, and wouldn’t think much about the discrimination.’ [Siddalingaiah: 2003: 7]

Famine and natural disasters affect all people equally, but Dalits were considered the last beneficiaries. Due to famine, Siddalingaiah’s family moved to Bangalore and his father worked in the firewood depots to run the family. His mother worked as a sweeper in a hostel. Every day after the hostel boys were served, the leftover was given to the workers. She used to take home the mudde, and saru (meal), and the family would get food for the day. The food served at hostel was not enough to fill stomach. Therefore, there were quarrels among boys for leftover meal. The quality of hostel food was cheap.

Siddalingaiah’s parents were uneducated and worked as farm labourers. Ainoru’s field was the only source of income for them. However, they worked in their land. When his parents went away to work in the fields, Siddalingaiah would take care of the house. In the evening, he would look for the hens and put them under the coop. He was to make a light in his house. As his family belonged to farm labourers group and got low-income, sometime nothing, he grew up like any Dalit wanton boys- humiliated and unable to comprehend why his family was made to suffer. His early memories, he said, were of how his father was unable to find work in Magadi, causing the family to move finally to Bangalore. His people used to go Shivanahalli tank and collected tuber, yams, and greens to make night meal. The people of his colony got into debt in Marwadi shop, many times they even failed to pay the interest upon the debt. In this way, Siddalingaiah’s father became a huge debtor. In spite of miserable poverty, Siddalingaiah attended free night-school. He began to realize self-respect and dignity from his teachers at the school. By his hard work and the influence of Periyar and Ambedkar, he got some transition in his poverty overwhelmed life. He earned sufficient money by giving speeches, working in factories and bought clothes and books. Sometimes, he sold the prize cups to buy books. Siddalingaiah came to know that he has a separate God and gurus.

The episode of Siddalingaiah’s family visiting the Guru of Manteswamy tradition and seeking his blessings near a mulberry tree as he refused to visit the Dalit colony depicts the status of the Dalits in the villages. In the same way he was exploited in Bangalore city also. A lecturer in the college refused to seek help to get drinking water as came to know that Siddalingaiah was a not lingayat but a Dalit. The episode of the minister’s refused to visit them rouse the anger of the people.

A Dalit educated boy read and explained the letters to the uneducated people. But he did not demand anything from them in return, yet he was offered some money and food. In this case he remembers: “People felt very happy because I not only read the letters but explained their meanings also. Some would make me write letters to their relatives. I would then get, besides a generous amount of eats, some money as well. For the handful who got love letters, I was equal to god.” (Ooru Keri: 33, 34). The above quoted lines indicate that the education is the basis of human life. Education is as important and indispensable as food and water for the Dalits. It is necessary for the Dalit parents to get their children educated; otherwise there will not be any full stop to their miserable life.

Poverty is a paralyzing factor for all living beings. But for the Dalits it is a curse. It makes them steal food, and edible items like fruits. The other thing it does is that the hatred and disharmony among family members. The picture of the poverty in certain families is portrayed in *Ooru Keri*. Siddalingaiah expresses his agony: “Some women would shout loudly to their husbands, “Why did you get married when you can’t bring home enough to feed us?” Silence was the men’s answer. Some little children beat up their parents when they felt hungry. A boy called Ramu hadn’t the least respect for his father.-. When people asked him (Ramu) about his father’s health, he would say indifferently, “He isn’t dead yet.”.

In India for the first time the practice of untouchability was outlawed by the constitution of India. Yet, even after more than sixty years of the Indian independence, there is no sign of the complete removal of it. It is prevalent more in villages than in cities. *Ooru Keri* points out the existence of untouchability in villages as well as in cities. The incident at the tea shop and in his college depict a realistic picture of the conservative citizens of Bangalore who always objected to the changes for the betterment of the stagnant society.

The traditional people are more and more fanatics, yet there is always some hope of change because people like Siddalingaiah are taking pains for bringing about a transformation in the society. In his autobiography he points out that he had to face many dangerous man-made calamities like when he put out the lamp in a debate competition, some boys forced him to light it again. But he refused to do so, when he spoke about the destruction of the caste system, the caste conscious people tried their best to murder him, etc. he points out through his deeds that it is indispensable for the Dalits to be watchful and fight for the equality of humanity. Thus in his autobiographical narrative *Ooru Keri* Siddalingaiah has portrayed the real picture of the Dalits’ lives as he had experienced. Their world begins from nothing and ends after becoming something. Between this nothing and something they struggle for existence, identity, progress, equality, social justice, etc

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SOCIAL WORK IMPLICATIONS FOR THE SOCIAL INCLUSION OF DALITS

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INTRODUCTION

“Untouchability” becomes the only definition of dalits in India. The right to pray to a God has always been a high caste privilege. Intricacy of religious ritual is directly proportionate to social status. The Dalit has been formally excluded from religion, from education, from owning a land, in the entire sanctified universe. Today, wide-ranging policies on affirmative action have opened up government service and state education to dalits. But areas of freedom are limited and controlled by dominant castes. Exclusion from every socio economic, cultural and political networks emerges from the Dalit’s crucial exclusion from the system of castes. The dalits in India are 167 million who have suffered cumulative domination, protested several sources of deprivation, political powerlessness, exploitation and poverty and remained marginalized for several thousands of years in the social milieu. Dalit can become part of the mainstream through Inclusive and affirmative social work approach in various segments such as socio, economic, cultural, educational and political scenario.

DALITS IN INDIA

According to the 2011 census, scheduled castes comprise 16.6 per cent of the total population of India, that is, they number over 17 crore. Scheduled tribes comprise 8.6 per cent of the population, that is, they number over 8 crore. Both together constitute 25.2 per cent of the Indian population, that is, they together number over 25 crore. In Tamil Nadu, Scheduled castes comprise 20 percent and scheduled tribes constitute 1.1 percent of the state population. (Census of India 2011). Social exclusion of Dalit means make him feel that one is not wanted or he should be viewed as unimportant, and reduced to wretched status. In short, he is not considered as equal human being. The Social exclusion of Dalits treated like dirt. ‘Social exclusion is perhaps the most dangerous form of oppression. A whole category of people is expelled from useful participation in social life and thus potentially subjected to severe material deprivation and even extermination.

CHALLENGES OF DALITS IN INDIA

According to Kannupillai (2010) the exploitation of Dalits continues unabated even now for the reasons of Landlessness, Indebtedness and Economic dependency leading to bonded labour, Lack of occupational monopoly – anyone can offer service of unskilled labour work, Lack of independent or alternative sources of income, Lack of unity among labourers due to caste division into sub castes, Lack of residential accommodation, as some of labourers stay on land or field provided by land lord farmers, Poverty – no other job available for livelihood, Religion keeps dalits as only doing menial jobs and exploits them as casteless or as untouchables, Multiple forms of exploitation, Crisis of Identity, Political leaders exploiting the Dalit for their hidden motives, Dalit has to be consciously aware of all the above means of exploitation against dalits and have to face these challenges to overcome them so that there exist real social inclusion.

SOCIAL INCLUSION OF DALITS

Social inclusion is intended to create a 'society for all'. It is an affirmative action that aims to empower the marginalized people too have a voice in decisions which affect their lives and that they enjoy equal access to markets, services, political, social and physical spaces. It refers to all efforts and policies to promote equality of opportunity to people from all circumstances and from all socially excluded categories. Social inclusion in India means fight against unequal caste system. Achieving social inclusion is nothing but uprooting the caste and the intervals developed in the name of caste. The actual inference of social inclusion is dividing all resources of the society in proportion with their population.

SOCIAL WORK IMPLICATIONS FOR SOCIAL INCLUSION

Dalit enjoy greater privilege and responsibility of paving way for social inclusion wherein everyone is treated with equality and dignity. The power is strong enough to create ripples of social transformation and social justice. They can make or break the unjust chains of discrimination and shackles of oppression and exploitation. Dalit have a power and potentials to evolve strategies for social inclusion and make it possible through their concerted efforts as individuals and as part of Social work groups and movements. The following are the social work approaches towards social inclusion of rural Dalit.

SOCIAL WORK IMPLICATION: INDIVIDUAL

Social workers shall frame strategies and approaches towards inclusive development of Dalits for total emancipation from multiple bondages based on social, economic, cultural and political wellbeing. These policies of inclusion are not to be conceived as 'incentives' or 'charity' or 'compassion' or 'reservation' or 'concession' but inherent rights to avail equal opportunities in every sphere of living. These policies be feasible - pertaining to the context, holistic- addressing all aspects of society and realistic - in its implementation. It should create an atmosphere of communal harmony by channelizing social inclusion with the resources available in individual and collective level.

Social workers shall create awareness regarding belief in the capacity of individuals beyond all forms of deprivation and discrimination so that they gain their identity and respond effectively. Training programmes regarding Life skills, Leadership skills, Self esteem, Self acceptance and self appreciation should instill within the fire to grow and develop. The egg broken from outside will be dead but egg broken from within will have life. Let individuals realize their potentialities and capacities within and break open the shells and come out with full life and energy. Such an intervention and training is required for the dalits even from their childhood so that they are able to go beyond traditional exclusion and discrimination. Social Workers could use the Case work method to intervene in the lives of individuals and enhance their self identity or transform their identity so that they become equal with others. The search for an identity that gives a meaning to make life worth living is a constant search for dalits because of their suffering and dehumanization.

SOCIAL WORK IMPLICATION : COLLECTIVE

Social workers shall create an atmosphere of sharing and caring one another that had experienced some form of exclusion. They can share their anguish, bitter experiences so that they are understood by the others in the group. Once there exists basic understanding then the bond among the members become strong going beyond their individual likes and dislikes aiming at common goal. Social workers could use the method of Group work and community organization in helping the group to understand one another and emerge as a collective force to organize themselves towards achieving inclusive growth or avail equal opportunities and get access to all facilities like any

others. The methods of Social action be used when necessary to demand equal rights. Building up mass movements will ensure power, legitimization and necessity for ensuring equal rights and privileges.

ECONOMIC INCLUSION

Development model aiming at creating opportunities in education, health and employment is required to help dalits to be part of the main stream. Poverty and deprivation be addressed inclusively and measures be taken to alleviate them effectively through creating opportunities for jobs, employment, health facilities, access to quality education etc. The policies of the Government like Training Rural Youths for Self-Employment (TRYSEM), Food for Work Programme (FWP), Rural Landless Employment Guarantee Programme (RLEGP), Jawahar Rozgar Yojana (JRY), Pradhan Mantri Adarsh Gram Sadak Yojana (PMAGSY), Indira Awas Yojana, Bharat Nirman Yojana, Rajiv Awas Yojana (RAY), National Rural Livelihood Mission, National Rural Health Mission, National Food Security Scheme, Jawaharlal Nehru National Urban Renewal Mission (JNNURM), Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) come as a boon for economic empowerment of dalits. All these schemes if genuinely implemented then it should create opportunities for social mobility of dalits from lower strata of life towards higher standard of living. Social workers have a crucial role to play regarding awareness and implementation of these government projects so that economic empowerment becomes a reality. Social workers play a proactive role in ensuring Food security for all dalit families through Anthyodaya Anna yojana and priority in National food security act, 2013.

POLITICAL INCLUSION

A participatory process involving all social groups and in particular, policy beneficiaries, is crucial. Policy mandates need to be coupled with strong political will and enhanced social awareness to ensure effective implementation and desirable outcomes. Thus communities need to be active in arguing for and being party to how inclusion policies unfold at all levels of the system. In particular, attention needs to be paid to strengthening the capacity of communities to hold political power through decisive decision making. Political power is an important expression of social inclusion of dalits. They cannot be used by different parties for their own gain rather become decisive force to create their own destiny by their political power.

The best-known examples are those around political inclusion. India has a long practice of affirmative action in the form of “reservations” – quotas – for different caste groups, defined in a classification system introduced at India’s independence, and broadened in 1979 by the Mangal Commission established by the Prime Minister. The purpose is to give priority access to higher education – and by implication to facilitate access to the better paid and more prestigious professions and government service - for students from socially disadvantaged backgrounds. Also in India, there are provisions to ensure representation of women in local level bodies at the community level; in some cases, there is also a small stipend provided to compensate for opportunity costs. The downside of affirmative action is that it can over-emphasis identity and create rifts in the population and turn into politically divisive and centrifugal processes.

LAND REFORMATION AND RECLAMATION

In India 86.25 per cent of the scheduled caste households are landless and 49 per cent of the scheduled castes in the rural areas are agricultural workers. Even though dalits make up 16.2 per cent of the total Indian population, their control over resources of the country is marginal – less than 5 per cent. Close to half of the dalit population lives under the Poverty Line, and even more (62 per cent) are illiterate. (Basil Hans,) Among the dalits, most of those engaged in agricultural work are landless or nearly landless agricultural labourers, hence the need for

Land reformation and reclamation. Bhoodan and Gramdan Movement of Vinoba Bhave, Panchami land reclamation movements are important social work interventions to make the landless dalits to own land for agricultural work and enhance their standard of living because 'land to dalits is dignity to dalits.' (Motto of International Ambedkar Centenary Movement -IACM). Thus it paves way for the landless agricultural labourers to become owners of land. 'Land to the tiller' concept of Congress movement be revitalized so that the persons who owns the land will be able to productively engage in cultivation and earn ones livelihood.

SOCIAL WORK IMPLICATIONS THROUGH INCLUSIVE EDUCATIONAL PROGRAMMES

- **Enhancing access:** The education system needs to address education exclusion by ensuring that all students eligible for education, especially those from deprived backgrounds, are meaningfully included in education programmes. In addition, students need to be aware of the incentives to include themselves in the education system, such as those which reduce the cost of education, for example scholarships, conditional and unconditional cash grants. However, it is imperative that these are integrated as part of holistic policy efforts.
- **Developing inclusive Education policy:** There is a need to ensure that an inclusive discourse permeates all levels of the learning environment including governance and teaching and learning. There is also a need for awareness at the school level of the particular forms of differentiation associated with caste and race that give rise to discrimination against marginalized groups. Policies must consider how to include 'previously excluded' students in the system as a whole and in specific institutions that would previously have fostered exclusionary practices.
- **Creating inclusive governance structures and processes:** Effective governance that is participatory and reflective of all the interests of the community is one of the most effective ways to facilitate inclusion. Governance requires attention to how grievances and complaints are dealt with and the removal of barriers to making complaints. It also encompasses governing structures that include stakeholders, and the management by head teachers and other members of the management team. Leadership and management are key to the effective operation of the educational institutions in implementing its inclusion strategies.
- **Promoting inclusive teaching and learning:** Inclusive teaching and learning requires a curriculum approach which upholds principles on which the philosophies of inclusive education are based, such as rights and respect for diversity. For example, teaching materials should be inclusive and should not marginalise and discriminate in any way against specific racial, caste or other groups. Pedagogy must shift from a deficit model of the marginalised to educability in India. An inclusive language approach should also be adopted which elevates languages other than English in schools. Teachers are crucial to ensuring inclusion of marginalized learners at the classroom level, so policy needs to address the human resource development of all staff, especially teaching staff. Most importantly, these staff should demonstrate their commitment to a culture of inclusivity by ensuring that all students feel included in the classroom. (Yusuf, 2007)

SOCIAL WORK IMPLICATIONS AGAINST SOCIAL OPPRESSION

The Indian reality is based on hierarchical and oppressive caste structure. One could explore the prevalence of social oppression in terms of endogamy, spatial segregation and prohibition of entry into temples, eating places, streets and houses of the castes higher in the hierarchy. Such a state of affair has to be transformed aiming at inclusion in places of worship, streets, houses and eating places and as well as go for mixed marriages across

different castes breaking the hierarchical and oppressive caste structure. To break the system or oppressive structure is not an easy and immediate solution but demands systematic study and intervention methods through Social action and Structural Change model of social transformation.

Inter Caste Marriage: Ambedkar recommends Inter caste marriage as an important strategy to break the exclusion. We see number of cases of murder, suicides, killing, honour killing, etc because of inter caste marriages or persons who love the other from another caste. As social workers one could intervene to advocate inter caste marriage, an important strategy for social inclusion in real terms.

Entry into Spatial segregated Public places: The segregated dwelling pattern of villages is perhaps more than anything else a manifestation that untouchables must be kept out of sight and touch, be rejected and ignored as none existing. Keeping defiling Untouchables out of high caste peoples' sight, is also the principle behind many types of prohibitions of entry imposed on Untouchables. Dalits are neither allowed to enter the streets of the upper castes, their houses and certainly not the inner parts of them. They cannot enter their temples, cannot use the same bathing ghats, cafes or tea stalls. Since water gets polluted when a Dalit draws water from it, Dalits also cannot use the same wells as the upper castes people. Social workers have to break the traditional oppressive structure of segregation and establish harmony through using the public places of worship, shops and wells. Real progress on human development is not only a matter of enlarging people's critical choices and their ability to be educated, be healthy, have a reasonable standard of living and feel safe. It is also a matter of how secure these achievements are and whether conditions are sufficient for sustained integrated human development upholding the values of equality, justice and dignity.

SOCIAL WORK IMPLICATIONS FOR EMPOWERMENT

- Promoting Dalits rights movements in national level, state level, districts level and village level and be connected so that there could be real empowerment to address the challenges with courage and confidence.
- Ban Untouchability in any form in their villages, educational institutions, employment centres, public places, worship places etc. . . and the state shall provide peaceful living with dignity.
- Protection and promotion of Constitutional provisions of upholding equality, dignity and freedom.
- Creating critical Awareness on Human rights and Human dignity beyond all forms of differences such as caste, sex, language, ethnics, region, religion, politics, countries etc. and stopping all sorts of discrimination and unjust practices.
- Empowering dalits through creating local leaders in panchayat and village levels so that they gain political power
- Creating opportunities for Dalit to get into capturing administrative power and in politics.
- Creating proper perspectives of religion based belief system that creates unity, accepts diversity and promotes equality upholding human dignity.
- Formulating and executing inclusive policies towards accessibility to all resources such as land, water, employment, education, health care, housing and all other public places of worship and entertainment without discrimination and unjust practices.
- Affordability to avail all such resources without deprivation.
- Participation in all forms of decision making processes such as religion, politics, education and other systems in operation towards inclusive policies and programmes.

- Empowerment of dalits in every Socio Economic, Educational, Cultural and Political activities of life with special reference to social inclusion.
- To enable everyone to have an equal opportunity to participate fully and freely in the opportunities and services available in the city.
- To address deprivation and its causes – particularly to try to reach people who are most excluded from services and opportunities.
- To promote safer, more diverse and cohesive communities To promote greater community involvement in local decision making and the delivery of services.

CONCLUSION

Social work implications towards social inclusion first of all should help the social workers towards a “critical reflection on the self in practice”. This leads to self appraisal regarding the genuine understanding and response towards social inclusion of dalits going beyond one’s own self, ego, and status and power differences. One should take into consideration ‘a critical reflection on the beneficiaries’ their problems, experiences of oppression and differences so that a genuine collaborative partnership be established to empower dalits to gain their dignity, rights and respect. Social work approaches are primarily in individual level enhancing one’s self identity, moving towards collecting venture of understanding and responding towards social transformation. The social work approach on Participation of the excluded communities, creating more space for access to opportunities, services and securities, emancipating from all forms of vulnerability and exclusion through building capacities and widening opportunities in every sphere of life would surely lay a new path towards inclusion and justice. “Caste is a notion; it is a state of the mind. The destruction of caste does not mean the destruction of a physical barrier. It means a notional change.” Says Dr. Ambedkar. (1989, p.68). The social Work implications should establish this notional change among the marginalized as well as others in recognizing the dignity and worth of individuals beyond all discriminations.

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THE ROLE OF DALIT MOVEMENT IN UPLIFTING DOWNTRODDEN PEOPLE

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Introduction:

The term 'movement' refers to change or development. So the movements are essential to change, the life style of the downtrodden. Hence, movements are universal. The world history itself indicates that no country is free from the movement. In one or other way every country has the witness, of movements. Among the movements, some are political, social, economic and religious in nature. Therefore the movements have become the integral part of the society.

India is a such a country in the world which is built on principles of inequality and discrimination. Due to these principles several movements have originated in India, but unfortunately none of the movement has not remained for long period, they disappear soon after certain period with or without achievement of their targets. But any how the Indian society has witnessed number of movements, such as, 'workers movement', Peasant movement, Feminist movement, Dalit movement, Linguistic movement etc. So the study requires regarding the development and success of these movement in the Indian society. Here efforts are made to study the Dalit movements in India particularly in Karnataka.

DALIT MOVEMENT IN KARNATAKA

The word 'Dalit' was repurposed in the 19th Century in Sanskrit, It means "A person not belonging to one of the four stratas. The word DALIT first time used by the great Indian social reformer Mahatma Jyotirao Phule who is called the father of Social Transformation Movement. In the context of the oppration faced by ersfwhile "unstrechable caste from the Hindu's." Dalits are at the bottom of the Hindu caste system, despite laws to protect them, they still face wide spread discriminations in India.

Dalit faced discrimination in their daily life. They were not allowed to enjoy their own feelings such as joys and sorrows. They had no social, economic, political, cultural, religious and educational equal rights comparing to the other Hindu's. It made their life miserable. Of course laws are there to protect them, but discrimination is not completely eradicated.

There are some villages in India specially in Karnataka untouchability is being practiced still. Further, inspite of the social security measures adopted by the government, there also reformed form of discriminations have been Practiced. The government of Karnataka has recently being introduced some popular schemes such as "Mid day Meal" and Matoshri. The upper cast people whole heartedly rejected such a initiatives, because of the majority of the cooks belongs to SC/ST community. We see the present system of discrimination, but if we open the pages of history the conditions of Dalits was worste. So the inhuman practices and discriminations against

Dalits have resulted into the Dalit movements. No doubt the Dalit movements were started earlier as 2500 B.C. by Lord Buddha who wanted to build equal society. On the bases of “Bahujan Hitaya Bahujan Sukhaya”.

There after Lord Basava’s social movements in 12th century, Mahatma Jyotirao Phule’s non Brahmin movements were reforms of Dalit movements originated in the period of British.

ORIGIN OF DALIT MOVEMENTS IN KARNATAKA

The Dalit movement in Karnataka come under the impact of ideas of Dr. Babasaheb Ambedkar, M.K.Gandhi, Karl Marx and Lohiya on the one hand and initially Chhatrapati Shahu Maharaj of Kolhapur, Mysore Wadeyar efforts regarding upliftment of downtrodden in main source of Dalit movement in Karnataka. But the Dalit movement started in Karnataka very rapidly during 1970’s. It was started especially with “Boosa Episode” which was in the name of B. Basavalingappa Dalit leader then in Karnataka during that period the D.S.S. (Dalit Sangarsh Samiti) a association to fight against the exploitation was established. And it’s branches were spread in each and every village and towns in Karnataka.

D.S.S. which was establish to fight against exploitation. This association is not only fighting against the discrimination, but also creating awareness among the Dalits regarding their rights. Thus, the Dalit awareness was started to spread all over the Karnataka, as a result the Dalit movements have become significant in Karnataka. It attracted the progressive thinkers to come up to support the D.S.S.

The “Boosa Episoda” was to be watergate. It was not only considered as an attack on Kannada literature by a Dalit leader. But also as an attack on the integrity of both Brahmins and non- Brahmins. It has changes social relationship between Dalits and Non-Dalits. Since the Boosa episode Dalits were started to attack the state government as well as central government regarding equal opportunities in each sector of the society. D.S.S. has provided the platform to all dalits to protect and to get social justice.

THEME OF THE DALIT MOVEMENT

There are many explanations regarding the nature of dalit movement, particularly in Karnataka. According to Gail Omvedt “The dalit movement has a democratic revolution aiming at social reformation where by every individual is required to be treated with social dignity and equality. Political and social institutions have shaped accordingly”.

The Dalit movement has raised the basic social questions, now they are assumed greater importance. This movements not only helped Dalits but also helps the other social groups such as women, minorities, backward classes and formers etc.

MAIN TASKS OF DALIT MOVEMENT

During the period of 1970’s the Dalit movement in Karnataka has made the following tasks

- 1) It has found that the government machinery was not working as per the Constitutional provisions.
- 2) It was upholding of Rule of Law.
- 3) It incists of bureaucracy will go beyond it’s jurisprudence to help the Dalits.
- 4) It wanted the bureaucracy to function within the matrices of Law.
- 5) It demanded public institutions to function on constitutional lines and support democratic values.

CONCLUSION :

From the above discussed points are we can draw the conclusion that, Dalit movement has contributed greatly redefine and implementation of the democratic values at the plane of the civil society and politics. They have always sought to mount a democratic pressure on the government to set-right- their problems as well as the problems of other weaker section groups of the society.

But unfortunately all Dalit movements not only in Karnataka but all over the nation diversified their motive or their aims. So that they have becoming voiceless and nominal. The father of India Constitutin Dr. Babasaheb Ambedkar's dream was that "Bahujans should rule the country by getting the political power and establish the Prabuddha Bharat that is Equal Society". So that Dalit movements should give up the concentration only on mean ends. And they should work hard to get the political power which will help to achieve the dream of Dr. Babasaheb Ambedkar that is Bahujan Hitaya Bahujan Sukhaya.

DIMENSIONS OF SOCIAL EXCLUSION AND INCLUSION OF SCHEDULED CASTES AND SCHEDULED TRIBES COMMUNITIES IN INDIA

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Introduction:

The concept of social exclusion/inclusion figured prominently in the policy discourse in France in the mid 1970s. The concept was later adopted by the European Union in the late 1980s as a key concept in social policy and in many instances replaced the concept of poverty. This concept which had first appeared in Europe as a response to the crisis of The welfare State has now gained considerable currency over the last five years in both official and development discourses in India.

The concept of social exclusion as it appeared in France and Europe in general, wasted to the effect of the failure of integrative institution. As Room points out, the concept has its roots in the functionalist social theory of Emile Durkheim. Writing at the turn of the 20th century Durkheim was concerned with how social order and stability could be maintained in a society where social dislocations accompanied the transitions from an agrarian to industrial society. O'Brien and Penna (2007) argues that the concept of social exclusion and the contemporary European research agenda on it has been informed by the problems associated with maintaining social order and stability. Durkheim imparts moral sociology echoes down the centuries, and much greater significance has been a re-rendering of Durkheim in the resurgence of neo-Parson's systems analysis and „neo functionalism – in sociology and social policy analysis from the late 1970s onwards.

Debate on Social Exclusion and Inclusion of Scheduled Castes, Scheduled Tribes .

The constitution of India recognizes the principle of non-discrimination and equal opportunity to all, irrespective of caste, race, color, sex, ethnicity etc. Despite the promises made in the constitution, various forms of discrimination continue to persist in our society because the constitutional remedy is often inaccessible to the Scheduled Castes and Scheduled Tribes literally taking away the equally quotient of their rights in terms of implementation.

Social exclusion exists in various spheres and in many forms. Race and caste have however dominated the discourse on social exclusion. The notion about social exclusion varies from one to another society depending upon the changing context. Within an Indian context, exclusion is witnessed in various forms and it is much inter-related. It revolves around the societal interventions and institutions that exclude, discriminate, isolate and deprive some groups on the basis of group identities like caste, language and ethnicity. For example, the nature of exclusion revolving around the caste system needs to be understood and conceptualized. It is known to all that caste based exclusion has formed the basis of various anti-discriminatory policies and programmes in India.

The social structure of India is unequal. In the organizational scheme of the caste system the civil, cultural and economic rights of each individual caste are pre-determined or ascribed by birth and made hereditary. The caste system shows a fundamental discrimination in economic, social and civil spheres of human life. It demarcates the line of discrimination based on caste identity and the occupational association. It is also necessary to note that since civil, cultural and economic rights of each caste, the institution of caste necessarily involves forced exclusion of one caste from the rights of another. This restricted social arrangement obviously does not leave space for freedom to choose any occupation and hence curtailment of human development results.

In its simplest understanding, social exclusion is lack of access to resources and consequent inability to utilize them. It is further accentuated by denial of opportunities which enhance access to resources and their utilization. It can, therefore, be experienced by anyone who is in a position which is vulnerable to such impeding conditions. Thus, besides caste, age, gender, social position and occupational hierarchy are all potentially volatile to social exclusion. Stratification of human populations occurs at various levels and in many forms. It has a reflection of power dynamics which exist between people and also between population groups. Thus, people who are socially excluded are vulnerable. Social exclusion can happen to anyone. Specially as society moves towards newer technological and economic progress, it elevates and improves the opportunities for some people and leaves others behind. Individuals who belong to underprivileged groups or minority social groups are at higher risk of facing social exclusion.

The pervasiveness of caste, ethnic and religion based social exclusion in India has left specific sections of Indian population suffering from chronic poverty, illiteracy, ill-health, and higher mortality rates. The impoverished conditions of the Scheduled Castes, and Scheduled Tribes together constitute more than one-third of India's population, they are the most deprived social groups.

In India, social exclusion has been predominantly used in understanding caste/ethnic based discrimination. There are various forms of social exclusion experienced by the Dalits in different spheres. Historically, the Dalits were deprived of education; right to possess assets; and the right to possess weapons to protect themselves. There are instances where Dalits are not permitted to draw water from common wells and hand pumps; separate utensils are used to serve them in tea and food stalls, they are not allowed entry into the temples and Dalit children are made to sit at the back of the classroom. The situation is even worse in rural areas where the majority of the population and Dalits reside. The constitution of India grants Dalits certain privileges that include reservations in education, government jobs, and government bodies; and protection against caste based discrimination. However, the upper caste people have been demanding the withdrawal of these Acts by rendering the argument of meritocracy and on the ground of the misuse of these Acts against the upper caste people. Despite these provisions and assumed „misuses“, Dalits are subjected to atrocities and social exclusion by the dominant castes in order to maintain their caste superiority and display the power dynamics. Rise in the incidence of violence against the Dalits is also attributed to the increasing level of awareness and assertion among them.

In case of complete exclusion or complete denial of services and access to resources; people are completely excluded from availing some services and accessing resources for whatever reasons. Although, the state entails to provide services to all without any discrimination, yet many are left without any access to and utilization of resources. There are services, opportunities and information to which access is denied completely to certain groups of people. Many a times some people have access to some services and not to other. This is partial denial of services and access to resources. People are discriminated by the services providers and co-users at the place of services

delivery in terms of priority and proximity. This is partial denial of services and access to resources. The very concept of social exclusion is not static; in fact, it is a process or the processes of marginalization and discrimination in the everyday lives and interaction. It excludes certain communities and groups from interaction and access to social resources through social arrangements, normative value systems and customs. The exclusion based on Caste is one example and Patriarchy is another, which is Systemic or constitutive exclusion. Having social, cultural, political and economic ramifications, it is also complex and multi-dimensional concept.

In the era of globalization and tremendous socio-political changes and in India where various communities are getting new opportunities for their socio-economic development Scheduled Castes, and Scheduled Tribes have been left out of this development. Since independence, the socio-economic status of Scheduled Castes, and Scheduled Tribes have been witnessing negative growth. Gradual deterioration in the social, educational and economic status of Scheduled Castes, and Scheduled Tribes has been well explained and documented in various studies and researches. The Scheduled Castes and Scheduled Tribes community at large does not have an easy access to these

Pattern of exclusion:

(i) Identity-related issues:

The fact that the so-called appeasement of Scheduled Castes and Scheduled Tribes for crating vote bank for the political leaders have not resulted in any benefits for them. Identity markers often lead to discrimination by people and institutions. Discrimination too is pervasive in employment, housing as well as schooling matters.

(ii) Equity-related issues:

The perception of discrimination is widespread, leading to a sense of alienation and thus appears as an important cause of inequity. Backwardness in education is a key concern of the Scheduled Castes and Scheduled Tribes. Limited access to good quality schools is a major problem that affects female students more adversely. Apart from education, employment is the other major concern. Low participation in government jobs is partly seen as a result of discrimination. This, coupled with

low bargaining power of workers, results in low incomes. Non availability of credit curtails the ability of the Scheduled Castes and Scheduled Tribes to improve their economic status. This discrimination in various economic areas coexists with low political participation

(iii) Exclusion from goods and services:

The location of public goods, its accessibility and ability to pay are a few factors leading to exclusion; it is much true in the context of education. Poverty has been viewed as an important factor leading to exclusion in terms of low consumption levels, education and health care.

(iv) Labor market exclusions issues:

For most households, and especially for the poor, labor earnings are the major source of income. Very true, it is, employment provides social legitimacy as well as access to income. It is noted very clearly that the processes of social exclusion come through the understanding of the mechanisms at play in the labor market.

(v) Exclusion from land:

The exclusion from land is a critical issue which is widely associated with poverty and insecurity. Land is not only a source of livelihood but also of social integration in a broader sense.

(vi) Exclusion and macro-economic development:

The central aspect of this analysis of exclusion is the idea that it is embedded in the ways societies function. Thus, differences in the development paths and in macro-economic and structural adjustment strategies imply equally varied patterns of social exclusion. Similar aggregate economic development may lead to quite different patterns of income inequality, quite different patterns of distribution of the benefits of the growth. In this the institutional arrangements which mediate between economic and social development are crucial. They may include or exclude, limit gains to a few sectors or groups or spread advantage widely.

(vii) Educational Issues:

Literacy rates among the Scheduled Castes and Scheduled Tribes are not increasing fast enough to converge with literacy rates of other groups. In fact, in recent years, the growth in literacy rates among SCs/STs. The percentage of SC and ST children who never attended school is high; Dropout rates are the highest among the Scheduled Castes and Scheduled Tribes go up significantly after middle school. School enrolment rates are among the lowest but interestingly have improved in recent years. This contributes to large deficits in higher education; graduate attainment rates (GARs) are also among the lowest and not converging with the average.

(viii) Employment issues:

The conditions of work are more precarious for the Scheduled Castes and Scheduled Tribes workers than most other workers. Their earnings are relatively low among regular workers. In other words, their participation in the informal sector is much higher than most other Social Religious Communities, especially in own account trade and manufacturing enterprises. A detailed analysis of employment in different government departments also revealed that the Scheduled Castes and Scheduled Tribes representation is very low and very often they are located in low-end jobs.

(ix) Access to infrastructure and other facilities:

Access to trained health persons and institutions for child birth is very poor for the Scheduled Castes, Scheduled Tribes. The Scheduled Castes, Scheduled Tribes have very poor access to tap water and their households have the lowest access to this facility.

(xi) Living standards and poverty:

In general, the mean per capita consumption expenditure is lower for Scheduled Castes and Scheduled Tribes. The situation is the same with respect to the intensity of poverty in urban areas; the mean expenditure of the poor as the ratio of poverty line is the lowest for SCs/STs In rural areas.

(xii) Internal differentiation

Internal differentiation in the community is a reality. Several studies over the years have distinguished different sections sub-castes within the SCs and STs.

General

Appropriate action must be taken by the central government against people, institutions and political figures who practice or propagate discrimination or intolerance on the basis of caste and religion. Furthermore, textbooks, films or writing which portray cultural stereotypes of Scheduled Castes, Scheduled Tribes should be withdrawn from school curricula.

Education

Given the poor educational and low socio-economic status of Scheduled Castes, Scheduled Tribes and Muslims in general, the central and state governments should ensure the implementation of primary and secondary

education programmes for Scheduled Castes and Scheduled Tribes. A survey of availability of textbooks in their mother tongue should be undertaken, after which printing and distribution of textbooks should be taken up by state governments.

Health

Availability and accessibility of health services should be culture friendly so that their health seeking behaviors can be changed. In the coverage area, especially in rural areas new parameters should be set up for establishment of new sub-centers/PHC/CHC, so that the poor and marginalized women can avail health care facilities.

Livelihood

There is a need to link MNREGA with the traditional occupation of Scheduled Castes, Scheduled Tribes. Bank credit for economic development should be made available through a single window that the poor Scheduled Castes, Scheduled Tribes can easily access loan.

Entitlements

There is immense need of minority targeted schemes and advocacy both at government as well non-government level. There has been desperate need to raise awareness in the Scheduled Castes, Scheduled Tribes on various Government schemes and programmes. PDS and Basic Health Care Services should be made available to them on a priority basis.

Conclusion:

In this age of globalization and liberalization where there is ample opportunities for socio-economic change and development for many social groups but the Scheduled Castes, Scheduled Tribes in India are in continuous struggle to secure a livelihood in the face of adverse social, economic and political circumstances. Poverty is never static, it is dynamic. People and communities move in and out of poverty and the specific form that poverty takes changes over time. It is not a natural phenomenon. The social inequality and discrimination against the Scheduled Castes, Scheduled Tribes. It can be changed through collective efforts. Poverty is a dynamic and relational condition that affects different people in different ways and at different times. The poor are neither a homogeneous group nor passive victims, and poverty is not a static condition that is described by material conditions alone.

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DALIT LIBERATION AND SOCIAL MEDIA: AN ANALYSIS

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Introduction

The new democratic republic was made aware of its responsibility towards the welfare of Dalits and other weaker sections of society thanks to the revolutionary struggle launched by Ambedkar. The constitutional safeguards have apparently helped Dalits in protecting their legitimate interests and accelerated their socio-economic development. The credit for incorporating these safeguards in the Constitution of India goes to Ambedkar, Chairman of the Drafting Committee of the Constitution. Social media are Internet based means which connect the likeminded users. The online social network is useful for sharing information, ideas, experience and expertise in modern times. The social media are very effective tools of participatory communication (Gowtham, Mahesh, Dileep, & A, 2017) All around the world, social media has given a voice to anyone who wants to speak. In India, it has empowered the country's most oppressed group, Dalits, to speak their minds, without fear of punishment, for the first time in history. An entire ecosystem of blogs, websites, online forums and social media groups now voice the sentiments of India's approximately 165 million dalits, smashing the silence that was imposed on them by the caste system.

The media, which in a democracy should provide space to the perspective of every community, is dominated by upper castes. It has been found that not one dalit in any Indian newsroom among its list of the 315 most influential journalists (70 per cent of them were upper-caste Hindu men) (Centre for the Study of Developing Societies, 2006). It is clearly indicated that Dalits are not only discriminated against socially and excluded from the media, but also the issues that concern them are not amplified by the media. All that is changing, with their success in carving out a distinct presence on social media. There, they can give vent to their feelings and voice their opinions without fear of an upper-caste mob arriving at their doorstep to attack them.

Social Media A new Path way for Empowerment

A new world has established in which dalit issues are debated. The forums range from Round Table India (RTI) which works an online, anti-caste debate; to Dalit Camera, which films debates and interviews and loads them onto YouTube. Dalits are active on Facebook and Twitter and are quick to react to any slight or act of discrimination (Mary, 2018).

Usage of Digital Media by Dalits

This social media mobilization has managed to an eruption of opinions and self-expression. All the online debates in this massive dalit group are assisting dalits to construct discussion and theories that makes them to know how they can deal with the caste practices and the brutalities of upper caste.

Social Media as Social Capital for Dalits

A case study was reported in Times of India of Vaibhav Chhaya a Dalit activist, who has over ten followers on Facebook, uploaded a image of a man waving from the grilled window of a police van, and tagged in to "Rahul Pradhan", the image was got reacted over 300 times and provoked comments like, the mainstream media of India

ignores the issues faced by Dalits so most of activist have stopped reading the paper, and for the movement, social media of their social capital because it keeps them connected to one another. Chhaya has used social media to offer food, shelter and medical assistance to those in need, help Dalits, who lost their belongings or whose vehicles were burnt, reach home safely, coordinate different groups during the bandh of Bhima-Koregaon riot on January and arrange for protesters, who were arrested by the police, to get legal representation. Social media is being utilized to spread publicity and mobilize the Dalit masses. Activists use social media to raise awareness about a crime that might remain unreported. Dalit activist used Facebook to bring notice to the alleged murder of tribal sisters and their father in Hingoli district. The police claimed that the girls and their father drowned by accident, but when activists investigated the incident, they came to believe that the three had been murdered. After face book notice by activist, the incident was prompted a Lokmat journalist to visit the site and do a story (Times of India, 2018).

Conclusion

Dalits have been neglected and discriminated by the mainstream media. But now, the scenario is gradually altering with more and more educated Dalits inflowing into the media industry. Though, Dalits entry into the conventional media can be viewed absolutely, the kind of position they occupy in the media industry is not applaud able. Besides, the evolution of internet in India has become a great benefit to Dalits, mainly to educated Dalits. With immense potentials, internet has paved way for Dalits to have their own media to speak and discuss the issues regarding Dalit community freely and openly. Though the conventional media gives coverage Dalit subject now and then, they are microscopic in number. Dalits have taken housing under the Social media like online forums, blogs, Facebook, Twitter, etc. Majority of the Dalit activists agree to the fact that internet like websites, online groups, forums and social networking sites as blogs and Facebook play the role of alternative media. Numerous studies have cited that Dalit activists view internet as the media, allowing and helping access and contribution by the members of the community and the channel of communication for the branded community. Further, a Social Media considered as substitute media which can attitude on par with the conventional media and can offer a counter–hegemonic symbol of Dalits.

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DR. B.R. AMBEDKAR AND BUDDHISM

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Ambedkar is the strong man of Human knowledge both in Indian and outside. He is a voice of oppressed and revolted against social injustices. In the true sense, *knowledge power* to Ambedkar. As he was a voracious reader and close observer of society he got experimental knowledge of social strata of India. India is basically structured by caste system. It is being controlled and governed by the hegemony of Hindu Brahmin who are the superior caste than the rest.

Ambedkar was unbearable with the theory of Hinduism advocated by Manu. He wanted eradicate caste system and provide equal space for all the castes in India. In order to uplift the status of sudras and downtrodden, he thought that economic and political stability must be given and that can be possible with the proper laws framed by the constitution in democratic country like India. He strived a lot for the annihilation of caste.

He was greatly influenced by the noble truths of Buddhism where man can live harmoniously with his fellow beings. The teachings of Buddha are simple, humane and rational and natural. It is believed that everyone can be enlightened himself without the help of agent between God and man like Hinduism. Hence Ambedkar converted to Buddhism to get liberation from the orthodox dogmas Hinduism and worldly attachment and get spiritual reality of natural life. The paper tries to see Ambedkarism as a holistic liberalism for harmonious prosperity of man.

It is an attempt to synthesize Ambedkar and Buddhism. There are two isms. They are Hinduism and Buddhism. Ambedkar is a Hindu by birth but late he renounced to Buddhism. He is the product of Hinduism and he is supposed to be by product of Buddhism. It means to see Ambedkar as a Buddhist. Is it so easy to frame him in Buddhism? if he is framed, does he really resemble Buddha. No, it is not so. Because Buddhism is a different religion where Ambedkar was not born but he was born as an untouchable Dalit under Hindu Religion in India. How could it blend them together? It was unbearable to live in a sopocated caste system and inevitable for him to renounce Hinduism and embrace Buddhism. What is the strong rational ideology and faith that absorbed him in Buddhism and how far could he attain and resume the loss in Hinduism? Was he really attracted by the noble truths of Buddha? The noble truths are simple, rational, natural and spiritual and those are based on democratic principles. It is where every man has equal rights, equal status and fair treatment. It naturally leads to harmony of life. There is no room for capitalism and consumerism in it. Everyone is to work freely and live freely. The product of earning is equally distributed among them and hence the theory of equilibrium is established and encouraged in the light of spiritual enlightenment.

Simple living and high thinking is another organ of Buddhism. The name Buddha is after Siddhartha. The journey of him is begun when he left his royal life of prince and he could have glimpse of true life and sense the death. He was so unaware of life and death so far. But the journey of his life made him to discover himself. It is a self discovery of Siddhartha. He could really get and sense of the term *siddha*- discovered with excremental truth of every corner of life. He travelled around the world within his mediation and found the possible solutions for all manmade diseases. He found that man himself is held responsible for his constant suffering. It is created because of

his unlimited wants but he advised that human needs never lead man to suffer. In this context the worth of man is not always not judged by his wealth but by his wealth of pleasure. It can be bestowed and obtained with hard and honest labor without pressure. Economic growth of a man is not free from pressure with stress.

According to Ambedkar ‘One should always cherish some ambition to do something in the world. They alone rise who strive’. There are two basic kinds in human nature. They are *Creative and Possessive*. Creative man uses human intellect and instinct for creative endeavors which enriches human thought. Knowledge and wealth contribute to the development of human heritage for the posterity. Possessive people on the other hand do not believe in the use of human intellect for creative purpose. There some creative humanists like Buddha, Jesus, Guru Nanak, Kabir, Phoolay and Babasaheb and the several in Indian contexts.

For Ambedkar, *the society should have either sanctioned law or the sanctioned morality to hold it together*. The society is torn into pieces. It can be survived with the consonance with reason which is counter part of science. The moral code should include fundamental rights like liberty, equality and fraternity. As Ambedkar himself said “I prefer Buddhism because it gives three principles in combination which no other religion does. It teaches Prajna (conscience) Karuna (love) and Samata (equality). It is what man wants for good and happy life, neither God nor soul can society.

Ambedkar is that creates vibration in the social system of India. As man of creative instinct with great intellectual labor brought revolutionary changes and became a strong voice of oppressed in India and outside. He springs up where there is injustice and social inequality. Born as an untouchable, he touched the letters and got into the letters and he also liberated everyone to touch the letters and become independent. He had a great vision of life and his committed mission had made him to exponent of Indian constitution. He wanted to eradicate the caste system and so wrote *Annihilation of caste*. He believed that economic stability avoids social inequalities and promotes social status.

In reality when we give an analysis of Buddhist countries that we can find that it fails to establish equality, freedom, peace and socialism in China and Japan being as a national religion system. They are suffering from the same problems as other countries do. It is another sound matter of consideration. In the west most people come to Buddhism for psychological reasons. In India it is different. Dr. Ambedkar’s followers were moved by his vision of new society brought about by the practice of Buddha Dhamma. In the word of T.K. Tope Dr. Ambedkar’s eradication and learning were no doubt great. But the generations to come neither may nor remember the political achievements of Dr. Ambedkar may be forgotten but Ambedkar the scholar will be immortal. The many people in India strongly believed and consciously following Ambedkarism than directly Buddhism and indirectly Hinduism.

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POWER DECENTRALIZATION IN PANCHAYAT RAJ ACT: DEVELOPMENT AND DALITHS (WITH SPECIAL REFERENCE TO CHITRADURGA AND TUMKUR DISTRICTS)

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Introduction:-

The situation of dalits and their voice for betterment needs to be heeded considering the teeming numbers of oppressed – the dalits, who are perpetual victims of marginalization and socio-economic exclusion. India's 170 million of oppressed and marginalized sections of society (i.e. about 16.23 per cent of India's population, according to the 2011 Census) have for thousands of years remained neglected and ignored in the social milieu. Indian society is a marginalized society consisting of diverse groups of dalits, backward classes and women who have different socio-economic characteristics and problems (Hans, 2008a). More than 71 years after gaining Independence, India is still very much afflicted by the cancer of the caste system. Dalits remain the most vulnerable, marginalized and brutalized community in the country.

The central or state government schemes have been implemented from 1952. Government have provided power, facilities and reservation for these dalits. But these schemes have been failed mainly due to lack of awareness and lack of communication. The Present studies have find out that even though they have the rights and possibilities for participation and decision making in gram panchayat(Mainly women), the dominant castes don't allow the dalits to participate and make decisions. In this background, the present study focus on the participation and decision making of dalits in the two districts of karnataka(i.e., Chitradurga and Tumkur).

Concept of Dalit:-

The literal meaning of the word Dalit are shattered, over-burdened, suppressed, squeezed, kneaded, ground down, shame by being required to bow to someone else's feet, or silenced through suppression. Daliths are a mixed population of numerous caste groups all over South Asia and speak various languages (Geetanjali, 2011). Traditionally, there are four principal castes (divided into many sub-categories) and one category of people who fall outside the caste system – the dalits. Daliths are generally used to refer to people who were once known as 'untouchables', those belonging to castes outside the fourfold Hindu Varna system. They are *Antyaja*, i.e., outside the Varna system (Mehrotra, n.d.). The Dalits are called by various other names also: *Dasyu*, *Dasa*, *Atisudra*, *Panchama*, *Tirukulattar*, *Adikarnataka*, *Adi Dravida*, Schedule Caste (SC) etc. but Ambedkar termed them as 'Depressed Class'. In the Indian context most of the people are following Hindu culture, traditions, rituals and social practices. Knowingly or unknowingly, most of the Dalits follow Hindu religion in the villages selected for the study. A small per cent of the Dalits are Buddhist and a few are Christians. Most of the Madiga (SC-Sub-caste) caste households believe and are practicing Christianity but they do not have a Christian certificate.

The modern definition of Dalits is different than its traditional and literal meaning. According to R. Tiwary the term Dalit refers to the group of communities, traditionally whose members have been socially backward,

economically poor and politically weak (Tiwary, 2007). Ghanashyam Shah proclaims “Dalits is not a caste, it is a symbol of change and revolution” (Shah, 2001). Eleanor Zelliot defines Dalit as those individuals who have been broken and grounded by those above them in the social hierarchy in a deliberate and an active way. She further adds that, there is in the word itself and inherent denial of pollution, *karma* and justified caste hierarchy (Zelliot, 2001). National Dalits Commission defines ‘Dalits’ as “those communities who, by virtue of atrocities of caste-based discrimination and untouchability, are most backward in social, economic, educational, political and religious fields, and deprived of human dignity and social justice (NDC, 2008). Decentralisation can be usefully understood as a political process whereby administrative authority, public resources and responsibilities are transferred from central government agencies to lower-level organs such as Gram Panchayat, Taluk Panchayat and Zilla Panchayat of government.

Dalits in Karnataka:-

In Karnataka, there are about 101 castes under Scheduled caste list. In these, there exist both Touchables and Untouchables. The Major castes that face untouchability in Karnataka are Madigaru (*Adikarnataka*) and Holayaru (*Adi Dravida*). The Touchables include Lambani, Bhovi, Bangajara, Dhora, Killi, Vaddar, Samgar, Kakanoor and Kudumban.

According to 2001 census, 16.2% of the citizens of Karnataka are Scheduled Caste. In this, 75% of people lead their life in rural area and 25% live in urban area. As population in Karnataka increases, population of SC also increases. Similarly, as Population in SC increases, the problems such as poverty, inequality, caste discrimination also increases. Since from traditional society, Dalits have been struggling for their existence, for Socio-economic justice. The constitutional rights aim at the welfare of Dalits. Reservation for the SC, ST or Dalits are given under the 73rd and 74th Constitutional Amendments. Even though there are many reservations for dalits, but even till today dalits are unable to come out from the crisis. If we rise questions on whether there is development in Dalits or not, whether the literacy rate is increased, whether the means of communication in dalits have increased? The central or state govt schemes have been implemented from 1952. Government have provided power, facilities and reservation for these dalits. But these schemes have been failed mainly due to lack of awareness and lack of communication. The Present studies have find out that even though they have the rights and possibilities for participation and decision making in gram panchayat(Mainly women), the dominant castes don't allow the dalits to participate and make decisions. In this background, the present study focus on the participation and decision making of dalits in the two districts of Karnataka(i.e., Chitradurga and Tumkur).

Review of literature:-

G.S. Mehta (2002) in his book entitled, “Participation of Women in the Panchayati Raj System” made an empirical analysis on the participation of women in PRIs in eastern and western regions of Uttar Pradesh. The major findings of his study are given below: 1. Illiterates, married, but young women belonging to backward castes and Muslims dominated the village Panchayats in the study area. 2. Nearly 1 per cent of women representatives have no freedom to go one to participate in outdoor activities. 3. Lack of co-ordination and co-operation among the women Pradhans of different village Panchayats in perusing certain common issues collectively before the meetings of Block Panchayats. 4. The women were found to be participation in the different development programmes along with their male counter parts but the rate of participation of women as the beneficiaries was comparatively lower than men, and Around half of the women representatives of different village Panchayats had experienced at least some degree of changes as occurred in their social status, mainly through participating at local level social and cultural programmes. Government of India report (1999) states that, violence, which serves as a crucial social

mechanism to maintain Dalit women's subordinate position in society, is the core outcome of gender-based inequalities shaped and intensified by the caste system. This situation exists in India today despite constitutional guarantees of non-discrimination based on caste and gender (Article 15(1), the right to life and security of life (Article 21) and the constitutional directive to specifically protect Dalits from social injustice and all forms of exploitation (Article 46). Moreover, the Indian State has enacted a series of laws protecting the rights of Dalits and women, acknowledging the prevalence of discrimination and violence against these sections of society. A key law in this regard is the Scheduled Castes/ Scheduled Tribes (Prevention of Atrocities) Act 1989. The presence of laws, however, without concomitant implementation to ensure personal security to Dalit women and without concerted efforts to emancipate the Dalit community and eradicate entrenched gender-and-caste biased notions of inequality and (in) justice, is not enough. The Indian government has itself acknowledged that the institutional forces caste, class and community and arise against women's equal rights are powerful and shape people's mindsets to accept pervasive gender inequality.

Objectives of the study:-

- To examine the socio economic profile of Dalit
- To ascertain the awareness level regarding power and duties of Panchayat members
- To examine the influence of socio-economic factors on the extent of participation and decision making of dalit panchayat members.

Methodology

The present study is descriptive in nature and is based on both primary and secondary data. The primary data is collected from the Tumkur and Chitradurga districts of state Karnataka with the following objectives (i) examine the socio economic profile of Dalit (ii) to ascertain the awareness level regarding power and duties of Panchayat members (iii) to examine the influence of socio-economic factors on the extent of participation and decision making of dalit panchayat members. The research methodology followed in this research was descriptive research. A simple random sampling technique is adopted in the paper to select the sample respondents. The source of data is the primary research done by conducting survey of the targeted individuals. The respondents filled up the data using interview and questionnaire method . The file was analyzed using in-depth analysis and insights were drawn which are shared in this paper. The targeted sample size was 100 respondents, 50 respondents from Tumkur district and another 50 from Chitradurga district.

Findings of the study

Gender

Table 1 :- Gender

Gender	Tumkur		Chitradurga	
	Frequency	Percentage	Frequency	Percentage
Male	23	46.00	24	48.00
Female	27	54.00	26	52.00
Total	50	100	50	100

Above table shows the respondents taken for the study in two districts Chitradurga and tumkur of karnataka state. The size of the respondents are 50 from each of the districts. Especially, in Tumkur district 54% of the respondents were female and 46% were male. In Chitradurga district, 52% of the respondents were female and 48% were male.

Age :- Age plays an important role in the panchayat raj institutions. Young ages are mostly literates and they are aware of their participation and decision making in gram panchayat. The amendments, Guidelines, Orders, Resolutions can be easily understood by the literates (Age between 25-45).

Table 2 :- Age

Age	Tumkur		Chitradurga	
	Frequency	Percentage	Frequency	Percentage
Below 25	05	10.00	03	6.00
25-35	14	28.00	17	34.00
35-45	16	32.00	13	26.00
45-55	13	26.00	14	28.00
55 and above	02	4.00	03	6.00
Total	50	100.00	50	100.00

If we observe the above table, In Tumkur district 32% of the respondents are between 35-45 age group. In Chitradurga district, 34% of the respondents are between 25-35 age group. If we analyze the table age above 55 are found be less because of poor participation in both districts. In the recent years, 25-35 and 35-45 age groups strongly participate in the gram panchayat elections.

Education Qualification:-

Table 3 :- Education Qualification

Education Qualification	Tumkur		Chitradurga	
	Frequency	Percentage	Frequency	Percentage
Illiterate	2	4.00	4	8.00
Higher Primary	16	32.00	19	38.00
High school	15	30.00	14	28.00
PUC	13	26.00	10	20.00
Job oriented course	4	8.00	3	6.00
Total	50	100.00	50	100.00

The above table shows that In Tumkur district 32% of the respondents have studied till higher primary and 30% have studied till High school. In Chitradurga district, 38% of the respondents have studied till higher primary and 28% have studied till High school. Thus, The literacy rate is more in Tumkur district than Chitradurga districts. The Illitrates are more in Chitradurga district.

Occupation

Table 4:- Occupation

Occupation	Tumkur		Chitradurga	
	Frequency	Percentage	Frequency	Percentage
Agriculture	8	16.00	7	14.00
Agriculture labour	15	30.00	10	20.00
labour	16	32.00	18	36.00
Self Employed	2	4.00	3	6.00
Unemployed	9	18.00	12	24.00
Total	50	100.00	50	100.00

The above table shows the occupation of the *Dalit Panchayat* Members. In Tumkur district 32% of the respondents were labour and 30% were Agriculture labour. In Chitradurga district, 36% of the respondents were labour and 24% were unemployed. Literacy rate is more in tumkur compared to Chitradurga district. So, The Unemployment rate in Chitradurga is fairly high.

Awareness about PRI

Table 5:- Awareness about PRI

Awareness	Tumkur		Chitradurga	
	Frequency	Percentage	Frequency	Percentage
PRI Guidelines	0	0.00	0	0.00
Facilities	12	24.00	12	24.00
Rights and duties	3	6.00	1	2.00
Meetings	1	2.00	1	2.00
Social Audit	0	0.00	0	0.00
Not awared	34	68.00	36	72.00
Total	50	100.00	50	100.00

If we analyze the table given above, It shows the awareness rate in the variables shown in the table. In Tumkur district 68% of the respondents are not awared of the PRI and 24% of the respondents are awared about Facilities of PRI. In Chitradurga district, 72% of the respondents are not awared of the PRI and 24% of the respondents are awared about Facilities of PRI. Most of the respondents are not awared about Panchayat raj Institution programs, facilities, Rights and duties etc. because of lack of the participation and transparency.

Participation in Grama Sabha:-

Table 6:- Participation in Grama Sabha

Participation	Tumkur		Chitradurga	
	Frequency	Percentage	Frequency	Percentage
Not Participated	31	62.00	35	70.00
Women	0	0.00	0	0.00
Community	2	4.00	1	2.00
Gram panchayat members	10	20.00	12	24.00
Village leaders	7	14.00	2	4.00
Total	50	100.00	50	100.00

If we analyze the table given above, it determines the participation in gram sabha. In Tumkur district 62% of the respondents do not participate in the gram sabha and 20% of the gram panchayat members participate in Gram sabha. In Chitradurga district 70% of the respondents do not participate in the gram sabha and 24% of the gram panchayat members participate in Gram sabha. Women have not participated in Gram Sabha in both the districts because of lack of communication and awareness. The respondents do not participate in the gram Sabha. This is because the Gram Sabha are held in houses and not in public place and these Gram Sabha are preplanned and the respondents believe that Gram Sabha is only for documentation. Hence, target people don't participate in Gram Sabha.

Decision making:-**Table 7:- Decision making**

Decision making	Tumkur		Chitradurga	
	Frequency	Percentage	Frequency	Percentage
Dominant caste	38	76.00	34	68.00
PDO	8	16.00	11	22.00
Daliths (SC)	4	8.00	5	10.00
Total	50	100.00	50	100.00

The above table determines the decision making in development works. In Tumkur district 76% of the Dominant caste make decisions in development works. Only 4% of the Daliths participate in the PRI. In Chitradurga district 68% of the Dominant caste make decisions in development works. Only 10% of the Daliths make decisions in the PRI. The decision making by Dalits is less in both the districts because Dominant caste don't allow the Daliths to make decisions and Dominant caste rule the panchayat.

Conclusion

In his historic speech in the Constituent Assembly on 25th November 1949, Ambedkar pointed out the contradictions between politics (recognising the principle of one man-one vote) and the social and economic life (denying the principle of one man-one value). 'How long shall we continue to live this life of contradictions?' he asked and called for its removal for the sake of a strong democracy. Yet today, after 71 year of Independence, the plight of dalits, for all practical purposes has not wholly improved. We have a long way to go in converting our political independence to real social and economic independence (Roy, 2009).

Especially Panchayat raj Institutions in Karnataka, After decentralization of power the triangle system existed such as Zilla panchayat, Taluk Panchayat and Gram Panchayat. Gram panchat is one of the foundation of the panchayat Raj Institution. But Expected result is not yet achieved as per the guidelines and targets. Expected result is not achieved because of the poor administration, lack of community involvement and lack of awareness and transparency.

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THE HISTORY OF DALIT SOCIAL CULTURE IN INDIA:SOME INTERPRETATION

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Introduction:

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 inhabitance 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 2 the original inhabitance is by labelling them disparagingly as, “Cultureless”, “uncouched”, “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) cultures itself vis-a-vis modern culture suffers from an inhibition in India similar to the Dalit cultures. Thus the mainstream culture of India is being swallowed by the dominant one dimensional consumer culture which denies bio-cultural and technological diversities through the imposition of mono-technology. 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 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 behaviour. Cultural analysis ask 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.

Objectives.

- To see the liberative potential in their cultural expressions
- To foster a development that is humanistic and viable, using Dalit rituals and cultures.

The origins of the caste system

The word Dalit—literally translating to “oppressed” or “broken”—is generally used to refer to people who were once known as “untouchables”, those belonging to castes outside the fourfold Hindu Varna system. The caste system finds its origin in functional groupings, called varnas, which have their origins in the Aryan society of ancient northern India. In their creation myth, four varnas are said to have emanated from the Primeval Being. The Creator’s mouth became the Brahman priests, his two arms formed the Rajanya warriors and kings, his two thighs formed the Vaishya landowners and merchants, and from his feet were born the Shudra artisans and Historical Research . Later, there developed a so-called “fifth” varna: the Untouchables. This caste system became fixed and hereditary with the emergence of Hinduism and its beliefs of pollution and rebirth. The Laws of Manu (Manusmitri), which date roughly to the 3rd century A.D.—and parts of which form the Sanskrit syllabus of graduation studies in Gujarat even today—preach the sanctity of the varnas and uphold the principles of gradation and rank. They refer to the impurity and servility of the outcastes, while affirming the dominance and total impunity of Brahmins. Those from the “lowest” castes are told that their place in the caste hierarchy is due to their sins in a past life. Vivid punishments of torture and death are assigned for crimes such as gaining literacy or insulting a member of a dominant caste. Among the writings of Hindu religious texts, the Manusmitri is undoubtedly the most authoritative one, legitimizing social exclusion and introducing absolute inequality as the guiding principle of social relations. Folklore consists of legends, music, oral history, proverbs, jokes, beliefs, fairy tales and customs that are the traditions of that culture, subculture, or group. It is also the set of practices through which those expressive genres are shared. The study of folklore is sometimes called folkloristics. Folklorist states that folklore has many cultural aspects, such as allowing for escape from societal consequences. In addition, folklore can also serve to validate a culture, as well as transmit a culture’s morals and values. Folklore can also be the root of many cultural types of music. Folklore can also be used to assert social pressures, or relieve them, for example in the case of humour music, dance and other art forms. In this unit we study some important feature of Dalit folklore and culture and see their special features.

Caste and untouchability based social exclusion in contemporary India :

Even today the Indian society is following the same varna system were the society is categorized in to four namely the Brahmans, kshtriya, vaishya, and the shudra and the practice of the varna system is still in existence which has a practice of discriminating the shudras. . Today in contemporary Indian society the shudras are known as the Dalits which is a Marathi word means as “broken men” and presently there are 180 million Dalits categorized and classified as scheduled castes in the Indian constitution. How ever more than 180 million Dalits are subjected to social, economical, political and cultural exclusion deeply imbedded in social practices. Dalits are social and physically separate they most live in outside areas of the village in rural areas and in specified areas in cities. They are denied basic human rights not allowed to own property rights and to use public and common property such as the wells, tanks and temples. After India’s independence when India declared itself as a democratic nation having adopting a written constitution in which the practice of social exclusion in the form of untouchability is been eradicated and made it as a punishable offence under article 17 and 18 of the Indian constitution and have made several developmental provision for the Dalits. In spite of this the practice of social exclusion and discrimination has been practiced in one or the other form the practice still exists in a newer forms and strategies

Dalit Culture as a history:

The culture of the Dalit-advansi has got long history in it. If we quote the definition of history it is known as 'an account of an event, a systematic account of the origin and progress of the world, the knowledge of past events'. Birtias are a category of people, who are culturally known as the elder brother of Dalit community like Domb/Gana. They are the living and mobile history of this community. They have got enough knowledge about the past events of Dalit community and the pattern of worship of their family deity. They usually narrate these events in the social gathering like marriage, death etc. The idea of narration is to transfer the knowledge about ancestor and their origin from generation to generation. In the similar way Parghanias are also a category of people who are culturally known as the elder brother of Gond (Tribe). They also narrate the ancestral history and deity of tribe in social gathering of Gond community. Ghogias are a relatively nearer caste of Gauda as per caste hierarchy, who also has got similar identity and action in their society. They are otherwise known as the elder brother of Gauda (OBC) community having vast knowledge about the past events of Gauda or Yadav. Though these knowledge and information available with these people satisfy the definition of history to some extent, still their knowledge does not find space in the history because, their knowledge has not been written or printed anywhere. Is it a fact that the Sudras were denied of education in the Vedic period as a result the Birtia, Ghogh and Parghanias were not able to document their events and choose a simple option of transferring this knowledge in social gathering through narration? However, there is historical evidence in the culture of Dalit which are yet to be determined and recognized by the historian. In this connection it can be quoted that most of the Indian Ancient history is based on Vedas and Purans. 'William Jones, the leading Ideologist of the late eighteenth century, suspected that some texts, even if including the myths and legends of the Hindus, probably contained the core of a history'. So, why not the information that is available with the Birtias, Parghanias and the Ghogia, who are the cultural story teller of the Dom/Gana (Dalit), Gond (Tribe) and Gouda (OBCs) community respectively

Natural Resources as symbols of Dalit folk songs

Dalit culture is rich with tremendous musical instrument and various kind of musical rhythm. The myth of origin of music tells that the different kind of rhythm of the music has been derived from the sound of cloud, singing of birds, the melodious sound of rivers & stream and the sounds of forest trees. This music is used in the day to day activity of this community. Therefore each and every festivals, marriage or death, there are unique & specific rhythm which they have created and acquired from the nature. It is most significant that Dalit culture has been deep-rooted by their music which they have invented since age-old. William A. Haviard has mentioned that 'It is rare that a culture has been reported to be without any kind of music'. This shows the primitiveness of this society and the richness of their culture and tradition. There are different kind of songs that are being sung in different festivals & marriage irrespective of all man, woman, girls and boy etc. They use to dance and enjoy. The instant composer of the songs is called Geet Kudia or Gahank, who play vital role in singing the songs. Mostly these songs are based on love and day to day normal happening.

Conclusion

Dalits have been depending upon the nature since centuries. Their culture and tradition can't be narrated without the natural resource as earlier some of the example has been given in this regards. From morning to the end of the day they have been interacting with the environment, may be in the form of food, songs, dance, deity, festivals

and health care etc. Therefore they are always inter dependant and interrelated. Though the history of the adivashi has not been documented by historians however, some scholars in the name of folklore have documented some of the information. But it is unfortunate that Dalit culture has not mentioned properly

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DR. G. PARAMESHWARA - AS AN ADMINISTRATOR AND EDUCATIONIST.

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Introduction:

Among Many Political leaders in Karnataka. Dr. G. Parameshwara is an expert politician. He is a social reformer. Great leader of Dalit Community. Founder of Educational Institutions. He has won in Elections Five times from different Taluks, Works in Different position in Karnataka. Presently he is serving as the 8th and current Deputy Chief Minister of Karnataka. He is the first Dalit leader to hold the Deputy Chief Minister post in Karnataka and also the longest-served President of the Karnataka Pradesh Congress Committee-for two consecutive terms. He is a unique politician of Karnataka. Dr. G. Parameshwara was first time elected as member of legislative assembly from Madhugiri in 1989. He has been elected to the Karnataka assembly five times. He worked as a sericulture minister (1993-1994) in the period of "Veerappa Moily, and was higher education minister from 1999-2004 during S.M. Krishna's cabinet. When he was higher education minister he strived for the establishment of Tumkur University. Dr. G. Parameshwara runs many Educational Institutions. i.e Siddhartha group of institutions, Tumkur. Which has provided affordable and multi education to lakhs of poor rural students. Also he has influenced by Buddhism. He strongly believes in Buddhas principals.

This article mainly focuses on Dr. G Parameshwara services in education and political. To know the role of Parameshwara in state politics. To know the Socio - Educational achievements of Parameshwara. To know the mental situation of backward classes leader.

Keywords: Administrator, Educationist, Politician, Social reformer.

Early Life and Education:

Dr. G. Parameshwara is the son of Shikshana Bhishma M. Gangadaraiah and Smt. Gangamamma. He was born on 6th august 1951 in a small village Gollahalli, in Tumkur District. He studied primary education at Government School in Gollahalli (Siddhartha Nagara) and Heggere, Tumkur. He went to Sri Siddhartha High School at Siddhartha Nagar, which was established by his father in 1959. He joined Government Pre-University College in Tumkur and after Pre-University College went on to study for a B.Sc. in Agriculture in the University of Agricultural Sciences, Bangalore, followed by an M.Sc. in Agriculture at the same college. After Post-Graduating, Parameshwara had briefly worked as Research Assistant in Department of Plant Physiology at the University of Agricultural Sciences, Bangalore. Later, Parameshwara went to overseas and obtained a PhD from Waite Agricultural Research Centre, the University of Adelaide in Plant Physiology.

Political Career:

In 1989, for the inauguration of the Sri Siddhartha Medical College, Parameshwara along with the Education Minister S. M. Yahya and Mallikarjun Kharge who was then President of the Sri Siddhartha Education Society, went on to invite Prime Minister Rajiv Gandhi, when Parameshwara went for the third time with S. M. Yahya to meet Prime Minister Rajiv Gandhi, Rajiv Gandhi told Parameshwara to join politics and eventually S. M. Yahya took Parameshwara to then AICC general secretary Mohsina Kidwai and made him Joint Secretary of Karnataka Pradesh Congress Committee. Dr. G. Parameshwara was first time elected as member of legislative assembly from Madhugiri in 1989. He represented as a MLA of Madhugiri in 1989, 1999, and 2004, and Kortagere in 2008, 2013 and 2018. In 1993, Parameshwara served as Minister of State for Sericulture during Veerappa Moily cabinet. In 1999, Parameshwara set a record in the 1999 election to the Assembly from Madhugiri by winning the seat by a margin of 55,802 votes. It was the biggest victory margin in the elections that year. Parameshwara's poll was the highest in the state during 1999 election. From 1999 to 2004, he has served as Minister of State (Independent Charge) for Higher Education, and Science & Technology, portfolio's also as Tumkur district in charge Minister, in S. M. Krishna Cabinet. On 18 August 2001, he was inducted as Minister of State for Medical Education. On 27 June 2002, Parameshwara was promoted to cabinet rank, by then Chief Minister S. M. Krishna citing that they needed younger face, in politics. On 13 December 2003, he was inducted as Minister of Information & Publicity. From 2007 to 2009, Dr G. Parameshwara served as Congress Working Committee Member. On 27 October 2010, he was appointed as the President of Karnataka Pradesh Congress Committee. He lost the election in 2013, On 1 July 2014; he got elected to Legislative Council, (MLC). On 30 October 2015, he was appointed as Home Minister of Karnataka. On 15 January 2016, Dr G. Parameshwara was appointed as Chikmagalur district in charge Minister. On 24 June 2017, he resigned as Home Minister along with District in charge Minister of Chikmagalur district, to look after state campaign, He also handover Chairman of Campaign Committee of KPCC to D. K. Shivakumar, and remained President of KPCC for the second term. On 15 May 2018, Dr. G. Parameshwara won from Koratagere constituency as elected MLA Candidate. On 23 May 2018, Dr. G. Parameshwara took oath as the Deputy Chief Minister of Karnataka. On 8 June 2018, Dr. G. Parameshwara took incharge of "Home Department of Karnataka. On 31 July 2018, Dr G. Parameshwara was appointed as District-in charge Minister of Bangalore Urban and Tumkur District. On 28 Dec 2018, Dr G. Parameshwara had to part with The Home Minister portfolio & The Youth Empowerment and Sports portfolio in order to balance the regional wise distribution of Minister Posts, Dr G. Parameshwara Continued to hold the coveted Bengaluru Development ministry alongside three more portfolios "IT, BT, and Science and Technology; Law, Justice and Human Rights; and Parliamentary Affairs and Legislation.

Positions in political party:

No	From	To	Position
01	1989	1992	Joint Secretary, KPCC
02	1992	1997	General Secretary, KPCC
03	1997	1999	Vice President, KPCC
04	2007	2009	Member, Congress Working Committee
05	2010	2018	President, KPCC
06	2010	2017	Chairman of Campaign Committee, KPCC

Minister in different ministries:

No.	Head of the Ministry	Period	Portfolio
1	M. Veerappa Moily	<ul style="list-style-type: none"> ▪ 19 November 1992 To 11 December 1994 	<ul style="list-style-type: none"> ▪ Minister of State for Sericulture
2	S. M. Krishna	<ul style="list-style-type: none"> ▪ 11 October 1999 To 28 May 2004 ▪ 11 October 1999 To 18 August 2001 ▪ 18 August 2001 To 28 May 2004 ▪ 13 December 2003 To 28 May 2004 	<ul style="list-style-type: none"> ▪ Minister of State for Higher Education (Independent Charge) ▪ Minister of State for Science & Technology ▪ Minister of State for Medical Education ▪ Minister of Information & Publicity
3	Siddaramaiah	<ul style="list-style-type: none"> ▪ 30 October 2015 To 24 June 2017 	<ul style="list-style-type: none"> ▪ Home Minister of Karnataka
4	H. D. Kumaraswamy	<ul style="list-style-type: none"> ▪ 23 May 2018 - Incumbent 	<ul style="list-style-type: none"> ▪ Deputy Chief Minister of Karnataka

Role of Parameshwara to Establish Tumkur University:

He was instrumental in establishing Tumkur University. G. Parameshwara was chairman on board for Karnataka State Universities Act, 2000 and then he was Higher Education minister in S. M. Krishna Cabinet who piloted a Bill (Amending Act 10 of 2004) in February 2004 for an exclusive University in Tumkur. This act carved out half of Bangalore University to make Tumkur University at Tumkur for Tumkur, Kolar and Bangalore Rural. In the beginning, they created Dr Ambedkar Bhavan, for office purposes about 3 years as 200 acres land for the university wasn't available in Tumkur.

Founder of Educational Institutions.

The year 1947 saw India win its freedom. The nation had to be rebuilt from ruins to achieve its former glory and regain its rightful place in International scenario. Education was acknowledged as main trust area. Late Sri H.M Gangadharaiah, a staunch Gandhian and Buddhist, decided to address this cause. He envisioned an educational establishment which will disperse the seeds of knowledge and build a more intelligent society. Sri Siddhartha Education Society (S.S.E.S) was established in the year 1959 with the warm blessings of the father of Bhoodan movement, "Saint Vinobha Bhave" with the objective of providing education to the student community coming from rural areas and backward classes. Today SSES is considered among Karnataka's Premier educational establishments. Highly regarded for its excellent infrastructure and quality faculty, it is widely recognized among India's academic circle. Led by Dr. G. Parameshwara, a Doctorate in Agriculture from Australia, SSES continues to march forward on the ideals set by their father, Late Sri Gangadharaiah. Their commitment to nation building remains the same. SSES has 84 educational establishments under its aegis spread across the southern part of Karnataka. Institutions including Engineering College, Medical College, Dental College, College of Education, First grade College, TCH College, College of Nursing, Junior Colleges, Training Institutions. Sanskrit Schools, Pali Schools and Number of High Schools in several districts in Karnataka State. These educational Institutes Promote excellent training from primary schooling to professional course and also helps to preserve the ancient

heritage of India. Its Silver Jubilee was celebrated in the year 1984 with the Hon'ble President of India, Sri Giani Zail Singh as the Chief Guest. In mid 1988, he helped his father to establish Sri Siddhartha Medical College, Hospital & Research Centre, which was earlier rejected by Medical Council of India & Ramakrishna Hegde's Government but Bangalore University had approved and later Supreme Court of India gave permission to sanction Sri Siddhartha Medical College.

Sri Siddhartha Academy of Higher Education (SSAHE) is a Collegiate Private *Deemed to be University* in Karnataka State, India. It was established on 30-5-2008 as per Section 3 of UGC Act 1956, to improve the Quality of Technical Education in the Southern Karnataka. SSAHE has 3 colleges affiliated to it with an intake capacity of over 800 undergraduate students and 200 postgraduate students. The university encompasses technical fields which offers a total of 11 undergraduate and 10 postgraduate courses. The university has around more than 100 PhD candidates. Presently, SSAHE has a TEQIP center and affiliated Sri Siddhartha Institute of Technology offering post graduate courses. It has so many departments recognized as research centers which are spread across its affiliated institutions in Tumkur, Karnataka. The SSIT Campus, Tumkur campus of SSAHE, offers BE, M.Tech, MCA and PhD programs. SSIT is managed by the Sri Siddhartha Education Society, which was founded in 1979. Sri Siddhartha Institute Management Studies established in 1997 under the hood of Sri Siddhartha Education Society. Sri Siddhartha Institute Management Studies is offering MBA program, Affiliated to Tumkur University, Recognized by Govt. of Karnataka & Approved by AICTE, New Delhi. Sri Siddhartha Institute Management Studies has successfully completed 15 batches of MBA course in 2013. Today SSES is considered among Karnataka's Premier educational establishments. Highly regarded for its excellent infrastructure and quality faculty, it is widely recognised among India's academic circle. Led by Dr.G Parameshwara, a Doctorate in Agriculture from Australia, SSES continues to march forward on the ideals set by their father, Late Sri H M Gangadharaiiah. Their commitment to nation building remains the same. SSES- has 84 educational establishments under its aegis spread across the southern part of Karnataka.

Conclusions:

Dr.G. Parameshwara has made definite contribution to Indian political life and his services were many sided. He believed in value of equality. His style of functioning and practices in running the administration reveal that he attempted to practice the value of equality. Dr.G. parameshwara's personality was unique in many respects and it reflected in his administration.

As an educational administrator, he believed that improving the service conditions of teachers is a prerequisite for enhancing the quality of education. In this respect, he made a significant contribution.

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USE OF LIBRARY SOURCES AMONG DALIT STUDENTS: A SURVEY

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Introduction

The library is one of those resources which are essential to support and strengthen the educational quality. Over the centuries, libraries are the source of keeping and distributing the information through books, journals, maps and other resources that are used by students in their learning process (Jamil, M., Tariq & Jamil, 2013). The successful educational system depends exhaustively on the accessibility and utilization of information sources and services. In this regard, academic libraries are providing knowledge and information resources for teaching, learning and research. The academic libraries are rapidly supporting and encouraging adapting new form of teaching and learning exercises (Edward and Fisher, 2002; Jamil, Tariq & Jamil, 2013).

The library resources contain information in both print and non-print formats such as textbooks, journals, indexes, newspapers and magazines, reports, internet, video tapes, diskettes, and microforms. Library resources are the raw materials that provide vital services in the teaching and learning process (Anhwere, Paulina & Manu, 2018).

The accessibility of library resources creates an enabling environment for the utilization of library resources. It is assumed that if information is accessible to the lecturers in university libraries, it could be used for effective teaching. The main goal of the university library is for users to gain access to its abundant wealth of information resources. Information sources are efficient if they provide relevant, useful and accurate information that can help users solve their problems. Accessibility of library resources means the ease of locating and retrieving a piece of information from the storage medium (Akobundu, 2008; Anhwere, Paulina & Manu, 2018).

The university library is meant to serve the undergraduates, post-graduates, lecturers and other members of the university community. The quality of a university is measured largely by the quality of its library because of its unique role in the university system. There can never be the existence of a university without a library since the university is meant to teach and carry out research. (Anhwere, Paulina & Manu, 2018).

Objective of the study

The main objectives of the present study are :

- To know the frequency of reading library sources used by the Dalit students.
- To know the purpose of reading library sources by the Dalit students.
- To identify the various library sources preferred to reading by the Dalit students.

Methodology

The purpose of present study is to investigate the use of library sources among Dalit students. A structured questionnaire was designed to elicit the opinion of the Dalit post graduate students. A sample of 219 Dalit students from the various postgraduate departments at Tumkur University. The data collected for this study were analyzed

using simple percentage, frequencies and cross-tabulation methods. The Statistical Package for the Social Science (SPSS) 21.0 version was used to conduct statistical analysis.

Data Analysis and Interpretation

Table-1: Category-wise distribution of respondents

Gender	Category		Total
	SC	ST	
Male	94 (67.14%)	52 (65.82%)	146 (66.67%)
Female	46 (32.86%)	27 (34.18%)	73 (33.33%)
Total	140 (63.93%)	79 (36.07%)	219 (100%)

Note: Number given in parenthesis is represents the percentage

Category-wise distribution of respondents shown in the table-1. The study depicts that out of 140 SC category respondents, 67.14% were male and 32.86% were female. The table also shows that among 79 were ST category respondents, 65.82% of male and 34.18% of female respectively.

Table-2: Faculty-wise distribution of respondents

Gender	Faculty			Total
	Arts	Science	Commerce	
Male	91 (41.55%)	34 (15.53%)	15 (6.85%)	140 (63.93%)
Female	36 (16.44%)	27 (12.32%)	16 (7.31%)	79 (36.07%)
Total	127 (57.99)	61 (27.85)	31 (14.16)	219 (100%)

The table-2 shows the faculty-wise distribution of respondents. The table reveals that the majority of respondents are from Arts discipline (57.99%) followed by 27.83% and 14.16% of respondents are from Science and Commerce.

Table-3: Frequency of the reading library sources

	Frequency	Percentage
Everyday	191	87.21
Once in a week	28	12.79
Total	219	100

The study also made an attempt to find out the frequency of the library sources read by the respondents and it is shown in the table-3. The study found that 87.21% of respondents read library sources every day, followed by 12.79% respondents read library sources once in a week.

Table-4: Time spent in reading library sources

Time	Frequency	Percentage
<1 hours	53	24.2
2-3 hour	141	64.4
>4 hour	25	11.4
Total	219	100

Time spent in reading library sources by respondents is presented in the table 4. It can be seen from the table that most (64.4%) of the respondents time spent in the reading library sources 2-3 hours per day, followed by less than 1 hour (24.2%). Only few of them spend more than 4 hours (11.4%).

Table-5: Purposes of reading library sources

Purposes	Frequency	Percentage
For exam purpose	219	100
To prepare notes	189	86.3
To prepare for competitive exams	174	79.5
To obtain Information on personal hobbies and interests	158	72.1
To prepare for seminar/dissertations	144	65.8

The purposes of reading library sources by the respondents are presented in the table-5. It is very interesting to note that, all the respondents (100%) reading library sources for the purpose of examination. The study also clearly indicated that most of the respondents used library sources for the purpose of to prepare notes (86.3%), followed by to prepare for competitive exams (79.5%), to obtain Information on personal hobbies and interests (72.1%) and also to prepare for seminar/Dissertations (65.8%).

Table-6: Types of library sources preferred to read

Types of sources	Always	Often	Sometimes	Rarely	Never
Books/ Periodicals	218 (99.5)	-	1 (0.5)	-	-
Dictionary/Encyclopedia	2 (0.9)	31 (14.2)	76 (34.7)	110 (50.2)	-
Dissertations/ Theses	25 (11.4)	1 (0.5)	68 (31.1)	58 (26.5)	67 (30.6)
Seminar/Conference Proceedings	1 (0.5)	2 (0.9)	-	149 (68)	67 (30.6)
Gazetteers	24 (11)	11 (5)	28 (12.8)	97 (44.3)	59 (26.9)

Note: Number given in parenthesis is represents the percentage

The response related to the types of library sources preferred to read by the respondents is presented in the table-6. The table clearly indicated that almost all the respondents always used Books/Periodicals (99.5%), followed by Dissertation/Theses (11.4%) and also in the Gazetteers (11%). Furthermore, the result of the study also reveals that few of the respondents always rarely used Dictionary/Encyclopedia (0.9%) and also in the Seminar/Conference proceedings (0.5%) respectively.

Discussion and Conclusion

The present study focused on the use of library sources on the reading habits among Dalit students. The study found that various interesting results with respect to preferred to read library sources. Firstly, the present study found that most of the Dalit students are male (66.67%) and most of them from SC category (63.93%). Since most of the respondents in the present survey are from Arts (57.99%) disciplines. Further, the study found that all most all the Dalit students reading library sources every day (87.21%) and also time spent in the reading library sources 2-3 hours (64.4%) per day. In this context the study observed that most of the Dalit students have positive attitude toward reading library sources. Therefore, it is suggested that concerned university authorities need to be extended library timings, so that the students can read library sources in the library for the longer hours (Kumara & Sampathkumar, 2018). Secondly, the notable finding of the study is that all most all the students to read library sources for the examination (100%) purpose and 65.8% of the students used library sources for the seminar/dissertation works. In this context, the concerned university departments, the library and library staff must create awareness among the students to read library source not only for examination purpose but also to know more about the subject. Furthermore, the study recommended that, library and library staff may be conducted library events viz., “library orientation, awareness programmes, to attract the students towards the library to read library sources.

Finally, the present study found that most of the respondents preferred to use library sources and most of them preferred to read books/periodicals (99.5%). In this survey, it is observed that, most of the respondents are not aware of the gazetteers, encyclopedias and other library sources. The study recommends that, faculty members of the concerned departments, university libraries and library staff need to create awareness about gazetteers, seminar/conference proceedings, encyclopedias and other reading materials.

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DALIT MOVEMENTS AND THEIR IMPACT IN KARNATAKA

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Introduction:

Indian class structure divided individuals by social distinctions into hereditary teams that had specific limitations and privileges, looking on wherever the person is on the social strata. Though it has been prohibited in India nowadays to discriminate against the Dalit or anyone supported caste, nearly half the Dalit population lives below the poverty level and quite sixty p.c are illiterate. A movement was launched in 1956 by Ambedkar when nearly half a million Dalits formerly untouchables. The Dalits started movements against their social discrimination, social inequality and social disrespect in Karnataka. The present article is an effort by the author to bring into the forefront the various Dalit movements took place in Karnataka and the outcome of these movements by reviewing various studies and articles.

The Dalit Movement in Mysore came beneath the impact of the concepts of Ambedkar, Gandhi, Marx and Lohia on the one hand and the efforts of the Wodeyars who dominated the Mysore Princely State throughout the 19th century on the other. Dalit Movement in Mysore is influenced by the Dalit Movement of Maharashtra, Kerala, Madras and Andhra Pradesh. Initially, the leadership failed to have a look at regional imbalances however it was argued that the Dalit Movement in Mysore was a state level movement and it included all those subjected to a particular sort of suffering and humiliation. The state in Mysore for its own reasons and beneath the pressure of the Dalit Movement adopted variety of measures for the improvement of the heap of the Dalits. However it succeeded in conveyance solely a little section of Dalits in its vortex. Therefore, we tend to see the Dalit Movement breaking come in Mysore during a massive approach within the 1970s. Once again, within the Mysore District, the Dalit Movement originated in close association with movements existing within the neighbouring states to oppose and condemn the monstrous exploitation of Dalits by the higher castes. The Mysore district became the cradle of the Dalit Movement assuming to found social relations on a brand new basis.

Dalit Movements in Karnataka:

The Author has divided the Dalit Movements in 4 Divisions:

I. From pre Independence to initial post-independence era:

II. In 1970

III. From 1971 to 1987

IV: From 1995 to 2000

I. From pre Independence to initial post independence era:

The Government of India Act, 1935 created several provisions for Dalits as scheduled castes as well as political illustration through the availability of reservation of seats within the state and central legislatures. This additionally created a separate schedule for untouchables by abolishing the ban on temple entry. The dalits came into association to form socio-political body of their own. They were additionally given reservation in public offices and academic establishments. By this, the task of the upliftment of Dalits, constitutionally recognized. Here a trial has been created to review the Dalit Movement following the government of India Act, 1935. Within the post 1935 Act amount and before the Dalit Sangharsh Samiti came into existence there have been several Dalit and non-Dalit thinkers, nationalists and sympathizers within the state of Karnataka devouring of transportation Dalits into the thought of civil society. Together with this, it's necessary to contemplate the Harijan Movement diode by Gandhi when the Poona treaty of 1932-36 on the one hand and therefore the influence of Ambedkar through his scheduled Castes Federation on the opposite over the Dalits in numerous elements of the state.

In Mysore, the temple at Melkote was thrown (in 1930s) receptive the scheduled Castes by the temple authorities who were influenced by the religious leaders. However, this didn't unfold to alternative places. it had been solely in 1948 that the govt. of Mysore passed a law allowing all the scheduled Castes to enter the temples within the state.

Dalits in Mysore additionally fought against discrimination. Within the multi-dimensional social discrimination, Dalits weren't allowed to enter Hotels, Saloons, Laundries, Shops, Temples and to affix spiritual processions. Public wells, house entry and feeding (still prevailing in numerous elements of rural Karnataka) were excluded to them. As a result, Dalits within the Mysore state usually came into clash with the dominant castes. Major conflicts stone-broke get in Mysore, Bangalore, (Solur) between Dalits and caste-Hindus like Lingayats, Vokkaligas and even Muslims throughout 1948, 1959 and 1969.

II. At 1970:

There aren't any voices within the region in the 1960s to that we will link the mobilization that took form a decade later. In fact, during this region Dalits were certain up with the grip of Brahmanism and therefore the mental attitude of the state way more than in Mysore. The records within the Dalit Sangarsha Samiti workplace Mangalore chapter claim that the Dalit Movement in Dakshina Kannada originated formally once a section branch of Dalit Sangarsha Samiti was established beneath the position of Somashekhar - associate worker of Kannada Press. This chapter of Dalit Sangarsha Samiti originated here as associate extension of province Dalit Sangarsha Samiti with an interest in spreading its organisational base within the district. once it started in Dakshina Kannada, it had been primarily directed by the staff who spoke for the complete Dalit cause. The zeal with that they worked within the starting took up each issue that pertained to Dalits regardless of the sub-caste question. Its agenda of social equality, peaceful agitation and cordial relationship among individuals attracted the support of progressive thinkers who not solely joined hands with the Dalit Sangarsha Samiti however actively participated within the mobilisation method of Dalits in Dakshina Kannada.

III. From 1971 to 1987:

The Dalita Sangharsha Samiti to hunt justice. The third issue was the issues of industrial plant employees in Badravathi, Shimoga District. It gave rise to the establishment of "Dalita Sangarsha Samithi" (DSS) in Badravathi. Inspire of these stray incidents, the most guideline was Ambedkar and his writings. Ambedkarism is that the main back bone of all Dalit movements, emerged from the various components of India normally, Karnataka specifically. of these factors become necessary reasons for the emergence of Dalit movement in 1974 beneath the eminent

leadership of professor. B.Krishnappa in Karnataka. Dalit movement is a struggle that tries to counter attack the socio – cultural political system of the upper castes. It's a movement of the plenty that craves for justice through the speeches, literary works, dramas, songs, cultural organisations and every one the opposite attainable measurers. thus it are often referred to as a movement that has been led by Dalits to hunt equality with all alternative castes of the Hindu society.

Taladimmana Halli(Kolar District)1975,Dalits attempted to cultivate the land granted by the government. Caste Hindus retaliated very cruelly. They ransacked Dalit colonies and setablaze their thatched houses. Socially ostracized.DSS went to the rescue, led the protest marches, forced the politicians and administrators to interveneand redress the wrongs. Kuligodu village(Belgaum District) February 1, 1976, Land issue A Dalit youth Bhimappa's two legs were chopped off by the landlord. Protested the incident and asked for justice. Bhadravathi(Shimoga District) July 24, 1977, The allotted land was not given to the Dalits DSS held a Dharna and the matter was brought before the District administration.Bidrikaval(Hasan District)1982-83 DCR land issue Rallies were held Demanding regularization of unauthorized land of the Dalits. 400 acres of land, which had not been distributed among the landless was acquired and distributed.

Jannagatti Village(Kolar District) May 20, 1983VenkataMuniyappa was killed by caste Hindus. He was an active member of the DSS and in village politics. Protested and urged for justice. Heggada Devanakote (Mysore District) 1985 DCR land issue DSS brought the matter before the Tahshildar— 190 landless Dalit households were given land. Nagasandra(Mysore District) August 15, 1985 Dalits had asked for the government wasteland.600 acres of forest distributed to the landless Dalit labours.Chandragutti(Shimoga District) 1987 Nude worship in the name of Goddess Yellamma. DSS strongly resisted. Government enacted the law to the ban the practice of nude worship.Bendigeri(Belgaum District) Land dispute with Vokkaligas. Dalits were beaten up and forced to eat human excreta. DSS strongly protested.Whenever the term “Dalit movement is used in Kannada literature, it usually refers to the movement of the 20th century. however it's not within the initial time that such movement has taken place. There are several such movements within the annals of Karnataka history.

Dalit movements in Karnataka 1995 to 2000:

Bangalore City(State Capital) November 13,1995 Desecration of Ambedkar Statue DSS demanded the then Minister for Kannada and culture, women and child development B.T.LalithaNaik, whose son was allegedlyinvolved in the case, to tender her resignation— resigned.Kambala Palli(Kolar District) March 11,2000 Caste issue - 7 Dalits were burnt alive to death. DSS protested. The issue was brought before the government, and urged the government, to conduct CBI enquiry. Criminals punished(2003). Malavoor (Dakshina Kannada District) 1989-2000 Airport land issue between government and Malavoor residents majority of them Dalits (80 households out of 122). DSS agitated demanding from government proper compensation, rehabilitation, job in the Airport etc. Since1989 many Dharnas, hunger strikes were held at venue of District administration and at Vidhansoudha Bangalore. The matter was sorted out in 2000. Rehabilitation process is still going on.

It is important and attention-grabbing to notice here that the DSS once it emerged throughout the 1970s began to avow a society primarily based not on caste however on human values. It virtually used a language adore that of Marx with the caption ‘Casteless Society’. It gave a require every kind of activities to destabilize the class structure and extended support to intercaste marriages. nowadays the voice of DSS remains greatl fragmented and it usually tends to be a political unit instead of the vanguard of a radical different.

The other organizations of the Dalit movement are:

Karnataka Dalita Sangarsha Samithi (Active Committee), Karnataka Dalita Sangarsha Samithi (Coordination committee), Karnataka Dalita Sangarsha Samithi (Ambedkar Vada), Karnataka Janandolan Sangha, Karnataka Dalita Kriya Vedike, Karnataka Samata Sainka Dala, Karnataka Dalit Federation Committee, Karnataka Dalit Kriya Samithi, Praja vimochana movement, Dalit writers forum, Karnataka Dalita Jagruthi Samithi, Ambedkar Jagratha Maha Samithi, Karnataka State SC/ST Federation, Karnataka Madiga Dandora, Karnataka Dalita Vidyarthi Okkuta, 16 Karnataka Dalita Artists Federation, Karnataka Women Federation.

Conclusion:

The Dalit movements in Karnataka from 1936 to 2000, in those movements, have some movements against the social discrimination, some movements against inequality, and against the getting benefits and reservation from state and central government. The Dalit Movement in Karnataka was, in a way, distinct. This distinctiveness isn't just on account of the scheme and social relations during which Dalits were set and which qualified their agency however additionally the precise cultural traditions and legacies and also the mechanical phenomenon of the Dalit Movement itself. The Dalits were dominated by 2 major landed communities - the Vokkaligas and Lingayats. The Brahminical forces remained remote and elusive except at junctures after they wished to thwart the assertion of the dominant castes by bringing the many teams of Dalits below the wings. Dalits were bereft of land in Karnataka and it created them whole dependent upon the squarerchy resulting in a widespread prevalence of warranted labour in sure elements of Karnataka even nowadays. Movements have succeeded some movements have failed in Karnataka. This movements have useful to the Dalits for achieve the social discrimination and get the reservation and benefits of government.

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PEN DOWN TO THE VOICE OF STRUGGLE: A STUDY ON SELECTED DALIT AUTOBIOGRAPHICAL WORKS.

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Introduction

Uchalya

Dalit literature in India over the past many decades has emerged as a separate and important part in literature and in many Indian languages. It has provided a new voice and identity to the communities that have discriminated, exploited and marginalized due to hierarchical caste system. Marathi Literature and Kannada literature witnessed a mushrooming growth of Dalit autobiographies in the last three decades of the twentieth century. The autobiographies written by writers belongs to the grassroots of the Indian society. Some of these have been translated into English.

Laxman Gaikwad wrote 'Uchalya' in 1977. He himself belongs to Uchalya community. Significantly, this community restricts itself to the plight of the Nomadic Tribes of Maharashtra. It is based on his life experience the suffering and the exploitation of the community. It was translated into English as "*The Branded*". It received several awards including Sahitya Akademi award in 1988. Gaikwad is a social worker and not essentially a writer. He employed the language of his community to share his stigmatized experiences of discrimination, exploitation, injustice, harassment, violence and atrocities and marginalization in the text. His autobiography is a socio-cultural document of his community.

In the society they were identified as 'criminalized' under colonial rule. It not even stopped after Indian Independence. This is the first novel to the world which brought trials and tribulations of his tribe in the literature. The Marathi word 'Uchalya' literally and figuratively means a thief. First time British classified the tribe as criminal tribe. Then these communities notified as criminal tribes in the All India Criminal Tribes Act. So, it is a socially and legally branded community. In the novel he portrays how they are banned from the society. The tribe and its members commit a theft or not, they are always 'Branded' and hence ill-treated and marginalized in the society.

The intense beginning sets the tone and at once, acquaints us with the existentialist predicament of the narrator. The first sentence is given in all capital letters.

'NO NATIVE PLACE. No birth-date. No house or farm. No caste, either.

That is how I was born. In an Uchalya community,'

There are many people in world, they surviving with water. Gaikwad states that hunger makes them to eat even cats, rats, roots and leaves. They were leading abominably unhygienic life. He carefully described the skill into the thieving profession. There are Categories, classifications and techniques in stealing, which seems to reach the form of an art if one can use the word not everyone can do this. Luckily Gaikwad's father was a watchman so he exposed to the outside world. There he realized the value of education; he is younger so, thus he got opportunity to learn. Everyone calls him as "Lachchman". He started his carrier as a cotton mill worker. There forth moving on to become a powerful trade union leader and social worker he decided to share his experience with all.

Novel start with his introduction “... *My name is Laxman Gaikwad... I was born in a vagabond family with no home, no land to plough, not even a caste to call our own. I told folks that I am from Ghanegao as I was born there and grew up during my early years. My childhood was spent in a bird-nest-like hut. To enter it, one had to bend their knees. My grandmother Narasabai ran the household. Her husband, my grandfather, Lingappa, had no job and had to report to the local police station twice a day. He once had a flourishing practice. He would go to far way towns, pick pockets, steal shopping bags and come home by night. He was a famous thief of his time in this part of the country. His name was well known even in Nizaam’s kingdom*”. (p-1)

When he joined school, he found difference in him and others. He does not resist that. everyone in his family are made to believe that their lower-caste status is not man-made but God-send: “*Since then everybody in the school called me Lachhmantata. But I did not feel piqued. For I believed that because I belonged to the Parhrut clan, a lower clan, they were privileged to mockat me. I did feel angry sometimes. But I kept quiet. If I told anybody at home, they abused mesoundly*”. (p. 34)

Once he or she is a named as Branded then always a Branded. Everyday newspapers and media come up with reports about atrocities as the result tribe members should face at the hands of state administration, particularly the police. The tribe people even innocent also, if any wrong thing happen in the village, then tribes are the victims. The torture does not end even after completing the punishment the problem continues. If a person want to give up his profession of thieving, he cannot survive in the society. No one would employ these communities. Police will torture them horribly. Subsequently, if they don’t get the thief, the innocent will suffer. Writers Grandfather was forced to give up his pilfering business. He started reporting to the police regularly and work as a Nizam State informer helping the police to catch thieves from our own tribe. most of his tribe members don’t like him. The named society never tries to look at them as human. Nobody is there to give job for them.

Writer notices as:

“*Nobody would offer work to my father, Martand, as we were known to belong to a branded tribe of criminals. They would not employ my mother, Dhondabai, even as a farm-hand.*”

Laxman compares his brother and cattle because just as “permits” are needed for cattle to be moved to another place or to be sold in the market, the Uchalyas carry “passes” while they move from one place to another (Gaikwad 63, 3). Laxman perceives the branded people as slaves and cattle “tethered to pegs” (231). They had no structured homes. The open space was utilized for multiple tasks at the same time. On one hand where some people used to cook food, on the other hand the same space was used for wasteful activities. There is no home for them; they have to travel like gypsies. The Branded novel is a realistic novel which relies upon history of one tribe.

Ooru keru

Siddalingaiah is one of the India’s foremost Dalit writer. He also a poet, folklorist, academic, founder of Dalit Sangarsha Samhiti and former member of the Karnataka Legislative Council, Siddalingaiah is an exemplary public intellectual. He has written “*Ooru Keri*” first in Kannada language as an article in the Kannada magazine Rujuvatu. It is translated to English by Dr. D. R. Nagaraj in 1995. With five parts of nostalgic memories, Ooru Keri was again translated by S.R. Ramakrishna in 2003 and was published as Dalit autobiography. Siddalingaiah’s Ooru Keri portrays his life-long struggles with poverty, hunger, and humiliations in the village Magadi of Karnataka. Ooru is the place where all non-Dalit castes- from the Brahmins and the land-owning castes to the service castes

like the barbers- live, and it contains the settlement's main temples. Keri is the place where Dalits live; it is geographically separated from the main body of a village; socially, it is set off from the mainstream society.

Village has various strips which have represented Indian caste system. But there was no place of Dalit in that strip of village; they have thrown out from the village. In relation to this, Siddalingaiah's Ooru Keri begins with same view: '*Ours was the last house in the colony.*' [Siddalingaiah: 2003: 1]

His house was last in the village, its roof had collapsed. It was made by mud and slight high which shows that how Dalits are backward. He further narrates regarding to his house: '*Our house was very small. It was not enough for four or five people to sit comfortably, leave alone seep.*' [Ibid: 70]

Due to economic troubles, his family migrated from place to place. Siddalingaiah experienced many things in his life, he took care of his family. Siddalingaiah's parents were uneducated and worked as farm labourers in Ainoru's field. It was only income source for their family. They worked as cultivate the Ainoru's land on the basis of share cropper so they will get little amount for there survival. When his parents went away to work Siddalingaiah have to take care of the house. At the evening, he would look for the hens and put them under the coop.

In this novel Food plays a fundamental role in Dalit society. They are treated as animals. Writer shares his experience, once his father took him orthodox Brahmin house. Land-owner gave them previous night's leftover food to them. Siddalingaiah never saw and ate a complete food like the leftover. Therefore, he narrates: '*When Appa, Avva and I went town and stood in front of his house, he gave us the citranna and poori leftover from the previous night. I had never tasted these delicacies before.*' [Ibid: 2-3] Though he stood in the front of door, but his concentration was at leftover.

Ooru Keri shows that the Dalits have not escaped from the clutches of the blind faith which they created in their mind. They are god-fearing people in the society. The Dalits are possessed by the specific gods and goddesses of their own. They beli Siddalinaiah tells us about many ghost episodes, but he says that he is an atheist now. He remembers: "*By that time I had already lost faith in god.*" (72).

The novel picturises their beliefs, fear, struggles step by step. Generation to generation they made to beliefs that they are alienated from the society. They are jinx to the society. After getting education they slowly analyzed the reality.

Conclusion

Both Siddalingaiah and Laxman Gaikwad have portrayed the real picture of their lives in their autobiographies. Their world begins from nothing and ends after becoming something. During this nothing and something their struggle for existence, identity, progress, humanity, equality, liberty, fraternity, justice, goes on in their life. They fight for there independence. They are struggling personalities to come up in the life. They are good examples of progress for the other stigmatized personalities in the Dalit and tribe society who have to face the worst difficulties for creating their own world.

In the Indian society tribes or dalith were considered as backward class. They are not permitted to enter into the streets and houses of other castes. They are forced to reside outskirts of the village. They have separate tea glasses in rural and semi-urban areas. Even in many places tribes a reserved tea, not in glasses or mud cups like people of other castes but in aluminum tins. They not allowed to fetch water from common water sources. Tribes are prohibited to wear chappals in the streets of other-caste people. Many non dalith writes write about dalit. It also inspired and provides strength to many dalith to speak openly about them.

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DALIT MOVEMENT: QUEST FOR IDENTITY TO SOCIAL EQUALITY

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Introduction

Dalit movements by and large uphold the ideals of freedom and equality of the oppressed people. This oppression which is often dehumanizing forms the logic of dalit politics. In India the people belonging to lower castes have been engaged in a protracted and tedious struggle against orthodox brahmanical Hinduism. The social and cultural fabric of India reflects this inequality, marginalization and exploitation of the subaltern sections. Dalit identity is visibly felt in India by the 1920s because it was at that time that the anti-caste and anti-Brahmin movements acquired a more popular platform for social protest. Dalit politics in India which made great strides in the latter half of the 20th century presently tries to embrace all oppressed and subjugated people irrespective of caste or religion. Hinduism itself as an oppressive class/caste/patriarchal force. He envisioned a 'politically active dalit community' fully coordinated and supported by the organizational strength of the masses. It is the task of the dalit organizations of the country to fulfil this dream of Ambedkar in accordance with the pulses of changing times. Dalits have been called by different names as untouchables, outcastes, awareness etc as the oppressed and exploited sections of society. Mahatma Introduction 3 Gandhi preferred to call them 'harijans' - the children of God. The term 'scheduled castes' was first used by the British in the Government of India Act, 1935 . Prior to that these sections of society were generally known as 'depressed classes'. The present usage of the term dalit goes back to the 19th century, when the Marathi social reformer and revolutionary Mahatma Jyotirao Phule used it to describe the outcastes and untouchables of society. At the same time, it is believed that the term was first coined by Dr. B.R. Ambedkar. But it was during the 1970's, that the followers of the Dalit Panther Movement of Maharashtra gave currency to the usage of this term . As it is now used, it implies a condition of being underprivileged and deprived of basic rights and refers to people who are suppressed on account of their lowly birth. Generally 'dalit' includes those termed in administrative parlance as Scheduled Castes (SCs), Scheduled Tribes (STs) and Other Backward Classes (OBCs). However, in day-to-day usage in political discourse, the term is so far mainly confined to SCs. They are the castes identified by the President of India under article 341 and put under a schedule . The present study also confines itself mainly to these groups. Dalits have been subjected to numerous deprivations in India since time immemorial and have been marginalized in different spheres of life. They have been socially degraded, economically exploited, politically subordinated and educationally deprived by the dominant castes and classes . The long history of relative deprivation, discrimination and exploitation led to the emergence of dalit protest movements in different parts of the country. Dalit masses began to show signs of resistance against the structures of domination that was imposed on

them by the castes stigma of this land. They began to assert their identity, seeking self-esteem and self-image of the community as well as demanding equal opportunities in the social hierarchy.

Depressed Classes

Depressed Classes Though the term Depressed Classes was meant to refer to the group of people who were economically backward and lived at the margins of society, the same came to be closely identified with the caste system over time. The term Depressed Class came to be used in 1870 for the first time denoting the most disadvantaged group of people cutting across caste boundaries

Demarcation between Depressed Classes and Other Backward Classes

Even though the term ‘Depressed Classes’ was used at various platforms prior to Independence, the British administration legalized this term with the Act of 1919.¹⁰ Indeed, this attempt was a response to the demand made by the most disadvantaged section of the people for due recognition. At this stage and its immediate aftermath the South borough Committee (1918-1919); Indian Franchise Committee, popularly known as the Lothian Committee in 1932, Poona Pact of 1932 and the efforts of Dr. B.R. Ambedkar tried to place the untouchables in the framework of Depressed Classes as that would give them political power by providing them special representation in the Provincial legislatures along with other benefits. The presence of Muslims, Christians, Parsees, Sikhs, Brahmins and others in the Congress necessitated equal regard for all the castes and communities. For a long time the terms “Depressed Classes”, and “Backward Classes” were used interchangeably. Sometimes “Depressed Classes” included only the untouchables and in some cases this term also included the criminal wandering tribes and aboriginal tribes, besides untouchables. The other words coined to denote the backward groups were “exterior castes” and “excluded castes”. The definitions of the term “Depressed Classes” was discussed in the Indian Legislative Council in 1916 and it was decided to refer to criminal wandering Tribes, aboriginal Tribes and the untouchables through this term. Sir Henry Sharp used this term to include classes pursuing “Unclean Professions” or those who belonged to “Unclean Castes” whose touch or even shadow was considered polluting as also backward and educationally poor and despised classes. The South borough Committee in 1919, however attempted to define “Depressed Classes” by applying the criteria of untouchable and excluded primitive or aboriginal tribes and economically backward classes from its purview.

Depressed Classes were not given additional weightage at this stage. This was done by the Indian Central Committee in 1929. The separation or exclusion of Depressed Classes from the list of Backward Classes can only lead one to believe that the Backward Classes were distinguished from the Untouchables as the former included Backward caste communities. In 1930, a Bombay committee insisted that the term “Depressed Classes” should include only untouchables and the larger group may be designated as “Backward Classes”.

The formation of the Scheduled Castes and the Clubbing together of SCs and STs

The formation of the Scheduled Castes and the Clubbing together of SCs and STs The principles of ‘Modern Democratic Government’ presuppose equal access to all in shaping public life irrespective of race, caste, religion and so forth. The people belonging to the lowest Varna namely the Shudras and those who are outside it, i.e., varnas include many castes and caste-groups who have suffered social and economic inequality for ages. This is particularly true of those people who were outside the varna system and were known as Varna’s, Panchamas or Antyajas. They were external in the sense that they were required to even stay outside the village settlement. The notion of pollution was attached to them and they were treated as untouchable castes. These castes were systematically listed in the 1931 census of India. The untouchable castes in India were officially included as Depressed

Castes till 1932. Gandhi named them Harijans, meaning People of God. In order to safeguard the interests of the Depressed Castes which suffered all sorts of discrimination, the Indian Constitution made special provisions to enable them to catch up with the rest of the Indian people in the process of development. In this connection, certain castes and tribes have been included into schedules on the basis of social and economic disabilities suffered by them. These are known as ‘Scheduled Castes’ and ‘Scheduled Tribes’

Dalit as Indicating Struggling Untouchables

Dalit as Indicating Struggling Untouchables The word Dalit became the signifier of the untouchables who were marked by ritual and social stigma, and susceptible to easy exploitation. While the Indian society has been changing rapidly, Dalit concerns have remained the same. Even today, Dalits traverse along a path of challenges, counter-challenges, contradictions and transformations in the socio-political and cultural arena. The categories such as Dalits and other labels change their meaning, connotations and significance from time to time and place to place, depending upon the specific socio-economic and ideological context and the politics of the users who formulate them. Categories like suppressed, exploited, Depressed Classes, Scheduled Castes, Harijans, Backward Classes, Untouchables, Dalits, Bahujans etc. are anchored in specific contexts and often it is the people’s consciousness that decides their nuances. The contemporary debate on categories within the Dalit Political discourse can be situated in the context mentioned above.

Objectives

The general objective of this study is to assess the role of the dalit movements. Within this compass, it seeks to explore and analyse the following specificities of the problem.

- To study the socio-historical background of the emergence of social reform movements and dalit protest movements in pre-independent India.
- To analyse an ideology which supports and sympathises with the depressed class of marginalized groups.
- To make an analysis of the major dalit movements in India during the post-independent period.
- To assess the nature and extent of mobilization and depressed of dalits by dalit movements.

Social Movements

Social movements are human responses to prevalent conditions of inequality and stratification in any given society. Any movement is an organized effort made by some persons, groups or a community for some specific cause. According to Rao, ‘a social movement is an organized attempt on the part of a section of society to bring about either partial or total change in society through collective mobilization based on an ideology’. Hence the functioning of all social movements is based on the collective behaviour of a group directed against some existing social problems in order to bring about social changes. The protest movements of dalits should be understood within this general framework and the role of the social movements

Marginalized Groups

Marginalized groups are those sections of society who are pushed back to the margins of society, where their life-settings remain always threatened. It is a kind of social ostracism where the role of the socially ostracized persons is insignificant or nominal in society. They are the victims of the exploitations of the dominant classes/structures in different spheres of life as social, economic, political, cultural etc. There are different types of marginalized groups as the victims of casteism, gender discriminations, neglected minority groups etc. In the Indian context, the case of caste system where members born into certain castes/classes are accorded an inferior status and thereby faced with the danger of marginalization, deserves special mention

Dalit Movement-The Struggle of the Submerged Communities

The Dalits-the submerged communities of India, began their movement in India with their basic demand for equality because they struggle to combat inequality in society as having firm belief in the ideal of equality'. Dalit Movement in India: In the light of four Dalit literatures www.iosrjournals.. The Mukti movement was led by very poor Dalits who fought against the saint - poets of the time. With the introduction of western language, and with the influence of the Christian missionaries, the Dalits began to come across the ideals of equality and liberty and thus began the Dalit Movement in modern times. The frustrated Dalit minds when mixed with reason began confrontation against the atrocities of Brahmanism. Educated Dalit , gradually begin to talk about the problems of poor and about exploitation and humiliations from the upper castes without any hesitation educated Dalits tried to explain to the other illiterate brothers about the required change in the society. Dalit Movement gave rise to the birth of many writers and journalists. A new group of thinkers emerged among Dalit community. Many writers through their writing made the people to be aware of exploitation carried on them by the elite section of the society. In the 1970s, the Dalit Panther Movement began in Maharashtra. The most fundamental factor responsible for the rise of Dalit Panthars was the repression and terror under which the oppressed Dalits continued to live in the rural area. Inspired by the Black Movement, the Dalit Panthers was formed by a group of educated Mahars in order to lead the movement. The Dalit movement cannot be understood without the Dalit Literary Movement.

A Socio-Political History of Dalits in India

There are various social and political causes for the emergence of Dalit Literature as a powerful category. The aim, therefore, is to trace the historical forces that shaped the Dalit sensibility. The reason why Dalits are devoid of any literary tradition of their own is not because Dalits had not been active in literary pursuits but because the mainstream tradition had not recognized the Dalits' writings, as it did not meet their literary and aesthetic standards. To put it differently, Dalit writers were written off from history and whatever Dalit Writings are available remain elitist versions of the Dalit experience. Hence, the Dalits in India, in spite of their having rich oral and folkloric tradition, actually have no documented literary heritage. The literal meaning of the word "Dalit" is "cut off," "oppressed," "downtrodden," "broken" or "reduced to pieces." It comes from the Sanskrit root "dal." Thus, the word represents those separated or distanced from the rest of humanity. The term in general is used for castes and classes who have been held inferior by "Vamashrama Dharma." Includes in the purview of the term the oppressed subaltern castes and classes which include SCs, STs, BCs and even minorities. Dalits were variously named earlier by different people - "Harijans" by Gandhi, "Depressed classes" by the British, "Scheduled Castes, and Tribes" by the Indian government. There were several other descriptions of DaHts Uke "Pariahs," "Mlecha," "Chandala," "Panchama," "Avarna," and "Adishudra" and so on, all upper-caste labels expressing contempt and sub human status of Dalits. Thus, the term "Dalit" is now used as an umbrella term that encompasses several caste groups of different social ranks. However, the common thread that connects them all is the fact that they were all invariably discriminated and treated as untouchable by the established Hindu social order. Hence, they constitute the marginalized sections of the Hindu society.

Review of literature

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

Singer and Cohn's edited volume "Structure and Change in Indian society" 1968 is a collection of papers presented by different authors in a conference at the University of Chicago. The first part of the volume deals with caste and social structure of Indian society. The second part discuss the structure of the intercaste relations. The third part of the book deals with the changes in the caste system highlighting mobility in the caste system. Caste in politics, economics, and law, the joint family, its structures and changes, language and social structure as well are discussed in the fourth, fifth and sixth parts of the volume respectively. **I.P. Desai's** "Untouchability in Rural Gujarat" (1976) is a study which aims to find out, in how many villages, in what matters and in what manner untouchability is practiced in rural Gujarat. For which he developed two scales, one for the private sphere and another for the sspublic sphere. It reveals that in public sphere, there is not that uniformity either in regard to observance or non-observance of untouchability. While it is true that in private sphere untouchability is as widely prevalent and in almost all matters, there are differences between certain groups of matters, for example in occupational sphere the two caste adhering to untouchability are the barber and the potter while tailoring is softening down, In regard to public sphere except in the Panchayat, untouchability is no longer a problem. **K.Purushotham, Gita and Gogu Shyamala** (2016) in their book "The Oxford Indian Anthology of Telugu Dalit Writing" draw the opinion of Sivasagar about the non Dalit writing Dalit life can considered to be Dalit literature or not. For which the answer is it is meaningless for a man to write on feminism and for a non-Dalit to write about Dalits . A Brahmin, instead of writing about Dalits can serve the Dalit cause by writing how Brahmins ill-treated the Dalits; about the narrow-mindedness of the Brahmin that they are so familiar with; how they subordinated the Dalits etc. In their General introduction in their book they states that Dalit writing are the elements of modernity in social constructs, self-representation in politics, and the postmodernist thrust on celebrating diversity. Dalit writings are, in fact, ahead of postmodernism in representing the question of subordination within diversity. In Dalit writing, there is a transition from humiliation to humanism, from an undesirable past to a cultural present, from agitation to transformation.

Conclusion

Dalit Movement , a social revolution aimed for social change, replacing the age old hierarchical Indian society , based on the democratic ideals of liberty ,equality and social justice , has begun much earlier , became intense in the 1970s and began to deem at present. One reason behind this, as pointed out by Uma Chakraborty, is that the academicians are not paying much attention. Books on Dalit Movement are written but these books do not reflect the actual things and are written keeping in view the Brahmin elites. No one want to confront with those who have power. Besides this, the minds of the people are brahmanised through hegemony. Yet another vital issue is that the movement lack people from all the communities of Dalits. For instance, in Maharashtra, the Mahars dominated the movement. The other Dalit communities like the Mangs, Chamars were not actively involved in the Movement. As Kamble pointed out that the Mangs and Chamars had their traditional duties, whereby, they could somehow manage their food .But the Mahars did not have any traditional duty which made them toprotest. At present Sthere came up many new issues. The Dalits who got power became the dolls in the hands of the Brahmins. Many of them tend to imitate the Brahmins changing their surnames and thus identity. They are ashamed of being called Dalits which make them to discriminate against their own kith and kins. It should be noted that Dalit Movement is against Brahmanism and not Brahmins. The Brahminism is a mental state which accepts superiority of one man over another man. It gives more respect and profit for the caste which is up in the ladder of caste system, and as it goes down the ladder, resources and respect also decreases. It's contribution for the Dalits which is lowest of all the castes is nothing but exploitation, jeering and slavery. This mental state of Brahminism not only exists in Brahmins but also in Shudras, who simply shape the ideas of Brahmanical practices without testing them with scientific

temperament and reasoning. India got independence but the Dalits are humiliated even now. Untouchability is abolished but injustice practices are not. Today to wear good clothes is not forbidden, but to get good job is. In the name of reforms and social uplift, today's political and social systems are pitting one group against the other, sowing hatred and perpetuating a sense of rejection from the past. Education is the only remedy for such discrimination. Thus the Movement for social change will succeed only when all the Dalits unite together to fight for equality. However they should accept that caste that is deeply rooted in peoples mind cannot be erased. So here social change would mean to get rid of discriminatory practices and get rights, necessary for the upliftment of the backward section of society-the Dalits .

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ATTITUDE AND AWARENESS ON MENTAL HEALTH PROBLEMS AMONG DALIT ADOLESCENT GIRLS

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INTRODUCTION

Health is a pre-requisite for all round growth and development for every human being. World Health Organization (WHO) defined health as a complete state of physical, mental and social well-being and not merely the absence of disease or infirmity. Health and disease is the product of the interplay or interaction between biological, psychological, and socio-cultural factors. Therefore to remain healthy, mental health is essential along with physical and social well-being. In Indian Society, where social diversity, stratification, deprivation, reservations, social mobility and contempt are operating in such a complex manner, mental health assumes greater significance. As World Health Organization defined Mental Health is not simply the absence of mental illness but a positive concept of displaying ability for adaptive social and interpersonal relationships and to reach a harmonious relationship with the society. It is the mental health component of overall health that gives quality and meaning to our lives.

MENTAL ILLNESS

Mental health as the adjustment of human beings to each other and to the world about them with a maximum of effectiveness and happiness. Not just efficiency, or just contentment or the grace of playing the rules of the game cheerfully. It is all of these together. It is the ability to maintain an even temper, an alert intelligence, socially considerate behavior and a happy disposition. This is a healthy mind (Menninger W.C., 1967). In the stream of clinical Psychology mental illness is defined any of various conditions characterized by impairment of an individual's normal cognitive, emotional or behavioral functioning, and causes by social, psychological, biochemical, genetic or other factors, such as infection or head trauma. Mental illness is prevalent in all age groups and all economic strata of our society in different forms. Nearly 25 percent of individuals, in both developed and developing countries develop one or more mental or behavioural disorders at some stage in their life (WHO 2005). Study reveals that in India 70 million people suffer from mental ailments. (Jadhav setal. 2007).

STATEMENT OF THE PROBLEM

According to Census 2011, India's population grew to 1.21 billion. The scheduled caste constitutes 20.8 percent of the Indian population, among them 2.45 percent of people suffer from mental illness. Compare to other social groups the highest percentage of mental disorders are found among the deprived section of our society. Due to various reasons such as poverty, substance abuse, deprivation of basic needs, discrimination, rejection and exclusion. Reason may vary from culture to culture but the experience of people with mental illness remain constant all over. One of the common experience is negative perception and discrimination which further add on to the

suffering of people with mental illness. Knowledge about mental illness is poor among the rural people. There is always stigma attached to it that causes more problems. The majority of the subjects had a negative attitude towards mental illness and non-acceptance of patients with mental illness. In this focus the researcher decided to study the awareness towards mental health problems among Dalit Adolescent girls at Thiruvallur district.

NEED AND IMPORTANCE OF THE STUDY

A sound mental health is the key component of health. Absence of mental health could create a great deal of burden to the functioning of a nation. Mental disorders are widely recognized as a major contributor to the global burden of disease worldwide in 2020 (Prince M. 2007). Lack of knowledge in the community leads to negative attitudes towards people suffering from mental illness. Rural people believe that mental illness is caused by supernatural agents and it more prevalent among Scheduled Caste people. Very few studies have been conducted about the knowledge and attitudes of rural community towards mental health problems, rarely among Scheduled Caste in India. It was therefore expected that this study would help the researcher to create right knowledge among the target people of Dalit population regarding mental illness.

OBJECTIVES OF THE RESEARCH

- To identify the demographic details of the respondents.
- To identify the Attitude of the respondents
- To study the existing Mental Health status of the respondents.
- To find out the Awareness on Mental Health Problems.
- To suggest suitable Social Work Interventions to cope up with Mental Health Problems.

RESEARCH METHODOLOGY

The researcher adopted Descriptive Research Design to this study. The researcher conducted pilot study to find out the feasibility of the study and also to know the availability of the respondents. To find out suitability and adaptability of the tools of data collection, a pre-test was carried among 15 respondents from the 3 blocks of Village Panchayat. In order to accomplish the objectives, study was conducted in fifteen Village Panchayats under Thiruvallur district. The researcher adopted both quantitative and qualitative method for the data collection. The researcher used Interview Schedule as a primary Quantitative tool to this study. The researcher also used qualitative methods such as Focused Group Discussion and Case Study. The researcher adopted Multistage Sampling for her research. The sampling size comprised of 100 respondents from the area of the study. The researcher utilized Statistical Package for Social Sciences for Data Processing.

RESULTS AND DISCUSSION

In this study both the sex were given equal importance from the age group of below 20 to know their awareness towards mental health problems. Majority of the respondents (79 percent) were belonging to Hindu religion. More number of respondents (29 percent) was Illiterate. Majority of the respondents (73 percent) were unmarried. Majority of the respondents (73 percent) were living in a nuclear family. In this research, 37 percent of the respondents were living in the family of four. More number of respondents (44 percent) expressed that family has one earning member.

In this research, majority of the respondents were not aware about mental health problems. The study done by Nordt C. (2006) also shown that poor knowledge about mental illness among the rural people. In this research there were 47 percent of the respondents said that they have no knowledge about mental health. In this

study, nearly half of the respondents (45 percent) strongly agreed that suicidal tendency is the symptom of mental health problem. Nearly half of the respondents (46 percent) strongly agreed that talking to oneself is the symptom of mental illness. Each 26 percent of the respondents were strongly agreed, that suspecting people is the symptom of mental illness respectively. Jugal Kishore et al. (2011) study revealed that the majority of patients believed in supernatural agents as the causative factors of their illness. In this study also it reflects the same that majority of the respondents believed that evil spirits and curse of others causes mental illness. Majority of the respondents (53 percent) strongly agreed that unsatisfied marital life is the cause for mental illness.

In this study, respondents who had positive out-look stated that people with mental health problem should not be denied of their human rights, not to treat them as disabled, however there was fair percentage of respondents were against it. Also expressed that it is not wise to live with the person once they are affected with mental health problem. Also more number of respondents said that they denied to provide job to people with mental health problems. The same finding were reflected in the study conducted by Reavley and Jorm (2011) people described that they would be less likely to employ someone with a mental health problem. More number of respondents (30 percent) strongly agreed that evil spirit causes mental illness. More number of respondents (39 percent) strongly agreed that mental illness is caused by curse of others.

In this study more number of respondents (32 percent) agreed that hard work causes mental health problems. Nearly half of the respondents (49 percent) strongly agreed that failure in life causes mental health problems. More number of respondents (44 percent) agreed that tension and pressure causes mental illness. Majority of the respondents (58 percent) very strongly agreed that disharmony in family life causes mental health problems. Majority of the respondents (54 percent) strongly agreed that alcoholism and depression causes mental illness. One third of the respondents (37 percent) agreed that sharing helps the person to look after his/her mental health. More number of respondents (33 percent) agreed that mental health problems are curable. Half of the respondents (50 percent) expressed that they are not at all aware of the any organization working for people with mental health problems.

SUGGESTIONS AND RECOMMENDATIONS

- In this study, there were 47 percent of the respondents had no knowledge about mental health. So the Government and the NGOs should create awareness on Mental Health and its related issues.
- Half of the respondents (50 percent) expressed that they are not at all aware of any organization working for people with mental health problems because they are less exposed and set apart from the main stream of the society. So the NGOs and the Government can create awareness on Mental Health Problem and the organizations working for the present problem.
- In this study, 65 percent of the respondents said that people with mental health problems are weak and burden. This shows they have wrong perception and negative attitude towards people with mental health problems. So Non Government Organizations and the Social Workers may provide counseling to the family members to understand the people with Mental Health Problem.
- In this research, there were 62 percent of the respondents expressed that people with Mental Health problem should not be allowed to do important jobs. But in the reality it is totally different from their responses. According to the Psychologist and Psychiatrist we need to provide them with important jobs in whatever field they are specialised would enable them to keep active physically and mentally in turn it would help them to improve their mental health.

- In this study, 26 percent of the respondents disagreed that human rights should not be provided for people with Mental Health Problem. It was totally Human Rights violation. So, Government and NGOs need to create awareness to change their attitude toward the person with mental illness.
- In this research, 54 percent of the respondents expressed that people with mental health problem would damage family's reputation. This negative attitude of the family would worsen the mental health of a person who are already affected. Therefore the Social Workers and NGOs need to inculcate the positive attitude among family members through family counselling.
- There were 47 percent of the respondents said that religious activity helps in the treatment. Therefore the Religious Institutions can take necessary steps to frame programme for the welfare of the people with mental illness through religious practices.
- In this study, 90 percent of the respondents have poor mental health status due to family problems. They feel highly depressed and anxious, they feel nervous, low spirit and suicidal tenancy. Therefore the Social Workers ensure that Psychiatric check up and psychotherapy could be conducted regularly to improve the mental health status.
- Government need to introduce the subject on Mental Health in the school syllabus to create awareness among children and adolescence.
- Media can play an important role to create awareness among the general public through advertisements, message from famous actors, debate, dialogue with medical practitioners and psychologist.
- Social workers and voluntary organization can adopt villages that are very outskirts to promote mental health through regular house visits, family counseling, one to one counseling and medical guidance. This method will help them to use social work intervention.
- Conduct recreational activities in the villages to ventilate their mental depression, tension.
- Psychiatric camps can be organized to trace the people who are suffering with mental health problem so that they can be help for further treatment.
- Primary Health Centers should have counselors to help the people who are suffering from mental illness also the facilities need to improved and motivate the staffs to function effectively.
- Organize seminars and workshops for the people who hold authorities like village leaders, teachers, coordinators and staffs working in the villages so that they can impart right knowledge among the subordinates.

CONCLUSION

Mental health is not mere absence of mental illness. A soundmind in a sound body has been recognized as a social ideal for many centuries. Mental health problems become a cause for concern when they severely affect the individual's ability to function on a day-to-day basis. Poor mental health contributes to socio-economic and health problems such as higher levels of physical morbidity and mortality, lower levels of educational attainment, poorer work performance/productivity, greater incidence of addictions, higher crime rates and poor community and societal cohesion (McCulloch & Goldie, 2010). This research outlines the awareness towards mental health problems among Dalit Adolescent girls at Thiruvallur District. The research finding reveals most of the respondents had lack of awareness and possess negative attitude towards mental health problems due to lower level educational attainment. There is a great need for research on people suffering from mental health problem as they are facing lot of

discrimination, stigmatization in the society. The research would be supportive for the government to introduce policies and programmes to improve the mental health status of the deprived section of society.

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Dalit means oppressed, untouchable, broken, scattered etc. but “National commission of scheduled caste” considered official use of Dalit as a label to be “unconstitutional” because modern legislation prefer “scheduled caste”. According to 2011 census of India 16.6% of scheduled caste population in India. In this paper I have touched upon the constitutional provision for SC's in India. Current status of SC's in the last strata of society due to over population, discrimination, inequality, political dominance, lack of education, imbalance of eco system, poor knowledge about government schemes which directly Impact SC's life, to tackle all these problems government chalked out number of programs, constitutional safeguard which facilitate better life for Dalit people in India. These safeguard are in the nature of protective from discrimination for their educational, economic, social, political reservation benefit and for their overall development.

One of the most important and relevance issues in modern world is “Dalit's development”. Changing necessity of the society tended into becomes civilized citizen metropolitan citizen. In ancient period Dalit's were exploited by money, land lord's trader's middleman and also British hegemony over India. After independence, welfare government drafted and enacted many schemes in order to preserve, conserve and protect very ethnic culture of the Dalit's who are aboriginal, indigenous people of the vary mother nature. Protecting of SC's, who constitute a significant proportion of Indian population, from those who treat as untouchables, subject them to inhuman brutalities and extreme from the exploitation has been a major challenge to both the state and civilian society organizations since Indian independence. Despite special protective laws such as the protection of civil rights act-1955 and scheduled caste and scheduled tribes (prevention of atrocities) act-1989 and even after their implementation for several decades, atrocities on SC continue to remain day to day reality in most part of India. Certain communities suffering from extreme social and economic backwardness like untouchability, primitive agri practices, lack of infrastructural facilities, child marriage, geographical isolation, need special consideration for safeguard their interest.

The constitution of India contains special provision and safeguard provided for SC under its various articles. The constitution of India, which enforce on 26 January 1950 provides fundamental rights to every citizen of India. “We The People of India, having solemnly resolved to constitute India into a Sovereign Socialist Secular Democratic Republic and to secular all its citizens.

General Safeguard for SC's In India

Justice, social, economic, and political, Liberty of thought, expression, belief, faith and worship, Equality of status and of opportunity and to promote among them all. Fraternity assuring the dignity of the individual and the unity of the nation.

Article 14 – equality before the law.

Article 15-prohibiyes of discrimination on the grounds of religious, race, caste, sex/place of birth.

Article 16-eqval opportunity in matter of public employment.

Article 17- abolition of untouchability (the parliament enacted the protection of civil rights act-1955, SC & ST (prevention of atrocities) act-1989 to tackle the problem of untouchability, which is being practiced against SC.

Article 23- prohibition of traffic in human beings another similar force of forced labor (the parliament enacted bonded labor system (abolishment) act 1976 for identification, liberation and rehabilitation of bonded labor).

Article 24- provides that no child below the age of 14 years shall be employed to work in any factory/ mine/ engaged in any other hazardous employment.

Article 25- freedom of conscience and free profession and propagation of religion.

Article 46- the state shall promote with special care the educational and economic interest of the weaker section of the people and in particular, of the scheduled caste and the scheduled tribes and shall protect them from social justice and all forms of exploitation.

Article 243D- reservation seat in panchayath.

Article 243T— reservation seat in municipality.

Article 330- reservation of seat for SC and ST in the house of the people

Article 332- reservation of seat for SC&ST in the legislative assemblies of the state.

Article 334- provides the reservation of seat for SC, ST in the lok Sabah and the state vidhana Sabah would continue up to January 2020.

Article 338- national commission for scheduled caste and scheduled tribes.

Article 341(1)- the president may with respect to any state/ union territory and where it is a state after consultation with the governor thereof, by public notification, specify the castes, races/ tribes/part/group within castes, races/tribes which shall for the purpose of this constitutional be deemed to be SC in relation to that state/ UT, as the case may be.

Article 341(2)- parliament may by law include in / exclude from the list of scheduled castes specified in a notification issued under clause (i) any caste, race/ tribes/part of group within any caste, race/ tribe, but save as aforesaid a notification issued under the said clause shall not be varied by any subsequent notification.

Article 366(24)- “SC” means such caste, race/tribes/part of grounds within such race/tribes as are deemed under article 341 to be SC for the purpose of this constitution.

Safeguard Under Various Laws

Protection of civil rights act -1955, scheduled caste and scheduled tribes prevention of atrocities act 1989, bonded labor system (abolishment) act 1976, The child labor (prohibition and regulation) act 1986, Panchayath raj (extension to scheduled areas) act 1996, Minimum wages act 1948

OTHER PROVISION APPLICABLE IN SPECIFIC STATES

-Article 164(1) provides that in the state of Chhattisgarh, Jharkhand, Madhya Pradesh and odisha there shall be a minister in charge of tribal welfare who may in addition be in charge of the welfare of the scheduled castes and backward classes

Article 371A has special provision with respect to the state of Nagaland.

Article 371B has special provision with respect to the state of Assam.

Article 371C has special provision with respect to the state of Manipur.

Article 371F has special provision with respect to the state of Sikkim.

Incentives Taken for Development of Scheduled caste

Educational Empowerment

Pre-metric scholarship, Pre metric scholarship to the children those who engaged in occupation involving cleaning and health hazardous, Top classes education for schedule caste student, National fellowship for SC, National overseas scholarship, Free coaching for SC.

Economic Development

National schedule caste finance and development corporation (NSFDC), National safai karmachari finance and development corporation (NSKFDC), Special central assistance (SCA) to schedule caste sub plan (SC, ST), Scheme of assistant to schedule cast development corporation (SCDCS), Venture capital fund for schedule cast, Credit enhancement guarantee schemes for schedule cast

SOCIAL EMPOERMENT

The protection of civil rights act-1955, Schedule caste and schedule tribes (prevention of atrocity) act1989, Schedule caste and schedule tribe prevention of atrocities rules 1995, The prohibition of employment as manual scavengers and their rehabilitation act-2013

Other Schemes

Pradhan manthri adarsh grama yojana(PMAGY), Babu jagajivan ram chatravas Yojana, Up gradation of merit of SC student, Dr. Ambedkar foundation, Dr Ambedkar international center at janapath, New Delhi, Dr Ambedkar national memorial at 26, Alipur road, New Delhi, Babu jagajivan ram national foundation.

CONCLUSION

Dalit's are important strata of the society without expecting any comfort, luxurious of this opulent modern world. After enacting many act and rules still very dearth of secure future of Dalit's people of nation, some destroying of traditional land system like malnutrition, extremist problem, very primitive method of living unorganized nature society made Dalit's in the last strata of society. They have to develop that in "their own way". Resources should be mobilized for the development and expending of the programme effectively, judiciously and efficiently. The hope of many good things happens ahead by the measures taken by the government. NGO, court and looking ahead for further measures Dalit's have to develop but in "their own way" to save Dalit tradition, culture and customary laws.

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DR. B. R. AMBEDKAR'S VIEWS ON DEMOCRACY AND INDIAN CONSTITUTION: AN ANALYTICAL APPRAISAL

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Introduction

2016 is the 125th year of birth anniversary of legendary Indian Legal Philosopher (apart from he being economist, politician) Dr. B. R. Ambedkar, who played a vital role in framing the Constitution of India. The democratic nature of India flows from Constitution of India, adopted by the constituent assembly of containing politico-legal scholars like Dr. B. r. Ambedkar, Dr. B. N. Rau, A. Ayyangar, Alladi Krishnaswami Ayer etc. Dr. B.R. Ambedkar's contribution in the framing of democratic Constitution of India is enormous and long lasting.

Democracy from Dr. Ambedkar's perspective

Commenting on the Democracy, Dr. Ambedkar said, "There is one thing which I think is very necessary in the working of democracy and it is this that the name of democracy there must be no tyranny of the majority over the minority. The minority must always feel safe that although the majority is carrying on the government, the morality is not being hurt, or the minority is not being hit below the belt."¹ He further stated that, "Democracy is not a form of government, but a form of social organization."² Dr. B.R. Ambedkar always had the socialistic approach which is clearly visible in his statements about democracy. He believed that, Democracy essential in imparting social justice. He laid down certain conditions in this regard. They are as follows;³

There should not be glaring inequalities in society, that is, privilege for one

Class; (2)the existence of an opposition, Equality in law and administration, Observance of constitutional morality, No tyranny of the majority, Moral order of society, Public conscience

In views of Dr. B.R. Ambedkar Political democracy cannot succeed without social⁴ and economic democracy. For him, the best mode of achieving socio-economic democracy is to achieve political democracy at the first instance. The importance of ideas of political social and economic democracy lies in the fact that, rights cannot be enjoyed by the citizens of any nation in the absence of them. The coexistence of all three democracies is imperative to achieve the goals of equality and fraternity as enshrined in our Constitution in Preamble. Underlining the importance of democracy, Dr. B.R. Ambedkar stated that,

"It seems to me that there lies on us a very important duty to see that democracy does not vanish from the earth as the governing principle of human relationship. If we believe in it, we must both be true and loyal to it. We must not only be staunch in our faith in democracy, but we must resolve to see that whatever we do not help the enemies of democracy to uproot the principles of liberty, equality and fraternity".

He also expressed a caution and stated that, these three concepts i.e. liberty, equality & fraternity cannot be separated from each other and cannot be treated in trinity. The combination and coexistence of these will only serve the purpose and object of true democracy as stated by Dr. B. R. Ambedkar. In today's debates on tolerance and intolerance, all forms of democracies social, political, economic are the real solution to maintain the peace and harmony in the society.

Criticizing the system of caste in India, Dr. Ambedkar believed that, caste divides the society, there by resulting in absence of equality and hampering the existence of true democracy as enshrined above in the words of Dr. B. R. Ambedkar.

Democracy is not a gift of nature. It is a habit of social living and can be acquired by the people themselves for their emancipation and well being. Ambedkar said:

“It is necessary to remember that in a democracy, the ultimate principle is after All self-government and that means that final decision on all matters must be Made by popularly elected persons and not by experts”.⁶

Dr. B.R. Ambedkar's thoughts on democracy are of eternal nature and no humanitarian nation may neglect them. Keeping this in mind the framers of Indian Constitution including Dr. B.R. Ambedkar himself, have taken care that these principles of liberty, equality and fraternity are well represented and recognized in our constitution.

Reflection of principles of democracy in Indian Constitution

The preamble of Indian Constitution recognizes India as a Democratic nation endeavoring to secure to the citizens of India, Justice, liberty, equality and Fraternity. The Constitution of India with long parliamentary debates drafted by the committee of wise people headed by Dr. B.R. Ambedkar borrowed from various Constitutions of the world over and Government of India Act, 1935 enacted during British days and having undergone about 100 amendments, now comprises of 395 Articles divided in 12 Parts and 12 Schedules, which broadly imbibes and adopts democratic values⁷.

Rule of law

It is one of the basic tenets of democracy⁸. In *Indira Nehru Gandhi v. Raj Narain K.K. Mathew, J.* considered the concept or rule of law as part of the basic structure of the Indian Constitution. He observed that, “If rule of law is to be a basic structure of the Constitution, one must find specific provisions in the Constitution embodying the constituent elements of the concept. I cannot conceive of rule of law as a twinkling star up above the Constitution. To be a basic structure, it must be a terrestrial concept having its habitat within the four corners of the Constitution. The provisions of the Constitution were enacted with a view to ensure the rule of law. Even if I assume that rule of law is a basic structure, it seems to me that the meaning and the constituent elements of the concept must be gathered from the enacting provisions of the Constitution. The equality aspect of the rule of law and of democratic republicanism is provided in Article 14.”⁹

Basic Feature

In *Kuldip Nayar v. Union of India* Court after referring to various Constitutional Bench judgments and other judgments of this Court for the purpose of interpretation made by this Court in relation to phrases used in the Preamble of the Constitution of India such as “sovereign democratic republic” and “Parliamentary democracy” as the basic feature of the Constitution of India.

This was reiterated in celebrated decision of SC in *Kihoto Hollohan v. Zachillhu* Court in this case held that, Democracy is a part of the basic structure of our Constitution; and rule of law, and free and fair elections are basic features of democracy¹⁰. Commenting on Indian Democracy, *SC in Km. Hema Mishra vs State of UP & Ors.*,¹¹ observed that, the evolution of the State from police State to a welfare State is the ultimate measure and accepted standard of democratic society which is an avowed constitutional mandate. Though one of the main functions of the democratic Government is to safeguard liberty of the individual, unless its exercise is subject to social control, it becomes anti-social or undermines the security of the State. The Indian democracy wedded to rule of law aims not only to protect the fundamental rights of its citizens but also to establish an egalitarian social order.

Democratic State

A reference to the definition of the term 'State' in Parts-III and IV is enough to disperse any such notion. The fact that 'the State' has been defined in the same manner, in both Parts III and IV, is possibly an indication, that the founding fathers of the Constitution, were of the opinion that the nation's ideals viz, national unity and integrity and a democratic and equitable society, to be achieved through a socio-economic revolution pursued with a democratic spirit using constitutional, democratic institutions¹².

*Minerva Mills v. Union of India*¹³ The Court said that, rights in Part III are not an end in themselves, but are the means to an end, the end is specified in Part IV. Together, the two realize the idea of justice, which the Indian State seeks to secure to all its citizens.

Doctrine of pleasure vis-à-vis Democracy

In *Union of India and Ors v. Major S.P. Sharma and Ors*,¹⁴ SC discussed the nature of doctrine of pleasure in a democratic set up. Court observed that, in a democracy governed by rule of law, where arbitrariness in any form is eschewed, no Government or authority has the right to do what it pleases. The doctrine of pleasure does not mean a license to act arbitrarily, capriciously or whimsically. It is presumed that discretionary powers conferred in absolute and unfettered terms on any public authority will necessarily and obviously be exercised reasonably and for the public good.

Corruption and democracy

Corruption is one of the biggest challenges before the Indian Democracy in today's era. Misuse of public offices for personal gain goes against the basic tenets of Indian Democracy. In the words of Honorable Supreme Court, corruption in our country not only poses a grave danger to the concept of constitutional governance, it also threatens the very foundation of the Indian democracy and the Rule of Law. The magnitude of corruption in our public life is incompatible with the concept of a socialist secular democratic republic. It cannot be disputed that where corruption begins all rights end. Corruption devalues human rights, chokes development and undermines justice, liberty, equality, fraternity which is the core values in our Preamble vision¹⁵.

Conclusion:

Indian Constitution, says Granville Austin, is first and foremost a social document¹⁶. Its founding fathers and mothers established in the Constitution both the nation's ideals and the institutions and processes for achieving them. The ideals were national unity and integrity and a democratic and equitable society¹⁷ in the views of Dr.B.R. Ambedkar "Indian Democracy is workable, it is flexible, and it is strong enough to hold the country together both in peace time and in war time." No one can doubt the work ability and strangeness of Indian democracy as prescribed by Dr. B.R. Ambedkar. However, the journey of Indian democracy has not been smooth and easy and it has, time and again, faced many challenges like emergency of 1977, Godhra riots etc. Even in 21st Century, larger part of Indian population has not enjoyed the fruits of democracy. They do not have access to basic amenities like education, health services and proper commutation. These are still unresolved challenges before Indian democracy. Proper implementation and observance of rule of law and constitutional principles is the only solution to address this challenge.

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THE EXISTENCE OF DALIT FAITH: SPECIAL REFERENCE TO SHIVARAM KARANTH'S "*CHOMANA DUDI*"

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Introduction

Kota Shivarama Karantha is known as kannada writer. He is popularly known as the 'Kadala teerada Bhargava'. He was not only a writer but also thinker, artist, musician, journalist, dramatist, social activist, environmentalist, a lexicologist.

The novel "**Chomana Dudi**" deals with the life of a holeya from the Dakshina Kannada district. As detailed in the preface to the novel, the holeyas of district were divided into various sub-castes such as Mera, Byra, Ajila, Mari, Mundala and others. The treatment meted out to them also varied as per the practice prevailing from region to region.

"**Chomana Dudi**" was the first novel of Shivaram Karanth. He attempted this novel to examine a problem in all dimensions. It was published in 1933. It was translated to English as "Choma's drum" and, as he himself recalls, this was the novel that brought him recognition throughout Karnataka. The problem of 'untouchability' played a very important role in the novel. As a non dalit Shivaram Karanth pictures the dalit's inner turmoil.

Choma is the protagonist of the novel. He belongs to a 'low' caste called 'Mera'. The members of this community were forbidden by tradition to own a small piece of land before independence in India. They were condemned to be laborers for their masters and eke out a hand-to-mouth existence.

There was also the problem of migration to the Ghats for them because they can't bare the debts. They can't fill their dreams with expensive marriages and festivals. They worked for a few months in coffee estates under very exploitative working conditions. Due to the inimical weather conditions in the Ghats most of them fell ill or die, and hence, the burden of debt transmitted from generation to generation. So, these Dalits died in the fear of debt.

The narrator describes the life of Choma in detail. Choma worked in the land of Sankappayya who is the land lord of the village named Bhoganahalli. Choma was a Widower, with five children to feed, he worked hard at the fields of his landlord. He spent half of his earnings at the 'toddy shop' and spent the remaining to his family. He had 10 year old daughter. She took responsibility of maintaining the house affairs. If we analyze in the view of socio-economically, Choma had a dream of owning a farm where he wanted to cultivate paddy and other crops, for a potential escape from the hand to mouth existence. He is the character on whom the events make final impact. But his dream is only a dream, he realizes that soon. His thwarted desire to be a fanner, Both sons migrated to work at coffee estate to pay off their father's debt and they were unable to accomplish their vision, one of his sons converted into Christianity and another son had accidently dead. It is through him that we experience the novel.

Roots of the rural society in Karnataka had brought in a tremendous clarity and conviction in the approach of Karantha. In Indian society caste plays an important role. His idea of a civilized existence is made amply clear from this quote: 'This world is one'. He shown how a non dalit can feel their problem and express that through words.

Choma is presented as a person who cannot decide for himself and is quite incapable of timely protest he feels his faith itself like that .

His landlord tries to deter Choma from his pursuit to become a farmer with the following words: 'Look here, Choma. Our elders never rented lands to your people. It can't be given now either.'²³ Sankappayya's mother curses the impertinence of those holeyas who had the 'temerity' to ask for lands for cultivation.²⁴ It is not that Choma does not rebel, his rebellion is not violent. In fact, what we see in him that is his desire, he decides to go to the priest with a plan of conversion. Of course he comes back with his own thought and then very reluctantly allows his children to go up the ghats and then work. It is a quieten kind of rebellion. He rebel by his words, behavior. Beating of the drum with such a great vigor epitomizes the pain and the agony of an individual who has to take recourse in his usual fate without having an alternative in his life. So, writer he portrayed choma who incapable to move out from a socio-historic-political sphere that he comes from.

But caste-prejudices overriding, his dream of owning a piece of land remains a dream for him. Choma completely broken ,gets himself drunk, shuts himself up in his hut, and wildly goes on playing on his dudi (a small, traditional drum) till dawn. At dawn, the narrator explains that 'the drum, the hand raised to play on it, the suppressed suffering are all there. Choma collapse and lost his life.

The first description of Choma's landlessness and his desire to possess one is narrated in chapter two in these words:

'He was proud that unlike others in his community he was not debt-ridden' (18). Along with this pride, he nurtured a secret ambition to become a farmer. He knew that farming was an a vocation alien to his community and that he would be hard put to it to ask Sankappayya to lease him a piece of land to cultivate. (18) Nevertheless, he clung to the hope that he would some day wield the plough in his own or a rented field and cut a proud figure. Dreaming of that great day and to prepare himself for it he had been rearing two oxen. Three years old, they were in his view ready to be harnessed to the plough.' (Ibid.).

For the first time choma bared his heart to his children, of whom only Belli had any pluck to oppose him. She at once came out tartly: 'Now, don't you make any such demand and be snubbed!' (18) Choma's daughter Belli falls in love with Manvela. He was estate owner' writer. She was raped by the estate owner. Choma had dream of daughter's marriage. By soon all come to an end. Root of casteism in everyone's mind. It is difficult take off.

Exploitation due to traditional bondage which keeps Choma tied to Sankappayya is not presented as much repulsive as the calculated and merciless exploitation which puts Choma in the trap of the Coffee Estate manager and his agent. Could this be, because of the greater influence of the colonialism in the Coffee Estates on the Ghats with greater Christian influence than the traditional, feudal Hindu society represented by Sankappayya? Caste which is the centre of experience makes the writers He a broken metaphor. (Mogalh, 2008, 27)

The depiction of the upper caste landlord Sankappayya should be contrasted with Manuel, the Christian supervisor of the coffee plantation. The night of his son Chaniya's death brought a kind of madness in him. Choma was drunk fully. He was beating the drum on the very spot where his son had breathed his last. The narration brings

forth two aspects, one is the sensitivity of Sankappayya which could be observed by his comments. The other is the Gandhian notion of drunkenness.

In the novel the Dalit deity, Panjurli, is depicted as a vengefiil 'god' by stating that Choma dreaded that a vengeful Panjurli would trouble him all his life' (118). Karanth who had studied the life of the Dalits before writing the novel that should have known that the Dalit concept of the deity ('Bhuta') is entirely different from that of a 'god' they worship. Dalit deity is much more human, accommodative and down-to-earth than the one portrayed by Karanth.,

Drum, plays the role of symbolic oracle in the novel. For him, the only way to express his inner most feelings, anguish, anger, joy or sadness is through his drum only. The drum represents his vocal output, which is curbed by his social stature being an untouchable in the Indian society. The novel starts with the drum beats, listened by those returning back to their homes from the village festival. One of them remarks, "It's Choma again, and it looks like he had a drink too much today". The echoes of his self expression, is ridiculed as the naughtiness of a drunkard. The drum is omnipresent, as much as the part of his physical extension. It remained so, until the beats stopped, for the drum and choma.

Conclusion:-

If we analyze the history of past events such as dynasties, there are two types of ruling. One of them is democracy and dictatorship. If we symbolize such a ruling system in the novel of Chomana dudi, We can observed that how did dictararship and castesiem broke the life dreams of Choma. The landlords expand its dimension and became as capitalist. The paper tries to express the dalith, his dream of his owning his land. Being a dalith is his fault. he lost everything in life. There is always been an assumption that dalith would drink more. They work hard to fulfill their dreams. But there hard work makes them to feel nothing. Karath presented the oppressed life of dalith. He being a non dalith portrayed the reality of the dalith life.

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CONTRIBUTION OF DR. B R AMBEDKAR FOR INDIAN SOCIETY: AN OVERVIEW*

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Prologue

He was a true Renaissance man, a person who excelled in many different areas of inquiry. Though he was hated by orthodox Hindus and labelled as a destroyer of Hinduism, historians now realize the crucial role Dr. Ambedkar played in recognizing Hindu society. Far from being a traitor, he played an important role in revitalizing Hinduism, reviving it by challenging everything that was unjust and unfair within it. In fact, he brought about a renaissance of Hinduism by provoking the Hindus to rethink some of the basic tenets of their religion. He had a great faith in social reformers to create public opinion for against of the gross inequalities in the society. He urged them to found organizations to deal with urgent cases of discrimination. The organizations should deal the powerful section of society to give a chance to the oppressed and depressed classes to work in different sectors. The Hindu society should give a space to depressed sections by employing them in their various sectors suited to the capacities of applicants.

Ambedkar perspective of “Ideal Society”

Dr. Ambedkar’s alternative is an ‘ideal society’ or a ‘casteless society’ based upon the principle of justice. Some important themes are closely related to the study of ‘just society’. i.e. (a) Abolition of Caste System, (b) Renunciation of Hinduism and Embraced Buddhism, (c) Dr. Ambedkar and Empowerment of women, (d) Dr. Ambedkar’s Concept of Democracy, (e) Ambedkar’s Concept of State Socialism, (f) Ambedkar’s theory of Fundamental Rights, (g) Ambedkar’s Concept of Liberty, Equality and Fraternity, (h) Way to establish a Just Society, (i) Ambedkar and quest for Social Justice, (j) An Architect of Indian Constitution and (k) Ambedkar’s Concept of Nationalism.

Early Life of Dr.B.R.Ambedkar

Popularly known as Baba Saheb. He was the Chairman of the Drafting Committee of the Constituent Assembly and is called the ‘Father of the Indian Constitution’. He was a jurist and an economist. Born into a caste that was considered untouchable, he faced many injustices and discrimination in society. He was born in Mhow in the Central Provinces (modern-day Madhya Pradesh) to a Marathi family with roots in Ambadawe town of Ratnagiri, Maharashtra. He was a brilliant student and had doctoral degrees in economics from the Columbia University and the London School of Economics. Ambedkar was against the caste-based discriminations in society and advocated the Dalits to organise and demand their rights. He promoted education of Dalits and made representations to the government in various capacities in this regard. He was part of the Bombay Presidency Committee that worked with the Simon Commission in 1925. He established the Bahishkrit Hitakarini Sabha to promote education and socio-economic improvements among the Dalits. He started magazines like Mooknayak, Equality Janta and Bahishkrit Bharat.

In 1927, he launched active agitation against untouchability. He organised and agitated for the right of Dalits to enter temples and to draw water from public water resources. He condemned Hindu scriptures that he thought propagated caste discrimination. He advocated separate electorates for the 'Depressed Classes', the term with which Dalits were called at that time. He was in disagreement with Mahatma Gandhi at that time since Gandhi was against any sort of reservation in the electorates. When the British government announced the 'Communal Award' in 1932, Gandhi went on a fast in Yerwada Jail. An agreement was signed between Gandhi and Ambedkar in the jail whereby it was agreed to give reserved seats to the depressed classes within the general electorate. This was called the Poona Pact. Ambedkar founded the Independent Labour Party (later transformed into the Scheduled Castes Federation) in 1936 and contested in 1937 from Bombay to the Central Legislative Assembly. He also contested from Bombay (north-central) after independence in the country's first general elections. But he lost both times. He also worked as Minister of Labour in the Viceroy's Executive Council.

He studied all the progressive constitutions of contemporary life and designed constitution of India, which is the standard constitution of the world. His commitment of social change and development was constant and he was restless in giving justice and dignity to the marginalised sections of the society. Non institutional social work practice was started long back in India and it got acceleration after legalized efforts of Ambedkar towards welfare of the marginalised sections. Present paper is the effort to understand the role of Dr. B R Ambedkar as a social worker and Scientist in the empowerment of the deprived and marginalised sections of the society. Descriptive research methodology used for this purpose and secondary sources of data is used

Those who are facing the threatening by the superior class on the basis of caste, class, religion, gender, race, and so on so forth. Those who are beneath the entire caste system – and are therefore literally 'outcaste' as well as 'untouchable' – call themselves 'Dalits'. The word "Dalit", meaning "broken" or "ground down", is used by 'outcaste' people themselves to describe at the same time their oppression, their identity and their collective power for emancipation. They are the non-people, the ones that all belonging to the 'varnas' (Brahmins, Kshatriyas, Vysyas and Shudras) can content themselves with being above. The caste system has nevertheless been applied to Dalits to divide them into many sub-castes. The use of the word 'Dalit', encouraged by great Dalit leader Dr. Ambedkar, has enabled the development of a collective identity among all the 'outcaste' people, whatever their sub-caste, ethnicity or religion. The government nevertheless use the term 'Scheduled Castes' for Dalits.

Contribution of Ambedkar for Empowerment of Indian Society

For the first time any Prime minister of India has really acknowledged the life of Dr. Babasaheb Ambedkar and celebrated Ambedkar Jayanti in the manner which it truly deserves. He is a true example of a self made man who worked so hard against all the odds to achieve his goal. The whole life of Ambedkar is an inspirational. Definitely Ambedkar is one of the most prominent figures of 20th century alongside Mahatma Gandhi, Nelson Mandela etc. Now irony is that citizens of India don't know much about the contribution of Ambedkar towards building Modern India. Many of just know him as the person who wrote Constitution.

He was elected as a first law minister of independent India and appointed as a Chairman of the Constitution Drafting Committee. His role was to write a new Constitution for India. By keeping in mind to bring equality in society he did great for untouchables. For this, freedom of religion was defined the Constitution. He created the system of reservation by keeping in mind untouchable and their condition in that India. He worked for the improvement of the status of women in India.

Not only this, but formation of the Reserve Bank of India in 1934 was also based on the ideas of Babasaheb that he had presented to the Hilton Young Commission. He was a trained economist of his time and even written very intellectual books on economics. Amartya Sen who is a Nobel Prize winner in economics had said that Ambedkar is his father in economics.

Land and agricultural reforms

Ambedkar was champion in providing farming rights and fighting for farmers and peasants. In 1927 Dr. Ambedkar stressed the need for land reforms and argued in Bombay legislative council that ‘smallness or largeness of an agricultural land holding is not determined by its physical extent alone but by the intensity of cultivation as reflected in the amounts of productive investment made on the land and the amounts of all other inputs used, including labour.’ He raised voice for peasants farming and land cultivation rights which eventually led many Sudhra castes getting piece of their own land for farming like patels, kanbis, Kapus, jat etc. Whom were just bonded labourers before. He also stressed the need of Industrialisation as he envisioned in 1927 itself that the agriculture will not be able to yield large pool of labors.

Reformation of labor and employment policies

How many of knows that due to Ambedkar efforts the working hour was reduced to 8 hours from 14 hours in 1942 by British government after Ambedkar raised voice in favor of labor unions. He also framed many law as labor acts. Women and child protection act provided rights and safety of women at workplace.

Guidelines for Reserve bank of India

Ambedkar was great reformist but only few knows that he was also an great economist. Dr. Babasaheb Ambedkar In 1923 wrote ‘The problem of Rupee, its origin and solution’. He focused his studies and research on the condition of Indian currency during British India. Still today you will find many points of the book relevant. His thesis and books on economic situation led to establishment of Reserve bank of India.

Globalization, liberalization and privatization

Now there are many other thing likes his stand on uniform civil codes, rights for women equality, views for better taxation policy, socialism are really worth of knowing. All of this before he even began his most important contribution to the nation that the Constitution itself. In short Dr. Bhimrao Ambedkar was not only Messiah of Schedule caste, but an true icon for whole India. His legacy, his works and his contribution will affect each and every Indian in positive manner everyday. Really in thy, Salute.

The Role of Ambedkar in Upliftment of Untouchables

Being the most highly educated untouchable in India Dr. Ambedkar became the undisputed spokesman of the untouchables. He took many steps to reform the ways of the untouchables. He fought against many of the injustices done to the untouchables by establishing a political party and a couple of organisations for the untouchables. Pandit Nehru rightly described him as the “symbol of the great revolt against all the oppressive features of Hindu society”.

Dr. Ambedkar was the first man to make a scientific study of untouchability: Even though Gandhiji had thought of the ways of removal of untouchability before the birth of Dr. Ambedkar, it was Ambedkar who drew the attention of the Congress Organisation and also of the entire nation towards the grave problems of the untouchables and their deplorable conditions. Ambedkar had made a detailed study of the problem of untouchability, its origin, development etc.

Self-Respect Movement: Dr. Ambedkar had made it clear that his main aim in life was to remove the practice of untouchability and to take the so-called “untouchable community” towards socio-economic equality and justice. Through his social-movement he wanted to instill in the minds of the untouchables the ideas of self-dignity, self-confidence and self-respect. Thus his movement is often called “self-respect movement.” Ambedkar established an institution called “Bahishkrita Hitakarini Sabha” which added momentum to this movement.

Five-Principles or “Pancha-Sutras” for the Progress of ‘Dalits’: Dr. Ambedkar wanted the untouchables or ‘dalits’ to follow some principles in life so that they could attain a respectable status by their own efforts as a community. He recommended “Pancha-sutras” for them.

- (i) **Self-Improvement:** Making one’s own efforts for one’s improvement without expecting much from other;
- (ii) **Self-Progress:** Making self-efforts for achieving progress in life;
- (iii) **Self-Depen-dence:** Learning to lessen one’s dependence on others and attaining finally self-reliance;
- (iv) **Self- Respect:** Maintaining self-dignity and never sacrificing it for any reason,
- (v) **Self-Confidence:** De-veloping confidence in oneself, in one’s capacities and in one’s efforts.

Call to Reform the Style of Life: Ambedkar made an appeal to his community to change its style of life to suit to the needs of time. “He urged them to stop the dragging of dead cattle out of the village. He wanted them to give up eating carrion, alcoholic drinks and begging. He wanted them to become literates and send their children to schools. Finally, he wanted them to dress well and have self-respect for themselves. Thus, one of his chief aims was to bring about a revolution in the way of life of the untouchables and in their aspirations for themselves and for their children.”

Three Principles of Dalit Movement(Three-tier process): “Education, Agitation and Organisation”: Dr. Ambedkar suggested three principles to govern the “dalit movement”. These principles are: “educa-tion, agitation and organisation”.

- Education is essential for helping the dalits to take out their mask of ignorance;
- Agita-tion becomes inevitable to fight against all the exploiters and cheats;
- Organization is necessary to thrash out individual differences, to realize community interests and to fight for a common cause collectively.

After the All-India Depressed Class Conference in Nagpur in 1942 Ambedkar declared, “My final word of advice is to educate, agitate, organize and have faith in yourself. It is a battle for the reclamation of human personality.”

Personal efforts to put the three principles into practice: Ambedkar himself worked to put these three principles into practice. Ambedkar encouraged the education of dalits through the organisations he established namely, “Bahishkrita Hitakarini Sabha”, “Independent Labour Party” and “Depressed Classes’ Education Society”.

Dr. Ambedkar realised the importance of “Organisation” and worked to build a few of them.

Examples:”Bahishkrita Hitakarini Sabha” [1924], Mahad Conference or Dasgaon Dalit Confer-ence in the year of 1927 “Independent Labour Party”. As early as in 1920 he had made attempts to organise all the untouchable castes and bring them under one banner. He had organised the first All-India Con-ference of Untouchables in May 1920 at Nagpur.

Call to Destroy the Caste System: Ambedkar in his efforts to raise the status of untouchables considered the caste system one of the great obstacles. He expressed his great disappointment with the caste as well as varna system. He even gave a call to destroy the caste system in his famous book called “Annihilation of Caste” in 1936. He wrote in “Harijan” in 1933 – “the Outcaste is byproduct of the caste system”. Nothing can emancipate the outcaste except the destruction of caste system.” As an expression of his disillusionment with Hinduism, he rejected Hinduism and embraced Buddhism with his followers in 1956. [He, however, died in the very same year, that is on 6th December 1956],

Political Role of Ambedkar: Ambedkar made use of political instruments to achieve the purpose of protecting dalit interests. Demand for Separate Electorate for Dalits. In the First Round Table Conference convened in London in November 1930 Dr. Ambedkar, who attended it on behalf of the depressed classes, spoke about the loathsome condition of the untouchables in India. He prepared a declaration of the fundamental rights of the depressed classes and submitted it to the minorities’ sub-committee. He demanded the abolition of untouchability and the establishment of equal citizenship. He vehemently demanded a separate electorate for the depressed classes. Gandhiji, who boycotted the first Conference and participated in the Second Round Table Conference at London along with Ambedkar, opposed the proposal.

Ambedkar as the “Abhinava Manu”: Ambedkar was invited by the Prime Minister Nehru to be the Law Minister in the First Cabinet of Independent India. Ambedkar accepted the offer. He was made the Chairman of the Drafting Committee to draft the Indian Constitution. Article 17 of the Constitution abolished untouchability. Ambedkar had once declared that he would burn “Manu Smriti” for its failure to provide justice to the dalits.

The same Ambedkar now could get the opportunity and the honour of giving to the people of India their Constitution. He is rightly called the “Abhinava Manu” [or “Modern Manu”]. He was awarded the “Bharata Ratna” title posthumously. Ambedkar’s ideas, views and thoughts continue to influence and inspire a number of his followers who are spread over the entire nation.

Anti-touchability League

Ambedkar supported the anti-touchability league which launched a campaign all over the country to secure for the depressed classes enjoyment of their civil rights such as taking water from the village wells, admission of the children in the village school.

Separate Electorate for Dalits

So as to strengthen the political field, he demanded for Separate Electorate for the Dalits in the first roundtable meeting which was held in London in the year 1930. He spoke for the equal citizenship for the untouchables and he even prepared a declaration of the fundamental rights of depressed classes and submitted it to the minorities’ sub-committee.

Epilogue

Dr. Ambedkar’s was a short life and yet a most remarkable one. He rose up from dust, from being treated worse than an animal to becoming the father of the Indian Constitution. Dr. Ambedkar was truly a multi-faceted personality. A veritable emancipator of Dalits, a great National leader and patriot, a great author, a great educationalist, a great political philosopher, a great religious guide and above all a great humanist without any parallel among his contemporary. All these facets of Ambedkar’s personality had strong humanist underpinnings. It is only regrettable that the press in the past as well as the contemporary has projected Ambedkar mainly as a great social rebel and a bitter critic of the Hindu religion. Critics of Dr. Ambedkar have ignored his basic humanistic instincts and strong

humanitarian convictions behind his every act or speech throughout his life. Thus we conclude Dr. Ambedkar was one of the foremost makers of Modern India. Ambedkar is champion of social justice created within a political, social, cultural and economic matrix that shapes the assumptions of practice, the problems that practice must deal with and the preferred outcomes of practice.

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DR. AMBEDKAR VIEWS ON DALIT WOMEN EMPOWERMENT OVER VIEW

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INTRODUCTION:

Dr. Babasaheb Ambedkar has been one of the greatest social transformers of modern India. Who struggled against caste, class, varna and gender discrimination to build egalitarian society based on equality, liberty and fraternity in every aspect of human life, that too between men and women. He is the real super human being who did not leave the worst structure of our Indian society. He advocated social and economic democracy and insisted that without them there would be no peace, happiness and prosperity in India. He was ardent supporter of the cherished value of liberty, equality and fraternity. Dr. Baba Saheb Ambedkar's contribution for the betterment of all in general and progress of Dalit women in particular is unique.

Concept of Women Empowerment:

Women's empowerment is a process in which women gain greater share of control over resources material human and intellectual like knowledge, information, ideas and financial resources like money and access to money and control over decision making in the home, community, society and nation and gain power.

Dalit women:

Being a Dalit is reason enough to be ready to face a life full of miseries, suffering, degradation and dehumanized way of life. Being woman means lifelong exploitation in the name of sex, a weak variety of human subordinating to man, unwanted burden since birth and a domestic servant for life. Put the two together in one body and you have a creature that reflects the humanity as its worst, a Dalit. This is what it means to be Dalit women. A Dalit woman suffers on two counts, first as a Dalit and second as woman. As Dalit she suffers at the hands of society of upper castes, as woman she suffers in society as well as at the hands of her own family members' males and females.

OBJECTIVES:

- 1) To know identify the status of Dalit women.
- 2) To know the Socio-religious movements of Dr. Ambedkar and emancipation of Dalit women.
- 3) To examine the constitutional safeguards in respect Dalit women.

METHODOLOGY:

The study is based on secondary sources of existing literature descriptive method was taken into consideration to examine issues of the Dalit women in depth. Explorative design helps in finding solutions for the Dalit women to prevent and protect them for the future challenges.

Dr. B R Ambedkar's views on women empowerment:

Dr. Babasaheb Ambedkar's perception on women's problem emphasized on women's right to education right to property, involvement in the political process, gender equality which resembled with the global feminist demand. He started his movement in 1920 and believed in the strength of women and their role in the process of social reform and progress of the society which can be achieved by accelerating male educations persuaded side by side with female education. To strengthen his movement and to raise the voice for liberation of women and promoting the for women's education. he started his owned news paper mook nayaik in 1920 and Bahishkrit Bharat 1927 to upgrade the social status and to motivate women to participate in social reform movements against social evils and demanded for their socio-economic rights as the societal positioning of the women were not par with men and were deprived from the basic right and were equaled animals and put to the lowest rung of humanity. Dr. Baba sahib Ambedkar fought for tooth and nail for woman's economics liberation and for securing woman's social rights. He stressed the need to safeguard.

Religious aspects of the movement:

Dr. Babasaheb Ambekdar also critically analyzed that the chaturvarna system of Hinduism made you the slave of the caste Hindus by imposing number of restrictions and it made you as an untouchables. Though you people worship and pilgrimage to number of places like savadatti, pandrapur and Khandoba etc, but none of these gods and goddesses had solved problems like poverty exploitations and atrocities. In Hindu dharmasastras, it is loudly mentioned that god took ten incarnations to punish the evil and protect good. But the same god never looked at you to enslave and uplift you. These are false stories, by which Brahmanas have cheated the non-Brahmanas and have dominance in the name of god and religion. Thus, the root cause of Dalit was the blind practice of chaturvarnya of Hinduism. He further asked that if Yallamma of savadatti and other gods and goddesses will be pleased and satisfied and they bless you for having practicing the devadasi system among Dalits.

Social aspects of the movement:

Dr. Baba Saheb Ambedkar had a vision for the future. He always thought for ahead of his contemporaries he rightly emphasized on the progress of women. He said so in his address in the all India depressed classed women's conference held at Nagpur on July 20 1942. He asserted that marriage is liability and said. "let each girl who marries stand up to her husband and claim to be her husband's friend and equal and refuse to be his slave".

Even after the centenary celebrations of Dr. Babasaheb Ambedkar are over it is painful to see that a majority of the women have faith in rites and rituals of Hindu religion, irrespective of the fact, whether they are educated or not. They worship traditional gods and goddesses. They are completely in the dark. Even most educated Dalit women are not aware of Ambedkar's teachings, not having studied his writings. They do not know what Hindu religion had done to the scheduled castes and Tribes non to they understand the riddles of Hinduism.

Dalit women and Education:

Once Dr. Baba Saheb Ambedkar asked his followers in a seminar if you want to educate your children, first educate women. It is the duty of true Ambedkarite that they must educate and provide all facilities to the Dalit women if they are honestly anxious to fulfil the desires of Dr. Baba sahib Ambedkar. Dr Ambedkar had studies the problems of dalits very seriously. He had scen the horrible condition of women, which was no different from the shudras and the untouchables. Dr. Baba Saheb Ambedkar took risk of challenging the established traditions of Hindu society. Because he had firm conviction that no society could change positively unless it was challenged. Thus instead of justifying and glorifying it he felt that the better way to serve Hinduism was through its open

criticism. Further he suggests every Dalit member of the country must educate and develop the critical thinking ability education is the ultimate solutions for the majority issues of Dalit Community.

Ambedkar and Justice to Women:

Dr. B.R. Ambedkar's approach to women's right is exclusively different from other social reformers like Jyotiba Phule, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar and Mahatma Gandhi who tried to reform the Hindu society of certain outdated customs and practices without questioning the hierarchical social order. But Ambedkar made his own view for the women rights and that has been reflected in Indian constitution. His goal was to make a society based on social justice. To secure this goal. Ambedkar has given equal status to women on par with men by providing many provisions in the Indian constitution. To him, sexual discrimination should be root out from the society and everybody should get equal opportunity in the society. The preamble of Indian constitution guarantees social and economic justice to women and that is because of Ambedkar contribution. In the preamble it is mentioned: i) social, economic and political justice, ii) freedom of thought, expression, belief, faith and worship, iii) equality of status and opportunity and iv) fraternity assuring dignity of the individual and national unity to all the citizens of India without any discrimination of caste, creed or sex.

The Hindu Code Bill:

Ambedkar not only ascertain constitutional guarantees to women but also introduced and got passed four Acts which strengthened the position of women in the society. These were incorporated in the Hindu Code bill. These are:

The Hindu Marriage Act, 1955, The Hindu Succession Act, 1956, The Hindu Minority and Guardianship Act, 1956, The Adoption and Maintenance Act, 1956.

If we look at the provisions of those Acts, we can easily make out that Ambedkar was a great thinker women rights and emancipation.

Constitutional Safeguards for Women:

Various provisions in constitution aimed at preventing discrimination and promoting social justice are the Fundamental Rights – Article 14 guaranteeing equality before the law and equal protection of law, Article 15 Prohibition of discrimination on ground of religion, race, caste, sex or place of birth. Article 17 called for the abolition of untouchability. The Directives Principles of State Policy are designed to secure social justice. Ambedkar's provided an inspiring preamble ensuring justice, social, economic and political, liberty equality and fraternity, other articles for the up liftmen of depressed classes include: Article 330 reservation of seats and representation for SC and ST in the Loksabha. Article 334 reservations of seats in all government bodies. The creation of an egalitarian social order still remains an unfulfilled wishful thinking. Article 15(3) enables affirmative discrimination in favor 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) and 243 R (4) provides for allocation of seats in the Panchayati Raj system.

Conclusion and Discussion:

It is established fact that Dr. Baba sahib Ambedkar was not only the emancipator of Dalit women but entire womenfolk in India. The gist of his advocacy of the cause of women and his exhortation to the Hindus to change the society to suit the needs of the modern times can best be described in his own words. Those who want to conserve must be ready to repair and all I want is that if you want to maintain the Hindu system. The Hindu culture the Hindu society do not hesitate to repair where it is necessary the Hindu code bill asks for nothing more than repairing those parts of the Hindu society. Which has almost become dilapidated”.

It is important to note that under the leadership of Dr. Babasaheb Ambedkar the Dalit women took active part in Dalit movement on several occasions. Until and unless there is an improvement in the status of Dalit women and their equal participation in the society all talk of nation’s progress and development is meaningless. This study encourages the future researchers for descriptive and analytic studies in this area in future.

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DR. B. R. AMBEDKAR AND SOCIAL JUSTICE: HIS PHILOSOPHY CRUCIAL FOR SOCIAL JUSTICE

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Dr. B. R. Ambedkar and His Philosophy

The commitment to the cause of freedom and social justice for all sections of society and particularly to that of the socially marginalized and much exploited section of our population, i.e., the Scheduled castes, Dr B. R. Ambedkar by his political activism and scholarly work has left an indelible mark, unparalleled so far on our Indian polity as well as our society. The need for making citizens aware of their duties, rights and responsibilities was felt by many social thinkers and reformers to greater or less extent (Jammanna A; 2016). In ancient times, the thinkers made attempts to teach constructive social values to Indians and promote social unity and religious tolerance. In modern times, social and religious reformers like Raja Ram Mohan Rai, Jotiba Phule, Agarkar, V.R.Shinde, Shahu Maharaja and many others made similar attempts. Though Dr. B.R. Ambedkar can be said to belong to the same tradition of social thinkers and reformers, his contributions are different from most of others in an important way. Unlike many others, Dr. Ambedkar vehemently and directly attacked Hindu social philosophy, which formed the basis of traditional Indian society and religion and emphasized the need to form a new society on the foundation of social justice so as to ensure the amelioration of the downtrodden and backward classes. He was sure that a just social order would go a long way in making the citizens aware of their rights, duties and responsibilities and promoting the spirit of nationalism and patriotism among the people. Thus, Dr. Ambedkar's critique of Indian society and his quest for national and social integration, as also his endeavour to solve social problems like inequality, and discrimination against the downtrodden and backward classes were governed by a distinctive concept of social justice.

The condition of Dalit's movement after Baba Sahab had witnessed many ups and downs. On one side a categorical awakening among the dalits had grown beyond all levels of history and on the other it has somewhere stagnant after Dr. Ambedkar mainly due to ideological deposition of stagnation (Lajwantsingh; 2016). It would be opportune to look at the post Baba Sahab Ambedkar the Dalit movement and do a stock taking of the changes within the Dalit's politics to under the phenomenon. It is interesting that Dr. Ambedkar fought for the rights of Dalit's and had a border vision, which could not be inoculated by post Ambedkar. He wanted to give his people an identity so that they get out of Varna system, but here what we see is the stimulation of the culture of culture of Varna and caste within the Dalit communities.

Social Mobilization and Struggle He started newspapers like the “Mooknayak” “Bahiskrit Bharat” and “Janata” to raise their awareness and propagate his views. He was exhorted Dalits to leave their traditional and demeaning occupation, move away from villages as „they were sink of localism, den of ignorance, narrow mindedness and communalism . Similarly for the mobilization of Dalits, he organized many social struggles like Mahad Tank satyagrah in 1926 and temple entry movement in 1930. He also founded some social organizations like Bahiskrit Hikirani Sabha and the All India Depressed Classes Association in 1930 with the same objective. These efforts eventually resulted in social mobilization of Dalits and strengthened the agenda of social justice.

Access to Political Power Ambedkar was convinced that unless the marginalized sections of Indian society secured the political power, it was not possible to completely wipe out all social, legal and cultural disabilities, from which they suffered. (Desai: 1859). Thus, for the political organization and political mainstreaming of Dalits, he pleaded for their representation in legislatures in the Round Table Conferences, 1930-32, convened by British government. Both Ambedkar and the British government supported Dalit representation in the legislatures on the basis of separate electorate, which meant that in the reserved constituencies only Dalits would be allowed to vote. Gandhi and Ambedkar developed serious differences on this point, which was resolved through what is known as „Poona Pact , 1932 signed between the two. With this pact, Ambedkar entered an agreement with Mr. Gandhi to ensure their legislative representation within the system of joint electorates. However, Ambedkar was not satisfied by this compromise and latter criticized Gandhi for blackmailing with his fast unto death trick and for compromising with the cause of Dalit’s. (Omvedt: 2012) the same principle of joint electorate is now accepted under the constitution of India. Ambedkar has played a lead role in the drafting of the constitution of free India and due to his pleadings; many provisions including the reservation in services and legislatures have been incorporated in the constitution for the empowerment of Dalit community.

Dr Ambedkar was not the first person to initiate the process of Dalit empowerment in India, nor was he the last person to ensure its completion. However, his Dalit mission has two distinct characteristics, not shared by other champions of social justice in contemporary India. First, his sterling contribution in this field was to advance and steer the course of Dalit empowerment and to impart to it a distinct political character, which is the core of the very notion of empowerment. Without this political core, the idea of Dalit empowerment will not be without real substance and spirit. Second, unlike other Dalit social reformers before and after his times, he advanced his mission with a sound and viable ideological framework coupled with equally strong action framework. He was not only a great theoretician but also restless activist of Dalit cause. In this respect he stands apart and much ahead from others. His life and mission was a perfect and unique blend of theory and action. His ideas are leading light and sustain the ongoing process of Dalit empowerment even today. Without his ideological foundation, the edifice of the contemporary Dalit empowerment in India will go bankrupt and lose its identity, direction and spirit.

The contents of Ambedkar’s concept of social justice included unity and equality of all human beings, equal worth of men and women, respect for the weak and the lowly, regard for human rights, benevolence, mutual love, sympathy, tolerance and charity towards fellow being. Humane treatment in all cases dignity of all citizens, abolition of Caste distinctions, education and property for all and good will and gentleness, He emphasized more on fraternity and emotional integration. His view on social justice was to remove man-made inequalities of all shades through law, morality and public conscience; he stood for justice for a sustainable society.

Social Justice and Ideal Society

The concept of social justice emerged out of a process of evolution of social norms, order, law and morality. It laid emphasis upon just action and created space for intervention in the society by enforcing rules and

regulations based on the principles of social equality. The term 'social justice' consists of two words: one is social and the second is justice. The term 'social' is concerned with all human beings who live in society, while the term 'justice' is related to liberty, equality and rights. Thus, social justice is concerned with ensuring liberty, providing equality and maintaining individual rights for every human being in society. In other words, securing the highest possible development of the capabilities of all members of the society may be called social justice.

The ideal society that Dr. Ambedkar wanted to actualize is based on the following principles:

The individual is an end in him. The aim and object of society is the growth of the individual and the development of his personality. Society is not above the individual and if the individual has to subordinate himself to society, it is because such subordination is necessary for this betterment.

The terms of associated life between members of the society must be founded on liberty, equality and fraternity. The society should be based on a rational religion. According to Dr. Ambedkar, an individual cannot be treated as a means but should be treated as an end. This is because by nature every individual is free. He has the capacity to acquire knowledge. Besides, he has spiritual purity. Hence society should provide equal opportunity to each and every individual and should create the space for his development. Society should not use the talents of the individual needed to serve parochial interests. Dr. Ambedkar held that the Hindu social order treated the individuals belonging to lower caste as a means to promote the interests of the higher caste. Consequently the individuals belonging to the lower castes could not get any opportunity to develop themselves. All forms and rules were made to suit the upper castes. Thus the Hindu social order did a grave injustice to the lower caste people.

Dr. Ambedkar did not want the ideal society so to fall into the same trap. He said that an ideal society should not treat the individual as a means but an end. Society should take care of every human being by giving him liberty, equality and justice. Political freedom guarantees individual's participation in government and also in the legislation and administration. Dr. Ambedkar considered this kind of freedom to be important because as a responsible member of society, every individual has to keep a watch on the activities and decisions of the government.

Literature Review

The Working Paper prepared by the Sub Commission by Mr. Eide and Mr. Yokota (2004) on Discrimination based on "work and descent". His paper puts an artificially narrow construction on this term by focusing almost exclusively on the caste issue. The question of discrimination based on work and descent is manifestly a much wider one. Selective treatment of one of its various manifestations brings into question the utility and efficacy of such an approach.

There are several references to India, many of which, unfortunately, reveal a lack of proper understanding of the underlying issue. India has never downplayed the gravity of the problem of discrimination based on caste, or of the social inequity suffered by its victims. They represent a particularly vulnerable section of our society. The Constitution of India itself recognizes the problem. It incorporates provisions to redress the situation by a mix of protective measures and affirmative action. The provisions in the Constitution in this regard are nothing short of revolutionary. Time does not permit me to elaborate the extensive policy, legal, social and institutional safeguards that have been in place since our independence 57 years ago, the underlying objectives of which are remedy, protection and empowerment. Our constitutional and legislative enactments outlawing discrimination of any kind are, indeed, universally admired. Given the size and population of India- and, inevitable, the deep roots of any long standing societal practice- the task of enforcement is not always easy. We are disappointed, therefore, at the paper's lack of appreciation of our commitment to eradicating discriminatory practices based on caste, and of the

magnitude of the challenge we face as we strive to remedy the effects and of the social injustice that centuries of such practice have wrought. Clearly, a complex sociological issue, that has its roots in the way society evolved since ancient times, cannot be resolved by the paper's simplistic prescription.

Dalit's in India

Ambedkar's concept of social justice stands for the liberty, equality and fraternity of all human beings. He stood for a social system that is based on right relations between man and man in all spheres of his life. As a rationalist and humanist, he did not approve of any type of hypocrisy, injustice and exploitation of man by man in the name of religion. He stood for a religion that is based on universal principles of morality and is applicable to all times, to all countries and to all races. Some 160 million people in India live a precarious existence, shunned by much of society because of their rank as "untouchables" or Dalits, literally meaning "broken" people, at the bottom of India's caste system. Dalits are discriminated against, denied access to land, forced to work in degrading conditions, and routinely abused, even killed, at the hands of the police and of higher-caste groups that enjoy the state's protection. Dalit women are frequent victims of sexual abuse. In what has been called India's "hidden apartheid," entire villages in many Indian states remain completely segregated by caste. National legislation and constitutional protections serve only to mask the social realities of discrimination and violence. Caste clashes, particularly in the states of Bihar and Tamil Nadu, but also in Maharashtra, Andhra Pradesh, Karnataka, and Gujarat, reflect patterns which are common to many parts of the country: a loss of faith in the state machinery and increasing intolerance of their abusive treatment have led many Dalit communities into movements to claim their rights. In response, state and private actors have engaged in a pattern of repression to preserve the status quo. Human Rights Watch (1999) report also documents the government's attempts to criminalize peaceful social activism through the arbitrary arrest and detention of Dalit activists, and its failure to abolish exploitative labor practices and implement relevant legislation.

The caste system describes a social hierarchy whereby restrictions or privileges may be afforded to different classes of people according to their heredity (or genes). As such, the assignment of rights is determined by birth. While the caste system has been formally abolished under some constitutions, such as in India, there is still widespread discrimination and prejudice (CIRN, 2010). Caste systems are also found in Africa, other parts of Asia, the Middle East, and the Pacific and in Diaspora communities around the world. Caste discrimination affects approximately 260 million people worldwide, the vast majority living in South Asia.

A 2007 report by the Centre for Human Rights and Global Justice and Human Rights Watch, *Hidden Apart*, documents India's systematic failure to respect, protect and ensure the fundamental rights of its dalit population. The report found that Dalits comprise the majority of agricultural, bonded and child labourers in India, with many surviving on less than US\$ 1 a day, that is, by the UN and World Bank's definition, in extreme poverty. Dalits who defy the caste order or claim their rights face swift, brutal retribution Dalit women and girls who are forced to become devadasis, and ultimately auctioned to urban brothels, are at particular risk of contracting HIV and AIDS.

Conclusion

Many believe there is a lack of political will to implement the laws. The rising middle class may well not want any additional competition, and the wealthy, land owning upper class, which is dependent on cheap labor provided by Dalits, effectively lobbied politicians not to give priority to human rights issues. As a result, the country

has failed to promote human dignity or improve education among Dalits, and it has failed to provide economic, social, and cultural rights. India's systematic and violent discrimination against Dalits would be an embarrassment if the matter were presented before the international community and for human mankind.

Dr B.R. Ambedkar's name will be written in golden letters in the history of India as a champion of social justice. He was not only the main builder of the Constitution, but also the crusader of social justice for the betterment of the downtrodden. He spent his whole life for the betterment of the poor and exploited untouchables in the Indian society.

This deep sense of injustice energized Dr. Ambedkar to mount a challenge on the existing social institutions, which he felt, were oppressive in nature. He was passionately critical of the Hindu caste system, which he realized, was at the basis of social, cultural, economic and political subjugation of those who were considered "lower castes". Ambedkar had campaigned against social discrimination and also criticized orthodox Hindu politicians for their discriminatory practices and the perceived reluctance of the Indian political community to fight caste discrimination in our society. Hence his writings focused on the secular and modern understanding of human society, besides influenced by a very strong sense of humanism and a firm belief in human dignity and worth. All those who oppose caste and other forms of discrimination need to learn this Ambedkarite method of keeping the concerns of Dalits as the central determining criterion in assessing different policy options. In the era of global climate change, a creative development of Ambedkar's ideas is necessary to suggest sustainable and egalitarian modes of economic activities.

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COUNTER HEGEMONY AND SUBALTERN IDENTITY OF DALIT

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Introduction:

Dalit Sanskrit word itself denotes broken people. There has been a long tradition of intellectual reconstruction of the Dalit identity in India. The eminent activists who contributed to the process include Phule, Periyar and Ambedkar, among others. Before them, the Bakti saints made a remarkable contribution in the form of questioning the Brahmanical hegemony the contribution of the Adimovements, the non-Brahman movements against the Brahmin hegemony, Dr. Ambedkar's attempts of the intellectual reconstruction of the Dalit identity and the identity movements in the contemporary period leading to the culmination of the reconstruction of the Dalit identity. Identity formation is a historical process. Identity formation is based on the experience of the Dalits in relation to the community. The experience about oneself and the community is a part of the existing socioeconomic, political, cultural order (Mari, 2005). It was in the 1920s, however, that Dalits began to organize strongly and independently through out many regions of India. The most important of the early Dalit movements were the Ad-Dharm movement in the Punjab (organized 1926); the movement under Ambedkar in Maharashtra, mainly based among Mahars which had its organizational beginnings in 1924; the Namashudra movement in Bengal; the Adi-Dravida movement in Tamilnadu; the Adi-Karnataka movement; the Adi-Hindu movement mainly centered around Kanpur in U.P; and the organizing of the pulayas and Cherumans in Kerala (Omvedt, 2007).

Initially the Subaltern School, as the intellectual tradition that critiqued elitist historiography, tended to stress the subaltern agency. Ranjit Guha, in his groundbreaking text "On Some Aspects of Historiography of Colonial India" (Guha R. , 1988), defined the subaltern as constituting autonomous political domain. He developed the idea in his influential work *Dominance without Hegemony: History and Power in Colonial India*. To explain his argument, Guha relies on the Gramscian concept of hegemony. According to Antonio Gramsci, hegemony denotes ideological domination by the ruling class. The bourgeoisie maintains its domination through the imposition of its values and beliefs as a "common sense" understanding upon the subaltern classes (Gramsci, 1992). Guha redefines Gramsci's notion of hegemony in the following way: "hegemony stands for a condition of Dominance (D), such that, in the organic composition of D, Persuasion (P) outweighs Coercion (C)" (Guha, 1998).

Rationale of the study

Counter-hegemony refers to attempts to critique or dismantle hegemonic power. In other words, it is a confrontation and/or opposition to existing status quo and its legitimacy in politics, but can also be observed in various other spheres of life, such as history, media, music, etc. Neo-Gramscian theorist Nicola Pratt (2004) has described counter-hegemony as "a creation of an alternative hegemony on the terrain of civil society in preparation for political change" (Pratt, 2004). In the same way Dr. B R Ambedkar's work 'revolution and counter revolution'

is an alternative version of Indian history. This version is a necessary alternative to the Vedic and puranic interpretation of Indian history. The work revolution and counter revolution is a piece of subaltern history. Indian history which is written from the viewpoint of Brahmanism and patriarchy, is rewritten by Ambedkar through the lens of oppressed and marginalized of course good amount of reading, observation and research have been invested by Babasaheb in this venture. It also points to the fact that one needs to correct and reinterpret the history for a social change in favor of the oppressed. This is a complete deconstruction a reformation that starts from the very root of oppression (Rose, 2010).

Research Methodology

The present study was descriptive in nature hence, descriptive research design was adopted. The study was secondary data of different studies of eminent scholars. Data have been collected from journals, books, periodicals and so on for conduct conceptual study.

Identity Formation of Dalit in India

Social constructionists see “identity construction and attribution as a process grounded in different kinds of social practices and activities” (De Fina, 2006). There are two kinds of identity formation among Dalit one is through Dalit movements resulted in to political power that sprouted in to Dalit literature it put light on Dalit glorious past and formed identity. In last decades, Indian society has witnessed intense Dalit mobilisation in different spheres: political, cultural, intellectual and other (Kumar, 2010).

Dalit Political Movement: This proved to be essential in moving towards the goal of establishing a dignified social and political identity carved by the ‘dalit self’ while rejecting the ‘given identities’ based on parochialism, militant Hinduism and the Hindu concept of caste based hierarchy.

Dalit Literature Movement: The attempt is not to trace the literary tradition of Dalits, as Dalits do not have any documented literary tradition of their own, in spite of their having rich oral and folkloric tradition, but to locate the socio-political factors that have given rise to Dalit literary movement in the twentieth century. Dalit literature has evolved as an offshoot of Dalit Political Movement, which had been spearheaded by Ambedkar. In fact, Ambedkar’s movement is a culmination of various anticaste movements led by lower-caste social reformers like Jotiba Phule, Periyar E. V. Ramasamy, Ayyankali and Sree Narayana Gum, to name a few. It is essential to trace the origin of Dalit literatures from these movements in order to account for the thematic and ideological linkages among various.

Constitutional provision for subaltern identity of Dalit

In India’s case, caste is presented as something that exists “even” after the independence, and “even” having a constitution. Most of the Dalit activists consider the Indian Constitution one of the best in the world because of its inclusive multiculturalist ideology. Besides, the creator of the representation for minorities, SCs and STs is Dr. B. R. Ambedkar (Thorat, 2008). Hence, the Constitution symbolizes the success of Dalit struggle and merits of their famous leader. The Constitution is also important as a legal base and often referred to in their rhetoric. Multiculturalism is a prevailing discourse in the Constitution of

India as it is famous for protecting group rights, like religious communities’, SCs’, STs’ OBCs’ and women’s rights. However, according to Donneley, in the case of minority rights, a non-existence of reservation policies would not mean that human rights (as they are defined in the Universal Declaration) are violated. As Dalit human rights movement’s practical goals are related to the implementation of more legal protection for the SCs, i.e. pushing the government for more affirmative action policies, their rhetoric in the language of human rights poses some questions

Discussion

Essence of Indian Constitution is Multiculturalism. Once we accept that special recognition may be necessary in order to promote this equal treatment of diverse groups, new 'multicultural' liberal democratic states often resort to three options (or ways) to accommodate minorities. The first says that treating these diverse groups entails identifying cultural or common need of the groups and granting them the necessary institutions or provisions under which they can promote the same common need or live according to their customary laws (Hult, 2004). The diverse groups should be represented to the National or State Assembly so that their interests are taken into account at the time of framing national policies. The Dalit Buddhist movement (also known as Neo-Buddhist movement [1]) is a socio-political movement by Dalits in India started by B. R. Ambedkar. It radically re-interpreted Buddhism and created a new school of Buddhism called Navayana. The movement has sought to be a socially and politically engaged form of Buddhism (Tartakov, 2003) (Queen, 2015).

Identity struggles and politics has its limits, but pushed against the immense cultural hegemony that *savarna* rule represents, their identities are the only weapon left for Dalits to fight back with. To merge the 'Dalitness' of their identities for the sake of an imagined unity — Hindu, Indian or otherwise — is to completely negate the fight for dignity and life that their struggles represent (Biswas, 2018).

Now a days Through the ideology of Dalitness all Dalit are coming together to form their identity. Liberal, Left and Right-wing discourses have, while gesturing for nominal inclusion, remained insular to real-life Dalit practices, values and ideologies. These parties have historically neglected/failed to embrace 'Dalitness' in all its forms.

Conclusion

Now a days Counter culture and subaltern identity of Dalit are prevalent because of constitutional provision given through the effort of Babasaheb Ambedkar. There is affirmative actions are taking place in Political, social, economical, educational and especially in cultural spheres. It is evident through the effort of Kanshiram he has created separate political identity through the Bahujan Movement by starting Bahujan Samajvadi Party. I strictly believe that, diversity must treat equally; all voiceless people get to gather in the name of Dalitness and should get distinct identity in all spheres.

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IDENTITY CRISIS, RESISTANCE AND EMANCIPATION: A COMPARATIVE STUDY ON “FANDRY” AND “PARIYERUM PERUMAL”

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Films are extremely an influential medium and play a pivotal role in highlighting the social, cultural, and political ideologies that exists in our society. Films such as “Ghatashraddha” (1977) by Girish Kasaravalli, “Achhuth Kanny” (1936) by Franz Osten, “Vedham Puthithu” (1987) by Bharathi Raja, “Thevar Magan” (1992) by Bharathan, “Chinna Gounder” (1992) by R.V Udaya Kumar, “Bharathi Kannamma” (1997) by Cheran are some of the well known regional films which discussed Casteism in 90's. Most of the films celebrated and glorified the intermediate castes and in some cases the problems within their caste and communities. The titles such as “Thevar Magan”, “Chinna Gounder”, “Virumaandi” (supposed to be sandiyar) clearly indicates that the film or the protagonist represent a particular caste or the community. Film stars such as Kamal Hasan, Rajini Kanth, Sivaji Ganesan played the lead roles because in some cases a lower caste actor was not allowed or encouraged to represent a character. In most of the films, Dalits or the lower caste men were portrayed as the victims of caste violence, labourers in the farms, paupers whereas the upper caste men were the landlords, Nattamai- the headmen. For instance, in “Bharathi Kannama” we see the glorification of caste in a scene where actor Vijay Kumar, a Thevar Zamindar tells what it means to be a true Thevar. He mentions that the person who carries a sickle or a machete cannot be a Thevar but the one who protects the honour of the women against the hundred of enemies is. Even in “Thevar Magan” we see the veteran Sivaji Ganesan highlighting the bravery and heritage of Thevars. The upper caste men or the protagonist were celebrated on the contrary the Dalits and the lower caste men were sympathized. These formula films had a conventional style in reflecting the lives of the Dalits and the marginalized. But the new wave Tamil cinema breaks away from the norm and brings out the ordinary lives of the Dalits under the spotlight. For a very long time a Dalit protagonist was not found in Tamil cinema. Films such as “Atta Kathi”, “Madras”, “Kaabali” by Pa. Ranjith, “Maveeran Kittu” by Sussendhiran, “Pariyerum Perumal” by Maari Selvaraj has a Dalit protagonist and aims to focus on the identity crisis, caste hegemony, Dalit politics resistance and their liberation. Several researches say that caste or honour based violence is still on rise in many states of India. Nagraj Manjule, a notable Indian- Marathi filmmaker has a unique style in portraying the caste discrimination in his films. Films such as “Sairat” and “Fandry” bring out the haunting tales of the marginalized and the downtrodden. This research paper aims to focus on the themes such as the identity crisis, resistance and emancipation, symbolism and the question of honour through a comparative study on “Fandry” and “Pariyerum Perumal”.

“Fandry” (2013) by Nagaraj Manjule is an Indian- Marathi film which portrays the caste hegemony and discrimination in rural parts of Maharashtra. “Pariyerum Perumal” (2018) is a hard-hitting Tamil film directed by debutant Maari Selvaraj which brings out the omnipresence of caste hegemony and violence in the rural outskirts of Tamil Nadu. Though Tamil Nadu is known for its rich heritage and culture caste based violence and discrimination is still on rise on multiple levels. The protagonist is named as “Pariyerum Perumal” which means the God who mounts the horse. As the film begins, a black skinny dog named Karuppi is found roaming in barren lands while

Pariyan and his clan were sitting near a water hole. When Pariyan saw a group of upper caste men coming towards them he requests his friends to leave the place. Pariyan internalized his caste identity and runs away from the problems however the upper caste men urinate in the water where the lower caste men washed their dogs. They also decide to teach them a lesson in order to keep them in control. Pariyan's dog Karuppi is trapped killed by the upper caste men.

The dog named "Karuppi" is the soul of the film. "Karuppi", the black skinny hound (Chippiparai) represents the character Pariyan or the lower caste men throughout the film. Maari Selvaraj tries to portray the lives of the Dalits through Karuppi. The tragic death of the dog is a threat or a warning to the Dalits or the lower caste. And this would be the result of a Dalit who would break away from the clutches of oppression. It is crystal clear that Karuppi represents the dalit community through these powerful lines of the song "Karuppi En Karuppi".

"Iranthathu Neeya? Iruppathu Naana?

Iruppathu Neeya? Irandhandhu Naana?

Pariyan's question, who is killed? Is it you or me? brilliantly tells us that it is not just the death of the dog. The following lines in the song explain the existing caste differences in the society. It tells us that not all people are one.

Yen Ponna? Yethana Thadava Soliruken

Inga Ella Manusanum Onnu illanu.

Maari Selvaraj shows statues of Dr. B. R. Ambedkar, Pasumpon MuthuRamalinga Thevar, and other deities representing the different communities in the society. He also adds,

"Naai Iladi Nee

Naan ilaya Nee?

where Pariyan tells Karuppi that she was not just a dog but an image of himself. Hence, Karuppi represent the Dalits and the lower caste men and the death of the dog is a threat or a warning to the lower caste men who tries to break away from the norms or mess with the upper caste.

Pariyan who was acquiescent at the beginning decides to fight back against the caste hegemony and oppression after being tormented by Jo's family members and other upper caste classmates. Maari Selvaraj raises several questions to the audience through the song "Naan Yaar". Maari Selvaraj uses several symbols to showcase the plights of the Dalits and their resistance and also tries to inform the audience that Karuppi is none other than Pariyan. Whenever Pariyan thinks about his identity he visualizes his dog Karuppi. In the song we see the wounded dog Karuppi standing beside Pariyan who is tied to a chair trying to free himself from the oppression. In another sequence we see both Karuppi and Pariyan painted in blue running together. The characters painted in blue represented Dalits and the colour "Blue" for a very long time is associated with Dalits. The idea behind it was that blue is the colour of sky—a representation of non-discrimination, that under the sky everyone is believed to be equal. There are many theories around this, but there is no settled history on why blue became the colour of Dalit resistance. Another possible reason is that Dr. B. R Ambedkar always wore blue coat and it represented the Republican Party as well. At the end of the song it's clear that Pariyan seeks for social and cultural mobility and discrimination-free life. In another scene Pariyan was asked to occupy a seat in the last bench by an upper caste fellow Sankara Lingam. Pariyan refuses to move and resists for the first time. From then on we find Pariyan retaliating and voicing out against the dominance and oppression. In the climax, Sankara Lingam and the old man decided to kill Pariyan just to preserve the honour of their caste. Pariyan was saved by the soul of his beloved dog Karuppi. In the beginning we see Karuppi moving out of its caste boundaries and roams in the land which belongs

to the upper caste and was killed in the railway track. Pariyan runs as fast he could to save but his effort goes in vain. Now Pariyan breaks away from his caste boundaries and he too is thrown in the railway track but Karuppi's soul saves Pariyan's life. It is the haunting truth that when a Dalit questions or mess with the upper caste it would result in death. Pariyan furiously threw a stone which breaks the windscreen which is similar to the climax of "Fandry" where Jabya throws a stone at the camera or the audience showing his resistance. Pariyan indignantly tells Jo's father that he would not submit himself and continue to resist caste discrimination and hierarchy.

Similarly in "Fandry" we see "Jabya" who was indifferent to caste hegemony. When an upper caste boy Patil threatens him for looking at Shalu he walks away helplessly. He was asked to free a pig from a pit but he refuses to do it. In a festival, Jabya tries to impress Shalu by dancing in front of her but the upper caste men push him aside. He was made to carry the lamps so that his father would get money for his sister's wedding. He tries best to change his identity but was not successful. Jabya stands down when they called him "Fandry" which means pig. The upper caste fellows were animated and enjoyed watching Jabya's family chasing pigs. One of them recorded the video and shared it in facebook. The plights of the Dalits entertained the upper caste crowd and it was embarrassing for Jabya being hit by his father in front of his classmates. But when an upper caste man abuses his sister by calling her "You filthy pig" he loses his temper and threw a stone right at them expressing his contempt and resistance which is similar to Pariyerum Perumal.

Education is a major tool for emancipation. Both the characters 'Pariyan' and 'Jabya' gives importance to education but is oppressed by the society. They strongly believed that education would emancipate or develop their status and livelihood. Pariyan's clan supported and encouraged him to pursue his education but Jabya in "Fandry" was forced to skip classes and work along with his family and becomes a victim of poverty. Pariyan aspires to become a lawyer in order to voice out for his community. When his Principal asks him about his passion? He tells him that he wants to become Dr. B. R. Ambedkar. He idolized Dr. B. R. Ambedkar who became a staunch anti-oppression advocate for Dalits through his politics and writing. We see an Ambedkarite figure in "Pariyerum Perumal", the Principal of the law college who tells Pariyan about the trauma that he underwent during his studies. He mentions that education is the only tool that could liberate the downtrodden and proudly tells him that even the upper caste men who insulted and humiliated him then fold their hands and bow down before him. In fact Pariyan and his friends were arrested by the police men without any reason. When an old man questioned the inspector, he pushes him to the ground asking him whether he was a lawyer. Pariyan promised the old man that he would study well and become a lawyer and fight for his people. This reminds us of the Dalit autobiography "Scar" by K. A. Gunasekaran who breaks away from the clutches of poverty, oppression, exploitation and discrimination through Education.

"Honour killing the menace- A case study in Tamil Nadu" by S.Muruganathan, brings out the truth and practice of honour killing in the society. Honour killing or 'Gowravakolaigal' in Tamil is a cultural phenomenon practiced in India especially now a day's more in Tamil Nadu. Family members decide to kill their children just in the name of maintaining their family or the caste honour. These killings are justified by saving the honour of their caste. Shankar, a Dalit man who married an upper caste girl was hacked to death in Tirupur, Illavarasan who fell in love with Divya, an upper caste girl was murdered and thrown on the railway tracks in Dharmapuri are some of the examples of horrifying caste based killings in Tamil Nadu. Movies such as "Sairat" by Nagraj Manjule and "Kaadhal" try to bring out the bitter truths on the screen. Tamil writers such as K.A. Gunasekaran, Perumal Murugan, Imayam portrayed these haunting tales through fiction. Imayam's Pethavan: The Begetter is a novella which is based on the caste based killings. The idea of maintaining caste purity and bloodline is checked by the upper caste men and is

seen as honour. Their honour is at risk when a lower caste male gains equality through inter-caste marriages. Uma Chakravarti in “Gendering caste: Through a feminist Lens” writes,

The importance of endogamous marriage, in cementing holding blood within a bounded group, and keeping one group distant from the other, was recognized by Ambedkar: ‘The real remedy for breaking caste is inter-caste marriage. Nothing else will serve as a solvent of caste’, he emphasized. (Chakravarti 145)

Maari Selvaraj tries to touch on honour killings and quest for power which is a haunting reality in our society. In this film we come across an old man killing a lower caste boy who is in love with an upper caste girl in the name of preserving caste honour. The old man believes that it was a service to his clan’s god. Secondly we see him killing his community girl named Kousalya for falling in love with a lower-caste guy. This helps us to understand the fact that the name Kousalya would ring a bell with that of the honour killing of Shankar in Tirupur. In the climax, the old man plots to kill Pariyan by throwing him in the railway tracks which was not successful. Maari Selvaraj brilliantly relates the fiction with the reality which reminds us Illavarasan, a Dalit from Dharmapuri, who married a dominant caste girl and was found dead on the railway tracks.

Pariyerum Perumal develops friendship with Jo, an upper caste girl who helps him in his studies. They grow close which irritates an upper caste classmate Sankara Lingam who complains to her father. Jo invites Pariyan to her sister’s wedding which irritated her father. When Pariyan attends the wedding Jo’s family members bashed him in an unexpected moment and micturated all over him. Jo’s father asks Pariyan not to follow his daughter and tells him that the upper caste men don’t mind killing even this daughter for the sake of honour. The lower caste male whose sexuality is a threat to upper caste purity of blood has to be institutionally prevented from having sexual access to women of the higher castes, so such women have to be carefully guarded. (35)

Uma Chakravarti’s concept of Brahminical patriarchy helps us to understand the concept of upper caste men controlling the sexuality of women in the name of preserving the honour. The upper caste women’s body is seen as a property and it is preserved by the upper caste men from the low caste men. Upper caste men possess it and if they lose it they would rather destroy the property by themselves but will never let it to be enjoyed by the lower caste men.

Similarly, we see Jabya in “Fandry” falling in love with an upper caste girl named Shalu. Unlike the character Jo in “Pariyerum Perumal” Shalu never speaks or shows any interest towards Jabya. Jabya tries to impress in all possible ways but Shalu never gave up her caste pride. She takes morbid pleasure at the sight of Jabya’s family being humiliated. Jabya believed that he could get her if he burns the black sparrow. An upper caste boy named Patil stands as an obstacle and in fact threatens Jabya when he followed Shalu. Protecting the women of their clan or community is highlighted in “Fandry”.

Nagaraj Manjule and Maari Selvaraj adopt several symbols and images to represent Dalits. Both the films are set in dry barren lands. “Jabya” and “Pariyan” are the victims of caste based oppression and were acquiescent to it in the beginning. Pariyan feels ashamed to reveal his identity but later changed his mind. Similarly, in “Fandry” Jabya runs away and hides every now and then to save himself from the public laughter, shame and dishonour and humiliation from his schoolmates and especially from his love Shalu. We see the names of the characters such as “Jabya”, “Piraji” representing Dalits whereas the upper caste men were called as “Vedant”, “Patil” etc. Dalits were dark in complexion whereas the upper caste men fair and well dressed. Upper caste boy named Patil has a mobile phone and goes to school in bike whereas Jabya hires a cycle and sells ice lollies in order to buy a pair of jeans and a T-shirt. In “Pariyerum Perumal” we see Sankara Lingam, an upper caste boy come in a bike whereas Pariyan

travels in a bus. All the Dalits were dark in complexion and appear bare-bodied. Folk songs or Gaana songs, Karagattam, Paraiattam, the dog Karuppi (native breed) represents Dalits. It is ironical to know that the caste system sneaks into the classroom space where one can learn the ideas of social justice, empowerment, liberty and equality. In “Fandry” we see the paintings of Dr. B.R. Ambedkar, Savithri Bhai Phule, Jyothi Bhai Phule and other social reformers. Shalu refusing to touch a girl who accidentally touched a swine, a boy refusing to sit along with Piraji, a low caste boy clearly shows that caste system is deeply ingrained in the young minds. In the climax, a swine is captured and carried away as we see the paintings of the social reformers. It drives home the message that nothing would be changed unless people resist and stop being indifferent to the oppression. Even in the last scene in “Pariyerum Perumal” we comes across this power lines in Tamil, “Neenga Neengala Irukra Varikum, Nan Naaya than irukanumnu neenga Ethirparkra varaikum Inga Ethume Marathu” which means “Nothing would change here unless you stop expecting us i.e, the Dalits to be a dog under you”. He ends the film with a message that caste system is omnipresent and cannot be eradicated unless a change sprouts within. The last frame focuses a flower representing Jo in between two tea glasses highlighting the discrimination.

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USAGE OF SOCIAL NETWORK SITES: IN ENHANCING MOVEMENT PARTICIPATION AMONG DALITS

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Introduction:

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.

All around the world, social media has given a voice to anyone who wants to speak. In India, it has empowered the country's most oppressed group, dalits (formerly known as untouchables), to speak their minds, without fear of punishment, for the first time in history

There are various blogs, websites, online forums and social media groups now voice the sentiments of India's approximately 165 million dalits, who are breaking their silence that was imposed on them by the caste system through Social media and modern technology

Over a centuries dalits are thrash or killed if they express their own views and ideas against the upper caste systems views and thoughts, for the past 65 years government has tried to eradicate the caste system through imposing various laws and legal boundaries for the up gradation of the dalits but it has largely failed.

Media and Democracy

Media, is a new democracy which has giving space for the expressing the views and ideas of dalits and also creating the platform to raise their voice against the exploitation of dalit.

In 2006, the Centre for the Study of Developing Societies found no dalit among its list of the 315 most influential journalists (70 per cent of them were upper-caste Hindu men) (DHILLON, 2018). Dalits are not only discriminated socially but they are also excluded from the media, but also the issues that concern them are not amplified by the media. But all this are chaging with their success in carving out a distinct presence on social media. Dalits can give their feelings and voice without fear of thrashing are being killed for ventilating their feelings through social media and also there are various modern dalit movements are emerging by using social media as a platform for expressing their views and ideas.

Since the commencement of social networking and its popularization in India the India is the third largest online population (73.9%) in the world using (Sanket, 2016)

This paper examines the social media as a platform for recognizing the problem of Dalits and debating the issues concerned to them. Dalits are not only discriminated against socially and excluded from the media, but also

the issues that concern them are not amplified by the media. All that is changing, with their success in carving out a distinct presence on social media. There, they can give vent to their feelings and voice their opinions without fear of an upper-caste mob arriving at their doorstep to attack them.

A New platform through social media has opened up in which Dalit issues are debated. The forums range from Round Table India which conducts an online, anti-caste debate; to Dalit Camera, which films debates and interviews and loads them onto YouTube. Dalits are active on Facebook and Twitter and are quick to react to any slight or act of discrimination. (DHILLON, 2018)

The Round table, The Dalit Bhujan portal is one of the website which gives the portal to discuss the dalit issues. The round table India a dalith portal has gained a indeed success for marginalized community. Along with that the popular platform such as “*You tube*” has also playing a major role for the oppressed masses to voice their views attitudes and feelings by uploading various documentaries, Short films and lectures

There are several other blogs and websites which are raising a voice for dalit upliftments and dalith rights. Such as Facebook, Twitter and other social media playing a vital role in generating a awareness on dalit rights in India, Recently the Facebook page “Babasaheb Ambedkar” and “ Dr. B R Ambedkar’s caravan” has gained wide popularity with over 50,000 and 30,000 likes respectively. Along with this Dr B R Ambedkar quotes and pictures regarding dalits and untouched issues have 42k likes in the blog by the name ‘essentialambedkar.blogpost.in’. (Sanket, 2016).

Dalits are making use of this new medium to speak for themselves. Due to the negligence of the mainstream media in representing Dalit issues, Dalits have taken shelter under the alternative media like websites, online forums, blogs, Facebook, etc. Majority of the Dalit activists agree to the fact that internet like websites, online groups, forums and social networking sites as blogs and Facebook play the role of alternative media. Several studies have cited that Dalit activists view internet as the media, enabling and facilitating access and participation by the members of the community and the channel of communication for the stigmatized community (C. Suresh Kumar1, 2014).

Conclusion

Finally to conclude with the power of social media and its trolls the political parties also gaining fame by fighting for the woe of the dalits some of the dalit movements on the social media are as fallows ‘Dalit lives matters’, ‘dalith women fights’, ‘father of modern India’, campaign, ‘dalit history month’ by the emergence of dalit online movement there is a new world for dali to express their feelings and thoughts which are gaining impact on their equality, justice and fraternity. Professional social work is one the profession which has always reflected the thoughts and exploitation of the oppressed masses and also has given the various interventional strategies by using the methods of social work, Social work welfare administration and Social Action plays a prominent role in advocating and creating awareness among the dalits about their rights and responsibilities.

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TRANSFORMATION OF CULTURE AMONG DALIT MIGRANTS: A CASE STUDY OF PLANTATION LABOURS

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Introduction

In a human history migration from one place to another place occurs in seek of improved livelihoods. Some geographical area and strata fall behind in their ability to assist populations, others move forward and people migrate to access these emerging chances. There is widespread discussion on the issues that reason for populations to move; from those that highlight individual rationality and behaviour of household those that quote the structural logic of capitalist development and different studies show that migration process is influenced by social, cultural and economic issues and results can be greatly different for men and women, race and different geographical locations (Haan & Rogaly, 2002)

According to Brij V. Lal and Peter Emmer (1993) proposed the dimension on migration, they suggest that migration overseas of agreement labourers to sugar plantation colonies like Mauritius and Fiji was completely a voluntary, the applying of 'choice' within the circumstance of an appearing labour market that was movable and competitive, the end result being the betterment of nearly all those involved. With regards to migration to plantation Bose (1993) highlighted that, the Santhal movement in mid eighties reflected initially for migration of tribal laborers in to north of Bengal. They contributed to clearance of forest fro tea plantation and they jointed to different tea gardens Darjeeling and Jalpaiguri. And later on famines, over population and forest inclusions were made migration continuously.

Mishra (2001) stated that majority of workers working in tea plantations were tribal community and low caste people and who were migrated from various part of the country settled for ensure their livelihood in plantation sector. Due low social status and migration they were not able to protect their rights and to enjoy the special status as they are crushed. And workers in tea plantation whose forefathers were migrated from different part and settled in plantation and where born and brought up within the tea plantations and refusals means not only the loss of employment but menace to their common existence. And also these plantation workers are considered as Tea labor and Ex-tea working community, their children are also forced to work in the Tea-plantation as unskilled laboures after promoted from the lower primary schools of plantations.

Socio-economic Conditions of Migrant Workers

Rajesh (2014) revealed in his study conducted at Mumbai on socio-economic condition of migrant workers that, the major struggle of the migrant workers in Mumbai is housing. They were staying in the *Jhuggi-Jhopadi* (slum), contractors' sheds, and the footpath. Usually, *jhuggi* near to the building site is provided by the builder. Moreover, most of this *Jhuggi-Jhopadi* does not contain electricity facility which makes existing in these labour camps tremendously vulnerable. The unhygienic living conditions, with no proper toilets and open drains, make workers even more vulnerable to numerous diseases, like malaria and cholera. The normal hours of work during a usual day are 9 hours. And researcher was identified that 90 percent of migrant worker reported to have worked for more than that and also researcher identified that majority of migrant workers take day off only in sickness. In this study identified that the quality of employment, in terms of wages, working circumstances and social security support are tremendously deprived. Migrant workers are fewer educated, their skills are non-formal, and their awareness of their own rights is poor. The conditions of migrant construction workers are still not as good as.

Manoj and Vidya (2015) reveal that the natures of migrant workers are of both semi-skilled and skilled. Majority migrant workers were used their mother language often. And researchers were identified that migrant worker working on both contract basis and seeking employment in the labour market daily basis. And also the former employment was under a contractor for a fixed duration, the latter waits for the owner almost every day in major districts of Kerala. And also researchers argued that there is requirement for local labour because of the former's willingness to work for longer hours. There is also a emotional bondage among migrant that they are more obedient and non-complaining than local workers.

The informal information networks through relatives and acquaintances who have already migrated plays important role in migration of workers to Kerala. Poor economic conditions along with several other overlapping factors have been identified as the reason of migration, of which the most important are getting employment/better employment, meeting household expenditure and accumulation of savings. The major reason of migration to Kerala is reported as the higher wages, availability of work and better working conditions.

Dalit Migration to Plantation Region

South India is known as the land of plantation crops, coffee and tea occupies vital status in view of its popularity. The southern region, which includes Tamil Nadu, Kerala and Karnataka together contribute one-fourth share of India's tea production and major in coffee production.

Coffee plantation is requires highly labour inducement, it requires on an average 400 human days per hectare per year for coffee yield and 300 human days per hectare per year for tea. Most of the plantation employs a combination of both permanent and temporary or casual labourers, with minimum permanent labourer. With migration of local peasants towards greener pasties, Karnataka frequently discovers itself short on labourers; it compelling planters to recruit migrant labourers from the other states. Migrant labourers too have played an important role in plantation work in Karnataka state. The total 5.27 lakh coffee labourers working in Karnataka, among them 2.02 lakh are in Kodagu, 1.31 lakh in Chikmagalur district, 0.88 lakh in Hassan district and rest spread across other States.

Cultural Identity among Dalit Migrant Labour in Karnataka

The plantation industry in Karnataka contains multi state migrants and it has always seen multi-cultural other than tribal and non-tribal local labourers, migrants from Tamil Nadu, Assam and other states were frequent in the area. The various studies have found that the migrant labourers had access to basic amenities. The workers at the

plantations are one of the most exploited with working hours, less security, lack statutory benefit such as ESI and PF benefits, the wagers received less in a day. Such miserable pay severely affects the daily lives of the plantation labourers. Employers prefer to engage migrated labourers for plantation work since they do a better job and are paid less than local labourers (Sathish, 2016). The plantation worker communities are one of the most vulnerable people, regrettably they continue to remain socially excluded, low-paid, illiterate, deprived and disconnected and the majority of the labours of plantation are live an inhuman life (Gain, 2008). The British companies brought them from Bihar, Madras, Orissa, Andhra Pradesh, Madhya Pradesh, West Bengal, Uttar Pradesh and other places in India to work in the plantation (Shapan & Sanjay, 2012).

Dalits, could still portray themselves as radical because they championed the interests of the Backward Classes. The fact that dominant castes are just above Dalits in the hierarchy can accentuate status concerns and render markers of social standing both fraught and contentious. Finally, the absence of a warrior or kingly cluster of castes, affords both intermediate and Dalit castes the opportunity to lay claim to a royal past—animating caste conflicts in the process (Karthikeyan 2016). Based mainly on printed sources in Tamil, as well as interviews with Dalit activists, this article seeks to map current divergent attitudes of Dalits towards folklore and especially towards the drum. While most activists argue for the rejection of drumming as a symbol of oppression and untouchability, some try to use it as a means of mobilisation. Others speak in favour of the resignification of the instrument and its protection and preservation as a part of their cultural legacy, which they consider to be different from the mainstream. The article also sets out to correlate these attitudes with the ideology of the eradication of caste and points to the ensuing dilemmas connected with emphasizing caste-based identities (Hons, 2018).

Practicing of Dalit Culture in Migrated Region in Karnataka

Dalit community in plantation region of Karnataka has come to be seen as a vulnerable group migrated from various part of Tamilnadu and settled in plantation region. Many of Dalit practicing culture of their born place. Dalit's ritualistic practice of village-deity worship in place. The story begins with a scene of migrant gathering around a temple of goddess Karumariyamma or Muttumariyamma or particular spot in a village, where the village's water supply comes from; and where the shrine of the village deity, Water source is situated under a neem tree; to cook offerings of Pongal (sweet rice) for the goddess. It is a common practice in Hinduism, particularly among Tamil folk to prepare karagama, to propitiate the village deity in return of a favour, and such prayers are especially prevalent during dry seasons, during which devotees would offer the village gods and goddesses sweet pongal as a way of appeasing them into bringing the rain down to ensure a good harvest and work in the coming year. The worship of village gods, who are also known as guardian deities of these migrant (Valk & Lourdasamy, 2007). The Tamil Dalits concept of worship is defined by five different indigenous labels; there is the selected god (ista kadavuzh) which the Tamil Dalits shares with tens of thousands of other worshippers.

Conclusion

Plantation region of Karnataka was hotspot for Migrants of south India, during the colonial period Britishers brought people from drought area to work in plantation region. Many of these people were from Tamilnadu. The ethnic identities of individual caste groups such as the Dalits after migration, may have its political and social benefits in the destination place. However, in the name of uplifting the lives of untouchables on the whole, the advocates of the Dalit cause have consciously stripped the untouchable groups in India of its ethnic identity, and have instead branded them as mere victims of oppression.

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ESSENTIAL WRITINGS OF AMBEDKAR: A SOCIAL AND POLITICAL PERSPECTIVE

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Introduction: B.R. Ambedkar writing on Dalits was based on the actual suffering and the misery which dalits were suffering during his time. B.R. Ambedkar literature contemplated on the legal and political aspect of solutions to dalits sufferings, which he argued was a result of traditional Hindu religion and caste system embedded in it. He never romanticised or imagined about dalits problem in his literature, he only reflected on the existing problem and solution to those problems. Interestingly, being an author committed to his writings, he tried to implement what he wrote and contemplated into practice through participating in movements, petitioning the British, building educational institutions and hostels, fighting legal battles, etc. stands as a testimony to his commitment to dalits cause. This paper tries to address the Ambedkar's writing on Dalits in three phases: a) Social background; b) Political events and its influence on his writings; c) His contemplation on dalit problems and solutions.

Ambedkar's thought and action was based on his relationship to his own caste and the situation and status of Mahar caste in Maharashtra. In order to understand Ambedkar writings it is also important to understand his social background.

a) Social Background: Ambedkar was born in 1891, during this time; two major incidents coincided with his birth. They are: (1) British government started cancellation of Mahar's in army recruitment. This made Mahar caste people to organize against the Britishers; (2) Increasing awareness of the problem of untouchability among the Marathi speaking people, like poet Keshvdas, Mahadeo Ranade, etc.

Moreover, the Satyashodak Movement started by Jotirao Phule was at low ebb at the time of Ambedkar's birth, but the main aim of the movement was for equality and Non – Brahmin power, influenced and Inspired the thinking of Maharaja of Baroda and Kolhapura, who later helped Ambedkar for his education.

Ambedkar always wanted to see his thought and writing being implemented practically. He wanted to use his writing as a tool to uplift the dalits from the clutches of oppression. In the same way, practical political incidents which happened during independence movement also influenced his writing. So, Ambedkar's journey as a writer was a two way process it was both leading and learning activity. Therefore, it becomes important to understand:

b) The political events and its impact on his writings: Two incidents are very important politically, they are: (a) Mahad conference and (b) Battle with Gandhi. These two incidents made him to write many books and actually shaped his leadership as a champion of social democracy. (a) **Mahad conference:** In first Mahad conference, it was decided to test the Bole Resolution of the Bombay Legislative Assembly (which legally opened all the public places for Dalits (Untouchables)) by drinking pond water, but it did not succeed. In the second

Mahad Conference, The Manusmriti was burnt in public, as it was the source of suffering of Dalits. These two conferences had deep impact on Ambedkar's writing and leadership.

b) **Battle with Gandhi:** The 'Poona pact' illustrates the basic difference between Gandhi and Ambedkar on the question of dalits. Gandhi's idea for solving untouchability was based on moral principle, where in, Gandhi appealed to the upper castes to denounce the habit of untouchability, as it is not good for the overall development and survival of Hinduism. Whereas, Ambedkar's idea was based on 'Self Humanism' being human, everybody should be treated equally otherwise there should be strong protection of legal aspect or judiciary. Secondly, for Ambedkar Dharma or Religion was a basis of social identity. That's why, when he found he is not going to get any justice inside the structure of Hinduism. In 1936 he announced openly that he is not going to die as a Hindu and later he converted to Buddhism. He found among all the religion Buddhism is the one which is against Vedic practices and the basic teachings of Buddhism are based on the principle of "equality". But, Gandhi always called himself a 'Sanathani' and one who had strong faith in Hinduism. He believed that the problems of dalits and untouchability can be handled inside the Hinduism itself and for him Hinduism was a tool to search the 'Ultimate Truth'.

This difference with Gandhi made Ambedkar to write 'What Gandhi and Congress have done to Untouchables'. Moreover, this difference was clearly reflected on many of Ambedkar's writings and movements. The foundational difference between the two was Gandhi believed in 'Moral' solutions for dalit problems. But, Ambedkar believed in 'Legal' solutions for social problems of dalits.

In this section it is important to discuss Ambedkar ideas on Democracy as he always believed that political democracy intertwined with social democracy is essential for the overall development and well-being of any society. Ambedkar thought Democracy, is one of the main tools for solving dalit problems. He found four elements essential for the survival of any democracy, they are:

1. Hero Worship: All parties worship heroes. If you are critical of the hero, you are thrown out of the organization. Parties by worshiping heroes become un-democratic but in contrary they talk of Democracy. Basic foundation of democracy should be based on people's sovereignty not elite sovereignty.

2. Social Contradiction: India adopted political democracy which is being protected in the 3rd chapter of the constitution. Ambedkar always argued that Social Democracy is a pre-condition for the survival and success of Political Democracy. Because, Social Democracy issues like caste, class, gender, regionalism etc are not addressed by the Political Democracy. Moreover, socially unequal society leads to a weak Political Democracy.

3. Constitutional Morality: Constitution is prepared by debate and consensus. Opinion and controversy needs to be heard and discussed, this is what is known constitutional morality and this is the foundation on which Democracy exists. Democracy is based on the deliberation, which means talking to each other and not talking against each other. So, parliament cannot function and survive without constitutional morality.

4. Being Democratic: People who follow democratic process should follow democratic values like equality, liberty, fraternity etc. Than only the real Democracy can survive.

These were the four major themes, which existed in all Ambedkar's writing and the gist of what he proposed to be the true Democratic Society.

Ambedkar throughout his life contemplated on the problem of dalits and tried to find out practical solutions to those problems, this has been the undercurrent of his writings. So, it becomes essential to know:

c) His contemplation on dalits problem and solution: Ambedkar found certain basic problems in Dalits, which led to their suffering and oppression, those problems are: a) Dalits were suffering from lack of pride and self-respect; b) Illiteracy was another major problem, which made Dalits to live under extreme poverty and social stigma; c) Lack of leadership among the Dalits to represent their cause; d) Lack of Government initiatives to uplift dalits socially and economically; e) Caste structure which is embedded in Hinduism was the essential reason for all sufferings of the dalits.

Ambedkar's solutions to these problems are: a) Dalits must possess pride and self-respect and must disassociate themselves from the bonds of untouchability; b) Dalits must be educated to the highest level, because this is the panacea for all the social problems; c) Untouchables and Dalits should have their own leaders to represent their cause as they can represent the real suffering and concern of the dalits. So, Ambedkar fought for the political representation of the dalits; d) Ambedkar thought political representation at the Government level was key to legal reforms which will address the dalit problems. So, Pro-active or welfare oriented Government is necessary for the emancipation of the dalits. e) Ambedkar strongly believed that caste embedded Hinduism was the root cause of the dalit's problem. Even he suggested his men and women to convert to Buddhism, the religion which was based on equality.

In conclusion, Ambedkar's thought, writings and action were based on achieving single goal of the dalit emancipation. Moreover, in order to understand the writings of Ambedkar on dalits, necessitates the understanding of his time and what he considered as the foundational problem of dalits and the solutions he suggested for that. So, Ambedkar writing reflected the practical problems of the dalits and he suggested practical solutions for the problems. So, Ambedkar is one of those rare writers whose writing and life reflected each other.

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A STUDY ON ECONOMIC EMPOWERMENT OF DALIT WOMEN IN KARNATAKA

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Introduction

In the mounting countries these days, more and more prominence is laid on the call for women development and their input in the main torrent of progress process. Apart from managing household and bearing children, rural women bring income with productive activities through working in the fields of factories or running small and petty businesses. Empowerment is the observable reality and in development of women is very popular in nineties. To bring out women from darkness of the society it becomes one of the key solutions. Empowerment has multi-dimensional views which facilitate folks and groups to understand their occupied uniqueness and powers in all stage of life (HDI, 1995). Dr. B. R. Ambedkar had a positive opinion on the women empowerment. Women empowerment is really a respectable thing for all our Indian society and economy.

Dr. B R. Ambedkar always tried to guarantee and even women were given the equal rights as the men had. And he always tried and even sustained the women power because even the women are the part of this present society and all. Women can help out in increasing the economic status and even social status of the country. The rights and regulation for both men and women should be equally. Therefore Dr. B. R. Ambedkar always had a noble belief on the women empowerment (Empowerment is about change, choice and power. *Dalit* women's empowerment refers to *Dalit* women's capacity to increase self-reliance, their right to determine choices, and their ability to influence the direction of change gaining control over material and non-material resources (Rowlands, 1997).

The literally understanding of 'empowerment' is 'becoming powerful', is used today to strengthen the elements of society. In 1985, a development alternative with women for a new era (DAWN) was exposed, which was first approach for the 'empowerment' in global level, Western countries received the term in early nineties (Driscoll, 2000) In India central government in the Ninth Plan (1997-2000) shifted its welfare programmes from development to empowerment. Empowerment can alter presented power relations by addressing itself to the three, proportions of objects or materials, human and intellectual resources(Burkett, 2005), Empowerment is a multispectral practice which makes an individual to recognize full identity and power in all fields of life. According to researcher it is not giving power to *Dalit* women, instead it is helping her to help or develop herself. So, empowerment is an active process of enabling *Dalit* women to realize their real identity and power in all aspects of life (Mangubhai, Aloysius, & Emma, 2009). Access to financial services has been recognized as a human right Strengthening (Nasir, 2013)of

credit delivery services is presumptuous implication now-a-days in order to attain the poor which leads to impartial growth of our economy. Further, the significance of microfinance lies in the detail that international banking sector has not lived up to its social responsibilities meeting the financial needs of the poor due to different reasons. Credits to the poor in the urban centers remain a problem and every time rural development is stressed without understanding the significance of amalgamation of rural and urban (Tripathi, 2014).

Rationale of the Study

Empowerment means to become powerful, and it is used today to strengthen the elements of the society. In India Women constitutes half of the total population, but they are denied to enjoy all the facility like men, they are unable to get equal share in active economic aspects. *Dalit* are oppressed community in Indian *Varnashrama* system, and women among *Dalit* are considered as *Dalit* among *Dalit*, they are the most marginalized segments in the society. Due to different policies and economic liberalization there is meager improvement in the economic condition of *Dalit* women in the past one decade, which is not enough when compared to non-*Dalit* women. According to researcher empowerment is not giving power to *Dalit* women, instead it is helping her to help or develop herself. So, empowerment is an active process of enabling *Dalit* women to realize their real identity and power in all aspects of life, this research is focusing their economic empowerment through participating in Self Help Group in Karnataka.

Objectives of the study

The study has following objectives

1. To understand the socio-demographic profile of the *Dalit* SHG women
2. To understand group formation and group joining information.
3. To assess the level of economic empowerment of *Dalit* SHG members

Hypothesis

Based on objectives researcher formulated following objectives hypothesis

1. There exists no significance to participation in SHG and Economic Empowerment *Dalit* Women in Study area.

Material and Method

The present study was carried out in Chitradurga district of Karnataka State, the data were collected from 300 *Dalit* women in chitradurga district, and descriptive research design was adopted to conduct this study. The present study is descriptive in nature. A questionnaire was prepared and information was gathered from 300 SHG members from four taluks namely Chitradurga, Hiriuru, Hosadurga and Holalkere, The sample selection is based on SHGs operating different Taluks. Accordingly 120 samples selected in Chitradurga since there are 1379 SHGs, 120 samples from Hiriur based on 1341 SHGs in operation, 40 from Hosadurga and 20 from Holalkere. While designing the questionnaire due consideration given to covering maximum information region significance of members of *Dalit* women. The simple random sampling method had applied for the study. Detailed discussion was carried out with the *Dalit* women member of SHGs to ascertain both the valuable significance of their economic empowerment. Information regarding the year of joining the group, method of peer selection, source of inspiration of joining the group was collected from the SHG members and analysis. Date of formation SHG was also verified with official website for SHGs panchatantra, and the secondary data was used compiled from various books and journals. In order to give a scientific touch to the data, the ANOVA quantitative technique was also used in addition to extensive use of percentages with the help of SPSS 19.0.

Results and Discussion

Table 1: Socio-Demographic Profile of *Dalit* Women SHG Members

Sl. No	Age	Frequency	Per cent	Mean
1	20-25	41	13.67	
2	25-30	53	17.67	
3	30-35	75	25.00	
4	35-40	36	12.00	42.86
5	40-45	42	14.00	
6	45-50	31	10.33	
7	50 and Above	22	7.33	
	Total	300	100.00	
Marital Status				
1	Single	53	17.67	
2	Married	197	65.67	60.00
3	Widow	35	11.67	
4	Separated	15	5.00	
	Total	300	100.00	

The data (table 01) reveals that socio-demographic profile of *Dalit* SHG members, among 300 participants 25 percentages of *Dalit* women members belongs to age group of 30-35, followed by age group 25-35. But the mean age group of *Dalit* women is 42.86. It clearly indicates that middle age group *Dalit* women were eager to participate in economic empowerment of their own. And also table reveals that marital status of *Dalit* women, the majority respondents were married with mean value of 60.0 and 17.67 percentages of women were single.

Table 2: Measurement of significance of SHG and Economic Empowerment of *Dalit* Women

Sl. No	Factors of Significance of <i>Dalit</i> Women Economic Empowerment	SA	A	N	DA	SDA	Total
1	SHG poverty alleviation	45	20	2	1	2	70
2	Improvement of Economic Condition	43	19	1	2	2	67
3	Improve Decision making and Social Participation	53	24	2	1	1	81
4	Helped to carried out Enterprise Activity	49	27	1	2	3	82
	Total	190	90	6	6	8	300

Hypothesis

H_0 There is no Significance between SHG and Economic Empowerment of *Dalit* Women

The result (table 02)found that, measurement driving factors like participation in SHG and poverty alleviation, economic empowerment (Material Possession, Bank Savings, Low Expenditure after joining SHG), women empowerment including decision making in Household, social network and Social Participation and development in Entrepreneur activities were studied in detail and presented in the form of 5 point Likert Scale. Since Self Help Group was becoming a powerful tool to alleviate poverty, and past studies were in this area concluded that participating in SHG, women were able to generate income improvement, it's a medium in bringing women empowerment, and it put efforts to improve trade activities through developing entrepreneurial skills. Out of 300 respondents 190 have strong viewed on SHG is significant since it is capable of eradicate poverty, generates more

income and brings women empowerment and develops enterprises. 90 respondents were agreed for the above and only a negligible amount of respondents either stood as neutral or disagree or strongly disagreed.

Table 3: ANOVA Table Analysis

<i>Source of Variation</i>	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Between Groups	14528	5	2905.689	213.48	0.92
Within Groups	163	12	13.61111		
Total	14692	17			

The above ANOVA table reveals that the calculated value of F is 213.48 which is bigger than the table value = 0.92 at 5% level of significance with degrees of freedom (*df*) being $V_1 = 5$ and $V_2 = 12$ fails to accept the null hypothesis, ANOVA analysis reveals that Self Help Group and economic empowerment of *Dalit* women is more significant in the study area, hence the null hypothesis was rejected. Therefore the alternative that Self Help Group and Economic empowerment is more significant can be accepted.

Conclusion

Women empowerment is really a respectable thing for all our Indian society and economy. Dr. B.R Ambedkar always tried to guarantee and even women were given the equal rights as the men had. And he always tried and even sustained the women power because even the women are the part of this present society and all. Women can help out in increasing the economic status and even social status of the country. The rights and regulation for both men and women should be equally. Therefore Dr. B. R. Ambedkar always had a noble belief on the women empowerment. Based on result, it is recommended that Government and NGO has to take more initiative to reach more skill based to approach to enhance income generating activities and training centre to develop economic condition of women especially *Dalits* women in Karnataka. SHGs is one of the identified powerful tool of enhance the economic condition of the women especially *Dalit* women. So far the policy maker need to considered rural development in order to alleviate rural poverty and economic empowerment. The study at Chitradurga reveals that empowerment of *Dalit* women and develops entrepreneurial capabilities. Further, the study also reveals information of SHG formation and problems that are associated.

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DALITS AND IDENTITY POLITICS AN OVERVIEW

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INTRODUCTION

For centuries the dalits have suffered from domination discrimination and denial. The best part of these growing years is growing awareness of dalits problems and issues, particularly with regard to the marginalisation. But within dalit circles there is still a need for an informed debate and in the outside circles a more nuanced understanding of the dalit and dalit related issues. This paper therefore, is an attempt to study dalit issues in the context of marginalisation and the need for strengthening dalit movement as a ‘transformative-inclusion processes’. Inclusion encompasses equity, equality and protection. It recognises that systematic inequality is a toxic trend (Hans, 2010).

Why study dalits? One immediate answer is the cliché: inequality – a bane in Indian society. As Frank Herbert says, ‘All men are not created equal, and that is the root of social evil’. Inequality has bred ills of denial and deprivation in dalit people’s access to education and employment opportunities. For example, the stigmatised inequality between mental and manual work owing to caste remains entrenched at the end of the extremes, even when in theory both cultural and social capital (including skills) are most valued. This is not “enabling” at all; it is “excluding” from noble identity. Cultural and knowledge value-addition makes the case for social emancipation, political nurturing and economic empowerment that much stronger. We cannot ignore the fact that in a dialectical unfolding of historical process the subaltern, in our case, the dalits do not secure to themselves in overnight, historical advance into their political consciousness.

In fact they are bound – as several subaltern studies show – awaken first to sub-cultural consciousness which is the first glimpse of the political consciousness (Guru, 1998). The exclusion of and discrimination against dalits, tribals, women and minorities in the country continues to be quite widespread and deeply entrenched. Also, in almost all socio-economic indicators of development (education, health, income etc.) the status of these excluded communities continues to be low, despite some improvement. For instance, the Indian Human Development Report (IDHR) 2011 reveals that in case of nutrition disparity between the status of SCs and STs and the national average is noteworthy (Santhosh and Gandhi, 2012). Mechanisms of participation of the poor and the excluded, created by legislation to support their empowerment, remain ineffective because adequate efforts in informing people about these mechanisms and building their knowledge and capacity to operate these mechanisms are either not made or not sustained.

The marginalised till date have continued to remain excluded. We need social inclusion initiatives that combat social exclusion by involving, engaging and bringing socially excluded people to the forefront to ensure their holistic and equal participation in accessing social, cultural, political and economic resources. Sincere efforts and creative ventures to empower the poor and the excluded are required so that they can claim their rights and improve their lives. Education and employment can be used as twin processes of collectivisation and learning for empowerment to promote social inclusion. Thus, dalit study is “socially” democratic in that it is study in the society, of the society and for the society. It benefits both dalits and non-dalits. A dalit revolution is in the offing. The real symbol of dalit today is change and revolution. Equality for dalits is increasingly being recognised as a desirable norm in Indian

society. Weakening of the caste system by capitalist development is another trend that has implications for dalits – their social mobility, economic development and political recognition.

Assertion for dalit identity has almost become a central issue of dalit movement. This involves local level collective action against discrimination and atrocities. Statues of Dr. Ambedkar are found not only in urban dalit localities but also in many villages where their number is fairly large. Dalits contribute to installing Ambedkar statues in their neighbourhood. They struggle to get a piece of land from local authorities to install the statue. The statues and photos of Dr. Ambedkar are an expression of dalit consciousness and their assertion for identity.

A broad view is that the word “dalit” is not pertaining to any caste; it includes the poor, exploited, and workers of all castes; and who are unable to work upright in the society are regarded as dalits. Prof. Aravinda Malagatti defines: ‘The people who are economically, socially and politically exploited from centuries, unable to live in the society of human beings have been living outside the village depending on lower level of occupation, and unable to spell out their names, lived as “untouchables” are regarded as dalits’. The journey to present dalit identity has travelled a long road from being identified as “untouchable”, “unseeable”, “unapproachable”, “black castes”, “*ati-sudra*”, “*Harijan*” (= children of God), ‘depressed caste’, “*adivasis*” (= indigenous people) and ‘Scheduled Caste’. None of these has brought about a real change of meaning, since dalits continue to be tied to the notion that at the end of the day, we are “different”, “segregated” and “excluded”.

DALIT IDENTITY

Following the mystics and the social activists attempts at crystallizing the Dalit identity, Ambedkar (1891-1956) provided intellectual basis to the formation of the Dalit identity. Following the early Dalit movement, Ambedkar, organized Dalits socially, politically and intellectually through the process of which, the formation of the Dalit identity assumed a definitive form. Ambedkar launched many struggles during the 50 years of his social life. Ambedkar's Mahad struggle for the untouchables access to public water in 1927 was successful as a civil rights issue. Later on he became the champion of human rights. Subsequently, Ambedkar fought for separate electorates. Ambedkar educated the Dalits that their identity is different from that of the Hindus. He even asked the Dalits to have their dwellings away from the Hindu Society. As the Chairman of the Constitution Drafting Committee and the first Law Minister, Ambedkar contributed immeasurably to the socio-cultural assertion of the Dalit identity. With the embracing of Buddhism with many of his followers and in proclaiming Buddhism as the alternative to the irrational Hinduism, Ambedkar provided spiritual basis to the Dalit identity.

This constitutional identity, however, is exclusive and fails to capture the true picture. Dalits who have converted from Hinduism to another religion no longer qualify as SCs, although their status in society often remains the same. Moreover, Dalit movements in contemporary India are not uniform and each articulates a particular identity, be they Christian Dalits, Neo-Buddhists or Muslim Dalits. Hence, Dalit should not be seen as a term just describing a caste community. Rather, it should be viewed as a symbol of change and liberation, as a progressive ideology, helping the Dalit movement to achieve its end results. Increasingly used as a suffix, Dalit is a part of the identity of a person that holds certain values—those pertaining to equality and humanism.

There has been a long tradition of intellectual reconstruction of the Dalit identity in India. The eminent activists who contributed to the process include Phule, Periyar and Ambedkar, among others. Before them, the Bakti saints made a remarkable contribution in the form of questioning the Brahmanical hegemony. They questioned the religious restrictions on worship during the 10th and 13th centuries, because of which the Bakti movement became popular among the sudras and *ati-shudras*. This chapter explores, by referring to select Dalit autobiographies, the contribution

of the Adi-movements, the non-Brahman movements against the Brahmin hegemony, Dr. Ambedkar's attempts of the intellectual re-construction of the Dalit identity and the identity movements in the contemporary period leading to the culmination of the reconstruction of the Dalit identity.

This section explores the formation of the Dalit identity in the early period for a proper understanding of the evolution of the identity movement. Identity formation is a historical process. Identity formation is based on the experience of the Dalits in relation to the community. The experience about oneself and the community is a part of the existing socio-economic, political, cultural order. Identity as a concept is based on the experience of one self in relation to others, similar beliefs and cultural expressions that cause to formulate the identity. This can as well be applied to the identity formation of the Dalits against the backdrop of various phases of the consciousness building movements.

One of the significant characteristics of the Dalit autobiographies is that the Dalit writers never find themselves away from their community. They identify themselves within their community. Ghanshyam Shaw writes in this regard: Identity is concerned with the self – esteem self-image of a community – real or imaginary – dealing with the existence and role: „who are we? „What position we do have in society Vis-a-vas other communities? „How are we related to others? Nothing standing differences in the nature of Dalit movements and the meaning of identity, there has been a common quest – the quest for equality, self – dignity and eradication of untouchability .

IDENTITY AND POLITICS

This concern with policy outcome is evidently important to understand and predict democratic developments and to evaluate the relative successes of new political bodies to bring about substantial change and improvement in the lives of their target populations. However, as has been argued by political scientist Yogendra Yadav (1999, p. 2398), '[w]hat is distinctive about the current phase [of Indian electoral politics] is not the "deadly" mix of [caste and politics] or the vicious grip of caste over politics but rather the manner in which politics has come to shape caste identities'. The politicisation of caste must also be explored with an emphasis on understanding how *caste* is changing and coming to play new roles in modern society.

India. Sharing Yadav's view, this study is inspired by the more recent works by Badri Narayan (2006), Lucia Michelutti (2008), and Manuela Ciotti (2010b). These contributions are concerned with the impact of these political changes on the social fabric of India and share an emphasis on *castes* as 'discrete identities' (Gupta, 2004, p. xiv) rather than *caste* as an all-encompassing social and ritual system (Dumont, 1980 [1966]). Still, these scholars encourage a holistic view through exploring different aspects of the self-understandings of modern castes, and of the relation between these and new and emerging visions of the political.

This 'new' entry of caste into politics has been seen as a setback to the development of democracy, as encouraging parochial and crude identity manipulations, and as indicating the degeneration of Indian politics. 'If one goes by popular accounts, the rise of casteism and its grip over electoral politics is the distinctive attribute of the 1990s' (Yadav, 1999, p. 2398). Further, the politicisation of caste is 'found to be even more disconcerting with the changed. For more on these debates, see Jaffrelot (2003, pp. 343-349) and Corbridge & Harris (2000, pp. 127-128). Nicholas Dirks (2001, pp. 285-296) has a thorough discussion of the scholarly debate that ensued. Focus of claims and demands on the part of those who press their caste identities: from economic advancement to social status and political power' (Kothari, 1997, p. 443). However, the demonisation of these developments may well be misconceived, or also based on elite resistance to changes that threaten to erode their privileges. 'Caste', argues Rajni Kothari (1997, p. 446), 'can be used in support of secularizing and democratizing movements'. A

fundamental question underlying this debate is whether group identities such as caste are seen as detrimental to the functioning of democracy – a stance which implies that a politics grounded in the ‘difference’ of marginalised groups is inherently incapable of ending their marginalisation – or whether the strategic employment of some form of essentialised identity may actually work to further the interests of such groups. This question is intrinsic to most of the discussions that follow, although producing a definite answer will not be attempted.

DALIT POLITICS

In the contemporary political scenario of the country, dalit politics can be counted as the best device to strengthen the cause of the downtrodden castes. In the past, they were pushed outside the central political arena and excluded from the power game of acquiring offices of governance. Now they can no longer be ignored and taken for granted. It does not mean that dalit politics is all pervasive now; however, it is emerging as a vibrant force in different parts of Karnataka and India. The guiding ideology of the dalit political organizations of the country is mainly based on Ambedkarism which always opposed casteism and caste-oppression vehemently. Simultaneously it counted political power as the best tool to liberate the downtrodden castes from their varied deprivations and aimed to empower them. As signs of the emerging trend of the dalit politics, it is noticed that the dalits have now begun to articulate their identity, launch struggles on various issues pertaining to them, and participate in electoral politics.

Inden’s *Imagining India* (1990), and Nicholas Dirks’ *Castes of Mind: Colonialism and the Making of Modern India* (2007) For long, consciousness of caste was the preserve of the Brahmanical upper castes. Today something quite different is happening: the very sufferers from the system (including the caste system) are invoking caste identities and claims. Precisely those who should seek obliteration of the divisions and disparities that characterize the deeply hierarchical nature of the caste system are found to use it the most, still hoping to undermine it by undertaking basic transformation in the social order, [...] and bringing about precisely what the larger secular order has failed to provide: a society free of exploitation and oppression and indignities (Kothari, 1997, p. 441).

Dalit consciousness refers to the Dalit politics and identity in terms of political awareness and the notion of collective identity among the diverse Dalit communities. These two uses are fundamentally the same in their emphasis on the need to be aware of the exploitation based on caste.

Hence the dalit masses and their movements in Karnataka today stand truly at the crossroads. Dalit identity, articulations and politics have passed through considerable transformations over the years since independence that it is pertinent to take a critical look of its trajectory in order to seek meaningful interventions for the present and future. At the same time, a critical study of the relative role of different dalit organizations in the empowerment process of dalits is important to comprehend its real challenges. Such an enquiry is necessary to bring out a clear picture of the present day dalit social and political organizations functioning in Karnataka.

DALITS AND IDENTITY POLITICS

But there is still some hope for the Indian republic, which, unlike Indian democracy, puts the rights of the individual over those of communities. The Supreme Court—an important institution to uphold republican values and protect them from democratic excesses—has stepped in to put a cap on the quotas granted to communities. And then there are regular political backstops to excess appeasement of communities by a political party. If one community is being given undue favours by a ruling party, other communities can unite to overthrow it in the next election. With an upper cap on quotas, introducing new communities into these privileges angers the original

backward communities as their share of the pie reduces. If more and more communities get minority status, it will mean less funds for each minority group.

However, these backstops are provisional in nature and can only minimize the damage. As more communities demand special privileges, the government may end up committing greater funds for the welfare of select communities at the expense of development projects and public goods meant for all. This has, in fact, been happening in India. The political scientist Devesh Kapur has blamed this phenomenon of different groups demanding a greater share of public resources for India's traditionally high fiscal deficits, low public investment and stunted economic growth rates.

CONCLUSION

The separation of the importance of political representation from the social restructuring of society has ultimately served to work against those fighting for Dalit emancipation. Whereas Ambedkar called for a social revolution that would have enabled Dalits to break free from the hierarchy of caste, the preoccupations of the modern Dalit parties with reservation and political representation while still within the mainstream Hindu hierarchy ultimately does nothing to deconstruct it. Rather than attempting to bring about the annihilation of caste as Ambedkar had predicted, there is an increasing reliance on 'caste-identity-politics' that only unfortunately reinforces these divisions. While managing to create an alternative to the identity conferred upon the oppressed castes by the Hindu social order, this movement has failed to create an alternative socio-cultural identity that could voice the aspirations of all the oppressed castes. The ideology of Dalit Buddhism failed to develop into a political philosophy and failed drastically in forming alliances with non Buddhist communities and creating a political identity in secular politics.

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DISPLACING DALITS: REFLECTION OF DALIT IDENTITY IN INDIAN CINEMA

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Cinema is an artistic expression of ideas, stories and often opinions, sometimes inspired by reality occasionally set to music, designed to enthrall, enchant, or simply to entertain. There are hardly any other mediums of expression that can actually claim for levels of insidious influence and presence in our daily lives. It has been one of the most potent tools of expression since its inception years back. It has been seen as a medium through which a larger picture of the society is depicted on the screen. It has been a source of introspection where in it has brought or tended to bring a positive change in the society.

Taking the subjects of the film into account it is much evident that Gandhi is not a completely examined subject, but it needs to be approached critically from the contemporary socio-political discourse. *Papilio Buddha* is a radical visual endeavor in presenting the tribal people's sufferings and oppressions from the ruling class, and it explores the cultural conditions of them in a drastic political method. In the process of attacking the political and religious demigods, namely E .M. SankararanNamboodiripad, Gandhi, Ambedkar, Ayyankali, and Hindutava, Buddhism has been presented as a method to solve the contemporary social crisis of the tribal community; it also put forward the possibility of annihilating caste through Buddhist response to Hinduism. Tribal rebellion against the ruling class for the land in Chengara and Muthanga (both in the state of Kerala) has become the base for this movie, and it enquires the socio-cultural position of the tribal community for reaching out the cause of the suppression and degradation of the isolated tribal force. The cause for the conflict between the tribal community and Government is due to land problem. As per the constitution, the tribal people has the fundamental right to get their own land area but it is denied by the power of the ruling class for supporting the multinational companies of heavy weight millionaire as a part of the political hegemony through corporatization for development regardless of the people and environment, the idea is evident from the conversation between the two important characters of *Papilio Buddha*:

SANKARAN: Dad, he is asking about EMS? I told him he is your God.

KARIYAN: Once he was my God. When the land reform started he became a Brahmin and I remained as an untouchable. We are also citizens of this country. We have the fundamental rights. Areas of land are being given to multinationals, religious institutions, temples... we have a right to the land as promised in the constitution by Dr. Ambedkar.

The treatments of Marxism, Gandhism and Buddhism in the film are foregrounding the possibility of complete revamping of the modern-day political ideology of power and religious institutions, namely Hinduism. Jayan K Cherian through his filmic tool foresees a new cultural and political space with freedom and justice for all section of the people irrespective of their caste, creed, religion or political ideology. As a result of these verbal busts in the dialogue this movie was banned in Kerala and also it was not given a space in International Film Festival of Kerala. Jayan K Cheriyan is an Indian filmmaker who actually hails from Kerala. Currently he is living in New York City, United States. So he is part of diaspora film-makers in India. An analysis of his film *Papilio Buddha* within the framework of the cultural studies and subaltern will raise compelling questions about representation of Dalit Identity.

IMDB states that *Papilio Buddha* is a band of uprooted untouchables in Western Ghats of India grasp Buddhism so as to escape from position abuse. *Papilio Buddha* investigates the life of a gathering of uprooted Dalits in the Western Ghats of India and tests the new character legislative issues in view of Ambedkarism, picking up force among the Dalits in the district, in the milieu of a continuous land battle. The changing governments in Kerala never see the plight of the Dalits and the fight for the land. The Dalit struggles are still an ongoing process in Kerala. This film is a like an eye opener about the cause of the Dalit. This film got banned in India only because of the derogatory remarks which were made on M.K. Gandhi and some other nationalists. The party who were ruling during that time did not give permission to release the movie in India. The director of this film conveys in the newspaper that, “We are not inventing anything, but only trying to rephrase historical truths in the film” (The Indian Express: 2012). The film investigated another character—political uprising in view of Ambedkarism growing among Dalits in the district. The film was later discharged with a ‘Grown-ups only’ endorsement keeping a noteworthy segment of film goes from watching it. That is it was given a clear Adults-Only certificate, in-order to avoid a major section in watching that film. According to The Hindu, “*Papilio Buddha* is inspired by several events that happened in various Dalit communities in Kerala, including their struggle for land in places such as Chengara, Meppadi, and Muthanga, and its effect on the Dalit population” (Trivedi: The Hindu).

The subaltern in *Papilio Buddha* is not a vicious being or barbarous character nor is he a rationally or physically tested individual to be known or identified by the crowd. He is a moral being set in snapshots of history with a voice and a still, small voice that works at a more elevated amount of presence. These subalterns involve in those luminal spaces where enunciation and activity stays unimaginable. Jayan Cherian made this strong wander when standard film industriously exhibited the diverse routes in which administration gets authorized through mistreatment and mortification. Silver screen like other social talks mirrors the social development of subalternity and *Papilio Buddha* meets all requirements for a discourse since it sub-verses well known account structures and rise as a counter-story. *Papilio Buddha* has this group confronting refusals from power focuses and weak attempts at self-expression get squashed savagely. State allots brutal measures of suppression against Dalits, who squat on the disputable woods of Meppara requesting for the established rights. Kariyan, the pioneer of the Dalits, more than once reaffirms this directly over land, in this manner requesting space and acknowledgement. Dalits along these lines experience the rootlessness and distance of the diaspora in the host nation.

While early Marxian scholars clung to the hypotheses of financial base and super structure and consigned the part of super structure in social isolation and stratification, later Marxist scholars moved the locus to culture and comparable establishments. Antonio Gramsci (1971) worried on the dynamic interest of foundations in assembling assent for the hegemonic structures. In *Papilio Buddha*, Shankaran and others have accomplished a specific measure of self-acknowledgment and saw the exploitative way of social stories. They over and again challenge formally endorsed notorious pictures like that of Gandhi and look to uncover the shallowness and bad faith of overwhelming belief systems. The people who are followers of Gandhi in the film declare peacefulness and utilize animal drive to state the honesty of their strategy. Their demonstrations of subversion of history and convention are responses to this insight. They look for substitutions and re-readings in cultural codes and icons are supplanted. Religious affinities change as a demonstration of insubordination. An entire metastasis in religion and confidence mirrors a verifiable snapshot of Ambedkar’s transformation to Buddhism. The film uses subtle elements and depicts transformation of the uprooted Dalit people group. Sankaran in *Papilio Buddha* winds up in a comparable issue. His Dalit inner voice is an image of the upsetting outsider diasporic self from which he looks to escape. His training in India’s chief foundation does not promise him assurance from the severe hardware of the state. He is told over

and over 'A pulaya (Dalit) is dependably a pulaya' by companions and enemies alike (*Papilio Buddha*). Specifically this film catches the tension and weakness of the Dalit people group, because of the social isolation and other tragic events is showcased in the film. Pictures of Dalit bodies are sensibly introduced such as dim cleaned, short stature and wavy hair. *Papilio Buddha* presents sensible caricaturization of the group and has effectively made a good visual representation through rehashed utilization of dark clothing's particularly for the pioneers, figuring out the Dalit masterminds who are part of the Human Rights Movement for the rights of Dalits in Kerala. The film utilizes a natural shading tone all through the portrayal additionally recommending the profound established fondness of these individuals to the land which uplifts the feeling of misery when they are expelled from their country.

The tale of Dalit resistance is likewise the tale of the rise of another pioneer, Sankaran. While making exchange social codes and history, moving loyalties from the customary patriarchal position authority, the movie producer uncovers an unwillingness to let off his social moulding. Sankaran, who experiences a transformative procedure from a flippant and heartless taught young fellow to a solid, definitive Dalit pioneer, bears the name of enormous social criticality. The film concentrates on the various levels of importance related with the name Sankaran. It is started through the visual of a photo of E.M. Sankaran Nampoothiripad, prestigious Communist mastermind and government official from Kerala. The photo has in its corner a little photo of the hero Sankaran as a newborn child. Sankara is the god who was initially of Dravidian beginning and later Sanskritised into the Aryan custom, from Siva to Sankara. The Picture of Siva always surfaces over and over in the film. The auto rickshaws that have a place with the attackers of Manjusree likewise have pictures of Siva. The hero's name symbolizes the elitist otherworldly searcher, Adisankara, whose trip towards the idea of Advaita is an encapsulation of elitist Hindu culture, combining the progressive example in Indian culture. Sankaran additionally helps the gathering of people to remember the effective nearness of E.M. Sankaran Nampoothiripad, the primary Communist Chief Minister of Kerala, the Brahmin Communist pioneer idolized by the subalterns and later disappointed by his position on issues of rank and subalternity. The film more than once makes references to these recommendations, transparently and subliminally, at the point when Jack the outsider looks for elucidations with respect to the name. Sankaran consequently typically helps one to remember the exclusive classes and this is strengthened through references to his instruction at Indian's head organizations. He declines to be a piece of the Dalit struggle and likes to carry on with the life of a high society bourgeoisie.

Portrayal of subalternity is relentlessly risky with inquiries of genuineness of portrayal testing the craftsman in the event that he is a non-Dalit. The political accuracy of the entire exercise raises questions and Dalit commentators regularly react brutally to the visual portrayal of Dalit concealment. They doubt the thoughtful position taken by the movie producer. *Papilio Buddha* turns into a site of contestation with the producer being a non-Dalit. In addition, the festival of victim-hood in the film additionally distances the film from an agent position since Dalit accounts sentence such glorification and wants to talk through subversive practical stories. Creative expressions on Dalit encounters by non-Dalits are regularly talks of pity which Dalits despise since they group their own particular acts as subversive which resist the authoritative methods utilized in assessment. The semiotics of filmic stories catches the pith of the counter hegemonic account which is inexactly organized around the land battles of this estranged, dislodged diaspora populace inside their country. As an experimental documentary filmmaker Cherian tries to give a voice to indigenous Adivasis in Kerala. Who are attempting to hold on to ancestral land, which is being forcibly taken away from them by a government only interested in serving the interests of larger mining companies. Based on true events, *Papilio Buddha* is a drama that unapologetically showcases the reality of Dalit lives, atrocities and violence that committed against Dalits, women and environment. The movie also sheds light in to the identity problems

faced by the youngsters among Dalits. Sankaran's attempts to get away from the fetters of his community and identify himself with the upper class but his constant failure make him realize the realities and accept his identity as Dalit and fight for them.

A day before Chaitanya Tamhane's award-winning multilingual film (Marathi, with Hindi, English and Gujarati), *Court*, released, there was news that the censor board had asked for two lines to be deleted. One concerned a propaganda Marathi play, dealing with the anti-north Indian sentiment; the other line with which the CBFC had an issue had to do with the term 'aai-mai' (mother-sister) featuring in it.

It could be a scene from *Court*, which deals with intolerance and censorship. We live in strange times, where expressing dissent has consequences, where everyone is quick to take umbrage. It makes Tamhane's film that much more relevant. A sewage cleaner, Vasudev Pawar, has died, ironically, by falling into a sewer. A rebel poet, Narayan Kamble (Vira Satidhar), has been arrested on grounds of abetment of suicide because, allegedly, he stood nearby, Pied Piper-esquely singing about suicide.

It is an absurdist premise. Pawar is arrested frequently, on little ground, because his anti-establishment songs are seen as dangerous. In the way his case drags, unendingly, illogically, it reminds you of Samuel Beckett's *Waiting for Godot*. Even more acutely, in its sharp satire of a dystopian system, it shares sentiments with Tagore's *Tasher Desh* (The Land of Cards). In Tagore's play, a rigid, unquestioning regime is governed by redundant laws. In *Court*, the prosecutor (Geentanjali Kulkarni) is the agent of such a system. She reads out long legal notes impassively; says 'I strongly object' with no emotion; and refers to redundant Victorian laws; and when faced with logic, argues, 'but the law is there'. Tamhane lends a dry humour to the procedural scenes. There are no villains, since we're all products of our milieu. The film attempts to establish that by following the central characters out of court. Yet, herein also lies the film's weakness. Glimpses into the lives of the judge, the prosecutor and the defender Vinay Vora (Vivek Gomber, also the producer) - each representing different social strata - encourage the audience to judge them on the basis of clichés.

The prosecutor leads a mundane life comprising household chores, a diabetic husband, and propaganda plays by means of entertainment. Vora is the polar opposite - the urban elite who shops for wine and cheese, and hangs out at pubs where songs from Brazil spark conversations about foreign holidays. The weakest portrayal is that of the judge, who advocates numerology and astrological gemstones, and slaps a kid who plays a prank. A statement about rash justice and power structure, perhaps, but a simplistic one. Yet, National Award-winner *Court* does several things right. The understated performances, not just from the principal cast (the support cast comprises non-professional actors), are a departure from the usual histrionics in courtroom dramas. The cinematography is exemplary. An abundance of fixed, wide-angle shots provide the perspective of an observer at the back of the room. Above all, *Court* does brilliantly what a lot of cinema aspires to do. It holds up a mirror to society; and it makes you worry about what you see.

Dalit films shoulder an important responsibility that the mainstream films do not shoulder; they have a responsibility towards the society. There is a rise in number of Dalit films and Dalit filmmakers, which is a welcome sight. At the same time Dalit films cannot simply follow the mainstream films and go ahead with glorifying of caste, violence, and political propaganda or follow other gimmicks of the commercial films. Dalit filmmakers should be careful and conscious in every aspect of the filmmaking, even a single mistake in portrayal of something, might be used by the anti-Dalit political parties to lobbying against the Dalit. They should be unbiased in their portrayal of problems and try to portray all the dimensions of the problem instead of just dwelling on that perspective. They have a

responsibility towards the society, Dalit films and filmmakers should remember the reason for the emergence of the Dalit literature, as it was the literature of the marginalized; it served as an alternative literature to mainstream literature, Dalit films have to uphold the same responsibility. Dalit cinema should set high standards for itself and emerge as a new wave alternative cinema, especially over-glorification of violence, pride and bigotry must be shunned and alternative education, constitutional resolution and empowerment must be emphasized. Dalit cinemas should be careful as to not set a wrong example for the Dalit community and strive towards attaining equality and an egalitarian society.

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CASTE AND MODERNITY: ISSUES IN PERSPECTIVE

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The Hindustan Times dated 28th May 2017 reported that the Chief Minister of Uttar Pradesh, Yogi Adityanath ordered the distribution of soaps and shampoo sachets to Dalits, with the instruction to “clean themselves”, before coming to attend his rally.¹ Another report of *The Hindu* on 12th May 2015 narrated that a Dalit groom had to wear a helmet in his wedding procession since the crowd pelted stones on him for riding a horse, which is supposedly an upper caste practice.² These two incidents bring out the cruel reality of modern-day India which claims itself as the biggest epitome of democracy in the world. We can discern a noticeable pattern of violence on the lower caste people and their public humiliation as a recurrent phenomenon. This is symptomatic of the fact that the pernicious practice of Untouchability even though banished by the constitution still exists in the mind of the people. This practice of discrimination remains obfuscated by the veneer of modernity, but sadly, the gradation of society is still relevant in its modern avatar. This paper shall attempt to bring out the persistence of caste system and its harmful practices in modern India with particular reference to the story collection of Anita Bharti *Ek Thi quotey Wali tatha Anya Kahaniya* (She was a Quota girl and other Stories), published in 2012.

Anita Bharti is a writer, activist and, at present, the general secretary of *Dalit Lekhak Sangh*,³ who considers literature as a medium to sensitise people towards revolution (Bharti 4). Her personal experience of being a Dalit and a woman provides her with the space to write about the accentuating Dalit protests and Dalit feminists debunking of the canon. Whenever a Dalit woman takes to literature, it is assumed that gender is the primary concern of her writing, and thereby there remains a tendency to overlook the plethora of themes raised by the writer. The paper contends that even though gender and sexuality remain the concern of Dalit women writers since they are the most targeted factors for their oppression, but the writers do not restrict themselves to gender as their sole reason for writing. The task is to establish the intersection of gender with other existing questions of dignity, unequal distribution of resources, illiteracy, and corruption. Anita Bharti uses the tool of fiction to bring out the existence of the caste system in modern India and highlights the nuances often neglected in Dalit literature.

The usual narrative pattern of the Dalit text indicates the migration of the person from the village to the city to escape the visibility of repression. But the question that needs pondering is how much is the freedom if any, that this city space provides to the Dalits? Since the issue of space always occupies a central role in Dalit literature, how has this spatial (dis)location to the city benefitted Dalits? Anita Bharti has used both the setting of the village and the city in her stories where the centrality of caste never seems to change. Let us now try to probe this conundrum of village/city divides into Dalit literature.

The dominant perception has been that caste is restricted only to the villages, and an escape from the village is an escape from the rigidity of the caste. As Michael Young points out, “the soil grows caste, the machine makes

¹ —, —. “Soaps to Dalits: Congress demands UP CM Yogi Adityanath apology, case against him.” *Hindustan Times*, 28 May 2017. Print.

² Ratlam. “Dalit groom attacked for riding a horse.” *The Hindu* 12th May 2015: 1. *E-Paper The Hindu*. Web. 12 Nov. 2017.

³ Dalit Lekhak Sangh is a coming together of various Dalit writers to discuss, think intellectual, literary, and political concerns surrounding Dalits in contemporary India. As Sarah Beth points out it is a platform which attempt to gain legitimacy in the mainstream Hindi literary circle by holding literary conferences and meetings like them.

classes.” (64) In the city, there is a reduction in the caste-specific occupation, but the presence of endogamy reminds us of the inevitability of the caste system. The only difference which has occurred is that while in the village, the feeling of being born to the lower caste and the gradation in the society brings the memory of the caste afresh, in the cities, it visualizes itself by juxtaposition and by a feeling of ‘being different’ (Shah 2). M.N. Srinivas rightly points out that “if fission characterised traditional caste, fusion characterises modern caste.” (5) In modern times though the hierarchy is reduced, the idiom of caste is ubiquitous. In modern times, it has become crucial to use caste idioms for political mobilisation of people to gain the voting percentage. This aspect of modern-day caste is visible in Bharti’s story ‘*Pathbrash*’ (Deviation), where a Dalit, who were benefited from the policy of reservation, uses the caste idiom to gain political power. Anita Bharti criticises the commercialised use of Ambedkar’s policies for personal gains.

The large-scale migration of lower caste people is due to the reason that in the city space the rule of the tradition is broken thereby providing them with the space to transgress and aim for social mobility. The anonymity of the city provides them with a momentary escape from their caste labels, but it does not ensure the total annihilation. We are left to wonder where caste has gone from the picture. Has it been eradicated? Anita Bharti through her stories asserts that the caste in the city space becomes obfuscated under the guise of modernity. It appears in different forms which are not taken as oppressive means. M.S.S Pandian points that the question of caste here is ‘Transcoded’; “The discourse of modernity allows it to take shape only in terms of the division of labour, or as a question of hygiene. The burden of caste, therefore, falls on the low.” (qtd in Gajarwala 130) Also, there is a tendency to restrict the question of caste to the local which makes us think that the caste system exists in the set up of the village only. In the urban scenario, we think that it belongs to somebody else and it remains encoded as something other. The question of village versus city is raised in the story ‘*Tisari Kasam*’ (The Third vow). The story is a three generational struggle to attain education. In this story, Anita Bharti shows the level of interiorization of the concept of the village as an ideal place to survive. When Ramesh, a character in the story retorts to his wife, “you fool, this is our village, our relations, and relatives live here. After all, who will be there [City]? There even if we die of hunger, nobody will care. The city will swallow us like an anaconda” (33). This is the one idea of the village which is circulated to posit the concept of the village as an integral part of our nation-state while the concept of the city is considered a western concept. Another picture of the village is depicted in ‘*Thakur ka Kuan Part-II*’ (Thakur’s Well-II), where the mature narrator states that the positionality of the house and its architecture was enough to tell the difference in status of the caste. She brings out the irony of the prototypical village by delineating that material luxury has reached some people symbolised by ‘shampoo’, ‘Bisleri’, ‘coca cola’ and luxury car but the lower castes of the village still do not have access to clean drinking water. The village of Dalits, unlike in Gandhi’s imagination, is a site of oppression where rigid caste structures are very strictly observed and ingrained in the psyche of Dalits. mock the possibility of the dog being their next director if he belongs to reserved caste.

This question of reservation again resurfaces in her story ‘*Ek Thi Quotey Wali*’ (She was Quota girl) which is also the name of her story collection. In her story, she raises the issue of unchanging attitude towards a person of lower caste. It becomes more ironical when the institution of education, which is supposed to play an active role in changing casteiest behaviour, itself, becomes the breeding ground that sustains this differential attitude. The story recounts the first day of Miss Geeta’s experience in the school. Highly qualified from famous universities like Delhi University and Jamia Millia Islamia, she impressed the board in her interview and was recommended for the post. In the story, readers can feel the differences in attitude based on caste. Bharti symbolises this difference by talking about the division of teachers in the staffroom because of caste. Bharti rhetorically describes how by looking at her

dress and the fact that she got the first class, it was supposed that she belonged to the non-reserved category. This at once brings out the reality of a modern-day India where it is argued that caste no longer exists. She chose to this profession since she thought it is the only place which would be untouched by the practice of discrimination. Her allusion that teachers are the builders of the nation explodes when she sees the same professionals engaging in caste politics. Her anger against this discriminatory practice is reflected when the protagonist says, ‘Dronacharya⁴ is sitting in your heart’, who took the thumb of Eklavya since he was a lower caste and was performing better than Arjuna, his disciple. Bharti points out that it is not the fear of reservation, but the fear of outnumbering that is the major cause of disagreement between them. For example, she says that “they should not be scared of the three percent reserved posts.” (48)

What is common in both the stories discussed above is that they use the trope of fiction to debunk the entire situation. While in the earlier story, Meghwal makes her character Nirmala a rebel by saying towards the end that during the childhood, Nirmala jumped into a well of the upper caste since she was not allowed to drink from the same well. Though she was thrashed for this, it gave her a sense of fulfilment and transgression. Again, the trope of appeal to sentiments is used to question the moral imagination of her readers. Her story ends with the principal calling her back after an incident when he fell in the well, and a Dalit boy saved his life without thinking about his. The utopian dream is achieved when the audience is told that now Dalit boys not only cook the food but also serve them.

In ‘*Beej Bank*’, Anita Bharti highlights the weakening Jajmani relation in the village community by depicting lower caste people as property owners. They are no longer working for dominant caste. Most of them are depicted as small landowners and farmers. As Pauline Kolenda notices that, “the new principles are those of productivity, efficiency, coordination of effective action, and maintenance of order- in other words, a rationalised bureaucratic hierarchy.” (143) Anita Bharti talks at length that ‘landlessness’ of caste-based person is forcing them to migrate from village to cities, which according to her is the ‘movement from one hell to another’. She dwells that their working as labourers in somebody’s field on the patron-client relationship is no different from being workers in a factory. She notices astutely that about ninety percent of labourers belong to lower caste which symbolises their stagnant condition of living.

Through her stories, Anita Bharti is able to represent Dalit self as a self in the formation. We come across moments of rebellion and transgression even though unsuccessfully. This is the reason we come across fractured identities of Dalits in her stories. Even though there is lesser visibility of physical markers of caste in modern India, the psychological atrocities are much crueller as it lowers the Dalit self-esteem and restricts their growth as an individual. Trauma has almost become synonymous with the condition of Dalits in India. An immense amount of literature provides sufficient proof of the present conditions of pain, agony, and misery in their lives. The Dalit self does not have any personal life. Her every action and move is being censored by the public gaze. It is this space of the public where the trauma of the Dalit turns into humiliation. As Gopal Guru argues, the context plays a decisive role in determining the form and content of humiliation; humiliation as a claim in itself does not choose its context. For a person to be able to feel humiliated, the only pre-requirement is self-respect. Through her stories, Anita Bharti depicts Dalit characters undergoing everyday humiliation. By portraying her characters as feeling humiliated,

¹ Dronacharya was the royal preceptor in the epic of Mahabharata. The story goes that Eklavya, a poor from low caste wanted to learn archery from Drona. Bounded in state rule, he refused to impart knowledge to him. Eklavya made a statue of him and practised before it. Fearing that Eklavya would excel his best disciple Arjuna, he asked for *Guru Dakshina* of his thumb.

Bharti is suggesting two things. She is using literature as a means to give dignity and respect to Dalits, who so far have been considering it as their birth and their pre-destined fate. Also, with the use of rebellious and sensitised characters, she is raising the long-suppressed questions of humiliation which so far had been restricted to sufferings of Dalits.

In the story, '*Pair Nhi Pujenge*' (Won't Worship Feet), Anita Bharti underlines the issue of the humiliation of Dalits. It is a delineation of Dalit community's reclamation of their lost sense of self. We have noticed that Dalit writers analyzed the figure of the Brahmin as a critique of the status quo. He stands as a metaphorical representation of upper caste stringent hold on lower caste people. In this story, the figure of a priest is depicted as shrewd and manipulative. The story delineates the events of the priest's daughter wedding. Bharti undercuts the false charade of inclusion by upper caste Brahmins by presenting them as double-faced characters. To get his work done, Dwarika Prasad, the temple priest acknowledges the Chamar of his village as his family "your daughter's baarat will come tomorrow; clean this hall so nicely that everybody is impressed by it." (21) While, as the events turn out, he takes no time to inflict violence on them in the name of caste. This becomes evident when he says, "Don't take the name of my daughter from your bad mouth. Just because you were given some work, do not consider yourself as a property owner." (23) As V. Geetha argues, the Dalit is kept in place by a whole plethora of practices which remind the untouchable that he is not merely an irreconcilable other but a negative being. In other words, otherness does not have any resonance of its own but exists as the refuse of the caste order. The humiliation faced in the public place by a Dalit becomes traumatic only because he felt a sense of loss of self-respect. Bharti juxtaposes the moral and ethical behaviour of upper castes with that of lower castes when she presents the Dalit as an ideal and morally upright person. She overturns the debate around the question of purity and pollution by making a Dalit character comment upon the unclean habit of littering of upper caste people. The story ends with a utopian and idealist note where the protagonist vouches not to be a slave of Brahmins and realises the lost self. The closing comments of the narrator-writer "these Sarju's will act and are acting as an inspiration to thousands of the Dalits who are looking up to them." (23) Thus, Anita Bharti underscores the unique technique of resistance to throw light on the emerging concerns of Dalit literature. By making all her protagonists agential and rebellious, she is pointing towards the shift in Hindi Dalit women's writings from narratology of suffering to the narratives of Resistance.

During the nationalist struggle for liberation, there was an attempt by the mainstream writers of the Hindi belt to incorporate Dalits into the Hindi fold. What looks like an initiative to include the downtrodden has, in fact, a very political motive. The writers started proliferating images of Dalits as suffering and appealed people to be kind and sympathetic to Dalits. On deeper scrutiny, it could be discerned as an attempt to restrain the rising voices against the status quo. Dalit writers now engage in the image reconstruction of Dalits. However, we should not be blinded by the fact that Dalit writers also do politics to present themselves as ideal, flawless characters. Let us now try to discern Anita Bharti's engagement with the politico-literary techniques.

Anita Bharti uses the trope of sentimentality and melodrama to present Dalits as ideal characters who are above any kind of malice. The primary technique of Bharti is that through her narrative style she tries to appeal to both the emotional and rational level of her readers. By bringing the gory reality of ghettoisation of Dalits through her decisive use of sarcasm, she calls to the rational temper of her readers. Interestingly, we do not come across any Dalit woman introspecting and self-scrutinising. They are presented as the ones who are attempting to come out of the claustrophobic and stifling situation of their lives. It is only Dalit men who are shown as diverging from the agenda of Ambedkrite teachings. By asserting this, however, we are not assuming that Bharti considers men as

antagonists; in fact, she traces an ideal man as well. She juxtaposes the ideal Dalit man to the opportunist Dalit who uses caste solely for his materialistic gain.

Similarly, she questions the dominant mythology of the Savarna literature where the best are depicted in the form of Draupadi or the form of Sabri. Anita Bharti's will to shake off the stigma and oppression is indicated when her characters in the story outrightly refuse to emulate Draupadi but emulate Jhalkari Bai, a Dalit freedom fighter. Dalit characters in the story of savarna literature and Dalit women characters in Dalit men's literature are presented as flat characters. They are depicted in such a light that the impression once formed by them never changes in the span of the story. Anita Bharti through the use of fictional techniques is able to show them as characters evolving as the plot progresses. Through deliberate back and forth movement of the character in past and present; the readers are given hints of the process of growing up. We also notice that an attempt has been made to depict characters with some description of their psychology. She takes us directly to the psyche of characters thereby presenting them as thinking individuals. The scope of fiction allows Bharti to add a fresh layer to the Dalit characters.

Anita Bharti takes recourse to symbols to impress upon her readers the power of her narrative. The symbol of darkness, flight, the rising sun, and mountain are recurrent in her stories. Her use of the symbolic heightens the gravity of the situation. This is evident from her use of symbols in her story, 'Thakur Ka Kuan Part-II', wherein we witness "the dark black road under construction... was on the verge of completion." (95) It symbolically talks about a journey undertaken years back and which is about to be completed. The description of steam rising from the hot charcoal brings out to the readers the psychological turmoil going on within Gangi. Another interesting imagery is of the description of the house of Gangi in the village. It is described as an orphan child left helpless without the care of his parents. The physical disintegration of the house stands symptomatic of Gangi's psychological shattering, but the fact that she builds her house indicates the summoning of courage by Gangi to give wings to her dream of having clean drinking water. The ending of the story is also very symbolic. Anita Bharti gives a utopian ending to the story where people are celebrating the coming of water and the opening ceremony of schools for Dalits in the village. Interestingly, this celebration clashes with the commemoration of the death anniversary of freedom fighters like Bhagat Singh and Sukhdev. Like the freedom of India cost them their lives ironically, in this free country, people like Jokhu have to sacrifice their lives to gain equal access to basic resources like water. By clashing both these ceremonies, Anita Bharti brings out the irony in the definition of freedom.

The primary technique of Anita Bharti is that through her narrative style she tries to appeal to both the emotional and rational level of her readers. By bringing the gory reality of ghettoisation of Dalits through her decisive use of sarcasm, she appeals to the rational temper of her readers while, by juxtaposition, Dalits are presented as all-flawless characters that are manipulated by upper caste people for their benefits. Like, Laura Breauck points out in her essay 'good Dalits, bad Brahmins', this strategy helps Bharti to set the Dalit character as an ideal character. Her Dalit idols are people who take their destiny in their own hands without waiting for some external help.

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DALIT MOVEMENTS IN INDIA: ROLE OF SOCIAL REFORMERS AND THEIR CONTRIBUTIONS TO DALITS UPLIFTMENT

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Introduction

The later half of the 19th and early half of the 20th centuries witnessed the beginning of powerful social reform movements in India. The fight against caste disabilities and inequalities which prevailed in India was waged by enlightened reformers like Sri. Naraya Guru, Dr. B R Ambedkar, Jyothi rao phule, erode Venkatappa ramasamy, Rajrshi chhatra pati shahuji Maharaj, Jagjeevan ramthey condemned the social evils like un-touchability, usability and unapproachability which deep-rooted in the society. They considered these evils as inhuman and ungodly. They devoted their entire time for the propaganda against these social evils in the whole society. They revolted against Brahmin ascendancy and campaigned for the mitigation of the rigours of caste. Even though their reform movements met with strong opposition from the caste Hindus, they did not flinch back from awakening the people against the social evils. Their active propaganda bore fruit in India (Travancore, 1921) the four classes of Hindus are called savarnas while those outside the four classes like the untouchables are called avarnas. Manu has stated in his Smriti that the dwellings of the Chandals shall be outside the village, that they must be made 'apapratras' and their wealth shall be dogs and donkeys, they must wander from place to place and they shall not sleep in villages and towns at nights. It is well known that in villages the untouchables live in separate localities, while other castes live in the main village. It cannot, thus be denied that untouchables are not part of Hindu society and they must remain separate and segregated. (Indian)

Concept of Dalits

The concept of Dalit meaning "broken/ oppressed, in Sanskrit and Hindi, is a term mostly used for the ethnic groups in India that have been kept depressed by subjecting them to un-touchability (often termed backward castes) ('Dalits). Dalits were excluded from the four-fold varna system of Hinduism and were seen as forming a fifth Varna, also known by the name of *panchama*. The term *dalits* was in use as a translation for the British Raj census classification of *depressed classes* prior to 1935. It was popularized by the economist and reformer B. R. Ambedkar.

MAJOR CAUSES OF THE DALIT MOVEMENTS IN INDIA

Dalit movement is the result of the constant hatred being generated from centuries 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 laborers', based on inequality and exploitation. the caste system degenerated Dalit lives into pathogenic condition where occupations changed into castes. for centuries, Dalits were excluded from the mainstream society and were only allowed to pursue menial occupations like cleaning dry latrines, sweeping etc. they lived in the Hindu villages hence did not have advantage of geographical isolation like tribes. they were pushed to the outer areas of villages whereas; the mainland was occupied by the Brahmins.

Methods and discussion

Objectives of the study is To know the social reformer and to analyze their roles of Dalits upliftments in India. The researcher collected the data through secondary source such as Books and online Journal, News paper. Regarding dalit movements in India: role of social reformers and their contribution to dalits upliftment

Role of Social Reformers and Their Contribution to Dalits Upliftment

Some of the social reformers who had contributed for the upliftment of dalits are as follows:-

SRI NARAYANA GURU

Sri Narayana guru was born at chembalandi in Kerala on 26 aug. 1855 as son of poor parents. sree narayana guru, saint, prophet and social reformer from Kerala. at the time of his birth, Kerala was under the domination of different castes, all of them pretending superiority over the other. temples, streets and educational institutions remained closed before them. they could not draw water from public wells. Men and women belonging to lower castes were not allowed to wear clothes on the upper part of the body. the very sight of these people and even their shadows were considered polluting the upper castes. those who failed to follow these inhuman practices were given brutal punishment including death

One caste, one religion, one god-was a real karma yogi and his whole life was dedicated for the betterment of the suppressed. he was an innate poet and a great scholar in Malayalam, Tamil and Sanskrit. he was an author of many beautiful and inspirational works in these languages. his words and deeds ignited sparks of revolution that led to a remarkable cultural renaissance in the profligate society of Kerala. In 1925 guru supported the famous Vaikom Satyagraha movement, which demanded entry for lower caste people in the Shiva temple at Vaikom and all temples in Kerala. Mahatma Gandhi visited Kerala during this time to support the Vaikom satyagraha and met the guru.

The great nobel laureate Rabindranath tagore met guru in 1922. about his warm meeting with guru, tagore later said: "i have been touring different parts of the world. but i have never come across one who is spiritually greater than sree Narayana guru. He established a grand temple at Aruvipuram and dedicated it to all human race. his words and deeds ignited sparks of revolution that led to a remarkable cultural renaissance in the profligate society of Kerala. till end, he fought tirelessly against the casteism. a life dedicated to poor and downtrodden.

RAMASWAMI NAIKER

Erode venkatappa ramasamy commonly known as periyar, he was born 17th september 1879 also referred to as thanthai periyar, was an Indian social activist, and politician who started the self-respect movement and dravidar kazhagam he is known as the 'father of modern tamilnadu'. he has done exemplary works against brahminical dominance, caste prevalence and women oppression in tamilnadu. he questioned the subjugation of non-Brahmin Dravidians as Brahmins enjoyed gifts and donations from non-brahmins but opposed and discriminated non-Brahmins in cultural and religious matters. in 1924, e.v. Ramaswamy participated in a non-violent agitation (satyagraha in vaikom, kerala. e.v. ramaswamy became the head of the justice party. e.v. ramaswamy promoted the principles

of rationalism, self-respect, women's rights and eradication of caste. he opposed the exploitation and marginalization of the non-brahmin dravidian people of south india and the imposition of what he considered indo-aryan india.

JYOTIRAO GOVINDRAO PHULE

First leader of Dalits. he occupies a unique position among the social reformers of Maharashtra in 19th century. he founded organization called *satya sodhak samaj* (society of seekers of truth) with himself as its president and treasurer. the main objective of the organization was to work of liberation of sudras and to prevent their exploitation by the Brahmins. all the members of the samaj were supposed to treat all human beings as children of god and worship the creator without the help of any mediator.

RAJRSHI CHHATRAPATI SHAHUJI MAHARAJ:-He was the founder of reservations. he was the first person who made provisions for reservations for dalits in government jobs. he was keen to give respect to Dalits. He helped much in the study of Dr.ambedkar by sending him abroad.

JAGJIVAN RAM:-born on April 1909 in an untouchable family. his father belonged to the community (chamar) who were ordained to remove dead animals, slay their hides and make shoes and other leather goods for the caste Hindus. babu Jagjivan ram was the founder president of the *dalit vargasanga*, one of the biggest Organizations of Dalits in india. his philosophy behind forming Dalit Varga sanga was to bring together all the downtrodden people and to form small segments of this organization in villages. when babu Jagjivan ram was the labour minister in the central government, labour act was passed according to which the minimum wages got fixed for laborers. he founded all *india backwardclasses federation* , one of the biggest organizations of the downtrodden people. it works for the interest of backward classes.

DR.BHIMRAO RAMJI AMBEDKAR:-Ambedkar was born on 14 april 1891 of Mahar (Hindu untouchable) parents, Ramjimaloji sankpal (father) and Bhimbai (mother). his father was a military Subedar and was a Kabirpanthi devotee. he start career as a social worker, a politician, a writer, and educationist for the moral and material progress of the untouchable students. for propagating the same cause and improving the conditions of untouchables he started a Marathi fortnightly, *samaj samta sang* 'for preaching social equality among the untouchables and the caste Hindus. inter-cast dinner and inter-cast marriage formed important parts of the programme of the organization. he was nominated member of the Bombay legislative assembly from 1926 to 1934. during this period he introduced several bills for the welfare of the peasants, workers and untouchables.

KANSHI RAM'S MOVEMENT

Kanshi ram was a dynamic leader who has gained all india significance by the establishment of the Bahujan samaj party. he belongs to a middle class family and to earn his livelihood, he joined the defense department in a junior position. he experienced discrimination since his childhood i accordance with four varna s, he felt very unhappy and dissatisfied with it. he began to mobilize the people with his sincere and consistent efforts. both Kanshi ram and Mayawati delivered speeches heard by Lakhs of people in UP, MP, Rajasthan, Punjab, Maharastra, Bihar and elsewhere. due to the efforts of Kanshi ram Mayawati become the chief minister of Uttar pradesh. Kanshi ram to bring Dalits at par with other hindu communities is the main function of this Dyanamic leader (Kanshi ram). he wishes to enhance the status of women.

Conclusion

Though the efforts made by our social reformers and provisions made in law or praise worthy but still the forces of status quo and discrimination is going on. it is shame on us that in the 21st century (where india is going to be world super power), we are facing the practice of untouchability and hatred among high castes and low castes.

it needs to mention here that it is due to lack of political will and unawareness among dalits the laws are not properly followed. the matter does not end here but i must want to conclude here with the message of swami Vivekananda ji “*arise awake and rest nottill the goal is reached*” so it is our duty to respect each other equally and try our best to abolish the Untouchability and hatred among us, so that we can proudly say “*merabharatmahan.*”

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DALIT MOVEMENT IN KARNATAKA

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Introduction

Dalit movement is considered to be the collaborative effects of the Dalits basically against their exploitation, social, economic and political, in the country. This exploitation exists in India since centuries, dated back to 1400 B C. This is due the socio-cultural hegemony of the upper castes that existed as a result of caste system. The Dalits were considered outcastes or the 'Untouchables', made to stay away from the vicinity of the villages and treated more cruelly than animals. There mere shadow of Dalits was considered to be inauspicious and, they were made to clean the morning soil.

Untouchability, during various decades was considered a social evil. There were attempts to create awareness among the people too. Various religious and social reformers e.g. Buddha, Kabir, Basavanna, Akkamahadevi, Raja Ram Mohan Roy, Jothiroa Phule, Savithribha Phule, Gandhi, to name a few have addressed this issue. The British administration was instrumental in eradicating untouchability and providing education to the untouchables with administrative, judicial, educational, and political and trade policies which led to the new environment in the country as a whole. The British ran their administration more on the principles of competition, individualism, equality and liberty rather than narrow caste/creed consideration. Thus a space was created for the rational, liberal and humane ideas.

All these changes led to the rise of intellectuals in the depressed classes. The prominent among whom is Dr B R Ambedkar, who struggled to secure them with social recognition and human rights. '**All India Depressed Association**' and '**All India Depressed Classes Federation**' founded by him, worked to improve the conditions of these classes. These organizations aimed at improving their economic conditions, spreading of education; demanding right to draw water from public wells, admissions to schools, using of public roads and entry into the temples. The '**Mahad Satyagraha**' for the right to access to water and '**Kalaram Mandir Satyagraha**' for the right to enter temples, both led by Ambedkar, became outstanding movements for the depressed classes to gain social rights. At the same time, there were other attempts by Gandhi under the banner of '**All India Harijan Sevak Sangh**' against untouchability and for access to public spaces for Dalits. The Poona Pact, in September 1932 provided reservation for depressed classes though it did not completely fulfill the demand put forth by Ambedkar.

After India got independence, Ambedkar had a chance to be chosen to head the Constitution Drafting Committee. With a thorough prudence he founded the base of the Constitution on three main principles i.e. **Equality, Fraternity, and Justice**-social, economical and political. These are the core values of the Constitution. Under Article 17, the practice of untouchability was abolished; Under Article 15(4), reservation in seats in educational institutions were reserved for Scheduled Castes and Scheduled Tribes; Under Article 16(4), reservation of posts in Government service was provided. Unfortunately, the fruits of which is yet to reach the Scheduled Castes and the Scheduled Tribes. The Constitution provided reservation for certain number of seats in both Parliament and Assemblies of the States. The 73rd and 74th Amendments to the Constitution did also provide reservation of seats in the Local Authorities and Panchayats.

In spite of all such provisions, the status of the Scheduled Castes and the Scheduled Tribes has not, since six-seven decades, improved. The onus of this pathetic situation can only lie on the three prominent domains of our society i.e. Legislature, Executive and the Judiciary.

Hence, there arose the concerned upsurge of Dalits in the Country. Thus the nation saw the emergence of the Dalit movement in the country. Though un-connected to each one, every State did witness the Dalit Movement of its own. The Dalit Movements in every state mobilized Dalits, enlightened them, united them, and organized mass protests demanding social, economic and political inclusion. Dalit Panthers in Maharashtra, Dalit Sangharsha Samithi in Karnataka, Uttar-Banga Tapshili Jati O Adivasi Sanghathan in North Bengal etc.

Objective

The objective of this study is to understand the Dalit Movement in Karnataka from its inception till date and provide a critical analysis of the same with necessary observations.

Review of Literature

In 'Impact of DSS and Dalit Movement on Emerging Leadership in Karnataka' (Prahalladappa, Aug 2013), a focus is given on the history of the Dalit Movement in Karnataka from 1970s. It contains a study of the important steps taken by the DSS during that time to overcome the oppressions in different parts of the state. It concludes by stating that the Dalit Movement became the storyline in providing the opportunities for the downtrodden to rise as new leaders in Karnataka with their responsibilities on shoulders.

The paper titled 'Emergence of DSS in Karnataka: Contesting Society, State, and Bureaucracy from Below' (Davidappa & Shivanna, 2013), consists of brief introduction of the Dalit Movement's history. It also contains the study of a few cases based on interviews, group discussions; write up from people who were in the movement, questionnaires, informal interactions, close observations and PRA (Participatory Rural Appraisal). It also uses secondary sources of data like reviewing Dalit literature, other media documents, and reports.

The essay 'Dalit Struggle, Nude worship and the 'Chandragutti incident' - (Epp, March-September 1992), gives a broader outlook into the incident of Chandragutti, in Sorab taluk in Shivamogga district which was infamous for 'bettale seve' (nude worship) to the Goddess Yellamma/ Renuka, by Dalit women. Drawing 'bhaktas' from different parts of Karnataka on one spring day since decades, was a black mark on the civil society. The history of this uncivilized act is explained with information from different newspaper reports, in this essay. It is also documented how the Dalit Sangharsha Samithi (DSS) took initiative to stop such an inhuman practice. Covering other noteworthy agitations waged by DSS, this essay also finds out the causes for the ineffectiveness of the Movement after 1990s.

Dalit movement in Karnataka

Inspired by Dalit Panthers Movement of Maharashtra and by the Socialist Movement of Karnataka, educated and enlightened Dalits of Southern Karnataka initiated the Dalit Movement in the State in the name of Dalit Sangharsha Samithi. Being oppressed socially, economically and educationally, they distanced themselves from the Dalit political leaders of the days, and attempted to get organized. Having knowledge of constitutional support, the leaders of Dalit Movement spread awareness among the educated Dalits in the State. They sought after 'self respect', 'self reliance' and 'self-identity'.

Emergence of Dalit Movement in Karnataka can be studied under the following phases.

1. Basaveshvara (Vachana) period
2. Pre-Independence period
3. Post Independence period

Basaveshvara (Vachana) period

The fight against the caste system though goes back to the period 2500 years B.C., the one in Karnataka can be traced to 12th Century reformist movement led by Vachanakaras. The Movement led by Basavanna attacked the Caste System and aspired for creating an egalitarian society. The Century witnessed various professional communities represented by Madivala Machayya, Ambigara Chowdayya, Medar Kakayya, Madara Channaya, Samagara Haralayya and the like, coming together and amalgamating themselves into a secular society. It is very much evident that Dalits, of that age, were brought to the main-stream of the society. All the professional communities were given equal status and importance in the various spheres of the society and a healthy representation was maintained in the reformist movement. It was, indeed, a beginning of new era in the lives of the Dalits and other marginalized sections of the society. The much noteworthy development of the Vachana Movement was the participation of the women in general and those of the lower castes in particular.

Basavanna preached and practiced equality called for creating a humanitarian society. He founded the 'Anubhava Mantapa' where people, irrespective of their caste or creed, participated and gave expression to their feelings, thoughts and ideas. It was a period, when inter-caste marriages were encouraged; Basavanna took lead in solemnizing a marriage between the families of Madhuvarasa, a Brahmin and Haralayya, an untouchable. This also brought about socio-cultural revolution as well as religious reform which were unheard at that time. (Sociology of Indian Society, 2014-15)

Pre-Independence period

In the present day southern Karnataka, the Mysore province witnessed the Anti-Brahmin Movement initiated by Praja Mittra Mandali. It sought to get justice and opportunities in the Princely State for non-Brahmin communities. On the insistence of a large population of non-Brahmin communities, Sri. Nalvady Krishnaraj Wodeyar appointed the Millers Committee [1919]. The Study revealed that there was over-representation of Brahmins in education and administration. The report, in its recommendations, suggested to provide scholarships, hostels and service opportunities in the administration to non-Brahmin communities. It was also recommended to accord compulsory representation for the candidates from non-Brahmin communities. This development supported the Dalits to get education and employment in the Princely State.

In the present day Northern Karnataka, Dalits were more backward, less educated and more socially marginalized compared to those of Southern Karnataka. The Nizams, under whose rule, the region did not get due attention, Dalits continued to be oppressed. However, coming under the influence of Ambedkarites like B. Shamasundar, a close aide of the Nizams, the Dalits could come into contact of Dr Ambedkar. They mustered courage and demanded equality in all the walks of life.

Looking at the trend, we can say that in pre-independent period, the Dalits got attracted towards the Ambedkar thoughts and were able to create awareness among themselves and got united.

Apart from the above, we can trace a number of activities against untouchability and caste system in Karnataka during pre-independence period. While there were programmes to bring awareness among the Caste Hindus solely at the insistence of Gandhiji during Freedom Movement, the more sincere attempts were made by Dalits inspired by the message, activities and visits of Dr. Ambedkar to the State. Dalits of various parts of the state were influenced by the speeches of Dr. Ambedkar who visited Belgaum, Gulbarga (Wadi), Bangalore, K.G.F. and Mysore.

Post-Independence period

There were serious and phased activities by Dalits in the Post-Independence period. Dr. Ambedkar inspired many Dalit intellectuals and leaders. The Indian Constitution provided preferential treatment to Dalits. Dalit representatives were elected to the Parliament and the State Assemblies. Protection of Civil Rights Act 1950 was passed. In various parts of the country, hostels were started by the State Governments. Slowly, Dalits started to enter in the public service posts. Dr. Ambedkar took lead in demanding various rights for Dalits. He toured the whole country to inspire, encourage and organize Dalits. He gave a clarion call to Dalits to get united and demand for the civil, constitutional and human rights. Dalit representatives, elected to Parliament and Assembly (Datta Katti Hon'ble Member of the Karnataka Assembly in 1957 and others.

During 1970s, Shamsundar started an organization called 'Bhimsena', in Hyderabad Karnataka region. The main ideology of this organization was to fight against the untouchability and oppression. At times, he even called for non-parliamentary means. As a result, Bhimsena was banned. The activities of Bhimsena almost came to stand still after the demise of Shamsundar in 1975.

Birth of DSS (Dalit Sangharsha Samithi)

During the beginning of 1970s, Dalit students who were in association with Samajavadi Yuvajana Sabha (SYS), an active Socialist Group in Mysore got involved in anti-Caste activities. Around 1974, they decided to have a Dalit Writers and Artists Association (Dalit Lekhakara Kalavidara Yuva Sanghatane-Da.Le.Ka. Yu.Sam). Sri. Devanura Mahadeva, H. Govindaiah, B. Krishnappa, Indudhara Honnapura, Shivaji Ganeshan, Ramadeva Rake etc were the enthusiastic activists of that time. After two annual State Level Conferences of Da.Le.Ka. Yu.Sam., they concluded that merely by writing poems, short stories, articles and creating art works etc., a definite and measurable change cannot be brought in the life of the common Dalits. They felt the necessity of forming an Organization bringing together various dalit students/youths of the state to address the day-to-day needs of Dalits, to get educational facilities from the Government, to get cultivable land for the landless dalits, to fight for the eradication of untouchability and caste atrocities etc.,

In the year 1976, at the staunch initiative of B. Krishnappa, a State Level Dalit Activists Conference was held at Bhadravathi, Shimoga District. It was a gathering of about 1000 educated, young and determined youth. The conference was inaugurated by B. Basavalingappa a prominent Dalit politician from Congress who had just then lost his ministership due to his utterances on Kannada literature. He had termed a major portion of Kannada literature 'boosa' – literally meant Cattle feed, meaningless/useless for the toiling masses/down-trodden in the society. Though a befitting clarification was given to this effect, the issue got an ugly form of protest by so-called Kannada loving people, which consisted of Casteist segment of society.

At the end of the Conference, it was unanimously decided to float a Dalit Organization namely 'Karnataka Dalita Sangharsha Samiti'. was born. B. Krishnappa was elected as the state convener of DSS. At the outset, the DSS declared that it would fight all types of inequality and discrimination. It vowed to create a society where there will be no hunger and insult. It lent its support to all the freedom struggles in the world. It dedicated to unite poor in all castes. The DSS wanted to function on democratic principles and free Dalits from the social, economic and cultural exploitation through non-violent means. The organization called for to establish equal, just and fraternal society. A call was given to the Dalits to strive for self respect and self reliance. It aimed to establish casteless and classless society, to respect the dignity of women, for equal distribution of wealth to all sections and to work for the cause of the labor.

Dalit Movement's impact across Karnataka

From its inception, DSS had mobilized several agitations to fight against the oppression and exploitation. To name a few

The DSS got united all Ambedkar Sanghas in the State. Approached Dalit teachers, lawyers and young political activists.

The DSS with its base in the rural areas, 'crossing the boundaries' breaking the age old taboos by entering the temples, drawing water from the public wells and walking the streets of the upper castes. The DSS popularized and took to the Dalit colonies and hostels a catchy and meaningful slogan- Educate, Organize and Agitate. It got base in all the SC/ST Hostels, SC/ST Colonies. Mass education on Caste/Untouchability/Discrimination was given through street-plays, songs and lectures.

The DSS held a number of Sit-in programmes, Study Camps, Village Meetings, Seminars and Rallies on various issues.

In Chandragutti, a village in Sorab Taluk of Shimoga District where Dalit women were indirectly forced to go naked and offer 'bettale seve' to Goddess Yellamma/Renuka, the DSS under the leadership of B. Krishnappa met the local Govt. Officers and cautioned them not to permit for such an inhuman and anti-constitutional practice. The DSS protested against the nude worship and even created a human chain to prevent it. On the rigorous and sincere opposition to such an ugly practice, the State Government was forced to take a view on this and abolish it. When a case, on this, was filed in the High Court of Karnataka, the Court gave its judgment in favor of the Govt. decision. This is considered one of big successes of the Dalit movement. The DSS took up umpteen numbers of struggles for getting cultivable land for the landless Dalits in the State. In Devalapura, Mysore District and in Chandagodu, Chikmagalur District Dalits came together to fight for the distribution of Govt. land. This became a Police v/s Landless movement. Many of them were arrested, yet after their release they were back on field fighting, and succeeded in getting the ownership rights to the landless people. (Karnataka, 2014) . The DSS was from its inception against drinking arrack, toddy etc., which was to the detriment of the health and future of Dalits. Hundreds of Dalits were losing their life every year. Hence, there has been a continuous demand not to provide arrack and toddy to the Dalits. Instead the DSS urged the Government to provide Residential Schools for Dalits. A popular slogan at that time was 'Henda Beda; Shale/Vasathi Shale Beku' (Karnataka, 2014); You tube, Mavalli Shankar's interview – 14:47-19:31)

The DSS didn't always took an agitative stand. In order to bring a change in the hearts of the Caste Hindus, the DSS held a unique programme namely 'Drink a sip of water and give life to Humanity'. During this programme, the DSS members, in all the District places, sat with a can of water, to offer the same to the Caste Hindus. The DSS urged to drink a sip out of this water so that they could make an attempt to crush the concept of untouchability.

The DSS took up the issue of murder of one Sri. Sheshagiriappa of Hunasikote in Malur Taluk of Kolar District and rape of Ms. Anusuyamma, his daughter. The fact that these two were not from Scheduled Caste did not come in the way of the DSS from taking up the issue. A mammoth march was taken from Hunasikote to Bengaluru and a huge rally was held at Cubbon Park. The participants in the Rally did face the brutal attack by Police during Mr. Gundu Rao Government.

The DSS had a Student Wing called Dalit Vidyarthi Okkoota', a Women's Wing called 'Dalit Mahila Okkoota', and a Cultural Wing called 'Dalit Kala Mandali'. All these wings were regularly conducting camps, seminars, agitations independently. The DSS used to guide, monitor and support these activities. The DSS did not get satisfied

by merely addressing issues related to Dalits. It did support the Farmers' Movement, Kannada Language Movement, Women's Movement and Workers' Movement. It did have a progressive approach to each of the problems being faced by the common people of the State.

The Wrecking of Dalit Movement

The Dalit Movement which was almost united till 1996 faced a major break as it decided to enter into electoral politics. Carried away by the BSP, the prominent leaders of the Dalit Movement contested on BSP tickets from various seats for Assembly Election. All of them, novice to the electoral politics, lost deposits, got disillusioned, started doubting and quarrelling with each other. The next year saw the major break in the DSS. In the beginning the movement was firm in not affiliating to any of the political parties as they believed the parties will use them for their ulterior motives. But, they were lured by the political establishments and the political ambition of Dalit leaders caused the havoc. The segmentation process peeped into the DSS, causing innumerable splinter groups.

Findings

- Dalit Movement brought about unity among Dalits in the entire state and did, in the initial phase, try to achieve to a larger extent, the social, economic and political equality. The Movement did provide the right to temple entry, access to drinking water from the public wells. It did influence the stand and policy of the Government on a number of issues pertaining to Dalits. It is the DSS, which became instrumental in starting of Residential Schools by the Government
- Dalit movement paved way for the educational facilities to Dalit students; Kannada literature saw a new genre of Dalit Writers and Artists. Sri. Devanura Mahadeva and Sri. Siddalingaiah are the two among the Outstanding Writers of Kannada literature.
- This movement developed cordial relationship with other Movements i.e. of Farmers, Women and Working Class struggling for support price, equality, and living wages. This stand of the Dalit Movement establishes its maturity and empathy towards their companions in the struggle for justice.
- The atrocities on Dalits did come down when the state witnessed the united Dalit Movement. The Governments of the time did think twice before taking any decision against the interest of Dalits.

Conclusion:

The Dalit Movement in the initial two decades did influence the fabric of our society, positively. Various policies of the Governments did get influenced by the demands and struggles of the DSS. The Dalits did get educated through the Residential Schools started by the Government on the insistence of the struggles waged by the DSS.

Without the Dalit groups getting united, the well being of the Dalits of the State can hardly be achieved; the atrocities on Dalits can hardly be prevented; the discrimination on the basis of caste, gender and class can hardly be eradicated; the caravan carried forward by Dr. Ambedkar can hardly be taken further. The communal harmony between the Dalits and the Caste Hindus can hardly be achieved.

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EMPOWERING DALIT WOMEN IN INDIA: ROLE OF SAVITRIBAI PHULE

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Introduction:

The status of women in India has been subject to many great changes over the past few millennia. From equal status with men in ancient times through the low points of the medieval period, to the promotion of equal rights by many reformers, the history of women in India has been eventful. In modern India, women have adorned high offices in India including that of the President, Prime minister, Speaker of the Lok Sabha and Leader of the Opposition.

It's been over sixty years since our country gained independence, but Indian women are still not allowed to move independently. Though woman is worshipped here as Goddess, people can't just restrain from committing atrocities against them. Women here experience many hardships at various places right from home to working places.

This paper has made an attempt to analyze the concept about dalit women in India.

Status of Indian Dalit Women:

In this paper I wish to present the devastating effects of the caste system on the educational, social, and economical status of Dalit women in modern India. My aim is to highlight the harsh reality of the suppression, struggle and torture Dalit women face every day of their miserable lives. The hardships of Dalit women are not simply due to their poverty, economical status, or lack of education, but are a direct result of the severe exploitation and suppression by the upper classes, which is legitimized by Hindu religious scriptures (Thind n.pag; Agarwal n.pag). We see many examples of brave Dalit women who being quite aware of the

Horrible truth and despite the heavy odds still strive to put an end to their suffering (Thind; Agarwal; *News Archives*). In doing so they most certainly ensure a brighter future for the generations to come. Ruth Manorama, an active member of the National Campaign on Dalit Human Rights and the National Alliance of Women, once stated that in a male dominated society, "Dalit women face a triple burden of caste, class and gender" in which she sums up the plight of Dalit women, highlighting the fact that Dalit women are a distinct social group and cannot be masked under the general categories of "Women" or "Dalits" (*News Archives*).

In a male dominated society, Dalit women suffered unimaginable oppression, not only through caste, but gender too, from which there was no escape. The laws in the *Manusmriti* and other Vedic scriptures close all economic, political, social, educational, and personal channels through which Dalit women could be uplifted (Thind

n.pag). The horrendous Laws in the *Manusmriti* were incorporated into Hinduism because they were favourable only to the Upper castes, which form the majority of India. Even today, in modern times, we see the severe oppression and exploitation of Dalit women. The Laws of the *Manusmriti* have a devastating effect on the level of education reached by Dalit women.

According to the National Commission for Scheduled Castes and Scheduled Tribes 2000, approximately 75% of the Dalit girls drop out of primary school despite the strict laws of the Government of India, which hold reservations for Dalit children (*National Commission n.pag*). Despite showing keen academic aptitude, reasons for this early drop out from the education system is poverty or to escape humiliation, bullying and isolation by classmates, society, and even their teachers.

There are large numbers of reported atrocities on Dalit women that can be found recorded in various newspaper articles, journals, and government reports in India many of which can be viewed on www.ambedkar.org. The majority of the stories we read and hear are of bright young Dalit girls who are punished by the upper caste teachers in rural area of India, for daring to score good grades. Feeling rejected most girls in this situations drop out of school and have nowhere to turn but towards manual scavenging and other repulsive jobs (*News Archives*).

According to the National Commission for Scheduled Castes and Scheduled Tribes, the majority of the educated people are of the upper caste, many of which may practice caste-based discrimination. Therefore, Dalit girls feel discouraged to enter education and we see the lowest literacy rate for Dalit girls compared to the Total population of educated upper caste girls (*National Commission n.pag*). The Annual Report of University Grant Commission for 1999- 2000, shows that Dalits in general have very low participation rates in higher education (*Annual Reports of University n.pag*).

The main reasons for the very low literacy rate among Dalit women could be some or all of the following:

- The Lack of educational resources especially in rural areas.
- Privatization of schools and colleges.
- Extreme poverty, because of which they cannot afford the
- expensive fees for the private schools.
- The demand for an increase in the Dowry for educated girls.
- Humiliation and bullying by the high caste students and teachers.

Since only a small percentage of the total population of Dalit women are educated, the fate of the majority is very grim. According to India's Ministry of Labour, 85% of the Dalit women have the most formidable occupations and work as agricultural laborers, scavengers, sweepers, and disposers of human waste. Many of these women work for minimal wages under the upper caste landlords, since it is proposed that by the National Commission for SC/ST that 85% of the Dalits are landless (*News Archives*).

Empowerment of Dalit Women:

Empowerment is now increasingly seen as a process by which the one's without power gain greater control over their lives. This means control over material assets, intellectual resources and ideology. It involves power to, power with and power within. Some define empowerment as a process of awareness and conscientization, of capacity building leading to greater participation, effective decision-making power and control leading to transformative action. This involves ability to get what one wants and to influence others on our concerns. With reference to women the power relation that has to be involved includes their lives at multiple levels, family, community,

market and the state. Importantly it involves at the psychological level women's ability to assert themselves and this is constructed by the 'gender roles' assigned to her specially in a cultural which resists change like India.

The Government of India had ushered in the new millennium by declaring the year 2001 as 'Women's Empowerment Year' to focus on a vision 'where women are equal partners like men'. The most common explanation of 'women's empowerment' is the ability to exercise full control over one's actions. The last decades have witnessed some basic changes in the status and role of women in our society. There has been shift in policy approaches from the concept of 'welfare' in the seventies to 'development' in the eighties and now to 'empowerment' in the nineties.

Women Empowerment refers to increasing and improving the social, economic, political and legal strength of the women, to ensure equal-right to women, and to make them confident enough to claim their rights, such as:

- freely live their life with a sense of self-worth, respect and dignity,
- have complete control of their life, both within and outside of their home and workplace,
- to make their own choices and decisions,
- have equal rights to participate in social, religious and public activities,
- have equal social status in the society,
- have equal rights for social and economic justice,
- determine financial and economic choices,
- get equal opportunity for education,
- get equal employment opportunity without any gender bias,
- get safe and comfortable working environment,

Women have the rights to get their voices heard.

Savitribai Phule and empowerment of Indian dalit Women:

Savitribai Phule was one of the crusaders of gender justice. Born in 1831, Savitri Bai Phule got married to Jotiba Phule in 1840 at an early age of 09 years only. Though she was initially illiterate, she started getting education after marriage She Passed third and fourth year examination from a school in 1846-47. Savitribai had been given a book by a Christian missionary before her marriage which she brought with her to her in-laws house. This shows the attraction she had for words and books despite being uneducated. Jyotirao Phule's maternal cousin sister Saguna worked as a nanny for a British officer's son. She therefore understood and was able to converse in English. She used this knowledge to inspire JyotiRao and savitribai.

Modern India's first woman teacher, a radical exponent of mass and female education, a champion of women's liberation, a pioneer of engaged poetry, a courageous mass leader who took on the forces of caste and patriarchy certainly had her independent identity and contribution. It is indeed a measure of the ruthlessness of elite-controlled knowledge-production that a figure as important as Savitribai Phule fails to find any mention in the history of modern India. Her life and struggle deserves to be appreciated by a wider spectrum, and made known to non-Marathi people as well." Savitribai was a visionary who visualized gender justice through various activities by civil society and the State.

Savitribai's passion for female education started by starting a school with Sagunabai in Maharwada in 1847. Later on, on 1st January 1948, Country's first school for girls was started at Bhide's wada in Pune and Savitribai

was nominated as the first head mistress of the school. She was appointed as a teacher, at the time when teaching of girls was supposed to be an unholy, unheard of thing, moreover an affront to traditional honour.

In times when women were treated no better than the cattle at home, Savitribai Phule earned the distinction of being the first Indian woman to become a teacher. For this she undertook training at Ms. Farar's Institution at Ahmednagar and in Ms. Mitchell's school in Pune. "The first Indian to place universal, child sensitive, intellectually critical, and socially reforming education at the very core of the agenda for all children in India", is how Wolf and Andrade describe her in their paper. She faced severe opposition from almost all sections. Savitribai was subject to intense harassment everyday as she walked to the school. Stones, mud and dirt were flung at her as she passed. But Savitribai Phule faced everything courageously.

Savitribai was probably one of the first published woman in modern India, and was able to develop her own voice and agency at a time when women of all classes were ruthlessly suppressed and lived a sub-human existence. Savitribai was a "Vidya Jyoti" for all those who want to do something in the field of education and she has major contribution of dalit women through her voice of education empowerment of women and herself has empowered through education. Education is a basic fundamental key of all over empowerment of women in certain Economic. Social and political empowerment.

Conclusion:

In the total context of the country the status of the Dalit women was and still is the worst compared to others. The vulnerability of Dalit women as depicted by a Nepali writer can be taken as an example on how these women are oppressed in the social and family context.

"Savitribai Phule (1831-97), struggled and suffered with her revolutionary husband in an equal measure, but remains obscured due to caste and gender negligence. Apart from her identity as Jotirao Phule's wife, she is little known even in academia but savitribai phule to improve the lives of the lower caste and she empowered women through her raising voice of education and her contribution of women education remarkable to present society.

Today, government programmes like the 'Sarva Shiksha Abhiyan', the Right to Education Act and the midday meal scheme that incentivizes education, may seem like modern concepts, but even 150 years back Savitribai had set a precedent – she gave stipends to prevent children from dropping out of school. She was the teacher who inspired a young student to ask for a library for the school at an award ceremony instead of gifts for her. A poet and writer, Savitribai had motivated another young girl, Mukta, to write an essay that became the cornerstone of 'Dalit literature'. She even conducted the equivalent of a parent-teacher meeting to involve the parents so they would understand the importance of education and support their children. Her schools imparted vocational training as well. I would like to conclude by quoting her poem, "with this clarion call arise and strive hard to gain knowledge; Rise for Education; break the shackles of tradition and bondage"

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‘WRITING HISTORY WITH THEIR FEET’: WRITING CASTE AND RECLAIMING SELF

EDUCATION, MODERNITY, AND URBANIZATION: AN AUTOBIOGRAPHY OF A FLANEUR

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In the Kannada rural context, “*Ooru*” is the part of the village that is inhabited by upper caste Hindus, a prime location with amenities such as wells, schools, and an overall proper infrastructure; whereas its counterpart, “*Keri*,” is a somewhat despondent area towards the outskirts of the village that is characterized by a general element of scarcity: of wealth, water, and widened horizons. Reminiscent of colonialism, this geographical segregation allows the upper castes to launch a dual attack on their “counterparts”: by controlling the resources and the sources of knowledge and at the same time restricting mobility within the village which is symptomatic of the macrocosmic of the social world they inhabit, by exercising power within their control. It is within these two extremes of “*Ooru*” and “*Keri*” that the Kannada author, poet, academician, and activist, and now a legislator; Siddalingaiah locates the story of his childhood and adolescence, his quest towards education, and his occupation of a respectable public space, hitherto denied to his community. The book signifies the experiential reality of what it means to be a Dalit when the anxiety of Modernity envelopes you in a dual rural-urban setting of Southern India. His is a journey to locate himself somewhere between these two extremes, at the same time removed from the dichotomy of the two, effectively shifting the center to the margins. It is this centrality of public space and the author’s reaction to it, that the autobiography finds its title from: “*Ooru-Keri*.”

Translated in English as a “*A Word with you, World*,” this nonconforming piece of Dalit life writing presents itself as a systematic, thought out dialogue, between the author and the society: one that combines the fury of Siddalingaiah’s poetry with the wit of a gawky narrator, giving it a peculiar centrality within the corpus of Dalit literature. Colored by humor and rage at the same time, this particular autobiography is perhaps ground breaking in the sense that it departs from the conventions of Dalit life writing by replacing the saga of pain with a unique witticism, presenting the reality of the Dalit experience as modulated by the forces of education and urbanization. The book follows the narrator’s journey from the Magadi village to the city of Bengaluru. He is literally dealing with the advent of Modernity in a physical space modulated by the nexus of caste throughout his book.

Termed as the foremost and the most important poet in Kannada literature by critic Prithvi Chandra Dutta, Siddalingaiah’s works combine rage with an aesthetic expression that gives meaning to the pain associated with the Dalit experience. His poetry collections like *Holemaadigara Haddu* (Songs of the Holey) and *Nalla Janagalu* (My People) have acted as clarions for a collective front and a united struggle by Dalits, peasants, and workers in Karnataka for years. “The first time my father heard my poetry”, says Siddalingaiah, “he tore my notebook and burned in the stove.” His poetry took anger as its basis and turned it into a literary revolt, giving Dalits an imaginative footing to rise against the system. Unlike his poetry, the autobiography is a much calmer yet equally intense narrative

that gives voice to the everyday reality of the Dalit life and at the same time, forces the reader to come to terms with the underlying trauma masked under the humor of the author with a vigor that shakes one to the core. It's the very calmness and objective distance with which the author attacks the practices of caste discrimination that allow the autobiography to become a spokesperson for the entire "Holeyá" community. The autobiography is truly symptomatic of Modernity, embracing and challenging it at the same time, because it places the Dalit not as a figure of pity, but one that is imbued with authority, knowledge, and a renewed sense of Self, ready to place himself in the arena of Globalization and urbanization to defy the norms of invisibility and hyper-visibility of caste in the public discourse.

The author grew up in a Dalit colony on the outskirts of the Magadi town. His is a journey inwards of the social world that was restricted to him and his kin. The author's childhood memories distinctively place him paying attention to the outside physical world: the trees, the stars, the open landscape that allowed him metaphorically to free himself from the shackles of restricted mobility and stunted socialization. "There's much to [be] said for sleeping outside," he says, "on the street, in the fields, or on the terrace. We escape the heat. We feel gratified when the breeze caresses our bodies. We bask in the moonlight without any effort on full moon days. We feel delightfully ensnared in a net of moonbeams." (Siddalingaiah,) As an adult, the author takes a particular joy in taking naps at any given time of the day, at times for great consequences. It is this joviality with which the author treats his entire childhood and adolescence that give this book a peculiar tone of liveliness and rich texture. While growing up, the child narrator recounts various incidents dealing with the gods and shamans particular to his community, which later on is deployed as a narrative strategy. At the same time, he witnesses violence against Dalits throughout the course of the book, and himself becomes a victim of the same towards the end. As he grew up and became a student political activist, he was subject to a fair amount of intimidation himself. Several sections of the society revolve around the government hostel for boys which the author lived in for a significant number of years. It is there that the author emerged as a prankster, a reader, a writer, and took his first steps towards becoming a public figure. College became a space for intellectual cultivation of Siddalingaiah into an author and an activist. He got involved in left wing politics under the influence of an exemplary mentor named Kalegowda, who, according to the author was the epitome of simplicity and socialist value systems. The poet as a protestor spoke at various public meetings, gatherings, and processions. His political education involved being part of the commotion that harnessed social change in the Kannada politics.

The text deals with trauma in an episodic manner which is characteristic of Siddalingaiah's work. Traumatic anecdotes like the narrator seeing his father tied to a yoke ploughing the field, Dalit children sleeping hungry in the hostel are scattered throughout the book, and are thrown at the reader without any expectation of attaining catharsis in return. The incidents are like small stones of shame the author throws at the reader in order to wake one up to the reality of caste and its effect on the psyche of a Dalit child and subsequently on the aesthetic conventions of his autobiography, which in itself is a part of his project of dissent against the hegemony. A mother in debt to a moneylender finds her four-year-old snatched from her, she carries on, without a choice. Another debtor, bullied by moneylenders, sets himself afire. The narrator moves on, brusquely, as if there are too many to linger on. Siddalingaiah is not afraid to laugh on himself or on others when the need arises, the tone of the book is always anticipatory for the next joke, the next incident, all of which contributes towards the formation of a holistic picture of the Holeya community with their myths and mythologies, beliefs and quirks, jokes and accidents that allow them to be seen as rich, grounded characters with an imbued cultural consciousness, instead of being reduced to flat, abject figurines dealing with poverty and pain. The author adopts the persona of the flaneur that roams around the streets of the city, hang outs in the graveyard and sleeps on the city. There has never been a Dalit autobiography

that shows the author being in love with the city as much as *A Word With You, World* does. He embraces both the tragedy and comedy of his Dalit world and laughs over it, taking away the power of status quo by rendering it ineffective. Additionally, Siddalingaiah, in his efforts to honor the intellectual and emotional kin of his world, dedicates a major section of his autobiography celebrating various writers and thinkers from the Kannada belt: the director, Prasanna, the philosopher, G. Ramakrishna, the editor, Shudra Srinivas, the short story writer, Devanur Mahadeva, by giving them spaces and reverence in his work, as portraits of resistance. This narrative strategy works at two levels perhaps: by mentioning Dalit public figures of authority, the author aids in creating a transformed sense of cultural consciousness for Dalits as figures of power, respect and authority within this work of praxis for the reader, and secondly, by presenting a collective Dalit body of resistance, he also evokes a sense of intellectual comradeship to fight caste driven oppression. This book is a saga of Siddalingaiah's childhood and intellectual formation, and its precisely the author's focus on his childhood as the pivotal phase of intellectual, social, and cultural identity formation that is explored in the chapter further.

Dalit Child and Defiance of Authority

One has to examine the episteme that has shaped the very nature of Siddalingaiah's writing to understand the mould of the practice of creating Dalit literature. His writing is an attempt to contest stylistic closures enforced by the hegemonic caste groups within the formalistic boundaries of literature. This autobiography, according to D.R. Nagaraj "tries to transcend the original political and psychological constructs that gave birth to Dalit writing in Kannada." (Nagaraj, 192) It does so by denying itself the traditional dichotomy between self pity and social inequalities. Instead, it deals with the above stated two themes by opening up a world of Dalit gods and goddesses. The narrator sleeps in a graveyard, talks to the ghosts, and then banishes them. Perhaps the biggest victory of this particular Dalit autobiography, "*A Word with You, World*", is that it uses mimicry in place of anguish to draw attention to the Dalit suffering. Siddalingaiah challenges the upper caste authority not by directly launching an attack, instead mimicking the authority, so that it loses its value, the very power that makes it challenging. In doing so, he turns the authority upside down, by scathingly reducing the upper caste's normative hegemony into a joke, something Dalits need to laugh about. It takes away the power by diminishing the authority's fear with laughter by making it seem ridiculous:

"There was something wrong with the lips of the teacher; they were twisted. I had noticed and started entertaining my fellow classmates by mimicking his twisted lips. It would remind them of the inspector and their roaring laughter would bring down the roof. During the recess my class fellows would ask me to repeat my mimicry and I would get sweets in return. I became immensely popular amongst them by this." (Siddalingaiah, 63)

By mimicking the officer, the narrator challenges the very process of discrimination practiced against a Dalit child. He uses his ability that reverses the process of his *otherization*, giving him somewhat celebrity status in the class. The generational control of dominant castes over spaces of education and dialogue, consequently, not just accept the Dalit child, but celebrate him. In terms of narrative strategy, mimicry becomes an aesthetic tool, a symbol for a larger form of protest and transcendence. The authority of the upper caste teacher is banished not by the traditional usage of fury or anger, but by something that is comically charged with the child's defiance of authority. This politics of humor colors the entire autobiography, but does so subtly enough to not be pronounced as a narrative tool, but as a replacement of anguish by dignity. The Dalit child is no more an outsider in the public space of knowledge, he owns his narrative by revising the very practice of the portrayal of subaltern's suffering in literature. His narrative asks the reader to alter the very conception of Dalit as a figure of poverty and abjectness into a revolutionary *tour-de-force*.

Child and Identity: From Self-Pity to Self Sufficiency

Situating the depiction of his childhood in the paradigm of Dalit *Chetna*, Siddalingaiah also reverses the representational norms of self-pity and self sufficiency of Dalits. He paints a picture of self-respect and dignity that colors the everyday lives of Dalits. Challenging the notion of Dalit cultural vacuum, the author writes,

“One evening I was standing in my street. I saw a huge procession coming towards our street; my uncle was in the lead and he was sitting on a horseback. He had won the election for the town municipality. He got off the horse and fell at the feet of our grandmother. My uncle was one of the most courageous and educated men among Dalits. He had won the elections on the symbol of a plough and he became popular because of his clean public life.

“My uncle was also a man of honesty and integrity. He was a widower, but he didn’t marry again. Reading *Jaimini Bharata* was one of his hobbies. His life ended in a tragic death. He had become a debtor with a woman moneylender and he could not payback the money. She kicked up a row about it. My uncle felt deeply humiliated and went into a well, which he worshipped with flowers and incense; he jumped into the well and he died.” (Siddalingaiah, 21-22)

One of the most powerful yet matter-of-fact depiction of Dalit life, the paragraph works at multiple levels. The child narrator experiences his first spurge of self respect and aspiration, by locating his sense of self in a fellow family member, a fellow Dalit. The representation of a ‘Dalit role model’ allows the child to envision himself as historically moored, an important entity in the location of the social order. Secondly, by depicting a Dalit man not as traditionally oppressed and weak, but as a model citizen, with an authoritative position is an act of reclaiming the lost dignity of the Dalit community by correcting the everyday conception of Dalits and their roles in the social order. Finally, by envisioning a space with a Dalit leader, the author allows for an interaction between the individual and the community, mutually conducive for each other. It dismantles the status quo by creating a space in the public discourse that’s associated with respect and order. Reversing the poetics of self-banishment⁵, Siddalingaiah allows Dalits to create their own brand of politics: of self representation. In the compressed space of an autobiography, the author has attempted to create a multifaceted exchange between the individual and the community by a self conscious Dalit imagination.

The fact that this episodic autobiography only covers the writer’s childhood and college days’ further stresses upon the importance of studying the child as a narrator and a character in the adult author’s literary universe as an important, rich creative condition. Dalit autobiographies, especially Kannada life writing has given significant attention to the psychological and cultural sensibilities of the child protagonist not just as a foundational trope, but as the basic building block of the author’s aesthetic psyche. From Ananthamurthy to Arvind Malagatti to Kuvempu, Kannada literary sensibility has allowed the author to study the condition of childhood in a detailed manner. Childhood, as dealt in *A Word with You, World*, appears as an unbroken state of human rationality, where the boundaries between the personal and social are blurred which allows us to see the author and the world of his *Keri* in all its unabashed glory. Siddalingaiah’s aestheticism is characterized by a particular form of contestation: it challenges the hegemonic modes of representation and segregation at the same time, also situating itself outside the conventional norms of Dalit autobiography, it advocates for the Dalits’ capacity to be beings with dignity and self respect as their representational motifs.

Combining Myth and Modernity: Poetics of Dissent

Siddalingaiah’s poetics has been affirmed as the poetics of rage. The poet through his songs and poems has directed the course of many protests and movements in Karnataka. He himself believes that being Marxist in his

ideological stance, he created poetry for Dalits, peasants, and workers. His poems became the clarion of a revolution that would allow the subaltern to reclaim its space. He deployed myth making to represent the Dalit world that was hitherto treated as bereft of any cultural and philosophical presence. This conception of “memory less-ness of Dalits” is challenged by Siddalingaiah in his poetry and autobiography. He combines myth making with its Modernity to compose a saga of a hero, who epitomizes the consciousness of the Dalit community being violently tortured by the State and its mechanisms of oppression. While the narratorial tone symbolizes of the Dalit folk culture, the setting of his writing is undeniably Modern. The surreal elements of his writing lend him a political urgency which he uses to depict the torture faced at the hands of the political leaders:

They closed around my head... , with a golden sword shaved it;... , On my forehead which was dripping blood... , They put a trident mark... , as if they would hang me... , They took a white rope... and put it around my trunk... , and called it the sacred thread... , They removed the hair on my chest... , and with a silver dagger... , made a hole; they ran around... , brought a sapling and where the blood was spurting... , They planted the sapling. (Siddalingaiah, *They are Still Sitting There*)

Education as Resistance: The Dalit Child as Creator

Poverty and imagination and its various interactions form a major theme of *A World Without You, World*. Reading Dalit autobiographies is a journey in exploring the newness of experiencing the Dalit life and at the same time it forces the reader to bear testimony to a certain kind of violence that forms the very structure of Dalit autobiography. Critics like Promod Nayar believe that “Dalit autobiographies must be treated as *testimonios*, atrocity narratives that document trauma and strategies of survival.” (Nayar, 83) He argues that Dalit autobiographies must be read less as “life-writing” and more as “*testimonios*.”⁶

Traditional fashioning of the Dalit autobiographical self has always focused upon the emotions of violence, trauma, and rage as primary markers. Prominent Dalit autobiographies of authors such as Limbale, Valmiki, Mane, Moon amongst many others focus on similar features of a Dalit self hood. Siddalingaiah’s autobiography contains some of these characteristic features as well – poverty, rage, humiliation find a place in the author’s act of selective recollection. But there’s another element present throughout the text that somehow differentiates it from the others: the lack of fear associated with motifs of hunger, poverty and rage. A caveat to this argument is not out of place here. A Dalit work without the associated fear of poverty and humiliation wouldn’t be possible. That would defy the fundamental poetics of its internal formalistic and functional validity. My contention here is that its not that Siddalingaiah’s autobiography presents humiliation, poverty and anguish without fear; but the author conquers them with the tool of his imagination: both literary and cultural. By slightly pushing the hunger and poverty to sidelines and replacing them with a peculiar brand of imaginative humor, the author directs us to ways in which they can be overcome.

In this project of cultural renovation for the Dalits, Siddalingaiah uses irony and humor to chart out a new Dalit self hood. These formalistic interventions aren’t outwardly pronounced, or even claim to create a new way of presenting the Dalit life. The stylistic interventions intend to bring to light the rich and varied Dalit culture that finds its roots in specific philosophical and cultural Memory: with stories and music, systems of beliefs and knowledge, gods, goddesses and ghosts. Siddalingaiah believes that these cultural motifs are proclamations of dissent in themselves. He provides legitimacy to this conception of Dalit self that cannot be saved with his autobiography, because it’s one that does not need saving. Anger takes the route of sarcasm, sometimes its even humorous. The narrator deals with this explicit system of injustices by turning it upon its head: he invalidates it through constantly

attaching a comic element to it, thereby taking away its seriousness that makes it threatening. Frustration finds a way out by his harmless mischief and sometimes self depreciating humor. The autobiography of a poet becomes a diary of the everyday life of Dalits, one that does have its own share of hardships, but by now has also developed counter mechanisms for its survival. By blurring the lines between literature and life, it becomes the Modern Dalit's system of resistance and a political intervention. It is perhaps in this way; the author has made an attempt to understand the Dalit self in newer ways.

FOLK ARTS RESOURCES AMONG DALIT

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Introduction

Dalit, meaning “broken/scattered” in Sanskrit and Hindi, is a term mostly used for the ethnic group in India that have been kept depressed by subjecting them to untouchability (often termed backward castes).^[1] Dalits were excluded from the four-fold varna system of Hinduism and were seen as forming a fifth varna, also known by the name of *Panchama*. Dalits now profess various religious beliefs, including Hinduism, Buddhism, Sikhism and Christianity. As per the latest census, they comprise 16% of India’s population (200 million people), although they are mostly concentrated in four states; they do not share a single language or religion. They comprise 16.6 per cent of India’s population, according to the 2011 census of India. Similar communities are found throughout the rest of South Asia, in Nepal, Pakistan, Bangladesh and Sri Lanka, and are part of the global Indian Diasporas.

Folklore consists of legends, music, oral history, proverbs, jokes, beliefs, fairy tales and customs that are the traditions of that culture, subculture, or group. It is also the set of practices through which those expressive genres are shared. The study of folklore is sometimes called folkloristic. Folklorist states that folklore has many cultural aspects, such as allowing for escape from societal consequences. In addition, folklore can also serve to validate a culture, as well as transmit a culture’s morals and values. Folklore can also be the root of many cultural types of music. Folklore can also be used to assert social pressures, or relieve them, for example in the case of humour music, dance and other art forms. Folklore is a combination of the words folk and lore which dates from 1846. The former refers to a community of people, and the latter comes from the Old English *lar*, meaning learning or knowledge. Folk in this sense, is also used in terms like folk dance, folk music, folk tale.

Aims of Dalit Folklore Arts

As indicated by Samy (2006) Dalit history reveals that the Dalit community had a rich folklore and culture of its own. Here, Dalits who are the children of the soil found ways of expressing their identity through folk arts and classic arts in oral and written forms. But these rich cultural treasures were stolen from them by oppressors. Their cultural heritage was desecrated and destroyed and a foreign culture was imposed upon them. The upper caste oppressors saw to it that the Dalits would never produce a culture of their own. The others ingeniously used the art form and the various traits of their culture to oppress and dehumanize the Dalits. Thus culture which is supposed to give a meaning system and value system to a society was made into an instrument of oppression and domination. This manipulation of culture to dehumanize the Dalits has continued down unabated through the centuries even till today.. The Dalits have neither the money power nor the political clout to make their voices heard. It is the upper caste that determines what the Dalits should think and how he should act and how he should see his status in the society. By the use of electronic media and the print media, the upper caste society has successfully preserved its dominance and has tried to convince the world that the so-called low caste people are indeed low people. What is even more outrageous is the attempts to make the Dalits themselves believe and accept that they are low and

worthless only to be despised and cast out to become the outcasts. Important characteristics and functions of all the traditional folklore that has been transmitted for centuries together in the forms of oral narratives, songs, music, tales, proverbs myths, legends, ballad, lullabies, Field songs, and performing arts are as follows (Samy 2006).

The aims of folklore arts among Dalit are;

Trying to communicate to their community members in a subtle way, seeking consolation for the sufferings, Expecting a change that will liberate them, Directly or indirectly call for the unity among them.

Different forms of folk arts in South India

Theyyam

The Theyyam or Theyyattam is a popular ritual dance of north Kerala, particularly now found in the traditional Kolathunadu, of the present kannur and kasaragod district and also in south Canara and Kodagu of Karnataka. As a living cult with centuries-old tradition, ritual and custom, it embraces lower caste of the community. The term theyyam is a corrupt form of '*Deivam*' or *God*. It is a rare combination of dance and music and reflects important features of dalit culture. According to legendary Keralalopathi, Parasurama sanctioned the festivals like Kaliyattam, Puravela and Deviattam or teyyanam to the people of Kerala. He assigned the responsibility of theyyam dance to the indigenous community like Panan, Velan, and Vannan. These traditions explain how the indigenous cults like teyyam were incorporated and metamorphosed under the religious supremacy of the Brahmanism. In the long historical process a social system evolved in Kerala in which the 'little' culture like teyyam belonged to the depressed castes and the classes whereas the temple oriented culture belonged to the dominant classes and the castes. There were no violent confrontations between these two cultures as there were no total destructions of the indigenous culture. Velan is one of the communities of teyyam dancers, its referred to in the Tamil sangam literature. According to sangam tradition he was employed by the mothers of love-lorn girls to exercise the malignant spirits from their daughters. He propitiated God Murukan to drive away the evil spirits by sacrificing a goat before a kalam square made for this occasion. At the end of the ceremony he conducted a dance known as Velan Veriyatal with a spear in his rhand and prophesied the future happiness of the girl. It is said in the Kurunthokai song that the velan used to call the names of different Gods in a prayer like a song which was called tottam. In Akananuru the velan is said to have had a high head dress with a cloth hanging down to his back. The words like Tirumurukattuppatai give descriptions of velan's kalam, offering of chekki and oleander flower with sacrificial blood, locations of performance like Manram, Podiyil, Estuay (thuruthu), groves, forests, river banks and kadamba tree. As a religious and social institution, it has significant place in the cultural history of the region.

Paraiyattam OR Thappaattam

Parai Attam is a special type of dance in Tamil culture in which folks beat of Parai and dance to its rhythm. This is one of the oldest traditional dances. In long time past days, parai was utilized for numerous reasons, going from notice individuals about the forthcoming war, asking for the regular citizens to leave the war zone, declaring triumph or thrashing, ceasing a rupture of water body, gathering agriculturists for cultivating exercises, cautioning the wild creatures about individuals' quality, amid celebrations, wedding, festivities, love of nature et cetera. Parai Attam has been an instrumental piece of the considerable number of festivities in Tamil culture

Parai Attam is a remarkable sort of move in Tamil culture in which individuals beat Parai and move to its mindset. This is a standout amongst the most settled standard move. In long time past days, parai was used for various reasons, going from see people about the anticipated war, requesting the customary nationals to leave the battle region, pronouncing triumph or whipping, stopping a crack of water body, gathering agriculturists for developing

activities, advised the wild animals about people's quality, in the midst of festivities, wedding, celebrations, love of nature and so forth. Parai Attam has been an instrumental bit of the significant number of celebrations in Tamil culture.

Parai or Thappu is one of the oldest drums used in India, especially in the south Indian state of Tamil Nadu, and also in the northern and eastern parts of Sri Lanka. It is considered as one of the symbols of Tamil culture. In ancient days, this instrument was used as a communication mechanism to convey messages to people and alert against danger. The word Thappu came into practice predominantly during Nayakar's rule in Tamil Nadu. It is believed to be the mother of all skin instruments in Tamil Nadu.

It consists of a circular wooden frame with one end closed with cow skin membrane and the other end open. Thappu is played with two sticks, one being larger and thinner than the other. It is performed in dances, funerals, temple festivals and sport events. Thappu drum or Parai drum is also played to invoke the deities at Madras temples.

Karakattam

Atta Karagam or simply Karakattam is an ancient and traditional art form in the folk dance genre originating in the south Indian state of Tamil Nadu. Legend has it that the art form came into prominence after it was conceived to offer praise and oblations in glory of the rain goddess Mariamman. The earliest mention of this particular art form can be traced back to the vintage and primordial texts in Tamil literature dating back to a timeline at least five thousand years ago. An ancient epic written in the early stage and formative years of Tamil literature is stated to mention that the origin of Karakattam is from the heritage dance form Bharatham with generous contributions from other prominent dance forms present in the history of Tamil performing arts forms such as Bharatanatyam. This particular dance form has several interesting sequences wherein the performer distorts their body in various postures or mudras so as to mimic scenes depicting the greatness of the Goddess of Rain. The dance recital is the way of the associated culture to relate as an offering to please the forces that be and the Rain goddess for a healthy supply of rainfall. The dance recital is accompanied by any song of Karnatic origin.

Values of Dalit Folklore.

Socio economic values

1. Person is of prime importance. The relation between person and society is complementary. The other is a friend.
2. Co-operation: Instead of competition cooperation. Every Persons' good is in the development of each and each ones good is in the well-being of all, love take place of aggression.
3. Freedom is realized in and through every person, not by the elimination of some members.
4. Equality and justice are the basis of the social order. Talented persons are recognized; after his/her death the surviving members do not enjoy prestige on his behalf
5. Goods are treated as the gift for the wellbeing of the society and rated according to the humanizing quality of it. Quality is important than quantity. How useful to the society is more important than how beautiful.
6. Needs are spontaneous, according to the rhythm of nature.

Religious values

1. Feminine qualities dominate.
2. Dominating Dievy, Bhagavathi (Goddess).
3. Importance to Earth and Earth deities.
4. Movements during religious function, predominantly spiral in the form of dancing.

5. Long celebrations, at the end of which the entire congregation goes through a catharsis
6. Ritual expresses social protest and helps resolution of it.

The Dance of Defiance

The unique music of the Dalits has long been viewed by high-caste elites as a degenerate culture born of an essentially 'impure people'. Their presence and cultural practices are viewed as polluting by people of high status. Many intellectuals dismisses all music not made by people of high caste. Many elite still hold on to the following sentiments: 'There is folk music and classical music. Carnatic music is scientifically organized, folk music is not so ... people who are not properly trained just sing out of emotion, enthusiasm. Folk music can be sung by any child Quack. Carnatic is not like this, you need a talent.' (Silvermann 2001).

Sagamarie is a vital woman with a ready laugh. This energetic Dalit leader describes how she mobilized Dalit voters through staging a procession led by Pariyar drummers. Gathering crowds as they travelled through dusty streets and laneways, the procession united Hindu, Muslim and Christian Dalit villagers on the way to the voting booth. As the procession passed by the wellbuilt or 'pukka' houses of the rich, upper-caste families of the more salubrious quarters of the village, the musicians, men and boys threw themselves into wild, spontaneous dances in front of the ever-growing crowds. The frenetic dance of defiance was a display of Dalit identity, pride and strength. Excitedly she recounts the triumphal march: 'A big procession ... house to house to collect the votes, and then vote time. I have a feeling inside me that I will win.' (Silvermann 2001).

CONCLUSION

"Folklore is that art form, comprising various types of stories, proverbs, sayings, spells, songs, incantations, and other formulas, which employs spoken language as its medium." (Richard Waterman). **Folk art** is an expression of the world's traditional cultures. **FOLKART** is rooted in traditions that come from community and culture – expressing cultural identity by conveying shared community values and aesthetics. Folk art encompasses a range of utilitarian and decorative media, including cloth, wood, paper, clay, metal and more. **Folk art** is made by individuals whose creative skills convey their community's authentic cultural identity, rather than an individual or idiosyncratic artistic identity. Dalit use the folklore for the expression of their selves, directly or indirectly call for the unity among them and also for expecting a change that will liberate them. In south India, dalits had a rich culture. They express their emotions and needs through different forms of arts like Theyyam, Paraiyattam and Karakattam.

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GLOBALIZATION AND IT'S IMPACT ON THE DALITS IN INDIA

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Introduction

Globalization is economic integration of nations, which affects any country in various dimensions such as socially, culturally, economically, environmentally etc. The process of globalization has made deep inroads into India's social, economic and cultural life. It has not only affected all aspects of human life but has also influenced the social institutions to a great extent. But globalization has also thrown up new challenges like growing inequality across and within nations, volatility in financial market and environmental deteriorations. A historical back-drop of mistreatment and class hierarchies has provided little incentive for the Dalits. Globalization is a gain for property owners, businesspersons, industrialists, real estate personnel, capitalists, entrepreneurs, and software companies etc. And pain factor for labor, employees of middle income group, part-time workers, oppressed, exploited and marginalized. The socially excluded sections of the society are the worst victims of globalization.

Globalization and the Dalits

Globalization as a new world economic order imposed on the world with a promise of more prosperity, progress and freedom for all. On the contrary, evidences show that globalization affected negatively in all these aspects for some communities particularly the dalit communities. Dalits were lower caste, the so-called "outcaste" or 'Untouchable" groups. It is used to connote the untouchables known as avarnas, pariahas, out-castes, exterior-castes etc. They are the victims of social disabilities and oppression. Dalithood is a kind of life condition which characterizes the exploitation, suppression and marginalization of dalits by social, economic, culture and political domination of the upper caste. The census of India figures show that dalit workforce were landless agricultural labours. Historical evidences indicate that dalit community has been excluded from the whole process of education since centuries. So, vast inequalities exist within the education system in India. By now the educated and politically conscious Dalits have understood that globalization is generic process, which includes liberalization, privatization, and information revolution. The Dalits are adversely affected after Globalization. They have been losing jobs as a result of modern technology in the agricultural fields, roads and buildings, construction of the water projects. Moreover, there seems to be a strategy to make Dalits lose opportunities in the Public Sector Organizations either they have been closed down or they have been privatized. Moreover, atrocities against Dalits (social boycott, kidnapping, murder, abduction, bonded labour, intimidation, rape, honour killings and residential segregation) have also increased many folds during the economic reforms measures.

Impact of Globalization on Dalits:

Globalisation has indeed impacted Dalits in India in various ways:-

- Globalization severely affects the lives of the Dalits is the accentuation of the phenomenon of their exclusion from land.
- The benefits of globalization are yet to reach these 'patient and long suffering people'
- This widens the gap between the rich and the poor.
- Reformatory policies pertaining to globalizations have severely affect the welfare and development aspects of Dalits.
- Dalits find themselves at odd in their own tested fields.
- Higher education is also severely affected by globalization.
- In the era of globalization dalit are steel out of the main stream from the rest of the social system because of their poor financial, educational, lack of technological advancement etc.
- The philosophy and ideology of globalization is governed by the market forces which are not concerned with the social problems and social issues facing the nations.
- Due to globalization inflation hits poor people the hardest.
- Globalization has seriously affected the socio-economic conditions of dalits in terms of education, employment, access to land, poverty and other welfare programmes.
- Globalization has resulted in reducing the staff in government departments.
- Dalits have been victimized and segregated from their inherent human rights.
- The globalization has high jacked the agenda of social justice.
- The benefits of the reservation policy to the dalit community have been more indirect than direct.
- Globalization process has directly hit the traditional occupations of dalits.
- Modern industrialization under Globalization leads to displacement of rural dalits.

Conclusion:

If we analyse the globalization processes, then we find impact on dalit's economic, political, social, educational status and cultural system. The new policy regime radically pushed forward in favour of a more open and market oriented economy. In short, economic globalization has intensified interdependence and competition between economies in the world market. The dalits and the marginalised are still struggling as inequality of resources and income is starker now despite constant focus on their upliftment. The privatization and liberalization of the Indian economy has shaken the very social fabric of the Indian society. Globalization, thus, poses a serious challenge to the formation of social democracy in India.

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LANGUAGE AND CULTURE IN DALIT WOMEN'S SHORT STORIES

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Behavior shapes language and language shapes behavior. Language is not only an essential tool for communication, but also important for social behavior, as it is through language that one interacts with the world around. With this each language has cultural forms of its own. "Every Language is a vast pattern-system, different from others, in which are culturally ordained the forms and categories by which the personality not only communicates, but also analyses nature, notices or neglects types of relationship and phenomena, channels his reasoning, and builds the house of his consciousness". Benjamin Lee Whorf says that language is the reflection of culture. It also plays important role in the perception of the world. So language, culture and behavior are all interrelated. To study how dalit language and culture is different from other class and castes it becomes important to understand the Dalit literary movement and the Dalit feminist movement. These movements have inevitably shaped Pawar's and Bama's works. Their short stories explore the axes of power of caste, class and gender and they also show realities of women in the Dalit community.

Dalits and Dalit Literature:

'Dalit' word comes from the Sanskrit word 'dal' which means "broken, ground-down". Traditionally dalits were the people who did not even belong to the four Varna. They were panchamas. Dalits were not taken into the communities. They were kept out of the villages; they were not allowed to let their shadow falls upon a non-Dalit. They were forbidden to worship in the temples; draw water from wells, not allowed to learn or listen to Vedas otherwise lead will be filled into their ears.

Dalit Literature came into being in 1958, with the first conference of Maharashtra Dalit Sahitya Sangha. It is the literature about the oppressed classes and castes of India. Dalit literature in the present days is founded on the ideologies of Ambedkar. Dalit literature usually questions social problems and stigma attached to dalits. It is usually compared with the Afro-American literature as it has same characteristics such as assertion, protest, exploitation and suffering.

Dalit Short Story

Fiction plays an important role in taking that which we take as familiar and making their underlying social structures apparent. Short stories are easier compared to other genre to convey the message aptly and precisely. Language too differs from short stories of other literatures. Some of the important Dalit short story writers are Namdeo Desai, Bama, Daya Pawar, Baburao Bagul and Omprakash Valmiki.

Double Oppression of Dalit women and Dalit Feminism

A woman is always a subject of oppression in the patriarchy. Gender is a significant factor of oppression in the society at large and in the family as well. A Dalit woman has to face gender discrimination for being a woman as well as being a dalit. She is oppressed by the patriarchy which includes dalit as well as upper caste men. She is also oppressed by upper caste women for being a dalit. So she is doubly oppressed. She equally suffers due to the lack

of cultural capital as dalits on the whole suffer from. To understand dalit feminism, it is necessary to understand the feminist movement and dalit movement in India.

Caste system and hierarchy makes dalits and dalit women subservient to the upper castes.

Dalits are usually involved in the works such as leather making, manual scavenging, human scavenging, and a huge number of them in land cultivation. They are thus dependent on the land and wastes of the upper castes. This dependence makes them more vulnerable for economic and sexual abuse and exploitation at the hands of the upper-castes. Women of upper-caste communities are subservient to the men of the same family, whereas dalit women experience patriarchal oppression within the family as well as outside the community. Mainstream feminism lacks the awareness on the dalit grassroots level experiences and dalit patriarchy. It may also make them blind to the fact of how the upper-caste norms are penetrating in the dalit communities in modernity. However, dalit communities were never free from patriarchy before such upward mobility brought by the economic betterment or education. In the context of growing awareness among dalits and growing atrocities on them, dalit women face sexual abuse, rape by upper-castes and though the feminist movement and dalit movement focus on such issues, an adequate theorization of caste and patriarchy in dalit communities has not been worked out. But some issues are raised by Dalit women Short story writers like Urmila Pawar and Bama.

Language and Culture in Urmila Pawar's and Bama's Short stories:

Guru argued in "Dalit Women Talk Differently" that Dalit women suffer two distinct patriarchal structures: the Brahminical form of patriarchy that stigmatizes dalit women due to their caste identity of being untouchable, and political and literary marginalization of dalit women by dalit male dominant movement. So the language and culture makes the 'talk differently'.

Urmila Pawar is a literary personality, known for her short story writings in Marathi literature. She was born and brought up in the Kokan region of Maharashtra state. She was born in the year May 1945 at Adgaon village of Ratnagiri District. Today, she is known as a feminist writer and leader of Women's lib movement. As a dalit writer, she has established herself after Daya Pawar, Baby Kamble and Shantabai Gokhale as the prominent voice of Dalit literature. Pawar was much sensitive about her caste as well as her poverty so during school period onwards her conscious mind was aware of the limitations of a person of lower caste and meaning of poverty not described in the books, but in reality. As she writes,

*"The upper caste girls always used words like 'Ladu', 'Modak', 'karanjya', 'Puranpolya'. They brought such novel items in their tiffin boxes as well as at times we went on excursions. However, I never asked myself the stupid question, why we do not prepare such dishes at home? We were aware, without anybody telling us, that we were born in a particular caste and in poverty, and that we had to live accordingly."*³

These lines make it evident that the culture and language of upper caste women is different from dalit women. The upper caste women though suffer from patriarchal oppressions still they enjoy the luxuries. But dalit women along with patriarchal oppression they suffer from financial problem and sexual exploitation. That makes their language and culture distinct.

Urmila Pawar's *Mother Wit* (2013) is a collection of selected short stories translated by Veena Deo. Pawar weaves together Dalit women's narratives and systematically undoes each of the ties – caste, gender and class – to portray historical subordination of her protagonists. Women in her stories do not write slogans and march in movements but they fight everyday discrimination within the circumstances that they find themselves in.

Urmila Pawar's stories are not just about recording the historical injustice but also about the gendered relations of every day. In the story 'Kavach' (*Armour*), Gaurya, Indira's son, tries hard to protect his mother from casteist abuse. He feels ashamed of the way she dresses when she goes to the market to sell mangoes and at how she lets the customers misbehave with her without answering back like his teacher does to the male teachers in school. The story beautifully brings out the implicit sexual undertones of the language itself. When the men in the market say

'Where are your mangoes from? Choli (blouse in English, also the name of Gaurya's village) mangoes? ...let me try with my own hands.' (pp.85).

Gaurya is ecstatic when he hears his mother talk back to these men, bravely standing her ground when he is himself is frightened and feels helpless in their presence. He ponders over how 'words had a way of changing meaning quickly' (pp.86.) The boy's way of looking at his mother shifts from being weak and sticky-like a mango to strong and hard like the mango seed. One can notice how the men purposely use words which derive sexual meaning when talking a Dalit woman. Thus language and culture of men too changes when they are interacting with a dalit woman. So Pawar points out how dalit women faces humiliation in the simple usage of language too.

The story called Mother (Aaye) is the story of a widowed mother, struggling against the pressure of people trying to dictate her life for her. She struggles against all odds as the patriarchal system tries to close in around her, and take away her independence of opinions and judgment. Pawar's fiction is a place where she imagines different, better and more gender-sensitive outcomes to events that she has come across in her real life. Pawar's short stories are a space of bringing to light and questioning the atrocious social positions of caste, class and gender, and its cumulative effects on lives of the women; their intersections but also the isolation that comes along with these axes of difference.

Another important Dalit women short story writer is Bama. Bama also known as Bama Faustina Soosairaj, is a Tamil, [Dalit feminist](#), committed teacher and novelist. She rose to fame with her [autobiographical novel](#) *Karukku* (1992), She subsequently wrote two more novels, *Sangati* (1994) and *Vanmam* (2002) along with two collections of short stories: *Kusumbukkaran* (1996) and *Oru Tattvum Erumaiyum* (2003). In addition to this she has written twenty short stories. Her works have been appreciated for embodying Dalit feminism and celebrating the inner strength of the subaltern woman. Her one of the famous short stories Scorn depicts the struggle of a dalit mother sending her son to school. "Scorn" opens with a child and his mother arguing. The boy, he seems about 10, does not want to go to school today. He wants to go into the forest with his mother who works as a charcoal maker- which is their caste occupation. She wants to know why he does not want to go and he will not give her a straight clear answer. She finds out from her neighbors (everybody on her street are Dalits) that he was beaten by higher caste children at school because he forgot his lunch box and ate food (with permission) from the lunch box of a higher caste child. When he went to complain to the teacher, the teacher beat him and said he is just an ignorant Dalit that does not even know the customs of his country.

The next day the parents go to the head master of the school to complain. They are told that what happened to their son is their fault. If they had only taught him his place in life this would never have happened.

The parents begin to talk to other parents on their street. They find out that one time money was missing and they searched only the Dalit Children. The headmaster even tells them that the Dalit children at school are always assigned clean up duties as cleaning up after their betters is part of their heritage. The headmaster tries to be nice about this and says, meaning it as a compliment, "Well the children from your street are just naturally made for clean up work". Here is how one teacher explained it all to the head master:

“Kattari ran and hugged his father and started crying. Meanwhile, a teacher came to the headmaster and said something to him. At once the headmaster told the headman of his street, “Let them be. Why should you beat a dog and earn the burden of sin? Why do you want to deal with them at all? Just touch these people and they’ll make trouble. These people are not like they used to be. Let them be.”

The one who must ignite children’s mind is calling a dalit boy a ‘dog’. Even the language of the teacher changes when he encounters a dalit boy. “Ponnuthayi” is one more famous short story by Bama. Ponnuthayi, is a low caste, poor woman with four children. Unlike the other women of her village who work as labourers in the fields of their landlords, she makes a living selling fruits and vegetables. Her voice, her gait, the way she presents herself are seen as male characteristics. For all of this, she receives criticism. The reason being, Ponnuthayi, is a low caste, poor, woman. This is because the concept of independence is opposed for woman and that too for a dalit woman.

Conclusion:

The short stories of Urmila Pawar and Bama show how the language and culture of the speakers is directed towards dalits. When others are speaking to a dalit women the language becomes more sexual. The qualities like freedom and independence are usually not good amongst dalit women. All these perception of the upper caste and patriarchal society are depicted in their short stories with the ironical use of language. Thus our perception shapes our culture and language.

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SADIR TO BHARATANATYAM – A JOURNEY OF SOCIO-CULTURAL ISSUE AND SOCIAL WORK PERCEPTION

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Bharatanatyam is Performing Arts originated and fostered by Dalith community and Appropriated to create the world of Classical Dance

Bharatanatyam, a pre-eminent Indian classical dance form presumably the oldest classical dance heritage of India is regarded as mother of many other Indian classical dance forms. Theoretical base of this form traces back to 'Natya Shastra', the ancient Sanskrit Hindu text on the performing arts. The dance forms includes ntitha, nirtiya and natya . It also continues to inspire several art forms including paintings, poetry literature, theatre and sculptures starting from spectacular 6th to 9th century .

Being a rich part of Indian cultural art form, it was fostered by a specialized community named as 'devadasi' or 'jogini'. Though this community has different other names, these terms were used for a young woman who dedicated her life to the worship and service of a Hindu deity or a temple. Though there are certain literature in which it is recorded that Iyer women were also practicing Devadasi system, majority of Devadasis were from the lowest caste of the social hierarchy, mostly the daliths. After undergoing the process of 'pearl tying', the girl who could be as young as 7 years old when they initiated into this way of life, were expected to take up the traditional duties performed by Hindu wife belonging to that time period. In addition to taking care of the temple and performing rituals, these women also learned and practiced classical Indian artistic traditions like Bharatanatyam and Odissi. After becoming Devadasis, These young women would spend their time learning religious rites, rituals and dance. They had children from high officials or priests who were also taught their skills of music or dance.

A dance form that was practiced only by one community, Devadasis (Often addressed as caste) of women up until then, was freed of its evils and was democratized. So much so that today the typical perceptions of a 'perfect' middle class or upper middle class Indian girl includes, apart from her being well educated with a successful career, adept in house-keeping, also soft and graceful, displaying aptitude for learning of arts such as music and dance

The Vedas and the two great epics, Ramayana and Mahabharata, are replete with references to the sex trade, which had a special place in the ancient urban societies. Commercial sex was conveniently seen as another face of aesthetics and culture and the women in prostitution, known by the name "Nitya Sumangalis", who were lavished with gifts and monetary allurements in the prime of their youth, enjoyed more honour and a more significant place on the social ladder than did housewives.

Kings and Kings court was the traditional means of support and patronage to this women and art forms. During the ruling period of Kings, these women had high social status as learned personalities were essential part of temple worship. The Devadasi women were well educated, equipped with greater knowledge of the art forms such as dance and music. They would entertain the guests of kings' court which would result in building the positive rapport with neighbouring empires. Devadasi women were also known for their trustfulness and intelligence. It is

recorded that because of this characteristics of Devadasi women, there were nominated by kings as spy for the welfare of the kingdom.

During early part of 20th century, Sadir as Bharatanatyam known as, was the exclusive preserve of Devadasis coming from Isai Vellaalar community. They were the temple dancers patronized by kings and landlords, and their men became nattuvanars, musicians and nadaswaram widwans. Sadir was focused on Shringara rasa (erotic mood) between the dancer and her secular hero was transmuted into Bhakti (devotion) towards Ishta Devata in which India already an extensive repertoire of lyrics in all languages. With the most of Southern India coming under Madras residency by the middle of 19th century, the patronage system for Devadasis degenerated. Devadasis were seen as concubines, mistress even prostitutes.

With the arrival of colonial East India Company officials rule in the 18th century, and the establishment of British colonial rule in the 19th, many classical Indian dance forms were ridiculed and discouraged, and these performance arts declined (Leslie C, 2000) Christian missionaries and British officials presented “nautch girls” of north India (Kathak) and “devadasis” of south India (Bharatanatyam) as evidence of “harlots, debased erotic culture, slavery to idols and priests” tradition, and Christian missionaries demanded that this must be stopped, launching the “anti-dance movement” in 1892. The 1910 ban triggered powerful protests against the stereotyping and dehumanization of temple dancers (Pallabi Chakravorty; Nilanjana Gupta, 2012). The Tamil people were concerned that a historic and rich dance tradition was being victimized under the excuse of social reform.

Everyone from missionary colonists, Tamil-Dravidians, Hindu-Sanskrit's to Nationalist used the Devadasi issue as a bandwagon for their anger political ends. The male members of this community however, found patronage and become the master and tutors of the art of Sadir to new, non-hereditary performers. But these new consumers (learners and patrons) were eager to perceive this whole appropriation under new name – Bharatanatyam.

During the British rule, in the Indian subcontinent, kings lost their power resulting devadasis left out with without support. British were unable to distinguish Devadasi from the girls who dance in the streets for the reasons other than spiritual devotion to the deity. This caused socio-economic deprivation and perusal of folk arts. “The vagueness with which caste is used as a rubric under which to organize society” was the larger problem in pre-colonial India. The ambiguity in understanding this complex social order remained a huge problem in colonial and post-colonial Indian politics.

With no support of kings and their courts, with changed circumstances, the Devadasis who were known for fosterage the art form become vulnerable to socio-political environment. In early 1940s when the attempt was made for abolishing Devadasi system, Devadasis were in cultural conflict and also suffered from value conflict. This point of time, in the name of rescue of a beautiful art, the upper caste people from the social hierarchy took away the art form from Devadasis and they got caught in the web of multiple political agenda and condescending elite made ‘vulgar’ Sadir into the ‘respected’ Bharatanatyam.

In fact, Bharatanatyam was not new or founded by these new practitioners. It was took away from female hereditary privilege, their livelihood and occupation only to give into the hands of patriarchy, the art, that it would position as liberal, democratic, cultural identity that it could patronize.

Patriarchy bestowed this art upon its ‘respectable’ women who chose not to work with it, earn with it a livelihood, but only enhance their social identity, as appendages and decoration to their familial and social roles. This abetment to exclusion of an entire community hailed as democratic art. But, has this democracy made this art more inclusive in general?

Over the decades since this reform, dance has been rendered into the hands of elitist middle and upper classes including all caste and creed practitioners. Sadir's inherent secular relevance, through its repertoire is forgotten history. Its association with female hereditary performers shunned and undermined history.

The name of Saidr was away with in 1950s, officially making it Bharatanatyam, This was not an innocuous move but a very calculated one to disempower the community of women who had been preserving this for centuries, whose livelihood depend on it and whose identity was to be erased from history and practice of this art. No new major additions were made to the repertoires or content of Bharatantyam but was classified

It is interesting to study that the love had by upper caste people towards the beautiful art form was not felt by the beautiful individuals who were fosterage it for centuries together. In social work point of view, it is interesting also to understand that no human beings were seen behind the art forms. Further, it is important to analyze and understand the traumatic conditions of Devadasis women, who would underwent traumatic experiences during the process of rehabilitation which was not of their choice and the period when their own art form, the bread winning factor for the lives was taken away by the mainstreamed community in the name of rehabilitation. The vulnerability they might have faced due to lack of social strength and support to fight against their unwillful rehabilitation, has resulted in pathetic situations of the women wherein their physical and mental health had gone weak. The attitude and perception towards women from lower caste with weak socio-economic background is prevailing in the current scenario also. This indicate the caste system consuming humanitarianism. This vibrant situation demands intervention of professional social work. The conditions creates wider scope for practice of all the methods of social work such as Case Work, Group Work, Community organization, Social Welfare Administration, Social Work Research as well as Social Action. In fact, social action is the method with wider scope for practice prevails in today's situations relating to this segment of the society. Though very less universities teach this methods in the form of theory or action, the need is identifies and felt. If the professional social workers can train the younger generation of the professional social workers in practicing social action, the thought process can get back to the implementation towards equality and social justice.

Unless and otherwise, social workers take up the practice of social action in serious and professional mode, the exploitative system may continue in different forms. Inclusive of the current scenario of devadasi women and the women performing artists from lower socio-economic and cultural conditions are encountering the various forms of abuses and need seeking situations. Social Workers needs to be empathetic and has to strengthen the teaching and practicing the method of social action in academics as well as in field so that the rights of the needy are protected and social justice is uplifted.

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CULTURE AMONG THE VISHWAKARMA COMMUNITY IN KARNATAKA:

A Sociological Outlook

(With Special Reference to Ballari District)

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Introduction:

The Vishwakarmas communities refer to themselves as the Vishwabrahmins, and are sometimes described as an Indian caste. The community comprises five sub-groups – Blacksmiths, Carpenters, Bronze smiths, Stonemason's and Goldsmiths—who believe that they are descendants of Vishwakarma a Hindu deity.

India has a history of rich and diverse cultural tradition. And among its diversity, the legacy of India's craft culture always occupies a special place owing to its beauty, dignity, form, style and aesthetics. Human society is divided into different classes or strata. This is a universal feature found in all societies. Social inequalities are generally expressed in certain social difference like power, occupation, prestige, position and wealth or status. Generally we find different groups or classes ranked one above the other in different strata or layer. Such a kind of hierarchical order of different groups like a ladder is called stratification.

Vishwakarmas are basically artisans. They comprise five occupational groups namely Blacksmiths, Carpenters, Braziers, sculptors and Goldsmiths. It is a matter of surprise and also disappointment that sociologists have not studied thoroughly about the Vishwakarmas, their life and thoughts so far. Even what has been said is in ambiguity, because of lack of understanding about their origin, Socio-economically, occupation and the position in the Society. So an intensive study is required to get precise picture about the origin, their functional significance as artisans for the entire society.

The Vishwakarma community, sometimes referred to as Vishwabrahmins in some parts of India, is however a group of five communities of artisans and craftpersons in India. The five sub-groups- Carpenters, Blacksmiths, Bronze smiths, Sculptures and Goldsmiths trace their descent from Vishwakarma, a Hindu deity. Vishwakarmas today worships various forms of this deity as well as other deities of the Hindu Pantheon. Composite Vishwakarmas is the term used in India for a caste of priests, engineers, architects, sculptors, temple builders and artists. The term is applied to five sub-castes; blacksmiths, carpenters, coppersmiths, Sculptors and goldsmiths. The community is spread widely throughout India and played a vital role in the village economy. Their socio-economic status varied from a very high level to the low level in different parts of India.

The Vishwakarma community has existed since long back and has been engaging in different occupations in the history of India. The Vishwakarmas are known for their artistic work and have contributed not only to art, architecture, culture, sculpture and also to the agriculture and others in manufacturing tools and implements required

by them. The Vishwakarmas are the traditional artisans. Basically they constitute five occupational groups namely Blacksmith, Carpenter, Braziers, sculptor and Goldsmith in Society. They believed that they are descendents of Vishwakarma, a Hindu deity.

Meaning of the Vishwakarma:

Vishwakarma is of Indian origin, it's generally means Architect of the universe, Name Vishwakarma is a Masculine (or Boy) name. Person with name Vishwakarma are mainly Hindu by religion. Name Vishwakarma belongs to rashivrushaba (Taurus) and Nakshatra (stars) Rohini. The community comprises five –sub –groups – Carpenters, Blacksmiths, Branzesmith, Goldsmiths and Stonemasons- who believe that they are descendants of Vishwakarma a Hindu deity.

Origin of Vishwakarmas:

The origin of Vishwakarma can be identified from Indus valley culture. Further, we find various ancient literary sources like Vedas, Brahman's, Upanishads, Puranas, historical events and valuable records that explain Hindu life and thought. The other important sources of information The God Vishwakarma is considered by followers of the Hindu faith to be the divine architect or engineer of the universes. He had five children – Manu, Maya, Tvastar, Shilpi, and Vishwajna. Five sub – groups being respectively the gotras of Blacksmith, Carpenters, Bell metal workers, Stonemasons and Gold smith. This is a frequently found feature of the Indian culture system. The community is spread widely throughout India and played a vital role in the village economy. Their socio economic status varied from a very high level to the low level in different parts of India, as they earned high wages in towns because of their factory employment and low wages in villages. The Vishwabrahmans claim to have been the spiritual guides and priests and their position in the society survives in the saying the 'Vishwabrahmans is guru to the world'".

Methodology of the Study: adopted for this study paper is as usual to the social science. The authors adopted secondary source of data. Data is generated from research books, articles and the electronic media.

Objectives of the Study: To know the different Divisions, Structure and Occupations of Vishwakarma Community. To know the Historical Background of the Vishwakarmas. To Trace the Culture of the Vishwakarma Community.

1. The Different Divisions, Structure and Occupations of Vishwakarma Community:

According to purusha Sukta of Rigveda, Vishwakarma is none other than 'the purusha' from whose faces five sons have sprung. These sons are the author of five Vedas. These five Vedas are Rigveda, yajurveda, samaveda, atharvanaveda and pranaveda. They are also the creators of 'pancha shilpas' – five crafts

Sons of Vishwakarma	Occupation	Nomenclature	Gotras	Division
Manu	Blacksmith (iron)	Kammara	Sanaga	Rigveda
Maya	Carpentry (wood)	Badigera (Rathakara)	Sanathana	Yajurveda
Twastri	Brazier (bronze, copper, and other metals)	Kanchugara	Ahabhavana	Samaveda
Shilpi	Sculptor (stone)	Stapathy(shilpakara)	Prathnasa	Atharva
Vishwajna	Goldsmith (gold and silver)	Swarnakara	Suparnas	Pranava

The descendants of these sons of Vishwakarmas together are called kammara or panchala or vishwabrahmins. They belong to a class of Brahmins who follow vedic rituals and customs and profile the hereditary calling.

The five gotras are further divided into a total of 25 sub-clans called *upagotras*. For instance: *Virupasksha, Charuhasta, Bhadradata, Brahmadihshita, Vedapala, Shilpi, Aditya, Yajna, Vipala, Revata*.

2. Culture of the Vishwakarma Community:

Traditional artisans are defined as those native engineers, known for the artistic excellence namely Blacksmith, Carpenters, Braziers, Sculptors and Goldsmiths, the cluster of these occupational together constitute an ethnic group or community called Vishwakarmas. They have scattered in villages and towns all over India, since time immemorial. Though they constitute tiny minority, functionally plays significant role in the socio-cultural and economic development of the country in India.

Many of the Temple inscriptions in Karnataka bear the name of the main architect (Sthapati) of the temple. Please visit the Vijayanagara Empire Hampi, Belur/Halebeedu temples. Jakanachari is one of the major architects of ancient Karnataka. Anyone who can think without prejudice can understand the behemoth intellect and effort required to create a temple, a palace or any such structure. Art, architecture, culture, mathematics, anthropology, physics, cosmic sciences, Vaasthu all should be in the fingertips of the sculptors. In some parts of Tamil Nadu and Kerala they are referred to as Vishwabrahmins. Whether they are suffixed or prefixed with “Brahmin” or not they are called Acharya everywhere. Yes, the masters.

Vishwakarmas is the term used in India for a caste of priests, engineers, architects, sculptors, temple builders and artists. The term is applied to five sub-castes; blacksmiths, carpenters, coppersmiths, Sculptors and goldsmiths. The community is spread widely throughout India and played a vital role in the village economy.

Generally Kammara are specialized in the manufacture of iron tools and implements. They are found in the villages of India, whose occupation is very essential for the farmers, since they are engaged in the routine work of manufacturing and repairing of agricultural tools. In English, the word ‘smith’ is applicable to Kammara. In ancient and medieval period the services rendered by blacksmith in the manufacture of different kinds of war weapons were immense. At the time of war they assisted the kings by supplying weapons and also chariot. Their importance was very much felt at times of war. They were also socially and economically useful to the citizens and the king. Hence they were highly respected in the society.

Rathakar or carpenters manufacture the wooden ‘Rathas’ for the temples gods,, chariots used in wars and also for gods. They also manufacture agricultural implements like plough, yoke, carts, palanquins, doors, windows and all varieties of wooden furniture with great artistic skill. Sandal wood and rose wood carving are world famous even today. The Rathakar had high position in Vedic period. Brigus, Ribhus were chariot builders. From *vajasenayi samhita* and *atharvaveda*, we learn that the Rathakar occupied a position of importance in the society.

Kanchugara constitute another occupational group under Vishwakarmas caste. The word Kanchugara is derived from the Sanskrit word “Kansyakara”. The Bronzes are said to be descendants of Twastri –the son of Vishwakarmas. Their Gotra name is Ahabhavana and belongs to Samaveda division. They are the metal craftsman, Lohakaras. They are experts in metallurgical science. Mainly they use copper, brass and bronze. They are specialized in the manufacture of bell metal, copper and brass articles like vessels plates and the various artistic articles used by the priests on religious occasions and in day to day life and on various religious functions.

The Shilpi are famous for their skills of amazing beauty and exquisite pieces of art not only in India but also in many parts of the world. The temples of Badami, Ihole, Pattadakal, Beluru, Halebeedu, Nanjanagudu, Hampi in

Karnataka, for example: the famous temples of Tanjore, Chidambaram, Tiruchi, Madhurai, Kumbakonam in Tamilunadu – kalahasti, Shreeshlya, Mahanandi, in Andrapradesh, the temples of puri Jagannatha, Buddagaya, Konarka, Yellora and Ajantha in north India are the significant monuments which represent the unique contributions to the field of art and architecture by the Shilpis.

Goldsmith are engaged in the manufacture of ornaments, not only for men and women but also for the decoration of gods and goddesses installed in temples. They manufacture different varieties of gold and silver ornaments, known for their artistic skill.

Even in this advanced state of technology, though some of the traditional occupations are gradually declining, blacksmith, goldsmith, carpentry, weaving, still play an important role in rural culture of Vishwakarmas.

Research Gap:

Though some studies have already been conducted with regard to the Vishwakarma Community. After the examining the available literature and discussion with experts, it was found that, more serious and systematic studies are further needed on artisan's community. The present study could minimize this gap so far. The present study is the culmination of such a long felt need and is the first of its kind in the field of development of community activities.

Scope of the Study:

Since Ballari district comes under Hyderabad-Karnataka Region, which is identified as 371 (J). The region is considered economically, socially and educationally backward compared to the national and the state average. It is intended to study about origin, development of Vishwakarma community in Ballari district, added to this social, economic, Cultural, occupation and educational conditions, changes and mobility. The statuses of women also focused under this study.

Sample size:

The present study is entitled *Culture among the Vishwakarma Community in Karnataka: A Sociological Outlook (With Special Reference to Ballari District)* it is estimated that this community consists about 90,000 populations in Ballari district. Random sampling method is planned for this study and estimated to select 500 respondents (300 males and 200 females) from the 11 taluks of the district.

Significance of the Study:

Traditional artisans are defined as those native engineers, known for the artistic excellence namely Blacksmith, Carpenters, Braziers, Sculptors and Goldsmiths, the cluster of these occupational together constitute an ethnic group or community called Vishwakarmas. Though they comprise a small number, yet they contributed much in the development of art, architecture and cottage industries. They are famous for artistic skills in metal, wood, stone, ivory, and in the field of fine arts. Their past and present role in the field of social, economic and cultural spheres makes them one of the most significant and Interesting people in Society.

Findings and suggestions:

1. Socio-Economically backward of this community.
2. This Community Members not has machinery equipments.
3. Literacy level is very poor in this society.
4. Vishwakarma community have been successful in their efforts to improve their status and position.
5. Goldsmiths as artisans making a livelihood out of their capabilities suffer as they need capital to invest.
6. The government has neglected the artisans.

CONCLUSION

Indian society represents a culture of extreme complexity. Many sociologists, philosophers, both indigenous and foreign scholars have tried to explain Indian society and culture. The Vishwakarmas are known for their artistic work and have contributed a lot to art and architecture and also to the agriculturist and others manufacturing tools and implements required by them. In general, it may be viewed that if farmers are “the backbone of India”, Artisans are “the backbone of farmers”. Such is the significance and indispensability of these professions in day to day activities.

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SOCIETAL STATUS OF DALIT WOMEN IN INDIA

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Introduction

In every state across the globe, there are communities which continue to be marginalised and deprived of their rights due to their location within the society determined by class, race, ethnicity, gender and complexion. In India, caste determines one's social status and Dalit or untouchables remain as one of the most oppressed and exploited community in the country. Though the constitution of India has brought forth several provisions for Dalit communities to safeguard and promote their socio-economic status in order to bring them back into the mainstream of population, the exclusionary mechanism of entrenched hierarchical social relations have brought differential outcome for the Dalit, especially the women. They have to bear the triple burden of deprivation in terms of caste, gender and poverty. At a very early age in order to sustain their families, Dalit women are forced to enter the labour market. Traditionally set aside menial and stigmatised jobs are generally assigned to them. Better paid and dignified jobs continue to be out of reach for them through the denial of rights to higher education, skill training, assets and other productive resources. These denials further ensures their exclusion from socio-political scenario and keeps them restricted to the bottom of the society as invisible citizens.

Atwix, societal hierarchy and patriarchy, Dalit women stand at the lower most strata of the society and bear multiple deprivations not only in terms of poverty but also in terms of untouchability that which keeps them far away from the mainstream population. As a result of untouchability and caste hierarchy, Dalit women remain as the lowest in attaining the socio- economic development process of the country. *'Progress of any society should be measured in terms of the degree of progress which women have achieved'* as once said by *Dr. Ambedkar*. In India, women cannot be treated as a 'single' unit. Caste-gender discrimination plays a crucial role in determining one's status in the society, and the status is maintained for the life-time through the process of 'caste- endogamy'.

Scheduled Caste and Scheduled Tribes

These are the two historically disadvantaged population groups recognised in the Indian Constitution. During the colonial time (since 1885), they were known as Depressed Classes who faced multiple deprivations on account of their low position in the hierarchy of the Hindu caste system. Since time immemorial, Indian society is divided into four castes. In this hierarchical system, Brahmin or priestly castes and Kshatriyas or warrior caste occupied two top most positions followed by Vaishyas or business community and Shudras or the service caste. Shudra or the service caste occupies the lower most position in the Indian caste hierarchy. Even among the Shudras, there are divisions and those who practise unclean menial occupations like cleaning and scavenging were often considered as 'untouchables' by the upper castes. Untouchability was practised in India for a long time and due to untouchability, Dalit community emerged as socio- economically deprived community. This degrading practice became the major target for the 19th and 20th century social reformers and they firmly declared that Caste system in India is a classic example of sacrilege of humanity under the veil of religion, malpractices in the name of scriptures and profligacy under the garb of rituals and convention. It not only exhibits a cruel stupidity of wicked discrimination parading as religion, but also pollutes the society with mutual hatred, violence and degenerates humanity at every

step (Ambedkar, B.R.1951). This issue received strong political overtone during the 1930s and the depressed classes as well as religious minorities demanded separate electorates. This event led to Mahatma Gandhi's fast unto death and Poona Pact (1932) between Dr. B.R. Ambedkar and Pundit Madan Mahon Malviya. According to the agreement, the demand of separate electorate was replaced by reserved constituency for the depressed classes and in this way, the scheduling of castes took place. In 1936, The Government of India, Scheduled Caste Order (Article 26 (i) describes the Scheduled Caste - "such castes, races or tribes, or parts of or groups within castes, races or tribes, being castes, races, or tribes, or parts or groups which appear to His Majesty in Council, to correspond to the classes of persons formerly known as 'the depressed classes', as His Majesty in Council may specify. "Dr. B.R. Ambedkar, the chief crusader against untouchability as well as the principal architect of the Indian Constitution, moved two important resolutions. The first one was the prohibition of untouchability and the second was the proper scheduling of castes as well as tribes. Two statutory commissions (National Commission for Scheduled Castes and National Commission for Scheduled Tribes) were set up for successfully implementing the protective measures against SC and ST communities.

Dalit and Scheduled Caste

Scheduled castes are often termed as Dalit. The term Dalit is extensively used in North India and its etymological root is derived from the Sanskrit word 'Dal' which means broken or downtrodden. Punjabi dictionary "The Mahan Kosh" defines "Dalit as one who belongs to the lowest caste (HiniJati) and has been trampled down by or broken under the feet of the upper castes (UchiJati)." The term was first used by Jotiba Phule in nineteenth century and Ambedkar defined the word in Bahiskrit Bharat: Dalithood is a kind of life condition which characterizes the exploitation, suppression and marginalization of Dalit by the social, economic, cultural and political domination of the upper caste Brahminical order. In 1973, Dalit Panthar Movement incorporated the Scheduled Castes, Scheduled Tribes, Neo-Buddhists, working people, landless and poor peasantry, women and other socially, politically and marginalised people into the term 'Dalit' (Gopal Guru, 1998).

Objective of the Paper

- To sketch out the major challenges or barriers of development for Dalit Women in India.
- To identify the position of Dalit women in India in terms of caste- gender discrimination.
- To bring out the social and economic status of Dalit women in India.

Methodology

The work aims to provide a systematic understanding of the status of Dalit women in India through a comprehensive review of theoretical and empirical literature, analysis of secondary data and content from various relevant documents to depict the multiple deprivations of Dalit women in the broad framework of caste-gender discrimination. The information required for the paper has been obtained from various websites. The scope of the study focus only on the benefits and challenges for the development of Dalit women in India.

Dalit women's Ideology

The Dalit woman is a social force, a cultural symbol, and has a historical background. She is the prominent feature of a farming culture. She is the true builder and heir of prominent face in the industrial culture. She plays a big role in the construction of buildings and laying roads. She foils in textile mills, cement factories, hospitals and quarries. Dalit women are estimated to contribute eighty per cent labour to strengthen the national economy. She looks after the family. She walks miles and miles to fetch water, fodder, fuel and so on. She gets up before the cock

crows. Her day starts by sprinkling water mixed with cow dung in front of the house. As the sun rises she goes out to work in the fields. She comes back in the evening and starts her routine house hold work. She eats very less and she sleeps late in the night and she wears patched cloths. Such a hard working supporter and builder of the family, society and nation at large, today is suffering lot is India. She is struggling for survival and existence. She is leading a life full of pain of being Dalit and of being a woman. They are not even able to recognize Hindi letters and words, and put their signatures in their own handwriting. They could hardly count numbers beyond ten. Ironically, they do not seem to be much interested in receiving education through adult or non-formal channels. Neither they are interested in educating their children, particularly daughters as they think that it was of no use to them and in no way related to their real life- situation, or fetch some meaningful work or employment for them.

Major Challenges for Dalit Women

➤ **Access to key productive resources**

Dalit women face serious problems in India. Especially the challenges is in carrying out their multiple productive and unproductive roles amongst their communities. The rural Dalit women lack access to essential goods and services. Dalit women lack some of the livelihood opportunities when compared to male Dalit counterparts. Due to caste and gender discrimination Dalit women subject to structural violence. Specially, the structural violence and lack of access to resources leads them to poverty which in turn undermine their dignity. Though in the urban side many privileges are enjoyed by the Dalit women, rural Dalit face major challenges when it comes to infrastructure and resources in Dalit communities. Government often overlooks on those areas where it fails in allocating proper funds does not ensure equally of access to resources.

➤ **Illiteracy**

Dalit women are illiterates and remain backward when it comes to education. In spite of the facilities granted for free education for their well-being, they fail in utilizing it to the fullest. Especially the rural Dalit women are given chance of finishing their primary level education. They are brought up in such an atmosphere where they are induced only to get married and have a family life in their very early ages. Though there are various programmes and privileges structured by the Government, it fails to sort out the problems from the ground level. There are many reasons which deprives the rural Dalit women from being literate.

Some of the reasons are highlighted below:

- Social restrictions that the female child should withdraw from education after marriage.
- Female child working for the family and on behalf of the family will prevent them from seeking education for a long run.
- Moral issues like misbehaving, exploitation and some of these from the male staff of high cast people in schools.
- Fear of dowry issues like, if the girl child is well educated and if this factor has improved the marriage prospects of girls, the direct impact and the assumption is that the parents of that girl child have to give dowry in the increased measure.

➤ **Violence against women, trafficking and sexual exploitation**

First and foremost Dalit women are victims of social, religious and cultural practices like Devdasis and Jogins. In the name of these practices, village girls are married to God by their helpless parents. These girls are then sexually exploited by the upper caste landlords and rich men and directed in to trafficking and prostitution.

Dalit women's are oppressed by the broader Hindu society, their own community's men and also their own husbands. Dalit women's husbands are mostly suffering from false sense of superiority for being men and thus suffering from all kinds male chauvinism. Dalit women face verbal, physical and sexual violence in the public domain. In the private domain Dalit women are assaulted for not being dutiful wives, not bearing male children specially or not bringing enough dowry. Between norms of female subjugation and cultural norms regarding the "natural" caste hierarchy, women are constantly assaulted and taken advantage of. "Dalit women face targeted violence, even rape and murder, by the state actors and powerful members of the dominant casts used to inflict political lessons and crush dissent within the community" (UN Special Rapporteur)

Conclusion

One of the most brutal features of gender inequality takes the form of physical violence against women. The incidence of such violence is remarkably high not only in poorer and under developed communities but also in wealthy and modern societies. There is a need to work on a feminist position on this issue by Dalit women themselves. Dalit women need group and gender specific policies and programmes to address the issue of multiple deprivations. Though India has various affirmative policies for the socially marginalised groups and women, it also ensures the right to education for all, SC women and girls are still facing the curse of illiteracy and underage marriages. Dalit women require comprehensive policies on health, especially on the maternal and child health because infant and child mortalities are higher among them. There basic problem affecting the Dalit women's role and opportunities spring from their helpless dependence caused by lack of adequate employment opportunities. limited skill, illiteracy, limited mobility and lack of autonomous status. There are several schemes for the upliftment of Dalit women by the State and Central Governments. But, the benefits of such schemes and programmes rarely reach them. There plights are endless; life is difficult and full of miseries. The issue of Dalit women is of crucial importance in the contemporary Indian society in the context of new social movements silenced today due to narrowing their democratic space.

RE-READING' AS AN ESSENTIAL COMPONENT OF DALIT LITERATURE AND CRITICISM

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Imagination, in the Indian context, has played a very significant role in the construction identities that seem ironically solid and concrete. Caste system is an example for identity derived based on religious imagination. Invoking imagination to make a point at the beginning of this paper is justifiable given its 'importance' in the long standing tradition of ours. Let us imagine a hypothetical encounter between Praneshacharya, a character from Ananthamuthry's 'Samskara' and Dr. B.R Ambedkar. Praneshacharya, pondering on the questions raised by Dasa and Laxmana about Naranappa not being an ideal Brahmin, in the novel Samskara, seem to have recounted 'For one thing, he (Naranappa) may have rejected brahminhood, but brahminhood never left him. No one ever excommunicated him officially.' If the same Praneshacharya were to see Ambedkar reject Hinduism and convert himself into Buddhism, would he say 'For one thing, he may have rejected Hinduism, but Hinduism never left him. No one ever excommunicated him officially.' If yes, what are the implications of this statement? It underlines the fact that one's identity is built as much on how one perceives oneself and as how one is perceived by the 'other'. It leads us to further question the long standing debate between agency and structure. To set the context agency is defined 'as the capacity of an actor (individual) to act in a given environment.' Despite rejecting Hinduism Dr. Ambedkar is largely spoken about and discussed as an untouchable because the structure continued to perceive him that way. Those people who changed their religion in order to escape the evils of caste system are still perceived as dalits, because 'the term 'Dalit' includes Untouchables who have converted to other religions to escape the stigma of caste, whereas 'Scheduled Caste' does not.' Therefore mere change of religion would not solve the problem of caste system in the Indian context. Rather one need to first identify its presence in the epistemology of the system and read it in the first place constructed so as to re-read it to re-construct it at the root.

India has gone through an enormous change owing to colonial interaction and the influence of European enlightenment. The long standing joint family system has been replaced with nuclear family. The age old bartered system has been replaced with new economic models. Similarly, one can account for changes in every possible sphere except 'caste system'. It is intriguing as to know how and why the caste system has been able to survive. One of the reasons is that it has become so part and parcel of Hinduism, any critique of caste system is perceived as critique of religion from which the vast majority derive their identity and therefore contest it ruthlessly. Not just that the continual denial of this demonic practice on the one hand and failure to 'read' it as a 'construction' on the other has helped it survive this long. Talking about its presence in the twenty first century Arundathi Roy would ask "Other contemporary abominations like apartheid, racism, sexism, economic imperialism and religious fundamentalism have been politically and intellectually challenged at international forums. How is it that the practice of caste in India—one of the most brutal modes of hierarchical social organization that human society has known—has managed to escape similar scrutiny and censure?" She continues argue that whenever the evil of caste system has been addressed at the global level there is a systematic suppression by the Indian government. Referring to an attempt made by the Dalits at 2001 world conference on Racism to address the issue of caste, the government seem to have come heavily on them and declare 'caste problem to be an 'internal problem' only. She further writes, 'The

Indian establishment blanches at the idea that discrimination and violence on the basis of caste can be compared to racism or to apartheid.’ While there are elements that do not want to acknowledge ‘caste system’ as a problem, there are another set of people who seem to find logical justification to it.

In 1921, in his Gujarati journal Navajivan Gandhi wrote:

I believe that if Hindu Society has been able to stand, it is because it is founded on the caste System . . . To destroy the caste system and adopt the Western European social system means that Hindus must give up the principle of hereditary occupation which is the soul of the caste system. Hereditary principle is an eternal principle. To change it is to create disorder. I have no use for a Brahmin if I cannot call him a Brahmin for my life. It will be chaos if every day a Brahmin is changed into a Shudra and a Shudra is to be changed into a Brahmin.

Failing to see caste system has inherently evil on the one hand and failing to recognize it as a social construction on the other has been the reason for its sustenance thus far. In this regard it is of utmost importance to look at cast first as a socio-religious construction and second as system of domination that needs to be eradicated. To do that one needs to read history from the perspective of the marginalized and the subaltern. When looked at from the point of view of the subaltern, domination that was hidden under the guise of good will no longer hold its sway on the mind of people.

Re-reading is an essential component of Dalit Criticism and Literature:

In this regard one needs to read history and look for heroes who are consciously undermined and eternally deemed as villains, for example Ravaan and other demons. One also needs to read history and highlight a casteless and egalitarian society that once was part of our history but invoked no more. In order to re-read one needs to read the dominant discourse for what it is in the first place. Deconstruction for Derrida is a secondary act. So therefore it is good to start at understanding the possible tropes that have sustained the caste system. A close reading reveals us that caste system seeks to legitimate itself in and through common sense that is in the fact that it has been practiced for centuries together. In here it is relevant to invoke the insight offered by the Italian thinker Antonio Gramsci in understanding how certain dominations go unnoticed and exert their power in a subtle manner. He would term it ‘hegemony’. Hegemony is the act of exercising control over the other by gathering consent by appealing to commonsense. When an act is performed day in and day out it becomes ‘commonsense’. It goes unnoticed for what it actually stands. As Mitchel Foucault points out those notions of construction take shelter under the umbrella of knowledge. His insight that knowledge is not the result of a pure exercise of reason by knowing subjects, has made many thinkers to take a re-look at the constructed identities. Inspired by this Edward Said went on argue in his seminal work ‘Orientalism’ that ‘Orient was the construction of the west’. In this regard it is eminent to look at one’s identity in its historicity and reinvent history.

Many scholars, inspired by the poststructuralist notion of multiple reading, have been able to reclaim their history and identity by consciously giving voice to their concern and undermining the dominant and hegemonic presence of power. While Edward Said offered the world a different picture of Palestine, Chinua Achebe was able to look at ‘Heart of Darkness’ as a work of racism and present the complexity of Igbo community through ‘Things Fall Apart’. Feminists too have been able to see the patriarchal structure for what it is. Kate Millett in her work ‘Theory of Sexual Politics’ would go on to state that patriarchy was able to extend its domination for centuries together because they had ‘god on their side’. Similarly it is the turn of ‘Untouchables’ to speak truth to power first by reclaiming history and second by reconstructing it. One of the reasons why Ambedkar changed his religion is because he knew being part of the system and tradition that had discrimination at the heart of it he would not be

able to bring about any change without first changing its history. Which he found to be a daunting task, given the fact people like Gandhi and others stood as guardians (it is clear how Gandhi justified caste system from the above quoted text) hoping to make peace even before revolution began. Fortunately there are instances of re-reading history from the point of view of the subaltern in the mainstream. Many creative thinkers have been able to tell stories of discrimination and rub it in the face of those who still hold on to the caste identity.

In recent years, both *Kaala* (Tamil film) and *Mufti* (Kannada film) have invoked the symbol of Raavan without falling into the trope of good and bad. These two films as part of the mainstream cinema have been able to capture the attention of public and have paved way for a new discourse around the idea of good and evil while highlighting the complexity and without providing an easy answer. This is one of the examples of re-reading to claim the past which in turn can help in reconstructing one's identity in a different light. One should not limit himself/herself to any given notions of identity. Writing a response to Mandal committee that tried to censor Ambedkar's words he wrote "You will agree that I have never accepted to be limited in any way in the preparation of my address, and the question as to what the address should or should not contain was never even discussed between myself and the Mandal." Asserting his freedom further he would ask "did you think that in agreeing to preside over your conference I would be agreeing to suspend or to give up my views regarding change of faith by the Depressed Classes? If you did think so, I must tell you that I am in no way responsible for such a mistake on your part." Not confirming to the existing notions Ambedkar at all-time aimed at re-reading the history and re-constructing it. It was an essential part of his life and personality. I think it is only sensible to continue not as individuals but as collective people if we are to overcome the demonic evil of caste system. If Ambedkar were to be alive today he would certainly advocate everyone to flood the mainstream society with stories of harmony and brotherhood, while at the same time denouncing the evil of caste. In other words this call would be to re-create by re-claiming our past as dignified and sacred.

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NATIONAL CONTRIBUTION OF DR. B R. AMBEDKAR

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Introduction

Then there are two books on Dr Ambedkar's writings, summarized in a manner that anybody can understand. And then, as a grand finale, there is the first ever intellectual biography of Dr. Ambedkar, how did his thinking evolve over a period of time and how did he take different stance at different points of time. So, that is an intellectual biography of Dr. Ambedkar that I have written.

Of course on Dr. Ambedkar's economics, the first book I wrote was in 1991 to mark the 100th birth anniversary of Baba Saheb and on this 125th anniversary, I have produced a bigger one on Dr. Ambedkar's contribution as an economist. Whenever we speak about Dr. Ambedkar, what is the image that we Indians or for that matter people at large, have? The obvious thing that is said is that Dr. Ambedkar was the messiah of Dalits. Of course, he was the messiah of Dalits but his greatness was not confined to Dalits alone.

Then, the second image that comes to our mind is that he was the principal architect of the Indian Constitution. That also some people have questioned or raised questions on. Dr. Ambedkar was, of course, the principal architect of the Indian Constitution but again his contribution was not confined to being the principal architect of the Indian Constitution, it went much beyond that. What I want to emphasise here is the national contribution of Dr. Babasaheb Ambedkar.

Contribution as an economist

Dr. Ambedkar was the one who made a profound contribution in the run up to the Independence, and after our country became independent, it was Dr. Ambedkar who was the founding father, who laid the foundation of a modern republic. In fact, I would like to draw the character of Dr. Ambedkar not only as an intellectual colossus but Dr. Ambedkar was the one who awakened the social conscience of modern India.

That is how I would like to characterize the contribution that Dr. Ambedkar made. But very little is understood about different facets of this intellectual giant, a genius. Therefore, what I want to do is to give you a rundown of different contributions that he made, including, of course, his contribution as an economist. Let me start with his contribution as an economist. When we think about economics, until recently it was not even recognized that the most learned, most educated economist of our country was not Prof Amartya Sen but Dr. Babasaheb Ambedkar. If you look at all the degrees of Dr. Ambedkar, his Masters from Columbia University in 1915 was in economics, then he did the Ph.D in economics at Columbia University - the year was 1917. Then he went on to England and there in London School of Economics, Dr. Ambedkar wrote his Dr. of Science (DSc) Dissertation and got the degree of Doctor of Science.

That was also in economics. And while working on his Doctor of Science degree, he also studied law and got the Barrister's degree. So, if you look at the degrees of Dr. Ambedkar, other than the degree of Barrister, all other degrees are in economics, which means that essentially he was an economist. So, what was his contribution as an economist? He wrote two big books on economics. I would very briefly talk about that. For his Ph.D. Dissertation, the title was "The Evolution of Provincial Finances in British India?".

THE BRITISH PROVINCES

What did that book do? Basically, for a long period of time, from 1782 to 1858, and then later on, he expanded that to 1900, Dr. Ambedkar talks about and analyses the relationship between the British Central Government and the British Provinces. What we call States, those days they used to be called Provinces. So, over this period of time, Dr. Ambedkar talks about and analyses the financial relationship between the British Central Government and the British States or Provinces. What is the importance of that today? Is it only a historical document? No.

It is a very lively document which is very useful even today. This document gives us first insight into the functioning of a modern day Finance Commission. Basically what Finance Commission does is to decide that the money that the Central Government gets, what is called ‘divisible pool of resources’ in terms of tax and non-tax revenue, how to assess that revenue between the Centre and the States and what should be the principles governing the share that will go to the States? Those are the recommendations which Finance Commissions make.

Fourteen Finance Commissions

So far in our country, fourteen Finance Commissions have given their reports. You will be surprised that the basic source for all the Finance Commissions’ reports is the seminal work done by Dr. Ambedkar or his Ph.D dissertation that was *The Evolution of Provincial Finances in British India*.

That is one contribution. His Doctor of Science contribution, the dissertation that he wrote for the Doctor of Science degree, the title was *The Problem of Rupee: Its Origin and its Solution*. We all know that the problem of rupee continues even today. What is the problem that he talks about? He was talking about two things basically, again using a historical perspective, for a long period of time, he analyses how Indian rupee as a medium of exchange has evolved over a long period of time. Then towards the end, he deals with a problem which was the most important problem at that time.

The Problem of Rupee

The problem was — what is the ideal currency system for a developing country like India? At that time people were talking about two extremes. One was called standard, the other was called exchange standard. Without going into the technical details, to put it very simply, over-simplified really is to say that under gold standard, gold coins are themselves used as a medium of exchange whereas under the gold exchange standard, it is the paper currency that is used, which is backed up by certain amount of gold with the Central bank of the country. This is the rough difference between the two.

Everybody who has studied economics knows the great economist of that time, that is, John May not Canes. Even today Canes’ economics is taught in our schools and colleges. Now, Canes came out with the position that for a developing country like India, gold exchange standard would be preferable to gold standard, and the reason was that there would be flexibility available for the Government if there is a gold exchange standard.

Double-edged weapon

In other words, when there is a gold exchange standard, there are no undue restrictions set on creation of currency in the economy and, therefore, for a developing country like India, this will be better. When Canes said that, you can imagine, every small and big economist of our country followed that. It was challenged by only one person and that was young, dynamic Dr. Babasaheb Ambedkar. He said that gold exchange standard has a desirable property of flexibility but he emphasized that flexibility is a double-edged weapon.

It can be good and it can also be bad. He says that it can be good because it does not put, as Canes is saying, undue restrictions on the Government for generation of currency. But it can be bad because if the Government is irresponsible, then there would be a limitless creation of credit and with too much liquidity generation. This would lead to inflation, that would create a major problem for the poor of this country because inflation is the most iniquitous form of taxation and hurts the poor the most. That is why he recommended a modified form of gold standard.

That was his recommendation which was ignored. None of you would know for sure. Do you know that Dr. Ambedkar played a very important role in formation of the Reserve Bank of India? We do not associate him with the Reserve Bank of India. In 1926, the British Government had sent a Commission to India. It was called Hilton Young Commission. The job of Hilton Young Commission was to make recommendations about formation of the Reserve Bank of India as the Central bank of the country, and on the basis of their report, which came in 1926, the Reserve Bank of India was established eight years later on 1st April, 1935. Lot of experts gave testimony before Hilton Young Commission. One of them, a very important one, was Dr. Babasaheb Ambedkar.

The Governor was Dr. C. Rangarajan and the Finance Secretary was Montek Singh Ahluwalia. Both of them were my bosses at different points of time. There was an agreement between the two, between the RBI on the one hand and the Ministry of Finance on the other, to limit, to phase out the amount of credit that is extended by the Reserve Bank of India to the Central Government. So, it took us 65 years to recognize what Dr. Ambedkar was saying in 1926. And even when we did recognize it, we did not give credit to Dr. Ambedkar for making this argument at that time. So, this was his contribution to academic economists. Dr. Ambedkar was not only an academician, he was a very practical man and he was a great economic administrator as well.

In 1942, many years after, when Gandhiji had made the announcement about Quit India and all that and when the country was in turmoil, the British Government decided to induct some Indians into their Cabinet. They did not call them Cabinet Ministers, they called them the Viceroy's Executive Council. In that Viceroy's Executive Council, Dr. Ambedkar was taken as a member. They called it member, like I was a member of the Planning Commission. It was a ministerial kind of position. So, it was Viceroy's Executive Council. In Viceroy's Executive Council, Dr. Ambedkar was inducted as a minister. And what was the charge with him? Very interesting! First was Labour and Employment, second was Electricity, that is Oorja, the third was Public Works Department, fourth was Water Management and fifth was Minerals Management.

Now, there are 15 ministries which are taking care of these things. What is the contribution that Dr. Ambedkar made as an economic administrator? All of you know about the employment exchange or at least the use, in my generation at least. Who started the employment exchanges in our country? It was Dr. Ambedkar as the Minister in the British Cabinet. Do we know that? Modi Ji is talking about Skill India. Lot of good work is being done under Skill India. Who started the first skill development programme in our country? It was Dr. Ambedkar as the Minister of Labour and Employment who created that.

Even today we have a tripartite settlement mechanism between the Government, labour and the employer, this tripartite settlement mechanism which is operational even today was established by Dr. Ambedkar. Not only that, you know, fixing the working hours, it was Dr. Ambedkar as the Minister who brought down the working hours from 12 hours to 8 hours. So, controlling the working hours, giving the minimum wages and also linking the wages and salaries or dearness allowance with the cost of living indicators, these are all the contributions made by Dr. Ambedkar. Even about women, the leave for the purpose of delivery, the process was initiated by none other

than Dr. Ambedkar. It is just that we do not know about it or we have not been told about it. That is the contribution that Dr. Ambedkar made as a Minister of Labour.

Although he did not write any book on economics in the later stage of his career, it is very important to understand that everything that he did after coming back has an imprint of Dr. Ambedkar as an economist. The kind of social movement that he ran against the Khoti system or against the Mahar Vatan to begin with and later on what he did, everything has an imprint of Dr. Ambedkar as an economist.

Constitutions of other countries

Even if you compare Indian Constitution with the Constitutions of other countries in the world, you will find that Indian Constitution has proportionately far more economic and financial provisions than the Constitutions of other countries. The reason is that the principal architect of the Constitution was an economist. So, Dr. Ambedkar's role as an economist comes through all along. But that was not the only thing that he did. Everything else that he did has so many different facets. I like to look at it this way.

When he came back to India in 1923, first ten years he was in the social movements. In 1924 he started his first organization called Bahishkrit Hitkarini Sabha, the motto of which was quoted here as education, organize and agitate. This was the motto of the first social organization that he started. That was in 1924 and there were two major social initiatives that he took, social movements that he started. One was about taking water from a reservoir in Mahar. That was in 1927. So, that was the first move for social equality. That was followed in 1931 by Kalaram Temple entry movement in Nashik and that again went on for several years.

Those days everybody was member of Congress. It was a national spirit. They used to call it four-anna member. Ambedkar said, you make it obligatory for every four-anna member that he or she will not become member of Congress Party or will not be allowed to become a member of the Congress party unless they take an oath that in their private life they will not practice untouchability. See how important that was. One is fundamental and the other one is show-off, spending money and creating show etc.

Of course, Mahatma Ji did not agree. Ambedkar stormed out of that meeting and his parting remarks in the meeting, was phenomenal. Nobody else could dare say that to Mahatma Gandhi who was a great national leader, and there is no doubt about that. What he said was, "Mahatmas like you are like fleeting phantoms. They only raise the dust and not the level." By level he meant, the level of people. This was the statement that Ambedkar made and he left.

Many years later when the time came to draft constitution, the Congress leadership finalized name of a British political scientist and went to Gandhi for approval. Who asked, "What about Dr. Ambedkar? When we have Dr. Ambedkar, where do you have to look for a foreigner to come and write our Constitution?" So, both of these great people, one mahamanav and other mahatma, knew that nation is bigger than individually what they were, and, therefore, this stands out for the greatness.

Conclusion

In my opinion, what happens is that, and I have seen this happening, those who are followers of Ambedkar, they abuse or accuse Mahatma Ji, those who are followers of Gandhiji, they keep on saying wrong things about Dr. Ambedkar. You know, between black and white, there are various shades of grey and one has to understand that for both of them, nation was far more important. Dr. Ambedkar as a national contribution I will just say one quote and stop. It was nobody other than Dr. Ambedkar who said that "I am Indian first, I am Indian in the last and

nothing in between”. I will repeat, “I am Indian first, I am Indian in the last and nothing in between”. Now, this is the quote of not anybody else, it is the quote of Dr. Babasaheb Ambedkar. But by putting him across as the leader of Dalits or as only the author of our Constitution, I think we have done to ourselves irreparable damage by not taking cognizance of the great vision, great thoughts of Dr. Babasaheb Ambedkar. And that is where conferences like this are important, where different facets of Dr. Ambedkar are brought to fore and people come to know about him and understand the different facets of the great personality, the intellectual colossus that Dr. Babasaheb Ambedkar was.

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