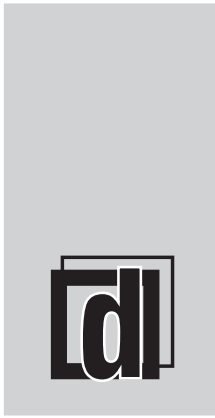


DALIT WELFARE AND INDIAN CONSTITUTION

M.Velusamy
Amit Verma





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Knowledge is Our Business

DALIT WELFARE AND INDIAN CONSTITUTION

By M.Velusamy, Amit Verma

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CHAPTER 1

A COMPREHENSIVE REVIEW ON CONSTRUCTIVE AND USEFUL POSSIBILITIES IN BETWEEN DALIT THEOLOGY AND INDIAN HISTORY

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ABSTRACT:

In this paper, the author investigate how Dalit theologians' attempts to engage more intimately with the lived circumstances of contemporary Dalit Christians could be aided by an integration of Dalit theology and Indian Christian history. The author argue for and launch a deeper and more thorough Dalit reading and theological analysis of the history of Christianity and mission in India, drawing on the ground-breaking work of academics like James Massey and John C. B. Webster. My research, which touches on the Thomas/Syrian, Catholic, Protestant, and Pentecostal traditions in India, reveals the complexity and persistence of caste oppression throughout Christian history in that country. At the same time, it calls attention to resources that are connected to Dalit Christians' lives in the past and the present. More generally, the author contend that historians and theologians may gain by dissolving the boundaries between their fields in a number of settings not only in India.

KEYWORDS:

Caste, Christianity, Dalit, Indian, Liberation.

INTRODUCTION

Early in the 1980s, Christian academics in India started to develop a fresh theology that was connected to the experiences of a certain subset of Indians. Dalit theology, which focuses on the voices, experiences, and ambitions of India's so-called "untouchables," who make up the bulk of the country's Christians, is related to liberation theology, post colonialism, and Subaltern Studies. Since these beginnings over forty years ago, Dalit theology and Dalit studies more generally have established themselves in the Indian academic community and in global ecumenical discussions. Despite these signs of development and acceptance, many prominent Dalit theologians regret that the theological movement has not been successful in spreading "on the ground," in Indian congregations and communities. For instance, Peniel Rajkumar remarks on the "practical inefficacy of Dalit theology". In response to this criticism, some "second-generation" Dalit theologians have tried to interact more closely with Dalit life and practice as opposed to prioritizing textual study or theoretical discourse, which may be removed from Dalit reality [1], [2].

The issue raised above is the main topic of this article: What tangible ways may Dalit theology support and benefit Dalit Christians in their daily lives? I propose that one component of a possible "solution" is a deeper articulation of Dalit theology and Indian Christian history. I argue for and start a deeper and more thorough Dalit reading and theological analysis of the history of Christianity and mission in India by building on the groundwork done by academics in the Indian context. Such investigations highlight the intricacy and permanence of caste oppression throughout India's history of Christianity while also highlighting underutilized, empowering, and liberative resources that are integral to Dalit Christians' lives in both the past and the present. In keeping with the topic of this journal

issue, my goal is to conflate the areas of theology, missions, and Christian history in India. By letting these "fields" interact and inform one another, I want to show how such an approach may benefit both historians and theologians. Historians, on the other hand, stand to acquire a far more complete image of Christianity in India, one that is powered by Dalit actors as much as by foreign missionaries and famous, high-caste converts. Dalit theologians may also benefit from this historical focus, which bases their theological work in the real-life experiences of Dalit Christians and opens doors for more practically effective current theological work.

It is crucial to stress that I am neither Indian nor a Dalit; rather, I am a North American who is an interested outsider and an advocate for the respect and equality of Dalits. My engagement in a cooperation between Lutheran church entities in Andhra Pradesh and Minnesota, as well as my present academic work, are the sources of my connection to and interest in India, which dates back more than fifteen years. In light of this, my goal here is to engage Dalit theology in discourse, not Dalit theology in its "proper" sense. Therefore, it is clear that Dalit Christians and Dalit theologians should make their own judgments on the value of my demand for fuller integration of Dalit theology and history. My work is relevant in at least two other ways outside the crucial issue of viability, however. First, in order to provide and receive assistance and insight, modern Dalit theologians have worked to forge relationships with non-Dalits [3], [4].

Although it is still essential that Dalit theology be developed by and for Dalits, Dalit theologians also hope that their work will be able to connect with other currents and groups. "We no longer see 'Dalit' as a secretive indicator of either an ontological or biological identity," says the author. Instead, 'Dalit' is envisioned as an open, vivacious assertion of brokenness that calls for others to stand in solidarity. In some little manner, I want to embrace that call to solidarity in this essay and to invite others to do the same. The study of theology, history, and mission in India may be applied to situations outside of South Asia, as was said above, which brings us to our second point. I intend to demonstrate how work at the interface of theology and history may be beneficial for both academics and active religious groups via this kind of prolonged "case study" of India. It is vital to outline the outlines of caste and Christian theology in India before entering into several major eras of Indian Christian history. This background information sheds light on both the Dalit way of life and the potential for more strong historical involvement within Dalit theology.

DISCUSSION

The old, changing, and lasting Indian caste structure permeates this research and other analyses of Christianity in India. The term "caste," derived from the Portuguese words *casto* and *casta*, describes how Indian culture is divided into standardized, ranked, and endogamous groups of individuals. The English phrase combines the meanings of the indigenous terms *varna*, which means "color" and refers to four major groups based on social function and purity, and *jati*, which is derived from the word for "birth" and refers to hundreds of smaller groupings both within and outside the four *varnas*. The *PurushaSukta*, an often quoted book from early Hindu scriptures, clearly explains these socioeconomic layers by way of a cosmic story, despite the fact that the origins of the system are hotly contested. 16% of Indian residents are conspicuously excluded from this four-fold plan. The terms *avarnas*, *harijans*, *scheduled castes*, and *untouchables* have all been used to describe these oppressed people. A Marathi word called "Dalit" that meaning "broken" is a Sanskrit phrase. It was made popular by the Dalit Panther movement in the 1970s, and those who identify with this group still often use it today. Despite the fact that this meaning of the word is rather outdated given that

it was not common usage until more recently, I use the term "Dalit" relatively liberally in this article to refer to low-caste and outcaste folks over the broad sweep of Indian history.

Dalits are not and never have been a single ethnic group. The Bahujan Samaj Party, a political organization of Dalits, has grown to be quite powerful in Uttar Pradesh, India's biggest state, and some of them have now seen upward social mobility. The forces of industrialization, secularization, and urbanization have all contributed to changing and, in some respects, mitigating the impacts of caste in India. As a result, caste dynamics in that country are not static. However, Dalits both present and past typically share the experience of being stigmatized and shunned, which results in exclusion from several facets of social and religious life. Dalits continue to experience shocking levels of violence, and police responses are often characterized by apathy and disrespect. When Dalits seek legal redress, caste vigilantes have attacked them and forced them to consume human feces. On a national level, Dalits who identify as Hindu, Buddhist, or Sikh are entitled to affirmative action benefits in education and employment; however, Dalits who identify as Christians or Muslims are denied these same benefits because Islam and Christianity are typically seen as foreign religions and spheres in which caste prejudices are not active. Indian church communities, on the other hand, are tarnished by caste prejudice. Caste Christians in South India, for example, have objected to integrated sites, dividing shrines and graves [5]–[7].

The History of Indian and Dalit Theology

How could the goals of modern Dalit theology be advanced by focusing on the history of Indian Christianity? It is essential to look at how this history has and has not been reflected in diverse Dalit religious works before addressing this subject directly. My intention is not to imply that all Dalit theology work must prioritize historical issues by doing this. Indeed, the variety of methodological methods in Dalit theology enriches it, and the Dalit theologians whose work I evaluate are conscious of the limits of their chosen methodologies. However, it is remarkable that much even most Dalit theology has only had a tenuous connection with Indian Christian history, particularly given the declared goal to anchor their theology in Dalit people and experiences. For instance, in a seminal essay, Nirmal emphasizes "historical Dalit consciousness [as] the primary datum of a Christian Dalit Theology" but he focuses more on biblical history and theological loci than on concrete Dalit experiences. Furthermore, while merited, Nirmal's focus on the pathos experience of the Dalits and Christ carries the danger of exalting pain and promoting passivity. This danger is increased by the fact that Nirmal's historical memories primarily exclude Dalit agency and periods of liberating experience. Sathianathan Clarke also presents a constrained picture of Indian Christian history in a subsequent book on Dalits and theology that focuses on pre-Christian Dalit religion and religious symbols.

Although he includes a useful part on the history of theology in India, his study mostly serves as background information rather than as a topic for theological inquiry. Although Peniel Rajkumar devotes more space to historical discussion than Clarke does and covers a larger area of history, Rajkumar's treatment is similarly bracketed and not fully integrated into his theological reflection. Rajkumar's book seeks to shape Dalit ethical practice through a reading of synoptic healing stories. More encouragingly, Joshua Samuel addresses Dalit Protestant history in South India in his recent theo-ethnographic exploration of divine possessions. He offers some insightful observations on conversion and agency and calls for more research on little-studied Dalit figures in Indian Christian history. . His endeavor nevertheless places a secondary emphasis on historical issues, and as he points out, his reach is constrained by location and denomination.

One may go to the work of James Massey and John C. B. Webster, whose intuition and efforts serve as the foundation for the current undertaking, for a more thorough integration of theology and history in India. Massey, a Punjabi Protestant and one of the founders of Dalit theology, constantly combined history and theology, giving great consideration to Dalit history in his extensive corpus. Massey anticipated the kind of fusion of history, theology, and action that I intend to develop here when he briefly recounted his own narrative as one source for theological thought in a book chapter titled "History and Dalit Theology". However, Massey often skipped over significant portions of Indian Christian history. He paid considerable attention to the twentieth-century caste realities, the contemporary Protestant missions, and the ancient Hindu origins of Dalit identity, but he skimmed through Thomas/Syrian, Catholic, and Pentecostal histories in India. The theological and practical ramifications of Dalit Christian history have also been alluded to by Webster, a North American historian with a strong interest in Dalit concerns. "I have come to see the role of the history of Christianity as a kind of group therapy," he writes. "It helps Christians rediscover their collective past, and through that, their identity as a people, and thereby, restoring to them some of their self-respect which they have lost by believing so many half-truths about themselves." In this passage, Webster emphasizes the need of historical research for Christian communities seeking strength and healing as well as for the academia, whether Christian or secular. However, Webster's fascinating reflections are more illustrative than comprehensive, and they point to the need for more theological development and application. When taken as a whole, Massey and Webster highlight the relevance and need for theology and history to leave their own academic silos and work together for the benefit of Dalit Christians and others.

The second part of this essay examines and focuses on a few different eras of Indian Christian history. My method is unquestionably more extensive than intense. By providing a "Dalit theological" view of the four main streams of Indian Christianity the Thomas/Syrian tradition, Roman Catholicism, Protestantism, and Pentecostalism touch on issues of almost two millennia. Obviously, due to space constraints, my summary leaves out a lot of information and forgoes a lot of specifics. However, this relatively macro approach has the advantage of showing how Dalit concerns and lives are implicitly and explicitly present throughout the broad scope of Indian Christian history, not just in more recent chapters, like the mass conversion movements of nineteenth-century South India, which have already received considerable attention. My approach also supports and makes a start at addressing some of the key points made by Webster in his essays on the historiography of Christianity in India, such as the relative neglect of Dalit Christian history in non-Protestant contexts and the necessity of connecting Dalit Christian history to other tiers of Indian Christian history. Naturally, I also hope that my broad-brush, non-exhaustive approach will spark further investigation, both in terms of historical specifics and useful "theological commentary" on these events, texts, persons, and dynamics [8]–[10].

Dalits and Thomas/Syrian Christianity

The first Christian congregations in India are the Thomas or Syrian churches, which are mostly found in the southern region of the nation. This branch of Indian Christianity is often seen by Dalits as being the most at odds with their concerns. While this criticism is accurate, there are also aspects of Thomas Christianity's past, particularly its foundation tales that might align with the Dalit people's quest for emancipation, inclusion, and success. The veracity of the allegations that the apostle Thomas, one of Jesus' twelve followers, delivered the gospel to southern India around 52 C.E., has been hotly contested. Whether or whether the strongly held heritage can be proven historically, it has been and continues to play a

significant role in shaping Thomas's Christian identity. Tradition states that Thomas's final murder at the hands of Brahmin opponents in Mylapore was partially due to his huge gains among caste Hindus. The caste breakdown of the Christian community founded by the apostle is given in one thread of the story as follows: 6850 Brahmins, 2800 Kshatriyas, 3750 Vaishyas, and 4250 Shudras. No "others" are identified, including Adivasis and Dalits.

This caste system continues in succeeding centuries, for which there is more reliable historical documentation. For instance, Thomas Kinayi led 72 upper-class Jewish Christian families from Mesopotamia who came in southern India in the middle of the fourth century. There, local authorities gave those significant rights and prestige. Many of these South Indian Christians were able to achieve a higher social status between the Kshatriya and Vaishya castes in large part due to their economic ability. As a result, it should not have been as a surprise that Thomas Christians, when confronted with a surge of Dalit conversions to Christianity at the beginning of the nineteenth century in Travancore, joined forces with the local Brahmins and Nairs to brutally oppose the movement. But this position was not entirely cemented. For instance, the Mar Thoma church, a branch of the Thomas tradition, founded an evangelical organization with a clear focus on outreach to lower-caste people in 1888. Although some chose to remain in the Thomas Christian church, converts often weren't properly assimilated into existing congregations. Despite their minority status in relation to Hindus and Muslims, the numerous Thomas churches of South India are still predominantly made up of socially elevated people who hold positions of relative luxury today. Despite not being the biggest Christian organizations in India, these faiths have disproportionate power because of their ancestry, money, and prestige.

Despite Thomas Christianity having a usually high caste profile, Dalits may find value in its past, particularly in the hagiographical narratives of the apostle's foundation. The account of how a recalcitrant Thomas was sent by Christ himself to carry the gospel to India is told in the apocryphal Acts of Thomas, a Syriac document that may be traced to fourth-century Edessa. The second "act" of the book tells the story of how Thomas, who had been "sold" as a "slave" by Jesus, traveled to India with the trader Habban and was tasked with constructing a palace for King Gundaphar. The monarch departed the area after giving Thomas a sizable sum of money for the building project. Thomas then utilized the money to help the needy and underprivileged, creating a "palace in heaven" for the king. "May your Lord give you rest," he replied to the suffering, "for he alone is the glory; for he nourishes the orphans and provides for the widows, and he ministers unto all the afflicted" . The king was understandably furious when he learned how Thomas had spent the money, and he prepared to flay and burn the apostle. Thomas, however, was spared because the king's deceased brother appeared to the king in heaven and informed him of the king's splendid palace there.

The ThommaParvam, which is still utilized by Thomas Christians for worship and ceremonial reasons, is one of several texts that originated in South India that include similar stories. The ThommaParvam not only recounts Thomas's fight with the monarch but also details the apostle's miraculous cures and exorcisms of people who were afflicted. These South Indian texts go into further detail on the fight between Brahmin enemies and early high-caste Christians. For example, some Brahmins stopped using a certain temple water tank after it was used for missionary baptisms because they thought Thomas, his followers, and their deeds were impure and polluting. In the end, Thomas was crucified by Brahmins for refusing to take part in sacrifices to the goddess Kali. These Thomas tales may resonate with Dalit Christian lives and contribute to Dalit theology when seen through the perspective of Dalit living. Of course, these sources do not always contribute to the emancipation and dignity of Dalits. For instance, they focus on Thomas Christians' great heritage and renown

while excluding any reference of Dalits. The heavenly mansion that Thomas built for the king might also be seen as a preference for spiritual life after death above this-worldly issues, which Dalit theologians emphasize.

However, this hagiographical compilation of Thomas tales also emphasizes concern for the underprivileged, defiance of authority, and healing, all of which are consistent with Dalit beliefs. Thomas, like Dalit activists, disobeyed secular and religious authorities, putting his life in peril and ultimately taking it. Thomas shown a predilection for people on the outskirts of society by reallocating resources to the destitute and exhibiting brave solidarity. Thomas took solid and urgent steps to end the suffering and bring about abundant life by curing individuals who had a variety of illnesses. Thomas demonstrated that individuals who share his religion cannot consent to caste hierarchies by dying at the hands of the Brahmin elite. The fact that these South Indian Thomas tales are actively present in Indian Christians' religious activities is crucial from a methodological perspective. Dalit theology may enhance the resources for conducting theology in global Christianity by paying attention to the function of "legends" and liturgies in Indian Christian life [11], [12].

Dalits and Catholicism

Roman Catholics have been a substantial ethnic group in India ever since Vasco de Gama first arrived in what is now Kerala in 1498. As the biggest Christian community in India today, Catholics differ from the Thomas and Syrian groups in that a significant section of their membership is Dalit. History of the Catholic Church in India had a complicated relationship with caste from the very beginning. But Dalit readers of Indian Catholic history may still discover tools for encouraging agency and change, particularly in the dynamics of mass conversion. At the start of the sixteenth century, Jesuit missionaries came in India and made contact with people from all castes. Early Jesuit research was conducted with individuals who are akin to today's Dalits. The Portuguese converted the impoverished Paravars, a community of fishermen on the southeast coast, to Christianity, first for political purposes. The seafaring Paravars sought out the Portuguese for strategic support as they faced dangers from Nayaka land force and Arab sea might. Years later, through diligent preaching, Francis Xavier and his associates cultivated the Paravars' faith, inspiring other Dalit subcastes to seek baptism. The Mukkavars, a different fishing community, were the greatest of these groups; 10,000 of them were baptized at the end of 1544. These fishing clans kept many aspects of pre-Christian society and religion, as seen by their usage of processions, pictures, and music, even as their knowledge and practice of Christianity deepened.

Italian Jesuit Roberto de Nobili started his ministry in the Tamil Nadu city of Madurai a century after the Paravars were converted. Nobili concentrated his efforts on the Brahmin caste, adopting certain Brahmin habits for himself while allowing other converts to continue with other Brahmin rituals, such as wearing the holy thread and saffron robes, abstaining from meat and alcohol, and pursuing Vedanta philosophy. As part of this approach, lower-caste Indians could not be served by missionaries to the Brahmins; instead, a distinct group of missionaries was required. The intellectual foundation that allowed caste to be perpetuated inside Christianity was supplied by Nobili's separation between religion and culture, with caste being subordinated to the latter. According to anthropologist David Mosse, this significant development secularized Brahminism and brahminized Christianity at the same time. Nobili experienced criticism, with some labeling his methods intolerably syncretistic. However, as can be seen in the discussion of "Indian Christian theology" above, his ideas have had a significant impact on manifestations of Indian Christianity down the years. The work of successive missionaries was influenced by Nobili's strategy for attempting to convert upper-caste Hindus. Many of them believed that such an approach would have a "trickle-

down" effect, wherein lower castes would ultimately follow the example of their social superiors. Caste was often upheld as a form of group conversion and was thought to be a concrete fact of the Indian setting, not to be contested, even for those who ministered among the low castes, like Francis Xavier and his Portuguese forebears.

Caste differences have been either rejected or respected by various groups of Catholic missionaries over the ages in Indian Catholicism. Pope Benedict XIV ordered that all Catholics in India, regardless of caste, attend the same mass and partake in the same communion in 1744. But this oneness hasn't always been on show. For instance, Dalit Catholics in Eraiyur, Tamil Nadu, wanted a separate parish in 2008 after experiencing grave segregation, exclusion from the church choir, and a split cemetery. Indian Catholic bishops have recently released declarations to reject caste-based prejudice and to promote Dalit equality and dignity in response to such demonstrations in ecclesial and social areas. Additionally, the Chennai archbishop publicly admitted to the sin of tolerating caste-based discrimination in March 2009: "We have done this harm to hundreds and thousands of our own people. We have hurt a community, according to Mosse. As seen by the integration of Dalit theology in certain seminaries, Catholic contributions to a Dalit Bible commentary, and an expanding body of literature from a Catholic Subaltern viewpoint, Indian Catholic answers to caste continue to develop.

This overview of Indian Catholic history calls for theological investigation of community conversion in particular. Conversion is a powerful phenomenon in general, but it is particularly so in the current political climate in India, which is characterized by Hindutva. When seen in a larger context, the sixteenth-century group conversions to Catholicism are a part of the subcontinent's long, multifaceted, important, and continuing history of conversions. In the sixth to fourth century BCE, Mahavira and Siddhartha Gautama led tribes of Indians into new religious traditions, and Jainism and Buddhism later changed the nature of Hinduism. As seen by the well-known conversion of B, religious conversion has remained a crucial factor in India, not only for Christianity but also for Islam and Buddhism. In 1956, R. Ambedkar converted millions of Hindus to Buddhism. As suggested by Webster, looking at Catholic conversion in this larger context may help Indian Christian history link to Indian history in general more meaningfully [13], [14].

If early communal conversions to Catholicism are carefully examined, they provide theologically rich opportunities for group action, resistance, emancipation, and spiritual life. Dalit groups exploited conversion in the South Indian cases described above to highlight and strengthen their agency within Indian society and abroad. The sixteenth-century Paravars used conversion to their advantage in order to fortify their position against two powerful rivals. They upended preexisting power systems and created new prospects for growth by joining forces with the Portuguese. Although this alliance resulted in considerable changes in religion, politics, and the economy, it did not completely break with their history. The Paravars were able to maintain important social structures and blend long-standing spiritual rituals into their new Christian religion and practices as a group after they converted. Furthermore, their conversion was a dynamic, developing process that resulted in subsequent rights activism within their new religious group. For instance, in the early 20th century, Mukkavar Catholics petitioned Rome for their own bishop, and other low-caste Catholics fought for the right to clerical education and ordination, which was a significant step for people raised in a society where only Brahmins could hold positions of authority in religion. By doing this, Dalit Catholics may have started to influence changes in the larger Catholic and Indian communities. The Paravars and Mukkavars forced the Indian Catholic church to recognise and reject its casteist attitudes and practices via their eventual "entry" into and

absorption of Catholicism. Although the conversion process is far from complete, the descendants of Paravar and Mukkavar converts who by a large margin outweigh those of Nobili's high-caste converts represent perseverance, fidelity, community, and optimism [15].

CONCLUSION

In order to connect more deeply with contemporary Dalit Christians and to create a more complete picture of the history of Christianity in the subcontinent, especially with regard to Dalits, the author has thought about how Dalit theology and Indian Christian history can work together in this article.

Although there have been some collaborative initiatives between theology and history, there is still considerable area for investigation. As we've seen, caste oppression and resistance, Dalit pain and Dalit power are all intertwined in the long, diverse, and complicated history of Christianity in India. My analysis just touches the surface of this history, but it nonetheless identifies a number of liberating resources that emerged from the four main phases of Indian Christianity. Christianity based on Thomas presents hagiographic stories of the apostle who bravely helped the underprivileged and disobeyed the powerful. The history of Catholicism in India demonstrates how mass conversion by lower castes may maintain and develop disadvantaged groups while also having an impact on the wider community and church. Low-caste dubashi Christians, who travelled across many sectors, formed relationships, and achieved long-term reform, played a crucial role and provided an important model in early Indian Protestant history. Last but not least, Indian Pentecostal history reflects the work of the Holy Spirit, who inspires common women and men, enlivens them with heavenly talents, and crosses barriers to bring disparate people together for the welfare of all.

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CHAPTER 2

DALITS IN UTTAR PRADESH ARE SOCIALLY EXCLUDED DUE TO CASTE PREJUDICE IN WELFARE

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ABSTRACT:

One-fifth of all Indians are Dalits, who face severe issues with discrimination and exclusion in every aspect of life due to their position at the bottom of the caste system. Despite several affirmative action and diversity regulations, Dalits still face prejudice, which makes social programs inaccessible to them. This essay emphasizes that discrimination in welfare programs is not only caused by favouritism and corruption but also connected to the socio-political structure of the state and society, based on the author's participation in field work for data collection¹. This essay investigates the role of the state and society in the context of discrimination against Dalits in welfare programs via a thorough investigation of the process of social exclusion in the availability, accessibility, and cost of welfare programs. The prejudice and exclusion of Dalits during the selection of recipients and the provision of state-sponsored social programs are the topics of this essay. It focuses explicitly on the mechanisms of discrimination found in welfare programs, especially those that are tied to work and the fight against poverty. This essay examines caste inequality in welfare programs through the prism of social exclusion.

KEYWORDS:

Caste, Discrimination, Dalits, Social Exclusion, Welfare.

INTRODUCTION

It has been highlighted that caste has established itself as a constant aspect of social life in India and continues to influence people's socioeconomic standing. Caste has an impact on people's daily lives and is recognized as a structural issue in society. It impacts not just socioeconomic position but also the state-sponsored benefits for the poor and disenfranchised. Internally occurring caste prejudice is a predicted kind of discrimination that harms both development and humanitarian relief initiatives. Structured injustice and the denial of human rights serve as the foundation for the marginalization of caste-affected social groups. Caste prejudice often prevents Dalits from receiving development, education, and health services, which further marginalizes them. The majority of Dalits in India negotiate social and economic transactions in every area of life, starting with untouchability, which serves as an exclusionary barrier from dealings with the dominant caste, on the one hand, and their inherited lower position in the caste pyramid, on the other. Dalits often encounter obstacles while trying to trade goods or complete transactions due to caste as a structural issue. However, traditional caste forces often undermine, elude, hijack, and even control the state's legal system, invalidating the anti-discrimination policies. In a same vein, Dalits are largely excluded from social programs due to traditional caste dynamics [1], [2].

The persistent dominance of Brahmins in Indian culture and business is possibly the clearest illustration of the concentration of material resources in the hands of some groups. "Access to productive resources, particularly education and skills, remain closely associated with caste."

One of the factors contributing to discrimination against Dalits in terms of their access to social services is the persistent dominance of the upper castes in society and the economy. Dalits often discover that they are left out of government programs that pay particular attention to the underprivileged communities. The absence of involvement and collaboration in the execution of such programs is the nature of such exclusion. They are not just barred from assistance programs but also from the scheme's material and intangible advantages.

The Indira Awas Yojana, Public Distribution System, and Mahatma Gandhi National Rural Employment Guarantee Act, which are crucial welfare programs being implemented across the nation, are just a few of the welfare initiatives the Indian government has launched for the poor and marginalized. Several rural housing programs had been established throughout the ninth five-year plan period, but the IAY program, which attempts to deliver free housing to the rural poor, received more attention. Although families received particular attention, the IAY project was intended to provide housing for the rural poor, including Dalits and bonded laborers. Gram Sabha and Gram Panchayat frequently lack proper organization as a result of the dominant elite groups and leaders, which further influences the entire process of allocating the IAY to the beneficiary. Gram Panchayats play a significant role in the identification of beneficiaries and allocation of the IAY. Involving the Panchayat or Gram Sabha in the selection of IAY recipients offers a wealth of information for avoiding prejudice and favoritism, but at the same time, Gram Sabha's non-participation resulted in the selection of erroneous beneficiaries.

DISCUSSION

The PDS was initially implemented as a temporary measure for rationing following the Bengal famine of 1943, but it has since evolved into an integral part of Indian policy for regulating food prices, minimizing supply fluctuations, and achieving an equitable distribution of necessary consumer goods. The introduction of this program was intended to combat both poverty and inflation. One of India's largest social programs, providing subsidized rations via fair pricing stores, benefits almost 90% of the population. Despite several regulations, the government still has to address flaws like underweight, overcharging, and the regular diversion of goods to the black market in order to stop such malpractices and make the programs work. The Government of India's flagship initiative, MGNREGA, is founded on human rights. It was initially put into effect in 2006 under the name National Rural Employment Guarantee Act before being renamed MGNREGA in 2009. Every adult family member who is willing to do unskilled manual labor is entitled to 100 days of paid employment. One of the largest rights-based social programs run by the Indian government. Numerous books have been written on the effects of different types of caste, gender, and religious discrimination on public policy and welfare initiatives [3], [4].

The institution of caste and sociocultural relationships, which restrict Dalits from the mainstream of society based on their caste identity, are the major sources of discrimination and exclusion in India. According to Sukhdeo Thorat and Joel Lee's findings in 2005, Dalits are excluded from government assistance programs because of prejudice in the food-related government program. It is noteworthy that the government has implemented a number of social welfare programs that may enhance the socioeconomic status of Dalits, but they are unable to use such programs because of caste-based exclusion and discrimination, which pushes them into marginality. Over the years, Dalits and other backward castes in India have not seen enough rapid economic advancement. Dalits' socioeconomic circumstances still show that they are underprivileged and subject to caste prejudice. Uttar Pradesh is one of the most populous and backward states in India, with a history of caste discrimination and violence as well as regional disparities, where, on the one hand, western UP has a high

growth rate and, on the other hand, Bundelkhand and Poorvanchal have very poor socioeconomic growth. It is centered on the Indian caste system and maintains certain caste groups, such as the Dalits, on the periphery of society by excluding them from the social, economic, cultural, and political realms of society. The analysis of caste discrimination is seen from the viewpoint of social exclusion, which also looks at the difficulties and potential for inclusive development.

Goals and Approach

The purpose of the essay is to investigate how disadvantaged Dalits in UP deal with caste prejudice and exclusion on a daily basis. The author participated directly in the field for the observation and analysis. For a paper titled "Social Exclusion and Food Insecurity: A Study among Dalits in Eastern Uttar Pradesh," the author conducted a field investigation to gather data. Data gathering was place from May 2014 to August 2014. Two villages, Shankarpur in the Varanasi district and Bhainsa in the Jaunpur district of Eastern UP, were chosen as the sample. In the two aforementioned communities, extensive narrative interviews were conducted as well as observations. The author recorded Dalit narratives on the availability, usability, and cost of social programs in the study villages while doing fieldwork. This essay underlines the problems of excluding underprivileged caste groups, who are susceptible to exposures of hunger and poverty, in light of the fieldwork experience.

The information for this study was triangulated from the following sources: on-the-ground observations and documentation; in-depth interviews with Dalit households in sample villages; casual conversations with Village Development Officer and Pradhan; and analysis of secondary literature, including newspaper articles, government policy briefs, articles and books about caste discrimination, exclusion, and state-sponsored welfare programs. The social exclusion concept makes an important contribution to our understanding of caste-based discrimination in a rigidly hierarchical society. Literature on a variety of topics, including caste, social exclusion, development, and welfare programs, has provided examples of caste's nature and traits, as well as discrimination, exclusion, favoritism, and the role of local politics in welfare program implementation. The essay, which drew on the fieldwork experience, identified the limitations and difficulties in the equitable and inclusive implementation of developmental welfare programs in UP and highlighted the socio-political nexus in the availability, accessibility, and affordability of welfare programs [5], [6].

There are four parts in the article. The background of the essay is described in the "Introduction" section. The article's methodology is discussed in the part under "Aims and Methodology," which also outlines the article's main goal. The article's main body is divided into three sections, the last of which is headed "State Welfare Programme and Social Exclusion." It highlights the gaps in developmental programs, Dalits' social isolation and discrimination at the hands of the ruling castes, as well as the contribution of local politics to their marginalization. This part is followed by a "discussion" that describes the dynamics of development and the experiences Dalits have on a daily basis with regard to the accessibility, cost, and availability of welfare programs as well as their exclusion from welfare. In order to secure fair distribution of public assistance, the last part places emphasis on the need of truly broad and inclusive developmental programs.

Programs for State Welfare and Social Exclusion

In India, social programs supported by the government often discriminate against and exclude Dalits and other oppressed communities. A research by Thorat and Lee found that exclusion and discrimination are common and reported; a similar trend was seen in our study in connection to several social assistance programs. "State policies that exclude people made

capability-poor and asset-less by the process of development on the basis of their identities" have the most negative effects on Dalits, Adivasi, and Muslims since these groups' marginalization is furthered by prejudice. This article conveys the story of individuals from the underprivileged and disadvantaged parts of society within the framework of UP's developmental agenda. It illustrates how their caste identification acts as a barrier to receiving the advantages of social programs. Discrimination and poverty have been shown at every step of welfare program implementation. Accessibility to welfare programs is also influenced by the socioeconomic standing of the population and the geographical location of homes. According to the widow in the narrative above, the Pradhan did not care about her family since they lived on the outside of the community, and despite her repeated efforts to work with the Pradhan, she was unable to get IAY. Despite the fact that the state is implementing a number of welfare programs and housing initiatives like IAY, the author noticed that most Dalits were living in mud houses in both villages. This illustrates how poorly the welfare programs are being implemented and how the Dalits are being denied their rights.

Even individuals who had profited from the IAY program were required to bribe the Pradhan or the VDO with between \$5,000 and \$10,000. Many low-income Dalit households were prevented from using IAY because they couldn't afford the required amount of bribery. Therefore, Dalit socioeconomic status had a significant impact on how easily they could access social programs in rural UP. A study carried out by Deepak Singh in his work has shown findings of a similar type. According to his research, several IAY beneficiaries offered the Pradhan a bribe of up to '6,000 in exchange for admission to the program. The information and conclusions of the current author are consistent with those of Singh. A 39-year-old Dalit from a remote hamlet named Kharpattu Ram revealed his difficulties trying to receive help via the IAY. I am compelled to live in a little hut, thus I do not have access to any social programs, he said. I've spoken with the local government countless times, but they never take our concerns seriously. To apply for Indira Awas, I had gone to Tahsil Divas, but nothing occurred there. Ab ham kisseapni bat kahe, hamarisunvaikahinahi hone valihai. There is a Dalit Pradhan now, but due to the old OBC Pradhan's supremacy, he is unable to carry out development activities [7], [8].

The aforementioned account shows not just the impotence of Dalits but also that of the Pradhan, who is unable to carry out welfare programmes because of the previous Pradhan's supremacy. Even though Pradhan has the authority to execute social programs in the village, caste supremacy among certain groups prevents him from doing so. This demonstrates how dominating castes continue to attack and harass Dalits despite their economic and political clout. In this regard, it should be mentioned that Dalits often do not get resources and products in an equitable way and also do not receive social respect. The state runs a number of social needs programs, however multiple studies have shown caste-based discrimination in such programs. Public distribution programs include four different sorts of discriminatory practices: price discrimination, caste-based favoritism, discrimination in quantity, and dealer "untouchability". Unfair distribution has been used as a tool for Dalit subjection and discrimination, denying them access to welfare program benefits. There is clear evidence of discrimination against Dalits throughout the nation if we examine the areas of health, education, and food-related programs. They are not only subjected to unfair resource allocation; they are also subjected to unfair treatment by their fellow citizens and by various authorities in various locations and at various levels of welfare program availability, accessibility, and cost [9]–[11].

Insecurity in employment, an inability to participate in Panchayats, and the domination of one caste group are examples of the political and economic isolation of Dalits. According to

Saith, "the majority of the population would thus be included in people identified in developing countries as being "socially excluded" on the basis of exclusion from social security measures". The preceding description of social isolation by Saith strongly concurs with Sudebara's account of her experience as a 62-year-old widow who said that despite several requests to the Pradhan for a widow pension and IAY, she was unable to get any assistance from the welfare program. Her absence from the social security system therefore serves as evidence of her marginalization from the hierarchical society. The study supports the claim that caste hierarchy, an inequitable social structure, and a functioning political economy all have a role in the level of prejudice Dalits encounter.

CONCLUSION

Due to the pervasive forms of discrimination in UP's state-sponsored social programs, Dalits are pushed to the periphery and are more susceptible to poverty. The process of making welfare programs accessible, affordable, and available either reinforces the status quo or highlights underlying inequity. According to the field data, it can be argued that the village still struggles with issues of social exclusion, caste-based discrimination, and caste-based dominance. These issues are even manifested economically, where there are issues with employment opportunities and denial of various services, as well as in the persistence of landlessness. According to Lenoir, the term "exclusion" refers to the exclusion of individuals from the "employment-based social security system," such as the handicapped, suicidal individuals, elderly individuals, mistreated children, drug users, and so on. Due to discrimination in the issuance of work cards and the provision of the required 100 days of employment, a similar pattern of exclusion has evolved in relation to the MGNREGA.

Dalits are physically and socially segregated, which is a distinctive aspect of the caste system. By preventing Dalits from moving about freely and socially, isolation and segregation deprive them of equal rights and opportunities in the social, cultural, and economic spheres. Social welfare programs provide a variety of welfare benefits, but when put into practice, the majority of these programs fail to include Dalits owing to caste-based social exclusion, which manifests itself in Dalit concerns about social justice. To achieve social justice in society, especially for the weak and marginalized groups, equitable resource allocation is necessary. To guarantee that those who are marginalized in the development process are fairly included, the government must address these issues through the implementation of social programs. Academics and policymakers may also draw the government's attention to a variety of social service gaps that may be filled with the implementation of new policies.

Fieldwork revealed the despondency and helplessness of Dalits, and structural caste issues identified as one of the major reasons for their absence from decision-making further contributed to their exclusion from development. The paper highlights the subtleties of structural inequality and the susceptibility of disadvantaged populations that encounter prejudice in state-sponsored social programs. The article emphasized that even though there are various mechanisms and special provisions to include Dalits and other marginalized groups in welfare programs, discrimination is still pervasive in those programs, necessitating the implementation of corrective policies and measures.

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CHAPTER 3

AN ANALYTICAL REVIEW ON THE FUTURE AND PAST OF DALITS IN TAMIL NADU

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ABSTRACT:

Humans come in many different shapes and sizes, and they vary from one another in every aspect of life. Each individual has different exterior traits related to their family, caste, culture, language, and social environment, as well as their area of residence. The individual traits, including gender and age. Different physical and psychological traits, aptitudes, and attitudes exist. Differences, exclusions, discrimination, and alienation do occur both individually and collectively in such a complex life. One must comprehend and develop preventative measures of acceptance, inclusion, equality, equal opportunity, and treatment with respect to pave the road for equality and freedom rather than ignoring the uneven treatment of those who undergo such terrible experiences. The scheduled castes known as "Dalits" are excluded and exposed to all types of discrimination because of their birth and the social stigma associated with their human status as untouchables. Their identity is not earned via achievement but rather is customary and ascriptive related to the purity-pollution brahminical enforced religious fundamentalism doctrine. Dalits have long endured all types of prejudice, dominance, denial, and exclusion.

KEYWORDS:

Dalits, Freedom, Gender, Indian.

INTRODUCTION

Although the Dalits have been the target of significant development initiatives by the government and civil society, the advantages have not yet materialized. They face prejudice on all fronts. Dalits are severely discriminated against on the basis of caste. Dalits continue to live in deplorable circumstances below the poverty line even after seventy years of freedom. They are now waking up to the need to fit in with society, yet they are still fighting for social acceptance while optimistically tackling the difficulties [1], [2].

Indian Dalits

Scheduled Castes and Scheduled Tribes members are known as Dalits. According to the 2011 Indian Census, scheduled castes make up 16.6 percent of the country's overall population, or about 17 crore people. They experience many types of discrimination, including in socioeconomic, cultural, religious, and political related activities. Scheduled tribes account up 8.6% of the population, or more than eight cores. Together, the two make up 25.2% of India's population, or more than 25 crore people. Tamil Nadu ranks second among Scheduled Castes in terms of literacy rate and third overall in terms of the number of Scheduled Castes in India. In India, Dalits are often linked with low-paying professions like sweeping, scavenging, peeling hides, disposing of carcasses, tanning, working on leather items, etc. Most of these professions are inherited and required to perform their duties.

Since Dalits often participate in these kinds of jobs, they are generally ostracized from mainstream society. The worst aspect about it is the religious rationale offered. It has always

been a privilege of the upper caste to be able to worship to a deity. As a result, Dalits have been explicitly barred from religion, from education, from owning property, and from all other aspects of the hallowed realm. The intricacy of religious ceremony is strongly correlated to social position. Dalits now have access to public employment and education thanks to significant affirmative action measures. The ruling castes restrict and exercise control over freedom. Dalits are fundamentally excluded from the caste system, and this important exclusion results in exclusion from every socioeconomic, cultural, and political network.

One of India's most disadvantaged or disenfranchised groups is the Dalit community. Particularly in Tamil Nadu, the ruling castes perpetrate atrocities against the Dalits and subject them to a variety of types of discrimination. A greater emphasis is being placed on social inclusion with the goal of guaranteeing better respect for both individuals' and groups' fundamental rights as well as reducing the effects of deteriorating social cohesiveness and fabric. The emphasis on preventing social exclusion translates into a desire to increase everyone's inclusion in a pluralistic, just, and cohesive society, particularly by ensuring that everyone has equal access to social services like security, justice, housing, and employment, as well as other social benefits. The groups who are most ostracized from full social, cultural, economic, and political involvement are the focus of this effort to increase inclusion. Even after 70 years of independence, a research study is required to list the difficulties and battles faced by rural Dalits in Tamil Nadu's Thiruvannamalai area as they attempt to integrate into society [3], [4].

In order to attain the larger goals of social and redistributive justice, social inclusion has been a prominent issue in recent decades, both in academic and, more crucially, in policy discourses. Growing public awareness of many sorts of discrimination, inequality, and deprived has been both the cause and the result of excluding certain groups of individuals. The dominating growth and development processes and paradigms led to the establishment of new laws, policy focus, and institutional engagements to address the problem of include the underprivileged and excluded groups in society. The subject of Prospect and Retrospect of Dalit in Thiruvannamalai district was thus chosen by the researcher. Therefore, this study is urgently needed and will be more helpful to the next generation of India's underprivileged group in overcoming obstacles and advancing toward social inclusion where everyone is recognized and treated with dignity.

DISCUSSION

For this study, the researcher used a descriptive research design. Descriptive research design is best since the researcher has discussed the future and past of Dalits. The current research concentrated on the future and past Dalits in the Thiruvannamalai district, which continues to be a barrier to their growth and full involvement in society. These issues were related to the socioeconomic, cultural, political, and other aspects of their living and working environments. So facts concerning their state of inclusion in terms of economic, social, cultural, psychological, and political aspects were revealed by this investigation. The researcher collected data using an interview schedule. The comments that were part of the interview schedule were put to the Cronbach's Alpha Reliability Test. The resultant score of 0.847 demonstrated the instrument's excellent level of reliability. A pilot research was carried out to verify the validity of the questionnaire and the viability of the investigation. A sample of 15 participants in the pilot project was selected at random from the four taluks of the Thiruvannamalai District. For the research study, the researcher used a multi-stage random sampling approach. The researcher collected income in the first stage, and the taluks were selected in the second. In the third step, Thiruvannamalai district village panchayats were

picked by lottery, and in the fourth stage, respondents were chosen using a table-based random number generator. 150 people made up the whole sample. The information gathered via the use of the interview schedule tool is a quantitative accumulation of unprocessed information. The Statistical Package for Social Sciences was used to input and analyze this data. Frequency distribution, mean, standard deviation, Chi-Square test, ANOVA, and T-test were employed as statistical approaches for the investigation.

The age range of 25 to 35 years is represented by 56% of the respondents. A majority of the respondents lived in a home that they owned. It was discovered that a majority of the respondents were male members. About 54.3 percent of the respondents identified as Hindu, while the remainder respondents identified as Christians. The majority of responders were married. Only 37.6% of the respondents have a degree. The majority of respondents lacked access to bank loans. The majority of respondents said they did not own any land. About 55.3 percent of the respondents have fewer than four family members. About 49.7 percent of the respondents have two family members who are wage earners, while 23.3 percent have just one. The research showed that the majority of the respondents were not involved in Dalit movements [5]–[7].

A majority of the respondents said that they do not have access to water sources always without discrimination. A majority of the respondents have responded that they do not have access to Bus stand always without discrimination. A majority 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 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 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 of the respondents said that their monthly debt was above Rs.3000 per month. About 36per cent 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 discovered that 44.3% of the people surveyed claimed to have never had any difficulties in obtaining scholarships for their schooling. About 48 percent of the respondents stated they were very happy with the way professors treated them, while another 30.3 percent said they always had trouble receiving scholarships for their study. 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 of the respondents said that they get treatment from Government Hospitals during illness [8].

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 said that they felt inferior in comparing with Non-Dalits. Only 27.3 percent of respondents said that prejudice had made them upset. Only 31.7 percent of respondents said they felt free to express themselves with non-Dalits. It was discovered that 48 percent of the respondents said they accept Dalit identity. About 40.7 percent of the respondents said they were abused both verbally and nonverbally many times by Non-Dalits. 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.

The majority of respondents said they were happy with their Dalit identity. 42 percent of those surveyed claimed to be content with the same respect they get from religion. 71% of the respondents claimed to have encountered prejudice at places of worship. A little over 42.3% of respondents said they take part equally in local celebrations. The majority of responders claimed to have always felt alone at a cemetery. About 47.7% of respondents said they didn't think other people respected their practices. 45 percent of those polled claimed to regularly experience discrimination because of their eating habits, particularly their propensity for beef. About 35% of those surveyed either agreed with or disagreed with the assertion that they faced criticism for donning trendy clothing, jewelry, etc. Regarding the claim that Non-Dalits chastised them for owning and utilizing contemporary technology, around 33.7% of the respondents stated they either agreed or disagreed, but remained moderate. The majority of respondents said that they had never faced criticism for driving their own car through the villages.

The majority of respondents said that they never participated in political parties equally, and the majority felt that there is prejudice inside political parties. The majority of respondents expressed dissatisfaction with the political party's decision to acknowledge Dalit leadership. The ability to run from a non-reserved constituency was strongly disapproved with by around one-third of the respondents. Regarding the degree of freedom of speech in the Gram Sabha, around 33.7% of the respondents indicated they were undecided and selected the moderate option. It was discovered that a majority of respondents did not agree to the statement about understanding of constitutional provisions of their rights. A majority of respondents claimed that they disagree that there is recognition for Dalit movements. The majority of responders said there has never been an arbitrary arrest. Only 42.3% of those surveyed believed that atrocity prevention practices were generally effective. The majority of responders expressed dissatisfaction with how the reservation policy was being implemented. Most respondents believed that political parties had taken advantage of them [9], [10].

The majority of respondents said that improving poverty alleviation initiatives to address the issue of deprivation should take precedence over financial inclusion. The majority of respondents said that in order to encourage inclusion in the workplace, people shouldn't be engaged only for menial tasks. In order to promote social inclusion, almost 58.3 percent of respondents recommended banning untouchability in all of its forms. The majority of respondents said that encouraging accessibility and excellence for inclusion in education would be made possible by the simple access to scholarship facilities. The majority of respondents said that increasing access to affordable, high-quality healthcare may be a strategy for increasing inclusiveness in the health sector. The majority of respondents recommended equal participation in religious events as a means of fostering inclusivity in Dalit culture. Most respondents said that training for non-Dalits on awareness disparity, superiority complex, and arrogance was a good way to improve psychological inclusion. The

majority of respondents said that the greatest method to promote political participation is via raising knowledge of legal and constitutional rights.

The degree of social prejudice the respondent experiences is not significantly correlated with their educational background. There is a link between social prejudice and land ownership. It is established that there is a link between income and social prejudice. The respondents experienced less prejudice the older they were. As a result, there is a correlation between the respondents' age groups and the mean scores of social prejudice they experienced. Marital status has a substantial correlation with Non-Dalits' social regard, and occupation has a significant correlation with inclusion at work. The average ratings highlight the fact that married people feel more involved at work than single people do. Occupation and psychological inclusion are significantly correlated. Monthly Income and Psychological Inclusion have a strong correlation. Age and youth of rural Dalit communities' feelings of inferiority are significantly correlated [11]–[13].

A strong correlation exists between occupation and pride in being a Dalit by birth. Religion and cultural inclusion are significantly correlated. The respondents' mean ratings for experiencing social prejudice and the religion they practice vary. Age and young rural Dalit people's ability to visit places of worship are significantly correlated. The degree of political inclusion of the responder and their membership in a political party are significantly correlated. There is a connection between education level and knowledge of Indian Constitutional provisions and welfare programs. The Government, Non-Governmental Organizations, and the Society as a Whole must Continue to Make Efforts to Increase Opportunities for the Dalits of India, Both Individually and Collectively, in order to Empower Them. To make social inclusion visible and palpable, accessibility, availability, affordability, opportunities, and quality of service must be guaranteed for every individual. As a result, the researcher suggests that the following ideas be implemented:

1. Both public and private organizations should develop programs to raise the economic, educational, social, and health standing of Dalits.
2. The state must ensure that people may live in peace and dignity in their communities, workplaces, educational institutions, public spaces, and places of worship, among other locations. Defending and advancing constitutional provisions that preserve freedom, equality, and dignity.
3. The Central and State Governments must start a process of land reforms right now, in which the transfer of land to the landless agricultural labor would be advantageous.
4. The State Government and the Federal Government should provide land holdings based on population growth or reservations.
5. To build infrastructure the government has to step up and improve its programs so that Dalits may benefit. Roads, transportation, education, health, sanitation, nutrition, communication, parks as places of recreation, and sports facilities like gymnastics and public playgrounds.
6. Encourage inter-caste unions and provide protection for their lives from honor killings.
7. In order to promote such behaviors, more consideration must be given to applying for government grants and programs.
8. Ensure work with a respectable rate or compensation so that they are no longer unemployed or receiving low pay.
9. Offer bank loan options with a plausible guarantee for a good standard of living for things like developing suitable homes, investing in income-generating businesses, and financing for education.

10. Encourage self-help organizations to function with full member involvement and ensure financing for group commercial ventures, independent work, and income-generating initiatives.
11. Reducing dropout rates via follow-up programs for kids, inspiring kids to pursue their education, and inspiring parents to understand the value of education so that more and more Rural Dalit children may benefit from educational policy.
12. Raising critical awareness of human rights and dignity beyond all types of prejudice, including caste, sex, language, ethnicity, region, religion, politics, and country, and putting an end to all forms of injustice and discrimination.
13. Providing high-quality healthcare free from bribery and corruption
14. Execute health programs with the highest care and expedite the distribution of financial aid to recipients
15. Ensuring food security for all Dalit households under the 2013 National Food Security Act and the Antyodaya Anna Yojana.
16. Training programs to help Dalit youngsters develop their self-concept and self-worth even before they complete their secondary school.
17. Developing appropriate viewpoints for a religion-based belief system that fosters harmony, welcomes variety, advocates equality, and upholds human dignity.
18. Free access to places of worship that transcend religion and caste, encouragement and preservation of the right for people to exercise their rituals and beliefs, and assurance of safety.
19. Creating possibilities for Dalits to run from areas where they are underrepresented
20. Providing Dalit youth with opportunity to participate in politics and seize control of the executive branch.
21. Supporting Dalit rights movements at all levels national, state, district, and village and connecting them so that everyone may feel empowered to face problems with bravery and assurance.

CONCLUSION

The future and past of Dalits that was done Studying in the Thiruvannamalai area has shown that caste hierarchy and oppression, which are deeply ingrained in Indian culture, form the foundation of Indian reality. The survey has once again shown that respect and dignity for people in general, and Dalits in particular, are continually declining. We were able to assess where we are in terms of inclusion and what needs to be done moving forward thanks to the study of Dalits and the difficulties they face in terms of social inclusion. Understanding the difficulties of social inclusion and developing training for Dalits may be greatly aided by the study for social workers. This research might plant the seeds for an inclusive society where Dalits are treated with justice, equality, freedom, and dignity.

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CHAPTER 4

SOCIAL WORK INTERVENTIONS FOR DALIT WOMEN'S POVERTY AND HEALTH STATUS

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ABSTRACT:

Concern for the poor's health is turning into a key problem in development since health is now more important than ever on the global agenda. The world's countries have come to the consensus that one of a person's basic rights is to enjoy the best possible level of health. Poor dalit women have greater rates of infant and maternal mortality, higher levels of sickness, and restricted access to social and health services. And impoverished dalit women and girls' health is severely harmed by gender inequity. Investment in health is becoming more widely acknowledged as a critical component of economic growth and as a pre-requisite for developing nations, especially for their poorest citizens, to end the cycle of poverty. Development is aided by good health in a variety of ways. It boosts labor efficiency by ensuring that health treatments are regularly purchased and provided, are of high quality, and prioritize the needs and expectations of underprivileged dalit women.

KEYWORDS:

Dalit, Development, Economic, Global, Women.

INTRODUCTION

A fair health finance system is crucial to increasing access to care and shielding the poor from the high costs of illness among dalit women. Low income nations won't be able to achieve the health-related Millennium Development Goal if they don't have enough money to purchase medicines and vaccines, establish and equip facilities, provide enough personnel, administer the healthcare system, and raise investments in other vital health-related industries. Education among Dalit women in particular has a significant impact on how well children, families, and communities are cared for. Exposure to environmental risks has a direct impact on the health and mortality of poor dalit women. Poor dalit women often reside in rural countryside or subpar urban areas with minimal land. They are exposed to both indoor and outdoor air pollution, as well as restricted access to clean water and sanitary facilities. Among impoverished dalit women, these environmental factors are a significant cause of ill health and mortality. It is critical that development strategies take into account the significance of these fundamental causes of poor health. The research discovered a relationship between a number of aspects of dalit women's health and poverty. Parents would benefit from social work intervention via casework and group work, which could be used to counseling to assist them comprehend and recover from their bad health circumstances [1], [2].

Millions of people throughout the world suffer from bad health due to political, social, and economic injustices against dalits. Poor health status among dalit women is both a cause of and a result of poverty. Poor health habits are more likely to occur among dalit women when there is poverty. Communities in poverty are a direct result of poor health. Around the globe, poor health and poverty are intricately intertwined. Each year, infectious tropical illnesses that are often ignored kill and weaken millions of the most vulnerable and impoverished dalit

women. To address poverty and bad health habits among dalit, the economic and political system that supports discrimination and poverty has to be changed. The worst impacted are vulnerable dalit women and members of marginalized groups who are denied access to health services that may aid in illness prevention and treatment.

Dalit women who are very impoverished and vulnerable could be forced to make tough decisions, putting their health at danger, since they can't let their kids go hungry. For a patient and their loved ones who must take care of them or assist those in getting to and paying for treatment, the expense of a doctor's visit, a course of medication, and transportation to a medical facility may be heartbreaking. In the worst scenarios, the financial burden of sickness may force families to sell their belongings, pull their kids out of school to work, or even resort to begging. Often, a dalit woman relative who must shoulder the responsibility of caregiving may forgo her schooling or take up paid job to assist pay for the household's expenses. The spread of respiratory illnesses like pneumonia and airborne diseases like TB may be facilitated by overcrowding and unsanitary living situations. Lack of food, sanitary conditions, and clean water may all be lethal [3]–[5].

Impact of Poverty on Health: The Connection between Poverty and Health

The availability of a high-quality healthcare system and its uptake are key determinants of a society's health. This reflects how the nation's socioeconomic structure has changed. The level of income and quality of life, housing, sanitation, water supply, education, employment, health awareness, personal cleanliness among dalit women, etc. are some other elements that influence it. The link between dalit health and poverty or between dalit health and development is intricate, diverse, and multidirectional. One significant factor influencing the health of a dalit women is poverty. It directly affects the lifespan and morbidity of dalit women. Among dalit women, health is also seen as one of the key elements of progress. Cognitive function and long-term economic potential deteriorate as a result of poor health. Dalit women's poor health also results in lost wages, high medical costs, and poverty. Regarding the average health state of Indian dalit women, the disparity in health status, and the accessibility of health care for dalit women, there are enormous inequalities in dedication and success. Indicators of health improvement include a rise in life expectancy and a decrease in newborn mortality [6].

DISCUSSION

At least 25% of the worldwide burden of illness, according to estimates, may be ascribed to environmental factors. This section focuses on two issues air pollution and water and sanitation where the health-environment links between poverty and dalit women's health are particularly strong. These issues call for an evaluation and improvement of sectarian policies in order to maximize the opportunities for dalit women's health promotion and protection. Poor women are often exposed to harmful contaminants in their homes and jobs from sources including landfills and incinerators.

Dalit women's poor health state makes them more susceptible to the effects of hazardous substances. Nearly 1.2 billion dalit women do not have access to clean drinking water, and twice as many do not have sufficient sanitation.

Among dalit women, poor water quality contributes to the spread of illnesses like cholera, trachoma, onchocerciasis, and diarrhea. Trachoma and scabies are reliant on the amount of water available, whereas malaria and schistosomiasis are spread by vectors that breed in stagnant water. Ample water supply is also necessary for food production, which enhances nutrition, health, and people's resistance to and recovery from sickness.

Lack of cleanliness enhances the spread of excreta-related diseases including cholera, some fecal-oral disorders like hookworms and roundworms, and water-based helminthes which may lead to conditions like schistosomosis. Millions of instances of poisoning occur each year as a result of pesticides and harmful substances like mercury, lead, and arsenic contaminating water and food. The majority of dalit women who get these illnesses are underprivileged.

The majority of the fatalities that arise from this are dalit children under five, and they mostly occur in the poorest homes and communities.

The contribution of health promotion to eradicating poverty

The Ottawa Charter's definition of health promotion is "Health promotion is the process of enabling people to increase control over and improve their health." A person or group must be able to recognize and achieve goals, meet needs, and adapt to or deal with the environment in order to achieve a state of total physical, mental, and social well-being. As a result, rather than being the goal of life, health is considered as a resource for daily existence. A healthy idea is one that emphasizes both physical capabilities and social and personal resources. Goals and procedures for health promotion are often deeply ingrained in regional, national, and international health policy [7], [8].

Role of education in reducing poverty and enhancing health

Five of the eight MDGs directly address education and health since they are essential to reducing poverty. The three health-related goals' success heavily depends on achieving the objectives of gender equality and universal primary education, which are also connected objectives. The nature of the connection between education and health has been elucidated by the results of several research, which demonstrate that:

1. Education among Dalit women has a direct impact on how well children, families, and communities are cared for.
2. Among dalit women, education is associated with reduced fertility rates.
3. One of the best methods to combat HIV/AIDS is education.
4. Dalit women's food security, nutrition, and health are improving
5. Improving the public sector's ability to perform the essential roles of policymaker, regulator, buyer, and supplier of health care
6. Priority should be given to creating high-quality, responsive public and private sector services for the needs and desires of the disadvantaged in the area of health.
7. Fair health finance options for dalit women
8. Policy decisions for bettering the health of dalit women should be based on in-depth research on poverty and gender.
9. A dynamic conversation between policymakers and beneficiaries is necessary for responsive health systems.
10. The policies and programs that have the most direct impact on the impoverished dalit women should be included in the sector program.
11. Coverage must include both the commercial sector and NGOs in addition to the state sector.
12. The sector program need to function inside well-organized, decentralized structures that are controlled.

Participation in health concerns and practices by individuals, groups, and communities is essential for boosting general wellbeing and enhancing public health outcomes. The relevance of each level of engagement is covered in this paragraph:

Individual Engagement

Personal health practices and activities are crucial in defining one's health state at the individual level. Individuals are in charge of making decisions about their lifestyle, dietary habits, exercise routines, and personal cleanliness. By getting medical attention when necessary, sticking to recommended treatments, and engaging in preventative practices like vaccines, one may actively manage their health. Promoting individual involvement include health education and awareness initiatives that equip people to make knowledgeable health choices [9], [10].

Participation in a group

Health behaviors often affect families, peer groups, and social networks in addition to individuals. Participating in groups entails working together to promote healthy habits and deal with health difficulties. For instance, families may encourage active living, advocate a healthy diet, and provide emotional support to members who are unwell. Peer groups and support systems may help persuade people to make better lifestyle choices or to ask for assistance when they do. A feeling of social responsibility and support for one another's health and wellbeing are fostered through group engagement.

Community involvement

Communities play a crucial role in illness prevention and health promotion. Participation in the community entails a larger group effort to address health concerns and provide a setting that promotes healthy living. This might include programs like community health centers, awareness drives, sanitation measures, and attempts to provide access to hygienic water and wholesome food. In order to affect health policy and guarantee that health services are available and tailored to local requirements, communities should also take part in lobbying. Participation in the community acknowledges that maintaining one's health is not simply a personal matter but also a shared obligation.

Participation in health-related concerns and behaviors by a person, a group, and a community is tied to and complimentary. Effective health promotion methods should address all three levels, empowering people to take charge of their health, developing positive group dynamics, and supporting neighborhood-level activities that generate a healthy environment. Public health initiatives may address a variety of health problems and strive to improve overall health outcomes for populations through involving people, organizations, and communities.

Literature and Film Depictions of Caste

The term "caste" alone has a lot of meaning. In the Indian context, it is simply the "caste" or "Jaati" that a person is born into. A terrible past is associated with caste. Over many decades, caste prejudice has led to the upper caste's exploitation of the lower caste. The post-independence movements aimed to bring about the necessary adjustments for equality among the castes already present in Indian society. Even though the nation has made strides in this area, the caste system's negative effects remain. Dalits, who are seen as being at the bottom of the caste system, have been exploited for a long time. In order to raise awareness of their plight, it became necessary to reflect on the horrors they had to endure. This problem was effectively addressed via literature. As awareness of the Dalit community expanded, more authors were willing to address the under-discussed issues of lower castes. Many non-Dalit authors focused on Dalit issues in their writing. The Dalits themselves had to articulate their suffering since they knew it better. The development of Dalit literature thus got underway.

Dalit protagonists have appeared in novels and dramas to let readers understand the anguish of the oppressed [11], [12].

An autobiography written by Dalit author Om Prakash Valmiki is titled *Joothan*. Arun Prabha Mukherjee subsequently translated it from its original Hindi publication into English. The three facets of a Dalit's life physical, economic, and educational suppression are covered in this essay. The Chuhras, Chamar, and Jhinwar were diminutive Dalit tribes that were subject to exploitation by members of the higher caste, according to Valmiki. Food leftovers or scraps are referred to as *joothan*. These foods, which belonged to the aristocratic class, were left for the lower caste people to consume. The Dalit community's living circumstances are the main topic of the work's opening section. Their environment was toxic, unclean, and depressing. They were located across a pond from the region inhabited by the higher caste. The low-paying employment that were given to them are a reflection of the weak economy. They performed physical labor-intensive tasks associated with the higher caste, such as cleaning cow barns and sweeping. As they dared not speak out against the members of the upper class, they labored for free at times and were paid at others. They were unable to provide their family with even a square dinner. Education was available, but entrance was denied. Even if they were able to enroll in classes, torture, humiliation, and punishments took the place of instruction and study. They were required to take a seat apart from other kids. Even sitting on a mat was forbidden for them. This was their conflict. The terrible circumstances that Valmiki had to deal with are highlighted in his writing for no fault of his own.

Arundhati Roy's *God of Small Things* is a separate theme-focused critical book. She is a social activist, Booker Prize winner, and Indian-English writer. The relationship between a Dalit guy and an upper caste lady is the main subject of this book. Their families and society are outraged when Ammu, one of the novel's major protagonists and a woman from a higher caste, falls in love with Velutha, a Dalit. Their union is seen as immoral and unethical. Ammu's spouse is a violent person. However, this is meaningless. Her relationship with Velutha is only seen negatively due of the caste divide. Both of them are humiliated, and Velutha is finally beaten to death after being wrongly accused of raping Ammu. Ammu too perishes as a result of the hostility and psychological anguish she endured. The novel's deity of inconsequential things is Velutha. He is unable to comprehend the significance of social constructs like caste and being untouchable. However, he yearns for joys in life that are simple, like love and happiness. Roy satirizes the caste system masterfully. Marxism, which stands for a society devoid of social class, is clearly apparent in this book. The relationship between Ammu and her children and Velutha surpasses the limitations placed on them by society, despite the fact that there is no physical resistance or protest against the upper class. It is believed that love promotes equality. However, caste ultimately demonstrates its dominance over everything else [13]–[15].

The play *kanyadaan* is a radical departure from these ideas. While the plight of the Dalit is highlighted in both of the aforementioned works, this play depicts the hardships of an upper caste lady at the hands of a Dalit guy. Jyothi, a member of a higher caste, weds Arun, a Dalit. Following their wedding, Arun mistreats Jyothi. Arun makes a good case for why he has such a deep dislike for the upper class. He concludes that the cottages he lived in provided more happiness than the large homes of the Upper Caste. "If you see my father's hut, you'll understand," he adds. There were 10 of us, big and tiny, living in that eight by ten-foot space. In the winter, our body heat kept us warm even though we had nothing to eat or wear on our backs. There are so many discrepancies in living conditions that require Arun to be haughty all the time. "These damn city people's houses are like the bellies of sharks and crocodiles,

each one alone in them." His mouth has become bitter due of his agony. At the play's conclusion, we see that Jyothi finally comprehends his situation and recognizes that Arun's miseries would follow him forever and that he will never change. She continues to live with him as a result of realizing that she is a Dalit. His risky conduct is seen as a kind of vengeance for the suffering he experienced as a Dalit. The hardships and suffering of the Dalits were not the main subject of this drama. Instead, it demonstrated that despite Dalits having access to resources like employment, education, and reservations, coexistence is impossible. Years of persecution have shaped a mentality that is willing to tolerate being a member of a lower caste and to continue to experience injustice. Arun thinks that a guy from a higher caste cannot be his friend. Therefore, Arun's personality is not at all surprising.

This play was labeled anti-Dalit for portraying Dalits in a negative way. However, a lot of reviewers feel that this work is misrepresented. The drama deals with the Dalit youth's mindset. This piece masterfully illustrates how an oppressed guy, when given the chance to be accepted in society, chooses not to do so since the suffering he experienced will never leave his memory. Regarding the inner workings of a Dalit youth's psyche, this drama exhibits a feeling of "double consciousness." The psychological issue of "always seeing oneself through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity" is how W.E.B. Du Bois theorized this double awareness. Through the views of Jyothi's father and the higher caste community, Arun saw himself. He didn't want to be associated with them since doing so would mean losing who he was. He refused to join them because he believed he was seen with contempt and sympathy. He didn't want to fit in. He considers members of the higher caste to be hypocrites and has come to terms with the fact that he is a shudra and will stay one. These three pieces are excellent caste reflections and have made a significant contribution to its portrayal. The cinema has been a fantastic medium for expression. Onscreen emotions are always beneficial for improving conceptual comprehension. Comparatively speaking, film offers a wider range of expression than other kinds of art. Movies have always included several topics that have influenced people's views.

New Directions in Dalit Literature and Culture

A home for made-up tales yet, like literature, a window into society. Caste has not recently been a significant issue or a prevalent motif in films. There aren't many films that include tales about Dalits and other oppressed people or actors portraying Dalit heroes. Of course there are documentaries and short films, but they are not widely available. There are two significant movies that deal with the caste problem in mainstream film. Aarakshan, which was released in 2011, is a distinctive film. Saif Ali Khan's portrayal of Deepak Kumar, a young Dalit guy, shows him battling to forge his own identity. He is a well-read, educated, and disciplined guy, yet because of his caste, he often receives comments and insults. It places emphasis on the reservations made for members of lower castes, which offends certain members of society's upper classes and is disapproved of by others. Prabhakar Anand is labeled a casteist for trying to assist a Dalit youngster and several others. The movie also demonstrates the significance of caste in politics. The nefarious practice of commercializing education serves to showcase the cunning character of the upper caste. The film is notable for its bold vocabulary, realistic representation of a Dalit scenario, and the protagonist's ability to overcome obstacles.

KaalaKaarikalan, a 2018 movie starring Rajnikant that follows the story of an oppressed people, is another lovely movie. This film sheds light on the physical and financial anguish of a whole slum-dwelling population. Under the guise of progress, capitalists and ruthless politicians strive to intrude on their environment. The main character, Kaala, wins his battle

for his community's rights. The residents of the neighborhood come together against dishonest adversaries. Abuse directed towards their race, way of life, or location, among other things, does not make them less courageous in their resistance. Only a small number of movies attempted to influence society and raise awareness. They successfully made an im-

pression on the crowd. Both of these movies demonstrated the Dalits' difficult circumstances as well as how they made use of their assets and bravely confronted the outside world.

CONCLUSION

The link between dalit women's poverty and poor health is not one that can be easily understood. It has several facets and is two-way. A low health condition may cause poverty to spiral out of control, which in turn can cause and maintain it for dalit women. Additionally, the relationships function well. Effective production, reproduction, and citizenship depend on good physical and mental health, and protecting individual and family health status among dalit women requires productive livelihood methods and risk management. People have many coping mechanisms for both disease and poverty. The possibilities made possible by their capacities and asset stores heavily impact how they manage. This calls for using all types of assets that are accessible, including financial assets, tangible assets such as machinery, buildings, and land, intangible assets like human capital, and social capital. Individuals or families are often compelled to depend on exceedingly risky or hazardous practices if they are unable to recover their wealth base, making them more exposed to poverty. Additionally, social workers should provide the aforementioned interventions to help people with their poverty and health difficulties.

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CHAPTER 5

AN OVERVIEW OF THE DALITS EDUCATIONAL STATUS IN KARNATAKA

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ABSTRACT:

Any community's social and economic growth benefits greatly from education as one of the major driving forces. The advantages of educational programs have reportedly been distributed unequally amongst the privileged and underprivileged segments of society. In every state, it will be necessary to evaluate the level of educational development with the goal of creating inclusive growth so that the underprivileged segments of the population get their just rewards and may overcome the limitations placed upon them. Achieving inclusive development in the education sector depends on removing access obstacles and meeting the unique needs of these underprivileged groups. Even though the state of Karnataka is working more quickly to achieve universal literacy, 35% of Scheduled Castes and 38% of Scheduled Tribes are still illiterate Census 2011. Even though the state of Karnataka is working more quickly to achieve universal literacy, 35% of Scheduled Castes and 38% of Scheduled Tribes still lack access to education.

KEYWORDS:

Caste, Dalit, Literacy, Scheduled Tribes.

INTRODUCTION

The trends and patterns of Dalit literacy rates in Karnataka with reference to regions and gender have been examined in the article that follows. The research makes use of statistical and analytical techniques including averages, percentages, range, disparity indices, and coefficient of variation. It is discovered that the state's Scheduled Caste and Scheduled Tribe literacy percentage is much below than the benchmark target set by the Planning Commission of 85%. This warrants caution. When compared to male SCs and STs, female SCs and STs do far worse. In this case, the variances across districts are likewise extremely substantial. Furthermore, in the northern backward areas, the literacy rate for female SC and STs has not reached 50%. This is a significant issue that the State has to address right now. According to the Twelfth Plan, efforts will be made to promote functional literacy, paying particular attention to Scheduled Castes, Scheduled Tribes, and other disadvantaged groups in order to maintain the goal of inclusive growth. It will significantly contribute to keeping Dalits' growth improvements going. If the literacy rate among Dalit women rises, it will enable them to take advantage of greater economic possibilities, develop their skills, and achieve socioeconomic empowerment [1].

Education Discrimination

In caste-affected nations, discrimination against Dalits in the educational system is a major issue. All educational levels, from preschool to university, are affected by alienation, social marginalization, and physical violence. Due to a variety of social and physical obstacles, Dalits have exceptionally high rates of illiteracy and dropout. There isn't much legislation in this area, and when it does exist, it's often not executed properly. The institutional prejudice and maltreatment Dalit children experience in schools is sometimes so stigmatizing that it

forces them to leave school. One of the biggest problems is the discriminatory actions taken by instructors, such as using corporal punishment, denying students access to drinking fountains at school, segregating students in the classroom, and making Dalit children undertake manual scavenging tasks on and around school grounds [2], [3].

Children from Dalits often have to leave school because of the stigmatizing institutional discrimination, alienation, and abuse they endure in schools. Teachers may use discriminatory tactics against Dalit students, such as using physical punishment, denying them access to drinking fountains at school, isolating them in classrooms, and making them undertake manual scavenging tasks on and around school grounds. Indirect discrimination by instructors, such as neglect, repetitive fault-finding, and labeling Dalit pupils as poor achievers, has been shown to cause social isolation of Dalit children in schools, according to a Nepalese research on caste-based discrimination in schools. As a result, there was erratic attendance in class, less focus when studying, decreased involvement in extracurricular activities, poorer performance, failure, and school drop-out. Additionally, Dalit youngsters encounter prejudice from their peers and the society at large, particularly from those from upper castes who see Dalit education as a waste and a danger. This is related to the belief held by certain members of upper castes that Dalits cannot often get an education and that Dalits constitute a danger to local power structures and hierarchies. Another element contributing to the high dropout rates is migrant labor. Many Dalits lack land and are compelled to work as migratory laborers since this is sometimes the only option to assure their families' financial existence. The Dalit children's education is often disrupted by their repeated mobility in pursuit of work, which prevents them from keeping up with other children's scholastic development.

Scheduled Castes' Current Situation

In Karnataka, there are 1.04 crore SC and ST people, according to the 2011 Census. 17.5 percent of the people in the state of Karnataka are members of a Scheduled Caste. They are made up of several sub-castes and groups and are known by various names in various regions of the state. In Karnataka, the proportion of SC major employees was 78.83%, 10.43%, and 10.74% for each sector, respectively. Due to their exclusion from both material and cultural resources, the SCs have a shortage of social resources. The government has made enormous efforts over the last 25 years to provide housing via different housing programs like Ashraya, Ambedkar Housing Program, Indira AwasYojana, NeralinaBhagya, etc. as a result of which the housing circumstances of SCs have significantly improved. The high rates of illiteracy among SC women may be linked to the high newborn and child mortality rates for offspring of these moms [4].

DISCUSSION

In the state of Karnataka, there are a number of indigenous peoples known as "Primitive Tribal Groups." Karnataka's tribal population rose to 42.48 lakh in 2011. They make up 6.95 percent of the state's population. Due to a spike in fertility rates and the accession of many new tribes to the Scheduled Tribes list, the decadal growth has grown to 80.8 percent. Scheduled Tribes are given preference in Karnataka's legislature, educational institutions, government positions, and other developmental endeavors. Since 2011, there has been a noticeable improvement in the sex ratio of STs.

Dalits' literacy rate

The literacy rate is a crucial marker of a state's or communities educational growth. In Karnataka, the population of Scheduled Castes had a literacy rate of 52.87 percent in 2001.

Over the years 2001–2011, it increased by 12.46% points. The scheduled caste group has a literacy rate of 65.33% in 2011. To determine the degree of discrepancy between the Dalit literacy rate and the State's literacy rate, the disparity index is also computed. The Scheduled Caste literacy disparity level was 0.79, meaning that 0.21 of parity still has to be attained. However, the disparity index has progressively improved over time, bringing it closer to parity. It had a value of 0.86 in 2011. As a result, the disparity index of the literacy rate for Scheduled Castes has improved during the years 2001–2011 by around 0.07 percentage points. Both the Regional Disparity Index and the Gender Disparity Index have experienced improvements of 0.10 and 0.11 percentage points, respectively. Between 2001 and 2011, the literacy rate among members of Scheduled Tribes increased by 13.81 percentage points, rising from 48.27 to 62.08 percent. The Scheduled Tribes had a literacy rate difference of 0.72, meaning that 0.28 of parity still has to be attained [5]–[7].

However, the disparity index has improved over time. It was 0.82 in 2011, about 0.02 less than the Scheduled Caste Disparity Index. The disparity index of the literacy rate among Scheduled Tribes has improved between 2001 and 2011 by around 0.10 percentage points. The Regional Disparity Index has increased by 0.09 percentage points, while the Gender Disparity Index has improved by 0.13 percentage points, somewhat more than the GDI for Scheduled Castes. Though the literacy rate of STs is much lower than that of SCs, it is noteworthy that ST literacy rates have improved more than SC literacy rates have in terms of rural, urban, male, and female dimensions. A benchmark of 85% state-level literacy has been proposed in the Planning Commission's Eleventh Plan Approach Paper as a goal to be reached by the plan's conclusion. The scheduled caste and scheduled tribe populations seem to have far lower literacy rates than desired. It is still necessary to acquire 19.67% points across Scheduled Castes and 22.92% points across Scheduled Tribes. This warrants caution. Growth in Literacy rates of Dalits in Karnataka is show below in Table 1.

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		

Enrollment among Dalits

One of the main objectives of India's educational planning has been to make primary education universal. And at this point, it has switched over to encouraging inclusive development in the states across the education system. According to the enrollment of

Scheduled Caste students in primary education has been on the decline throughout the reference period, with growth rate becoming negative at 0.63 percent. With an increase of 2.37 percent, the enrollment of Scheduled Tribes in primary school has shown an upward trend. The state has established goals for achieving the aim of 65% of enrollment throughout secondary education in light of the major improvements in primary education. The enrollment of Scheduled Castes and Scheduled. It demonstrates that there has been an upward trend in the enrollment of Scheduled Caste students in secondary school over the reference period, with a growth rate of 5.85 percent. With a growth rate of 8.28%, which is higher than that of Scheduled Castes, the enrollment of Scheduled Tribes in primary education has been on the rise [8], [9].

Challenges:

For the Schedule cast or Dalit, there are many difficulties, but the high dropout rate among adolescents is one of the most significant. Adolescent Dropout Rates from Scheduled Castes: It is really unusual that so many students from Schedule Caste category drop out. Their enrollment in school stays very high for the first year before progressively declining the following year. Due to the fact that the overall Gross Enrolment Ratio in upper elementary school is 98.3%, the GER in secondary education is just 78.7%, and the GER in higher secondary education is much lower at 50.5%. Education is a by-product of such economic conditions, but it also offers an opportunity to escape cycles of poverty and suffering. Dalit pupils are subjected to subpar conditions even when they are permitted entrance to schools. Contrarily, just 9% of Dalit pupils originate from such communities; non-Dalit children often obtain private tutoring or higher-quality private education. The fact that the majority of primary government schools are seen as being of poor quality serves as the impetus for doing so. Few Dalits are able to afford such educational supplements, which widens the achievement disparity. Once enrolled, prejudice still prevents Dalit children from attending school and lowers the quality of the education they get. Other obstacles that prevent SC youth from receiving education at all levels include: parents who are illiterate or less educated; casteism in the community; parental supremacy; the exploitation of youth in families and communities; a lack of confidence; inadequate education and training; a lack of knowledge of their rights; a lack of support from the villages; and a lack of cooperation from the party leaders. Early marriage is common in the SC culture, and stress about money is common. Violence in public spaces, including schools, prejudice against women both inside and across groups in the SC community [10].

Governmental Programs and Policies Regarding Dalits

Through the Directive Principles, each state in India is required to advance the educational interests of the socially and economically disadvantaged, notably Scheduled Castes and Scheduled Tribes. During the sixth five-year plan, Karnataka introduced the Special Component Plan SCP strategy in an effort to advance the socioeconomic status of Scheduled Castes. It is now referred to as the SCSP, or Scheduled Caste Sub Plan. In Karnataka, the Tribal Sub Plan TSP policy was introduced during the Fifth Five Year Plan in an effort to improve the socioeconomic status of Scheduled Tribes. It serves as a crucial tool for accomplishing the state's goal of inclusive growth. One area that is high on the list for contributing to their socioeconomic progress is education. The importance given to the education of Scheduled Caste is growing recently, as shown by the proportion of SCSP expenditure on education to the overall SCSP Outlay. From 2007–2008 to 2011–12, the proportion climbed from 3.97 to 10.60 percent. In a similar vein, from 2007–2008 to 2011–12, the proportion of TSP expenditures spent on education to the overall TSP Outlay

increased from 3.82 percent to 14.91 percent. Government of Karnataka Annual Plan Documents from a number of Years.

Literature written by Dalits in India is a result of particular social, cultural, religious, and economic circumstances. The purpose of Dalit writing is to challenge the existing, unjust system and to reveal the hypocrisy of the higher caste. The main goal of Dalit literature is to convey the voice of India's oppressed Dalits. It is the cosmos of Dalits and the realm of the exploited's charter of liberty and justice. A literary movement with the goal of emphasizing the anxieties, unfairness, exploitation, and greatest atrocities committed against the downtrodden segment of Indian society is known as dalit literature. It conveys the difficulty, difficulties, quandary, and unfairness experienced by Dalits. It depicts poor castes' efforts for equality, fairness, and dignity in their daily lives. In their personal memoirs, Dalit authors primarily interpreted their own experiences with social injustice. Dalit Autobiography is the name of the book. Dalit writers are most suited for this kind of writing. Post-independence saw the publication of several Dalit autobiographies, such as Daya Pawar's *Baluta*, P. V. Sonkamble's *Athvaniche Pakshi*, Laxman Mane's *Upa*, and others. Compared to Dalit authors, even Dalit women wrote about their circumstances in a more elegant manner. They include *Majya Jalmachi Chittarkatha* by Shantabai Kamble, *Aaydan* by Urmila Pawar, *Jina Amucha* by Baby Kamble, and more. As a result, and especially in the post-Independence period, Dalit literature is produced on a huge scale when the Dalit reform movement raised their level of consciousness. As a result, Dalit authors publish several publications and have an ideological framework for their writing.

The most significant component of Dalit writing today is the autobiography, which is a new phenomenon in post-independence India. Dalit authors refer to Dalit autobiographies as tales of suffering. It is suffering that connects one fictional occurrence to the next and ties Dalit people together into a fictitious group of fellow sufferers. It turns a painful event into a tale of resistance. It is a kind of subjective narration by a Dalit author in which the writer's social life receives more attention than he or she does, yet the writer still analyzes everyday social life. It serves as a tool for bringing about social change and raising awareness in a society that is unfair. The primary characteristic of Dalit autobiographical tales is that they do not separate the subject from his or her whole historical context, including family, community, and society as a whole. The oppression, battles, assertion, and desire for identity of the person who is the subject of the tale appear never to be detached from the form that the system of social relations takes. This is another crucial aspect of Dalit autobiographical narratives. It is distressed by the deplorable situation of the Dalits. The Dalit Autobiography has a significant section on the pain and humiliations. Dalit Autobiography aids the Dalits in fighting for their denied human rights and raising awareness of their situation [11], [12].

To support the Dalit writers' examination of society, the techniques of portrayal, content sequencing, and text arrangement are examined. Dalits' autobiographies are seen as a tool for influencing change in India's social and political systems. Because Dalit writing primarily expresses the truth of human existence, a great work of literature will do it in clear, comprehensible language that will appeal to readers' aesthetic and literary senses. As a result, Dalit autobiographies accurately depict several types of social and legal injustices. The legacy of Babasaheb Ambedkar, Lord Buddha, Karl Marx, and other social reformers, as well as the works of African American authors, surely served as an inspiration for Dalit writers in Karnataka. The dissimilarity of Kannada Sahitya Parishath, the State body for Kannada literature, caused the Kannada Dalit literature to develop at a separate stage. It prompted the creation of a distinct literary genre known as Dalit literature in 1979. After having several literary forums, it started to integrate the works of women and people of color. Shudra

authors have aided the development of Kannada Dalit literature. Therefore, it was the Dalit movement and literature that caused everyone in society to turn their attention to the last man in the caste system's social ladder.

The protest and rejection of the caste system as being superior is one of the main characteristics of Dalit writing in Kannada. A significant character in Kannada Dalit literature is Siddalingaiah. He wrote poetry in the Kannada language. The Siddalingaiah poems had a significant impact on the development of the Dalit struggle, literature, and revolutionary organizations in Karnataka. Major Kannada poet and activist Siddalingaiah was born in Magadi in southern Karnataka, India. He was a founder of the Dalit Sangharsh Samiti, which in the middle of the 1970s gave rise to a strong Dalit movement in Karnataka. He studied rural deities and received a doctorate from Bangalore University for his work. His works include the renowned autobiography *Ooru-Keri*, a study of Karnataka's village deities, *Gramadevathegalu*, collections of poetry, essays, and speeches. He served as a member of the Karnataka Legislative Council thrice and is now a professor at Bangalore University's Centre for Kannada Studies and the chairman of the Kannada Book Authority.

One of the most renowned Dalit authors in India is Dr. Siddalingaiah. He authored *Ooru Keri* in Kannada as an essay for the Kannada journal *Rujuvatu*, and Dr. D. R. Nagaraj, an editor and critic, translated it into English for the *Deccan Herald* magazine in 1995. In 2003, S.R. Ramakrishna, the founder and editor of *The Music Magazine*, retranslated *Ooru Keri* into five sections of nostalgic recollections, and it was published as a Dalit autobiography. In his book *Ooru Keri*, Siddalingaiah describes his lifelong battles with hunger, poverty, and humiliation in the Karnataka hamlet of Magadi. Dalits are socially isolated from the majority of a village's population as well as physically distant from it. To investigate social injustice and exploitation in Dr. Siddalingaiah's autobiographical book *Ooru Keri* is the purpose of this chapter. It reveals the unpleasant reality and the fear of Dalits in the state of Karnataka. "That was a time of drought everywhere," Siddalingaiah continues, describing the pitiful circumstances of the Dalit population, which goes without food every day. Even a little amount of food was difficult to come by. Some people held ritual celebrations to please the rain deity. The Dalits were forced to occupy a nook during fests. We weren't discovered until after the higher caste members had been fed. With whatever little food I was given, I was satisfied and didn't give the prejudice any thought.

All people are affected equally by famine and natural calamities, but Dalits were historically thought to be the last to benefit. Due to the famine, Siddalingaiah's family relocated to Bangalore, where his father supported the family by working at the firewood depots. His mother was a hostel sweeping employee. The leftovers were handed to the staff members each day after the hostel lads were fed. The family would have food for the day when she brought home the *mudde* and *saru*. There wasn't enough food offered at the hostel to satisfy stomachs. As a result, there were fights amongst the guys over the remaining food. Hostel cuisine was of decent quality yet affordable [13], [14].

The parents of Siddalingaiah were illiterate agricultural laborers. The sole source of money for them was Ainoru's field. They did, however, labor on their property. Siddalingaiah would take care of the home while his parents left to work in the fields. He would locate the chickens at night and place them beneath the coop. He needed to create a light for his home. He grew up like any other Dalit wanton youngster, embarrassed and unable to understand why his family had to suffer since they were agricultural laborers and received little wages, sometimes nothing. He recalled his earliest recollections of how his family eventually moved to Bangalore since his father couldn't find job in Magadi. For their evening meal, his folks would travel to the Shivanahalli pond and gather tubers, yams, and greens. The residents of

his community acquired debt at Marwadi shops, and often they even neglected to pay the interest due. Thus, Siddalingaiah's father accrued a big debt. Despite his abject poverty, Siddalingaiah went to a free after-school program. He started to learn self-respect and dignity from his school's instructors. He was able to make some progress in his life of abject poverty because to his diligence and the influences of Periyar and Ambedkar. Speaking engagements, factory labor, and the purchase of clothing and books brought in enough cash for him. He sometimes sold the trophy cups to pay for books. Siddalingaiah discovered that he worships a different God and gurus.

CONCLUSION

In the final analysis, it can be concluded that while the Dalits are indeed backward in various parts of India, the type and degree of their backwardness vary. The areas that are most developed now are those where people began to challenge the structural inequity of India's social structure and acquired a curiosity about the causes of their underdevelopment as a result of constant efforts to educate the populace. Increased funding for textbook materials for Indian schools does not address any of the main causes of Dalit children's absence from school. Additional textbooks had no impact on enrollment; instead, they raised performance levels. Offering free deworming medicine to students has been shown to increase enrollment levels as well as improve student health, which reduces absenteeism. The enrollment gap between Dalits and members of higher castes has not been sufficiently closed despite minor improvements in incentives for Dalits to seek basic education.

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CHAPTER 6

IMPLICATIONS OF SOCIAL WORK FOR THE SOCIAL INCLUSION OF DALITS

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ABSTRACT:

In India, dalits are now exclusively defined as those who are "untouchable." It has always been a privilege of the upper caste to be able to worship to a deity. Religious ritual complexity closely relates to socioeconomic position. In the whole hallowed cosmos, the Dalit has been explicitly barred from participation in religion, education, and property ownership. Dalits now have access to public employment and education thanks to extensive affirmative action measures. But the ruling castes restrict and exercise control over regions of freedom. The Dalit's essential absence from the caste system leads to exclusion from all socioeconomic, cultural, and political networks. There are 167 million dalits in India who have endured cumulative oppression, resisted various forms of hardship, political helplessness, exploitation, and poverty, and have remained sidelined in society for many thousands of years. Through an inclusive and positive social work approach in a variety of contexts, including the socio-economic, cultural, educational, and political environment, Dalits may integrate into society.

KEYWORDS:

Dalits, Political, Scheduled Castes, Social.

INTRODUCTION

The scheduled castes make up about 17 crore people in India, or 16.6% of the country's overall population, according to the 2011 census. Over 8 crore people are members of scheduled tribes, or 8.6% of the total population. Together, they account for nearly 25 crore people in India, or 25.2% of the total population. In Tamil Nadu, scheduled castes make up 20% of the population while scheduled tribes make up 1.1%. Making a Dalit feel excluded from society entails making him feel unwelcome, insignificant, and of lower social standing. In other words, he is not seen as a fellow human being. Dalits are socially excluded and treated poorly. Perhaps the most deadly type of tyranny is social exclusion. An entire group of individuals are barred from contributing to social life, which puts them at risk of suffering extreme material hardship or perhaps extinction [1].

India's Dalits' Problems

The continued exploitation of Dalits, according to Kannupillai, is due to their lack of land, debt, and economic dependence, which results in bonded labor. Lack of an occupational monopoly allows anybody to provide services for doing unskilled labor, inadequate independent or supplemental sources of income, owing to caste split into subcastes, there is a lack of cohesiveness among laborers. Lack of housing options since some laborers live on property or in fields given by landowner farmers Lack of access to alternative sources of income due to poverty Religion maintains dalits in menial labor and uses them as "untouchables" or "casteless," many types of exploitation, Identity crisis, Political elites use

the Dalits for their covert purposes. Dalits must be mindful of all the exploitation methods mentioned above and must confront these difficulties in order to overcome them and achieve true social inclusion [2], [3].

'Society for all' is what social inclusion aims to achieve. It is a kind of affirmative action that tries to give underrepresented groups more power so they may influence choices that have an impact on their lives and have equitable access to markets, services, political, social, and physical environments. It refers to all initiatives and regulations that support giving individuals from all backgrounds and socially disadvantaged groups the same opportunities. In India, social inclusion entails combating the unfair caste system. To achieve social inclusion, caste and the divisions created in its name must be eradicated. The true implication of social inclusion is allocating each society's resources in accordance with its population. The larger luxury and duty of fostering social inclusion, where everyone is treated with respect and equality, belongs to the Dalit community. The power is potent enough to spread social justice and reform across society. They have the power to either create or shatter the unfair restraints of exploitation and tyranny. Through their coordinated efforts as individuals and as members of social work organizations and movements, Dalits have the ability and capability to develop methods for social inclusion and make it feasible. The social work strategies for promoting rural Dalit inclusion are listed below.

Implication for Social Work: Individual

In order to fully free Dalits from their many bonds, social workers must adopt inclusive development plans and techniques based on social, economic, cultural, and political wellness. These inclusive policies should not be seen as "incentives," "charity," "compassion," "reservations," or "concessions," but rather as inalienable rights to access equal chances in all aspects of life. These policies must be workable, contextually appropriate, comprehensive taking into account all facets of society, and practical in their execution. By channeling social inclusion with the resources available at the individual and community levels, it should foster a sense of communal peace. Social workers must raise awareness of the idea that people can overcome all sorts of prejudice and exploitation in order for them to find their identities and react appropriately. Training programs on life skills, leadership skills, self-worth, acceptance, and respect of oneself should ignite a desire to advance. A broken egg from the outside will be dead, while a broken egg from the inside will be alive. Allow people to discover their inner abilities and potential, to crack open their shells, and to emerge full of life and vitality. So that they might go above conventional exclusion and prejudice, the dalits need such an intervention and training even as young children. Social workers may utilize the case work approach to become involved in people's lives and improve or change their identities so they are on an equal footing with others. Because of their suffering and dehumanization, dalits are always searching for an identity that gives life purpose and is worthwhile [4], [5].

DISCUSSION

Implication for Social Work: Collective

Social workers should foster a community where those who have been excluded in some way may share and care for one another. They may express their suffering and terrible experiences so that the other members of the group can relate. Once there is a fundamental understanding, the relationship between the members becomes stronger, transcending each person's preferences in favor of a shared objective. Social workers might utilize group work and community organizing techniques to assist the group in coming to understand one another and organizing as a unit to achieve inclusive development or to take advantage of equal

chances and have access to all facilities like everyone else. When required, social action tactics

should be employed to demand equal rights. The development of large-scale movements will provide the authority, justification, and need for securing equal rights and advantages.

Financial Inclusion

To assist dalits in joining the mainstream, a development strategy that aims to provide possibilities in education, health, and work is needed. All aspects of poverty and deprivation must be addressed, and steps must be done to reduce them successfully via the creation of work opportunities, health services, and access to high-quality education, among other things. The government's initiatives, such as Training Rural Youths for Self-Employment, Food for Work Programme, Rural Landless Employment Guarantee Programme, Jawahar Rozgar Yojana, Pradhan Mantri Adarsh Gram Sadak Yojana, Indira Awas Yojana, Bharat Nirman Yojana, Rajiv Awas Yojana, National Rural Live If all of these programs are successfully implemented, they should provide dalits the opportunity to move up the social scale from lower to middle class status. In order for economic empowerment to become a reality, social workers have a critical role to play in raising awareness of and putting these government programmes into action. Through the Anthyodaya Anna Yojana and the 2013 National Food Security Act, social workers actively endeavor to provide food security for all dalit households [6], [7].

A participatory procedure including all social groups, especially those who would benefit from policies, is essential. Strong political will, increased societal awareness, and policy requirements are all necessary for successful execution and desired results. Communities must thus actively promote inclusion policies and participate in how they are implemented at all levels of the system. Particular focus must be placed on enhancing communities' ability to exercise political influence via forceful decision-making. Political influence is a significant way that dalits' social inclusion is expressed. Instead of being a deciding force to shape their own future via their political power, they cannot be utilized by other parties for their own advantage.

The ones involving political inclusion are the most well-known. Affirmative action has been used for a long time in India in the form of "reservations" for certain caste groups. These quotas were expanded in 1979 by the Mangal Commission, which the Prime Minister formed. The goal is to provide students from socially disadvantaged family's priority access to higher education, and implicitly to promote entrance to the better-paying and more prominent professions and government service. A modest stipend may sometimes be offered in India to cover opportunity costs in addition to rules that guarantee the presence of women in local level entities at the community level. Affirmative action has the drawback of overemphasizing identity, which may lead to demographic rifts, political polarization, and centrifugal dynamics.

Reformation and Reclamation of the Land

In India, 49% of scheduled castes in rural regions are employed as agricultural laborers, while 86.25 percent of scheduled caste families lack access to land. Dalits make up 16.2% of the entire population of India, although they only have a negligible influence over the nation's resources—less than 5%. Nearly 50% of dalits are below the poverty line, and a higher percentage are illiterate. Silvio Hans New Horizons of Dalit Culture and Literature is necessary since the majority of dalits working in agriculture are either landless or very nearly landless agricultural laborers. Reformation and reclamation of the land. Because "land to

dalits is dignity to dalits," VinobaBhave'sBhoodan and Gramdan initiatives, as well as the Panchami land reclamation initiatives, are significant social work interventions aimed at enabling landless dalits to possess land for agricultural activity and raising their quality of life. Motto of the IACM, or the International Ambedkar Centenary Movement. As a result, it opens the door for agricultural laborers who are now without land to acquire it. Reviving the Congress movement's "Land to the Tiller" principle would enable landowners to profitably cultivate their land and provide for their families [8]–[10].

Implications of Social Work Useful Educational Programs That Are Inclusive

1. Improving access

By making sure that all students who are eligible for education, particularly those from disadvantaged families, are meaningfully included in educational programs, the educational system has to combat education exclusion. The incentives for students to participate in the educational system, such as those that lower the cost of school, including scholarships and conditional and unconditional financial awards, must also be known to them. However, it is crucial that they be included as part of comprehensive policy initiatives.

2. Creating a policy for inclusive education

The governing, teaching, and learning processes, as well as all other layers of the learning environment, must be infused with an inclusive discourse. Additionally, there is a need for knowledge of the specific kinds of caste and racial distinction that lead to discrimination against vulnerable groups at the school level. Policies must take into account how to integrate 'previously excluded' students into the system as a whole and in particular institutions that would have previously encouraged discriminatory behaviors.

3. Establishing procedures and mechanisms for inclusive governance

One of the best ways to promote inclusion is via good government that is participatory and representative of all community interests. The handling of complaints and grievances must be carefully considered, and obstacles to filing complaints must be removed. It also includes management by head teachers and other members of the management team, as well as governance frameworks that incorporate stakeholders. To operate efficiently and achieve its inclusion policies, educational institutions must have strong leadership and administration.

4. Encouraging inclusive instruction and learning

A curricular approach that supports the values on which the inclusive education philosophies are built, such as rights and respect for diversity, is necessary for inclusive teaching and learning. For instance, instructional materials must be comprehensive and must not in any manner marginalize or discriminate against certain race, caste, or other groups. In India, the deficit model of the marginalized must give way to the educability model. Additionally, a strategy that raises languages other than English in schools should be used. The human resource development of all personnel, particularly teaching staff, must be a priority for policy. Teachers are essential to guaranteeing the inclusion of disadvantaged students in the classroom. Most essential, these staff should make sure that all kids feel included in the classroom in order to show their dedication to an inclusive culture [11], [12].

Implications of Social Work against Social Oppression

Caste systems in India are very hierarchical and repressive. One might look at the predominance of social oppression in terms of endogamy, physical segregation, and the exclusion of the castes higher up in the social hierarchy from temples, restaurants, streets, and

homes. It is necessary to change this situation in order to achieve inclusion in public spaces such as streets, homes, and restaurants as well as to encourage intercaste marriages in order to undermine the repressive and hierarchical caste system. It takes a methodical investigation and intervention techniques via social action and structural change model of social transformation to dismantle the system or oppressive structure.

1. Intercaste Marriage

Ambedkar suggests intercaste marriage as a key tactic to overcome exclusion. Because of intercaste marriages or those who love someone from another caste, we witness a lot of incidences of murder, suicide, killing, murdering for honor, etc. As social workers, we may step in to support intercaste marriage, which is a crucial tactic for social inclusion in practice.

2. Entry into Geographically Segregated Public Spaces

More than anything else, the segregated village living pattern is a demonstration that untouchables must be shunned and treated as if they don't exist. The idea behind various forms of entrance limitations enforced on Untouchables is to keep defiling Untouchables out of the sight of upper caste people. The higher castes' streets, homes, and most definitely their interior spaces are beyond limits to Dalits. They are not permitted to visit their temples or utilize the same ghats for swimming, cafés, or tea shops. Dalits cannot use the same wells as members of the higher castes because they contaminate the water when they draw it. Social workers must use public places of worship, businesses, and wells to end the oppressive framework of segregation and create unity. Real advancement in human development goes beyond just improving people's access to important information, health, a decent quality of life, and safety. It is also important to consider how secure these accomplishments are and if the environment is conducive to sustained, integrated human growth that upholds the principles of justice, equality, and dignity [13], [14].

Implications of Social Work for Empowerment

1. Supporting Dalit rights movements at all levels national, state, district, and village and connecting them so that there may be true empowerment to face problems with bravery and assurance.
2. Outlaw untouchability in all of its manifestations in their towns, workplaces, public spaces, places of worship, etc., and require the government to provide a dignified, peaceful way of life.
3. Upholding the Constitution's guarantees of equality, respect for human rights, and freedom.
4. Raising critical awareness of human rights and dignity beyond all types of prejudice, including caste, sex, language, ethnicity, region, religion, politics, and country, and putting an end to all forms of injustice and discrimination.
5. Giving dalits political clout by developing local leaders at the panchayat and rural levels
6. Providing Dalit with opportunity to enter politics and seize control of the executive branch.
7. Developing appropriate religious viewpoints that respect human dignity and foster equality while accepting difference.
8. Creating and implementing inclusive policies that ensure everyone has access to all resources, including land, water, jobs, education, health care, housing, and all other public places of worship and amusement, without discrimination or unfair treatment.
9. The capacity to access all of these resources without being deprived.

10. Participation in all decision-making processes, including those involving politics, religion, education, and other systems running inclusive policies and programs.
11. Dalits' empowerment in all spheres of society, including socioeconomics, education, culture, and politics, with a focus on social inclusion.
12. To make it possible for everyone to engage completely and freely in the possibilities and services the city has to offer.
13. To address deprivation and its causes, especially by attempting to connect with those who are most shut out of opportunities and services.
14. To encourage more stable, diverse, and safe communities to encourage more community participation in local decision-making and service provision.

CONCLUSION

Social workers should first be assisted in developing a "critical reflection on the self in practice" by social work implications for social inclusion. This prompts reflection on one's own knowledge of and attitude toward the social inclusion of dalits, which goes beyond one's own self, ego, and inequalities in rank and power. In order to enable dalits to get their dignity, rights, and respect, one should take into account "a critical reflection on the beneficiaries' their problems, experiences of oppression, and differences." societal work techniques focus largely on improving an individual's sense of self while also working to comprehend and react to societal change. A new path towards inclusion and justice would undoubtedly be created by the social work approach that emphasizes participation of the excluded communities, expanding access to opportunities, services, and security, and emancipation from all forms of vulnerability and exclusion by enhancing capacities and expanding opportunities in all facets of life. "Caste is an idea; it is a mental condition. Caste cannot be eliminated without also eliminating a physical barrier. It denotes a hypothetical alteration. The social work implications should demonstrate this fictitious shift in how marginalized people and others see people's value and dignity in spite of all forms of prejudice.

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CHAPTER 7

THE DALIT MOVEMENT'S IMPACT ON RAISING DOWNTRODDEN INDIA'S SCHEDULED TRIBES AND CASTES COMMUNITIES

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ABSTRACT:

'Movement' is a phrase for transformation or growth. Therefore, for the oppressed to alter their way of life, movements are crucial. Movements are thus global. The world's history shows that no nation is immune to the trend. Every nation has some kind of testimony to movements. The movements span a variety of fields, including politics, social issues, the economy, and religion. As a result, social movements are now an essential component of society. India is one of these nations in the globe that was founded on unjust and discriminatory laws. Numerous movements have emerged in India as a result of these concepts, but regrettably none of them have endured for an extended length of time; instead, they dissipate quickly after a certain period, whether or not their goals are accomplished. However, the Indian society has seen a variety of movements, including the "workers movement," the "peasant movement," the "feminist movement," the "Dalit movement," and the "linguistic movement," among others.

KEYWORDS:

Dalit movement, Dalit, India, Karnataka, Social Reformer.

INTRODUCTION

Therefore, research is needed on how these movements developed and were successful in Indian culture. The Dalit movements in India, notably in Karnataka, are being studied here.

Movement for Dalits in Bangalore

The term "Dalit" was changed to signify "a person not belonging to one of the four strata" in Sanskrit throughout the 19th century. The eminent Indian social reformer Mahatma Jyotirao Phule, known as the founder of the Social Transformation Movement, coined the term "DALIT" for the first time. Regarding the opposition formerly experienced by the "unstretchable caste from the Hindus." Despite laws designed to protect them, Dalits nevertheless experience widespread prejudice in India since they are at the bottom of the Hindu caste system. Dalits experienced prejudice on a daily basis. They were forbidden from experiencing their own emotions, including pleasures and sorrows. In comparison to other Hindus, they did not have the same social, economic, political, cultural, religious, or educational privileges. Their lives were rendered miserable by it. Laws are undoubtedly in place to protect them, but prejudice is still a problem [1], [2].

In certain Indian communities, particularly those in Karnataka, untouchability is still practiced. Furthermore, despite the government's adoption of social security measures, prejudice has continued to exist. Recent initiatives by the Karnataka government include "Mid-Day Meal" and Matoshri, two well-liked programs. Because most of the cooks are from the SC/ST community, the higher cast people vehemently opposed such efforts. Even if there is prejudice now, Dalits have historically faced the harshest treatment. So, the Dalit movements are a direct outcome of the cruel treatment and prejudice of Dalitas. Without a

doubt, Lord Buddha began the Dalit movements in 2500 B.C. with a goal of establishing an egalitarian society. "Bahujan Hitaya Bahujan Sukhaya" bass lines. Mahatma Jyotirao Phule's non-Brahmin activities, which came after Lord Basava's social movements in the 12th century, were revisions of Dalit movements that had started during the British era [3], [4].

Dalit Movements Begin in Karnataka

Dr. Babasaheb Ambedkar, M.K. Gandhi, Karl Marx, and Lohiya had an influence on the Dalit movement in Karnataka. However, the major inspiration for the Dalit struggle in Karnataka came from Chhatrapati Shahu Maharaj of Kolhapur and Mysore Wodeyar. But throughout the 1970s, the Dalit movement exploded in Karnataka. The Dalit leader B. Basavalingappa's "Boosa Episode" served as the catalyst, and at that time in Karnataka, the D.S.S. an organization fighting against exploitation, was founded. And it has branches in each and every town and village in Karnataka. D.S.S., which was founded to combat exploitation. In addition to battling prejudice, this organization also works to educate Dalits on their legal rights. As a consequence, Dalit activities have gained importance in Karnataka and Dalit consciousness has begun to expand across the state. The progressive minds were drawn to the cause and came out in favour of the D.S.S. The "Boosa Episoda" was supposed to be the watergate. It was seen as more than just a Dalit leader criticizing Kannada literature. Additionally, it serves as an assault on the morality of both Brahmins and non-Brahmins. The social dynamics between Dalits and Non-Dalits have changed as a result. Since the Boosa incident, Dalits have begun to criticize both the state and federal governments for failing to provide equitable opportunity in all spheres of life. All dalits now have a forum to be protected and to demand social justice thanks to D.S.S.

The Dalit Movement's Theme

Regarding the nature of the dalit movement, especially in Karnataka, there are numerous interpretations. "The dalit movement has a democratic revolution aiming at social reformation whereby every individual is required to be treated with social dignity and equality," claims Gail Omvedt. Institutions in politics and society have developed accordingly. The Dalit movement brought up fundamental societal issues, which are being given more weight. In addition to helping Dalits, this movement also benefited other social groups including women, minorities, people from lower socioeconomic strata, and farmers [5].

DISCUSSION

Primary Dalit Movement Activities

The Dalit movement in Karnataka raised the following demands during the 1970s:

- 1) It was discovered that the government apparatus was not operating in accordance with the Constitution's requirements.
- 2) It was maintaining the law.
- 3) It believes that bureaucracy would go above and beyond what is required of it to assist Dalits.
- 4) It desired for the government to adhere to the legal matrices.
- 5) It required public institutions to operate in accordance with constitutional principles and uphold democratic principles.

In France in the middle of the 1970s, the idea of social exclusion/inclusion played a significant role in policy debate. Later, in the late 1980s, the European Union accepted the idea as a cornerstone of social policy, often replacing the idea of poverty. This idea, which initially surfaced in Europe in reaction to the welfare state crises, has acquired a lot of traction over the last five years in India's official and development discourses. The failure of integrative institutions had a negative impact on the social exclusion notion as it was first understood in France and across Europe. The idea has its origins in Emile Durkheim's functionalist social theory, as Room notes. Durkheim was interested in how social stability and order might be preserved in a society where social upheavals came along with the shift from an agricultural to an industrial society when he wrote around the start of the 20th century. According to O'Brien and Penna (2007), issues with maintaining social order and stability have had an impact on the idea of social exclusion and the current study focus on it in Europe. While Durkheim's moral sociology has endured through the ages, the rise of neo-Parson's analytic systems theory and "neo functionalism" in sociology and social policy analysis starting in the late 1970s has had a considerably bigger impact on the field [6]–[8].

Discussion on Scheduled Castes and Scheduled Tribes' Social Exclusion and Inclusion

The idea of non-discrimination and equal opportunity for everyone, regardless of caste, race, color, sex, ethnicity, etc., is recognized by the Indian constitution. Despite the guarantees made by the constitution, there are still many instances of discrimination in our society because the Scheduled Castes and Scheduled Tribes frequently lack access to the constitutional remedy, effectively depriving them of their equal share of rights. Social exclusion occurs often and in a variety of contexts. The conversation on social exclusion has, however, been dominated by race and caste. The idea of social exclusion differs from culture to civilization based on the shifting circumstances. Exclusion may take many different forms and is closely connected in an Indian setting. On the basis of group identities like caste, language, and ethnicity, it focuses on social actions and institutions that exclude, discriminate against, isolate, and deprive particular people. For instance, it's important to comprehend and conceive the caste system's inherent exclusion. Everyone is aware that caste-based exclusion has served as the foundation for a number of anti-discrimination laws and programs in India.

India's social structure is uneven. The civic, cultural, and economic rights of each particular caste are predetermined or assigned by birth and rendered hereditary in the organizational structure of the caste system. The caste system demonstrates inherent inequalities in the social, political, and economic facets of human existence. It draws the boundary between caste identification and occupational association discrimination. Additionally, it is important to keep in mind that since each caste has civil, cultural, and economic rights, the system of caste inevitably results in the forced exclusion of one caste from the rights of another. Naturally, this constrained social structure leaves no room for the flexibility to choose any career, which inhibits human progress. Social exclusion may be defined as having limited access to resources and being unable to use them as a result. Denial of opportunities that improve access to resources and their exploitation serves to emphasize it even more. Therefore, everyone who is in a situation where they are susceptible to such limiting circumstances may feel it. Thus, in addition to caste, social position, gender, age, and age hierarchy all have the potential to lead to social exclusion [9], [10].

Human population stratification takes occur on many different levels and in a variety of ways. It reflects the dynamics of power that occur both within and between populations. Therefore, those who are socially isolated are weak. Anyone may experience social isolation. Particularly when society advances in terms of modern economic and technical advancements, it elevates and enhances possibilities for certain individuals while lagging

behind others. People who come from disadvantaged backgrounds or minority social groupings are more likely to experience social isolation. Specific segments of the Indian population now experience chronic poverty, illiteracy, bad health, and increased death rates as a result of the country's prevalent caste, ethnic, and religious-based social isolation. More than one-third of India's population lives in the most deplorable circumstances; the Scheduled Castes and Scheduled Tribes are the most disadvantaged socioeconomic groupings. Social exclusion has been primarily utilized in India to analyze caste- and ethnicity-based prejudice. The Dalits encounter many types of social exclusion in diverse contexts.

The Dalits were historically denied access to education, the opportunity to own property, and the ability to defend themselves with firearms. At certain places, Dalits are prohibited from using hand pumps and common wells for water collection; special utensils are needed to serve them at tea and food stands; they are also prohibited from entering temples; and Dalit children are required to sit at the rear of the classroom. In rural regions, where the bulk of the population and Dalits dwell, the situation is significantly worse. According to the Indian constitution, Dalits are entitled to some protections against caste-based discrimination as well as reservations at government institutions of higher learning. However, the members of the upper caste have been calling for the repeal of these Acts using the meritocracy justification and the excuse that they have been abused against them. Dalits are victimized by atrocities and social exclusion by the ruling castes notwithstanding these rules and presumptive "misuses" in order to maintain their superiority and demonstrate power dynamics. The rise in the prevalence of violence against Dalits is partly due to their growing sense of agency and knowledge.

People are fully barred from using certain services and gaining access to resources for whatever reason in cases of complete exclusion or complete denial of services and access. Despite the state's obligation to offer services to everyone without discrimination, many people are unable to access or make use of available resources. Particular groups of individuals are totally denied access to particular services, opportunities, and information. Certain individuals often have access to certain services but not others. This is a partial denial of access to resources and services. Co-users and service providers at the location of service delivery discriminate against individuals based on proximity and priority. This is a partial denial of access to resources and services. The idea of social exclusion itself is not static; rather, it is a process of marginalization and discrimination in day-to-day interactions and interactions. Through social structures, conventional value systems, and conventions, it excludes some communities and groups from social engagement and access to social resources. One instance of systemic or constitutive exclusion is based on caste, while another is based on patriarchy. It is a complicated and multifaceted term with implications for social, cultural, political, and economic life [11], [12].

Scheduled Castes and Scheduled Tribes have been excluded from this progress in the age of globalization and profound sociopolitical change in India, where many people are receiving new possibilities for their socioeconomic growth. Since independence, Scheduled Castes and Scheduled Tribes have seen a decline in their socioeconomic standing. Scheduled Castes and Scheduled Tribes' gradual decline in social, educational, and economic standing has been well described and recorded in a number of papers and investigations. The general population of Scheduled Castes and Scheduled Tribes does not have easy access to these.

1. Identity-related problems

The so-called appeasement of Scheduled Castes and Scheduled Tribes for the sake of building a voting base for the political leaders hasn't brought them any

advantages. Identity markers often cause prejudice by both individuals and organizations. In terms of work, housing, and education, discrimination is also prevalent.

2. Equity-related problems

The impression of discrimination is pervasive, creating a feeling of isolation and seeming to be a major factor in injustice.

The Scheduled Castes and Scheduled Tribes are very concerned about educational backwardness. A significant issue that has an especially negative impact on female pupils is limited access to high-quality schools. Employment is the other primary priority after schooling. Discrimination is thought to have a role in the low participation rate in government employment. Low salaries are the outcome of this, in addition to employees' weak negotiating power. The capacity of the Scheduled Castes and Scheduled Tribes to improve their economic situation is hampered by a lack of loan availability. Low levels of political engagement go hand in hand with this discrimination in numerous economic sectors [13]–[15].

3. Refusal to purchase goods and services

Location, accessibility, and financial means are a few things that contribute to exclusion; this is especially true in the context of education. In terms of low consumption levels, education, and health care, poverty has been seen as a significant factor contributing to isolation.

4. Concerns about labor market exclusions

Labor earnings are the primary source of income for the majority of families, particularly those who are impoverished. It's true that having a job gives you access to money and social respectability. It is very clearly stated that the mechanisms at work in the job market are what lead to social exclusion processes.

5. Refusal to enter land

A crucial problem that is closely related to poverty and insecurity is the exclusion from land. In a larger sense, land is a source of social integration as well as livelihood.

6. Macroeconomic development and exclusion

The notion that exclusion is ingrained in how societies operate forms the basis of this theory of exclusion. As a result, variations in growth pathways, macroeconomic adjustment techniques, and structural adjustment strategies imply variations in social exclusion patterns. Similar aggregate economic growth may result in very distinct income inequality patterns as well as very diverse growth-related benefit distribution patterns. The institutional frameworks that act as a mediator between social and economic growth are essential in this. They may distribute benefit broadly or restrict advantages to a small number of sectors or groups.

7. Concerns with Education

The Scheduled Castes and Scheduled Tribes' and other groups' literacy rates are not rising quickly enough to catch up with those of other groups. In recent years, the literacy rates of SCs and STs have increased. The number of Scheduled Caste and Scheduled Tribe children who never attended school is high, and dropout rates among these groups are the greatest after middle school. Despite being among the lowest, recent years have seen an encouraging improvement in school enrollment rates. The graduate achievement rates (GARs) are likewise among the lowest and are not convergent with the average, which adds to the significant deficiencies in higher education.

8. Employment-related issues

The Scheduled Castes and Scheduled Tribes employees have more insecure working circumstances than the majority of other workers. Compared to ordinary employees, their salaries are minimal. In other words, they participate in the informal economy far more than the majority of other Social Religious Communities, particularly in their own businesses like manufacturing and commerce. A thorough survey of employment in several government agencies also showed that Scheduled Castes and Scheduled Tribes are underrepresented and often work in low-paying positions.

9. Access to facilities and infrastructure

The Scheduled Castes and Scheduled Tribes have relatively limited access to skilled health professionals and childbirth facilities. The Scheduled Castes and Scheduled Tribes have the worst access to this amenity and extremely limited access to tap water in their homes.

10. Living conditions and poverty

In general, Scheduled Castes and Scheduled Tribes have lower mean per capita consumption expenditures. Regarding the severity of poverty in urban areas, the situation is the similar; in rural regions, SCs/STs have the lowest mean expenditures of the poor in relation to the poverty line.

11. Internal differentiation

There is actual internal diversity within the community. Over the years, several studies have defined various sections and sub-castes within the SCs and STs.

The national government must take appropriate measures against individuals, groups, and politicians that engage in or support prejudice or intolerance based on caste and religion. Additionally, texts that promote cultural stereotypes of Scheduled Castes and Scheduled Tribes should be removed from school curriculum. The national and state governments should guarantee the execution of elementary and secondary education programs for Scheduled Castes and Scheduled Tribes given the low socioeconomic and educational position of Scheduled Castes, Scheduled Tribes, and Muslims in general. The production and distribution of textbooks should be taken up by state governments once a survey is conducted to determine the availability of textbooks in their home language. In order to modify people's health seeking behavior, health services should be available and easily accessible. New guidelines for the construction of new sub-centers, PHCs, and CHCs in the coverage area, particularly in rural regions, should be established in order to provide access to healthcare services for the underprivileged and disadvantaged women. MNREGA must be connected to the traditional work of Scheduled Castes and Scheduled Tribes. The impoverished Scheduled Castes and Scheduled Tribes should be able to conveniently receive bank financing for economic growth via a single channel [16], [17]. Both at the official and non-government levels, there is a critical need for minority-focused programs and activism. The Scheduled Castes and Scheduled Tribes need to be made more aware of the numerous government programs and plans. They should be given priority access to PDS and basic healthcare services. While many social groups have many opportunities for socioeconomic change and development in this era of globalization and liberalization, the Scheduled Castes and Scheduled Tribes in India continue to struggle to secure a living in the face of unfavorable social, economic, and political conditions. Poverty is always changing and never stagnant. Communities and individuals enter and exit poverty, and throughout time, poverty's particular manifestations change. It is not a result of nature.

CONCLUSION

We may infer from the above mentioned facts that the Dalit movement significantly helped to redefine and put democratic ideas into practice at the level of civil society and politics. They have always attempted to put democratic pressure on the government to resolve both their issues and those of other marginalized groups in society. Unfortunately, all Dalit movements throughout the country not just those in Karnataka have different motivations or objectives. In order for them to become mute and insignificant. Dr. Babasaheb Ambedkar, the man who drafted the Indian Constitution, had a hope that "Bahujans should rule the country by gaining political power and establishing the Prabuddha Bharat that is Equal Society." Therefore, Dalit movements should stop focusing only on negative goals. And they should put forth a lot of effort to gain the political influence necessary to realize Dr. Babasaheb Ambedkar's vision of Bahujan Hitaya Bahujan Sukhaya. The Scheduled Castes and Scheduled Tribes are subject to societal injustice and prejudice. We can all work together to fix it. A dynamic and relational situation, poverty has a variety of effects on many individuals at various times and in various ways. The poor are neither a uniform group nor helpless victims, and poverty is not a static state that can be only explained by material circumstances.

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CHAPTER 8

AN ANALYSIS OF DALIT LIBERATION AND SOCIAL MEDIA

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ABSTRACT:

This paper examines the relationship between social media and Dalit liberation movements in modern India. Social media has developed into a potent instrument for Dalit groups to raise their voices, fight caste-based discrimination, and organize for social change as a result of the emergence of digital platforms. This research investigates the function of social media in empowering Dalits, promoting dialogue on caste problems, and forging unity via a thorough analysis of the literature and case studies. The study also emphasizes the difficulties and restrictions of online activism, such as the escalation of hate speech and online harassment. The results highlight the transformational power of social media in furthering the Dalit liberation struggle while highlighting the need of efficient tactics to combat online prejudice and elevate disadvantaged perspectives. Thanks to Ambedkar's revolutionary fight, the new democratic republic became conscious of its need to care for Dalits and other vulnerable groups in society. Evidently, the constitutional protections have aided Dalits in defending their justifiable interests and hastened their socioeconomic progress.

KEYWORDS:

Caste, Dalit, Discrimination, India, Liberation, Social Media.

INTRODUCTION

Ambedkar, the head of the constitutional drafting committee, deserves praise for including these protections in the Indian Constitution. Social media are online platforms that link individuals with similar interests. In the present day, the online social network is helpful for exchanging knowledge, insight, expertise, and information. Social media platforms are excellent instruments for interactive communication. Social media has given anybody who wants to speak a voice globally. For the first time in history, it has given India's most persecuted community, the Dalits, the freedom to express their opinions without fear of retaliation. The caste system's forced silence on India's roughly 165 million dalits has been broken by an extensive ecosystem of blogs, websites, internet forums, and social media organizations. Upper castes control the media, which in a democracy should give voice to the viewpoint of every group. The Centre for the Study of Developing Societies revealed that none of the 315 most powerful journalists in India were dalits, with 70% of them being upper-caste Hindu males. It is quite obvious that Dalits face societal discrimination, are shut out of the media, and do not even get their problems covered by the media. With their success in establishing a distinctive presence on social media, all of that is changing. They no longer need to worry about an upper caste mob showing up at their door to assault them to express their emotions and thoughts there [1], [2].

1. Social Media: A New Empowerment Route

The discussion of dalit concerns has entered a new realm. The forums include Dalit Camera, which records discussions and interviews and uploads them to YouTube, as well as Round Table India, which operates an online, anti-caste debate. Dalits use Facebook and Twitter often and respond quickly to any slight or act of prejudice.

2. Dalits' use of digital media

Opinions and other forms of self-expression have erupted as a result of this social media mobilization. All of the internet discussions in this sizable dalit community help dalits develop discussions and ideas that help them understand how to cope with upper caste brutality and caste traditions.

3. Social Media as Dalit Social Capital

The Times of India published a case study of Vaibhav Chhaya, a Dalit activist with over ten Facebook followers, who posted a photo of a man waving from a police van's grilled window. The photo received over 300 reactions and prompted comments such as, "The mainstream media of India ignores the issues faced by Dalits so most activists have stopped reading the paper, and for the movement, social media of their social capital be used." Chhaya has used social media to help those in need by providing food, shelter, and medical care. She has also used it to organize different groups during the bandh of the Bhima-Koregaon riot in January and to arrange for protesters who were detained by the police to receive legal representation. The Dalit masses are being mobilized via the use of social media to raise awareness. Social media is used by activists to spread the word about crimes that could go unnoticed. Facebook was utilized by a Dalit activist to raise awareness of the suspected murder of two tribal girls and their father in the Hingoli area. When activists looked into the tragedy, they came to the conclusion that the three had been killed despite the police's initial report that the girls and their father perished accidentally. A Lokmat journalist was inspired to visit the scene and write a report when an activist posted about the event on Facebook [3], [4].

DISCUSSION

The mainstream media has discriminated against and disregarded Dalits. But as more and more educated Dalits enter the media profession, the situation is slowly changing. Although Dalits' admission into traditional media may be positively regarded, the sort of position they have in the media is not one that can be praised. Additionally, Dalits in India have benefited greatly from the development of the internet, especially educated Dalits. With its enormous potential, the internet has given Dalits access to their own media so they may talk freely and openly about problems affecting their group. Even while Dalit issues sometimes get publicity in the mainstream media, they are very rare. Social media platforms including blogs, Facebook, Twitter, and online forums have allowed Dalits to rent houses. The majority of Dalit activists agree that social networking sites like Facebook and blogs, as well as websites, online communities, and forums, serve as alternative media. According to several studies, Dalit activists see the internet as a kind of media that facilitates community participation and access while also serving as a medium of communication for the community as a whole. Additionally, social media is seen as a replacement for traditional media and may present Dalits as a counter-hegemonic symbol.

Ambedkar is a powerful figure in human knowledge, both within and outside of India. He speaks for those who are oppressed and outraged by societal injustices. Knowledge is power, and Ambedkar deserves that power. As a voracious reader and keen observer of society, he gained firsthand knowledge of India's socioeconomic layers. India's fundamental social structure is the caste system. Hindu Brahmins, who are the superior caste to the others, have hegemonic power over it and are in charge of its governance. The Manu-proposed Hinduism doctrine was intolerable to Ambedkar. He aimed to abolish the caste system and give every caste in India equal rights. He believed that economic and political stability must be provided in a democratic society like India in order to improve the situation of sudras and the

underprivileged. This is feasible with the correct laws created by the constitution. He put a lot of effort on eliminating caste [5]–[7].

He was highly inspired by the Buddhist philosophy's noble truths, which teach that all living things may coexist peacefully. The Buddha's teachings are clear, kind, logical, and organic. It is cherished that everyone may attain enlightenment on their own, independent of any intermediary between God and man, such as Hinduism. Ambedkar thus became a Buddhist in order to be freed from the traditional dogmas of Hinduism and worldly attachment and to experience the spiritual truth of everyday existence. The essay attempts to understand Ambedkarism as a comprehensive liberalism for the peaceful flourishing of man. It is an effort to combine Buddhism with Ambedkar. The two isms are. Hinduism and Buddhism are these. Ambedkar was born a Hindu, although he later converted to Buddhism. He is the offspring of Hinduism and is said to be the offspring of Buddhism. It entails considering Ambedkar a Buddhist. Is it really that simple to blame him for Buddhism? Does he actually resemble Buddha if he's been framed? It's not true, no. Ambedkar was born in India as an untouchable Dalit under the Hindu faith, not Buddhism, where he was not born. How was it able to combine them? He had to give up Hinduism and choose Buddhism since it was intolerable to live in a caste-based society. What is the steadfast, logical philosophy and faith that Buddhism captivated him with, and how far might he get before resuming the loss in Hinduism? Was he genuinely drawn to Buddha's noble truths?

The noble truths are founded on democratic ideals and are straightforward, logical, organic, and spiritual. Every man has fair treatment, equal rights, and standing in our society. It inevitably results in life's harmony. Capitalism and consumerism have no place there. Everyone has the right to live and work in freedom. Given that the proceeds of labor are dispersed equally among them, the notion of equilibrium is developed and supported in the context of spiritual enlightenment. Buddhism also has an aspect of elevated thought and simple life. Buddha is named in honor of Siddhartha. When he abandoned his life as a prince at the royal court, he began his voyage and was able to see real life and experience death. He was so oblivious to life and death. But it was via his life's journey that he came to know himself. It is Siddhartha's self-discovery. He really understood the meaning of the word "siddha," which refers to someone who has found the basic truths of life. He conducted his research while traveling the globe and discovered potential treatments for all ailments caused by humans. He discovered that man's ongoing misery is his own fault.

Despite his limitless demands, he counseled that a man's needs should never cause him to suffer. In this situation, a man's value is determined more by his richness of enjoyment than by his material possessions. It may be given and acquired via honest, hard work without pressure. Man's ability to flourish economically is not immune to pressure and hardship. "One should always cherish some aspiration to make a difference in the world," said Ambedkar. Only those who work hard succeed. Human nature may be divided into two categories. They are Possessive and Creative. Human instinct and intelligence are used creatively by creative people to produce works that advance human thinking. Wealth and knowledge both help to create a lasting legacy for future generations. On the other hand, possessive individuals do not support the creative use of human mind. Buddha, Jesus, Guru Nanak, Kabeer, Pholay, Babasaheb, and other innovative humanists were prominent figures in Indian culture [8], [9].

Ambedkar believed that in order to keep society together, it needs either have a recognized legal system or recognized morals. The society is in shambles. With the help of reason, which is opposed to science, it is possible to live. Fundamental rights like liberty, equality, and fraternity should be part of the moral code. I choose Buddhism because it offers three

principles in conjunction, which no other religion provides, as Ambedkar himself remarked. It teaches Samata , Karuna , and Prajna . It is what a good and joyful existence is, something neither God nor the soul can provide for society. Ambedkar is the one who makes India's social structure vibrate. As a guy with a strong creative instinct and considerable intellectual work, he brought about revolutionary transformations and emerged as a powerful voice for the underprivileged both within and outside of India. Where there is injustice and social disparity, he emerges. He was born an untouchable, but he touched the letters and entered them. He also freed everyone else to touch the letters and gain independence. He had a lofty vision for the future, and his dedication to his cause had made him an Indian constitution exponent. He authored Annihilation of Caste because he intended to destroy the caste system. He thought that a stable economy prevents social injustice and elevates social standing.

In fact, when we examine Buddhist nations, we can see that despite being national religions, China and Japan fail to promote equality, freedom, peace, and socialism. They have the same issues that other nations do. It is yet another sensible factor to think about. The majority of westerners who practice Buddhism do so for psychological reasons. It is different in India. The disciples of Dr. Ambedkar were captivated by his vision of a future society based on the Buddha Dhamma. According to T.K. Tope, Dr. Ambedkar's eradication and learning were unquestionably excellent. The political accomplishments of Dr. Ambedkar may be forgotten by future generations, but the scholar Ambedkar will live forever. Many Indians firmly believed in and actively practiced Ambedkarism rather than explicitly practicing Buddhism or indirectly practicing Hinduism.

The plight of dalits and their call for improvement must be taken seriously in light of the vast numbers of those who are oppressed the dalits, who are ongoing victims of marginalization and socioeconomic exclusion. According to the 2011 Census, around 16.23% of India's population, or the 170 million downtrodden and marginalized parts of society, have been overlooked and forgotten in society for thousands of years. Indian society is a marginalized society made up of many dalit, lower-class, and female groups with various socioeconomic traits and issues. In spite of more than 71 years after India's declaration of independence, the caste system remains a serious health problem in that country. The most defenseless, oppressed, and brutalized group in the nation continues to be the Dalits. Since 1952, many state and federal government programs have been in place. For these dalits, the government has given electricity, amenities, and reservations. However, the primary reasons why these plans failed were a lack of knowledge and poor communication. The results of the current research show that, despite the fact that dalits have the rights and opportunities for involvement and decision-making in gram panchayats, the dominant castes forbid them from doing so. In light of this context, the current research focuses on dalit involvement and decision-making in two Karnataka districts [10], [11].

Definition of Dalit

The definition of the term "Dalit" in its literal sense includes being broken, overburdened, stifled, crushed, ground down, humiliated by having to prostrate oneself at the feet of another person, or silenced by repression. In South Asia, daliths are a caste-mixed community who speak a variety of languages. There are four main castes and one group of people known as the dalits who do not belong to any caste. People who used to be considered "untouchables," or castes outside the four-tiered Hindu Varna system, are often referred to as daliths. According to Mehrotra, they are Antyaja, or outside the Varna system. Ambedkar referred to the Dalits as the "Depressed Class," albeit they go by many other names, including Dasyu, Dasa, Atisudra, Panchama, Tirukulattar, Adikarnataka, AdiDravida, Schedule Caste, etc. The majority of people in India adhere to Hindu traditions, customs, rituals, and social customs. In

the areas chosen for the research, the majority of Dalits practice Hinduism, whether consciously or unconsciously. Few Dalits are Christians, and a very tiny percentage of Dalits are Buddhists. The majority of Madiga caste homes are devout Christians who actively practice their faith, however they lack a Christian certificate.

The term "Dalits" now has a different connotation than it had in the past. R. Tiwary claims that the name "Dalit" refers to a collection of tribes whose residents have historically been socially backward, economically impoverished, and politically unstrong. The statement "Dalits is not a caste, it is a symbol of change and revolution" is made by Ghanashyam Shah. According to Eleanor Zelliot, Dalits are people who have been purposefully and actively shattered and grounded by those in positions of authority. She continues by saying that there is an implicit rejection of defilement, karma, and justified caste hierarchy in the phrase itself. According to the National Dalits Commission, "Dalits" are "those communities that are most backward in social, economic, educational, political, and religious fields, and deprived of human dignity and social justice". Decentralization, as a political process, may be effectively characterized as the movement of administrative power, public funds, and duties from higher-level government agencies to lower-level ones like the Gram Panchayat, Taluk Panchayat, and Zilla Panchayat [12], [13].

16.2% of Karnataka's population, as per the 2001 census, belongs to a scheduled caste. In this, 25% of people reside in cities while 75% of people live in rural areas. SC population growth is correlated with Karnataka population growth. Similar to this, as the population of SC grows, so do issues like poverty, inequality, and caste prejudice. Dalits have been fighting for their survival and socioeconomic fairness ever since they left traditional society. The protection of Dalit rights is a goal of the constitution. Under the 73rd and 74th Constitutional Amendments, reservations are made for those who identify as SC, ST, or Dalits. Even though there are several reservations for dalits, they are still unable to resolve their dilemma. Whether we ask if Dalits are developing or not, whether literacy rates have grown, and if dalits' access to communication tools has improved, what results will we find? The national or state government programs have been in place since 1952. For these dalits, the government has given electricity, amenities, and reservations. However, the primary reasons why these plans failed were a lack of knowledge and poor communication. The results of the current research show that, despite the fact that dalits have the rights and opportunities for involvement and decision-making in gram panchayats, the dominant castes forbid them from doing so. In light of this context, the current research focuses on dalit involvement and decision-making in two Karnataka districts.

Women's engagement in PRIs in the eastern and western parts of Uttar Pradesh was empirically analyzed by G.S. Mehta in his book "Participation of Women in the Panchayati Raj System" published in 2002. The following are the study's main conclusions:

1. In the research region, Muslim and backward caste young women who were married and illiterate predominated in the local Panchayats.
2. Nearly 1% of female legislators do not have the flexibility to engage in outdoor activities.
3. Lack of coordination and cooperation among the women Pradhans of various village Panchayats in discussing a few related problems before Block Panchayat meetings.
4. It was discovered that women participated in various development programs alongside their male counterparts, but the percentage of women who received benefits was lower than that of men.

Approximately half of the women who served as village Panchayat representatives had noticed changes in their social status, primarily as a result of taking part in local social and cultural events. Violence, which is a key social mechanism for maintaining Dalit women's inferior status in society, is the primary result of gender-based inequities that are created and exacerbated by the caste system, according to a Government of India study from 1999.

Despite constitutional protections against discrimination based on caste and gender), the right to life and physical security, and the mandate to specifically protect Dalits from social injustice and all forms of exploitation, this situation still exists in India today. In addition, the Indian government has passed a number of laws defending the rights of women and Dalits in recognition of the pervasiveness of prejudice and violence against these groups in society. The Scheduled Castes/ Scheduled Tribes Act 1989 is a crucial piece of legislation in this respect. However, regulations alone won't guarantee Dalit women's personal protection. Without coordinated efforts to emancipate the Dalit community and dismantle established gender- and caste-based concepts of injustice, laws alone won't be sufficient. The institutional pressures of caste, class, and community that oppose women's equal rights are strong and mould people's attitudes to tolerate widespread gender inequity, which the Indian government has admitted to.

CONCLUSION

Social media and Dalit emancipation have combined to create a dynamic environment for fighting caste-based prejudice and promoting social justice in modern India. Social media channels have evolved as venues for Dalit voices to be heard, for the sharing of tales, and for quick mobilization. It has been crucial for uniting Dalit activists across geographical borders, spreading the word about the existence of caste prejudice, and gaining support for their cause. But it's important to recognize the constraints and difficulties that come with internet action. Significant issues still include the proliferation of hate speech, cyberbullying, and the susceptibility of online spaces to political manipulation. Therefore, there is an urgent need for measures to address online prejudice and hatred while ensuring that the platforms are utilized for constructive conversation and collective action. This is because the Dalit liberation movement is leveraging the power of social media. The interaction between Dalit freedom and social media is complicated and constantly changing in the larger context of the fight for social justice and fairness.

The methods in which Dalit groups utilize digital platforms to further their cause will evolve along with technology and society as they both continue to develop. However, the potential for social media to support the Dalit liberation struggle in a good way continues to be a promising path for ongoing action and advocacy in the quest for a more fair and equitable society for everyone.

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CHAPTER 9

AN INTERPRETATION OF THE HISTORY OF DALIT SOCIAL CULTURE IN INDIA

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ABSTRACT:

The extensive and intricate history of Dalit social culture in India is explored in this study work. Dalits, who have traditionally experienced caste-based marginalization and discrimination, have created a distinctive social culture that captures their tenacity, adversity, and ambitions. This essay examines essential elements including art, music, literature, and political activities as it recounts the development of Dalit social culture from antiquity to the present. This research illuminates the Dalit people's struggle for social justice, equality, and dignity in Indian culture by examining its cultural representations. This article also highlights Dr. G. Parameshwara's contributions to politics and education to understand Parameshwara's place in state politics should be aware of Parameshwara's socio-educational accomplishments and to understand the head of the backward classes' emotional state. The brief examination of the distinctiveness and particular issues faced by dalits and non-dalits only serves to highlight the need for a fresh perspective on the state's difficulties.

KEYWORDS:

Caste, Discrimination, Dalit, India, Social Culture, Social Justice.

INTRODUCTION

The history of both India and the whole world the civilizations that originally inhabited this region and the invading people is one of strife. Following Dr. J.J. Pallath, we consider the culture of the so-called Low Caste and the Tribes as Dalit Culture and that of the Non-Dalits Culture, taking into account the historical foundations and shared cultural patronage. When two civilizations with different value systems coexist, the one that uses technology best subsumes the other. Conflict between the native civilizations and those who invaded it has been a feature of global history. The dominating cultures' method of marginalizing the indigenous inhabitants is to disparagingly describe them as "Cultureless," "uncouched," "rough," etc. However, it has been shown that, in terms of their humanistic value system and behavioural patterns, those that are marginalized are the most cultured. In India, the so-called Hindu mainstream civilizations also experience an impediment when it comes to contemporary culture. Thus, the dominant one-dimensional consumer culture in India is consuming the country's mainstream culture and denying its bio-cultural and technical diversity by imposing mono-technology. The issue is that the contemporary consumer culture is consuming the same mainstream Indian culture that viciously consumes its Dalit traditions [1], [2].

Disturbed by the dehumanizing tendency in our society, social scientists, social activists, political leaders, and religious gurus have attempted to explain the origins of communities in different ways from the perspective of their respective fields. But there is a glaring omission: a cultural perspective on the issue. In very broad words, culture is the way of life of a people, and as a result, a way of thinking, of observing the world, and of finding solace that is shared by a society: the unique manner in which a people are human. The goal of a cultural analysis

is to identify the dominant cultural values and the specific worldview these values represent. These values influence people's behavior and cognitive processes in observable ways. Cultural analysis enquires into the inner lives of individuals and their collective psyche as representatives of a certain culture, much as sociologists do in the realm of institutions and religious analysts in their own religious realm. This is done in order to identify societal ideals, norms, and practices that would help to humanize society and to identify those that would have a dehumanizing impact on people's daily lives.

The caste system's historical context

The term "Dalit," which means "oppressed" or "broken" in Sanskrit, is often used to describe individuals who were once referred to as "untouchables," or castes outside of the four-part Hindu Varna system. The functional divisions known as varnas, which had their beginnings in the ancient Aryan culture of northern India, are where the caste system had its start. Four varnas are claimed to have sprung from the Primeval Being in their origin story. The mouth of the Creator gave rise to Brahman priests, his two arms to Rajanya soldiers and kings, his two thighs to Vaishya landowners and traders, and his feet to Shudra craftsmen and historians. The so-called "fifth" varna, the Untouchables, afterwards emerged. With the rise of Hinduism and its doctrines of reincarnation and impurity, this caste system was made permanent and hereditary. The Laws of Manu, which are believed to have been written in the third century A.D. and portions of which now make up Gujarat's Sanskrit graduation curriculum, teach the sanctity of the varnas and preserve the rules of gradation and rank. While defending the supremacy and complete impunity of Brahmins, they make reference to the impurity and servitude of the outcasts. The "lowest" castes are informed that their standing in the caste system results from misdeeds committed in a previous life [3]–[5].

For offences like acquiring literacy or offending a member of a ruling caste, harsh penalties including torture and death are meted out. The Manusmitri is unquestionably the most authoritative work of Hindu religious literature; it introduces extreme inequity as the governing principle of social interactions and legitimizes social exclusion. Legends, songs, oral histories, proverbs, jokes, religious beliefs, fairy tales, and practices that are part of that culture, subculture, or group make up folklore. Additionally, it is the collection of customs that allow for the exchange of such expressive genres. Sometimes referred to as folkloristics, folklore studies. Folklorists claim that among its numerous cultural characteristics, folklore offers an escape from society repercussions. Folklore may also be used to impart a society's morals and values and to legitimize that culture. Numerous different styles of music may have their origins in folklore. Folklore may also be utilized to both assert and alleviate societal tensions, as shown in the instance of humor in dance, music, and other creative forms. In this chapter, we examine several key aspects of Dalit culture and folklore as well as some of its unique characteristics.

DISCUSSION

The varna system, which categorizes society into four groups based on caste: Brahmins, Kshatriyas, Vaishyas, and Shudras, is still in use in Indian culture today. Shudras are still subjected to discrimination under this system. Shudras are now referred to as Dalits, which is a Marathi term that meaning "broken men" in modern Indian culture. The Indian constitution now lists 180 million Dalits as scheduled castes. However, more over 180 million Dalits are subject to deep-seated social, economic, political, and cultural discrimination. Dalits are socially and physically segregated; the majority of them reside in rural regions outside of villages and in designated parts of cities. They are denied the most fundamental human rights, including the ability to own property and the use of public and communal assets like wells,

tanks, and temples. After gaining its independence, India proclaimed itself to be a democratic country and adopted a written constitution, which made several advancements for the Dalits and ended the practice of untouchability. These provisions were made in accordance with articles 17 and 18 of the constitution. The practice of social exclusion and discrimination has nevertheless been used in one form or another, and it continues to exist in fresh forms and techniques [6], [7].

The history of Dalit culture

The Dalit and Adivasi cultures have a rich history. It is recognized as "an account of an event, a systematic account of the origin and progress of the world, the knowledge of past events," according to the definition of history. Birtias are a group of people who are regarded in their culture as the older sibling of Dalit groups like the Domb/Gana. They are the community's live, moving history. They are sufficiently knowledgeable about the Dalit community's recent history and the manner in which their clan's god is revered. In social gatherings, they often relate these occurrences, such as weddings, deaths, etc. Narratives are intended to pass on information about ancestors and their origins from one generation to the next. In a same vein, there is a group of people known as Parghanias who are said to be the older brother of the Gond. In social gatherings of the Gond society, they also recount the history of the ancestors and the god of the tribe. According to the caste system, the Ghogias are a very close caste to the Gauda, who share a similar identity and way of life. They are also referred to as the older brother of the Gauda community and have extensive knowledge of the gauda or yadav's historical occurrences. Even if the knowledge and information these individuals possess somewhat satisfies the criteria of history, their knowledge does not belong in history since it has not been recorded or printed anywhere. Is it accurate to say that since the Sudras were denied education during the Vedic era, the Birtia, Ghoghi, and Parghania were unable to record their happenings and opted to instead convey this information in social settings via narration? But there are historical traces in Dalit culture that have not yet been identified and acknowledged by historians. In this regard, it should be noted that Vedas and Purans provide the foundation of the majority of ancient Indian history. William Jones, a prominent ideologist of the late eighteenth century, speculated that certain books, especially those that included Hindu myths and stories, likely had the essential elements of a history. Natural resources are used as symbols in Dalit folk songs. Why not use the knowledge that is accessible with the Birtia, Parghania, and Ghogia, who are the cultural storytellers of the Dom/Gana, Gond, and Gouda communities, respectively?

Dalit culture is very musically talented and has a wide variety of rhythms. According to the story surrounding the creation of music, the many rhythms found in music were inspired by the sounds of clouds, birdsong, rivers and streams, and forest trees. The daily activities of this community include the usage of this song. Therefore, each and every holiday, whether it be a wedding or a funeral, has a distinct rhythm that they have both fashioned and gleaned from nature. The fact that Dalit culture has been deeply ingrained through their music, which they have created over time, is quite essential. It is unusual to find a society that doesn't have any music, according to William A. Haviard. This demonstrates both the savagery of this civilization and the depth of its culture and traditions. All men, women, girls, and boys, among others, sing different kinds of songs during various festivals and weddings. They used to adore dancing. The songs' original composer, GeetKudia or Gahank, is crucial to the singing of the songs. These songs mostly focus on love and everyday events. Since ancient times, Dalits have been reliant on nature. As some examples in this respect have been provided before, their culture and traditions cannot be described without reference to the natural resources. They have been engaging with the environment all day long, whether it is

via food, music, dancing, worshipping a god, festivals, or getting medical treatment, for example. As a result, they are constantly dependent on one another and connected. Though historians have not recorded the history of the adivashi, some experts have, in the guise of folklore, recorded some of the data. Unfortunately, Dalit culture has not been fully acknowledged [8]–[10].

In Karnataka, there are many political leaders. Politics is Dr. G. Parameshwara's area of expertise. He works to improve society. Outstanding Dalit community leader. Established educational institutions. He has five victories in elections from various Taluks and holds various positions in Karnataka. He now holds the position of 8th Deputy Chief Minister of Karnataka. In Karnataka, he is the first Dalit politician to assume the position of Deputy Chief Minister. He has also served as President of the Karnataka Pradesh Congress Committee for the greatest amount of time two terms in a row. He stands out among Karnataka's politicians. In 1989, Dr. G. Parameshwara was first elected to the Madhugiri legislative assembly. He has won five elections to the Karnataka legislature. During the administrations of "VeerappaMoily", he served as minister of sericulture, and S.M. Krishna's government, he served as minister of higher education. He worked to create Tumkur University when he was the minister of higher education. Numerous educational institutions are managed by Dr. G. Parameshwara. i.e. the Tumkur-based Siddhartha group of institutions. It has offered thousands of underprivileged rural kids a cheap and diverse education. Additionally, Buddhism has affected him. He fervently adheres to the teachings of Buddha.

Young Children and Education

ShikshanaBhishma M. Gangadaraiah and Smt. Gangamamma's son is Dr. G. Parameshwara. In the Tumkur District's little town of Gollahalli, he was born on August 6th, 1951. At the Government Schools at Heggere, Tumkur, and Gollahalli, he completed his elementary education. His father founded Sri Siddhartha High School in Siddhartha Nagar in 1959, where he attended. He enrolled at the Government Pre-University College in Tumkur and then pursued a B.Sc. in Agriculture at the University of Agricultural Sciences in Bangalore, finishing his studies there with a M.Sc. in Agriculture. Parameshwara spent a short stint as a research assistant in the department of plant physiology at the University of Agricultural Sciences, Bangalore, after his post-graduate studies. Later, Parameshwara traveled abroad and earned a PhD in plant physiology from the WaiteAgricultural Research Centre, University of Adelaide [11], [12].

Political Profession

S. M. Yahya, the education minister, and MallikarjunKharge, the president of the Sri Siddhartha Education Society at the time, invited Prime Minister Rajiv Gandhi to the inauguration of the Sri Siddhartha Medical College in 1989. When Parameshwara went to meet the Prime Minister for the third time with S. M. Yahya, Rajiv Gandhi advised Parameshwara to enter politics, and S. M. Yahya eventually took in 1989, Dr. G. Parameshwara was first elected to the Madhugiri legislative assembly. In 1989, 1999, and 2004, he served as an MLA for Madhugiri, then in 2008, 2013, and 2018 for Kortagere. During the VeerappaMoily administration in 1993, Parameshwara held the position of Minister of State for Sericulture. In the 1999 election for the Assembly from Madhugiri, Parameshwara broke a record by winning the seat by a margin of 55,802 votes. The largest winning margin in that year's elections. The highest poll in the state for the 1999 election was conducted by Parameshwara. He served in the S. M. Krishna Cabinet from 1999 to 2004 as Minister of State for Higher Education, Science, and Technology, as well as Minister in

Charge of Tumkur District. He was appointed Minister of State for Medical Education on August 18, 2001. Then Chief Minister S. M. Krishna elevated Parameshwara to cabinet position on June 27, 2002, stating that politics required a younger face. He was appointed Minister of Information and Publicity on December 13, 2003. Dr. G. Parameshwara was a member of the Congress Working Committee from 2007 to 2009. He was chosen to lead the Karnataka Pradesh Congress Committee on October 27, 2010.

He ran unsuccessfully for office in 2013, but on July 1, 2014, he was elected to the Legislative Council. He was named the Home Minister of Karnataka on October 30, 2015. Dr. G. Parameshwara was appointed as the minister in charge of the Chikmagalur district on January 15, 2016. He resigned from his position as Home Minister and District in Charge Minister of the Chikmagalur district on June 24, 2017, to focus on the state campaign. He also gave D. K. Shivakumar the reins as chairman of the KPCC campaign committee while continuing to serve as the organization's president for a second term. Dr. G. Parameshwara was chosen as an MLA candidate under the Koratagere constituency on May 15. Dr. G. Parameshwara took the oath of office to become the Deputy Chief Minister of Karnataka on May 23, 2018. Dr. G. Parameshwara became leadership of the "Home Department of Karnataka" on June 8, 2018. Dr. G. Parameshwara was named Bangalore Urban and Tumkur District's District-in-Charge Minister on July 31, 2018. In order to balance the regional wise allocation of minister posts, Dr. G. Parameshwara was forced to part ways with the Home Minister portfolio and the Youth Empowerment and Sports ministry on December 28, 2018 held the coveted Bengaluru Development ministry in addition to the additional ministries of IT, BT, and Science and Technology, Law, Justice, and Human Rights, and Parliamentary Affairs and Legislation [13], [14].

Established Educational Institutions

In 1947, India attained independence. In order for the country to reclaim its previous greatness and proper position in the global arena, it had to be rebuilt from the ground up. The major area of trust was considered to be education. Buddhist and ardent supporter of Gandhi, the late Sri H.M. Gangadharaiiah, chose to take up this cause. He saw a school that would sow the seeds of knowledge and create a society that is more intelligent. The Sri Siddhartha Education Society was founded in 1959 with the warm blessings of "Saint Vinobha Bhave," the founder of the Bhoodan movement, with the goal of educating the student population from rural regions and lower social groups. SSES is now regarded as one of Karnataka's top educational institutions. It is well known across India's academic community for its superb facilities and qualified teachers. SSES continues to advance on the standards established by their late father, Late Sri Gangadharaiiah, under the direction of Dr. G. Parameshwara, an Australian doctorate in agriculture. They continue to be dedicated to fostering national development. 84 educational institutions operated by SSES are dispersed across southern Karnataka.

Institutions like junior colleges, training institutions, and colleges of education in addition to colleges of engineering, medicine, dentistry, and education. Schools teaching Sanskrit, Pali, and the number of high schools in various Karnataka State districts. These educational institutions provide top-notch education from early childhood education to professional training while also assisting in the preservation of India's rich cultural heritage. The Hon'ble President of India, Sri Giani Zail Singh, attended the celebration of its Silver Jubilee in 1984 as the chief guest. He assisted his father in setting up Sri Siddhartha Medical College, Hospital, and Research Center in the middle of 1988. Initially rejected by the Medical Council of India and the Ramakrishna Hegde administration, the institution was later given approval by Bangalore University and sanctioned by the Indian Supreme Court [15], [16].

In the Indian state of Karnataka, Sri Siddhartha Academy of Higher Education is a collegiate private deemed university. It was created on May 30, 2008, in accordance with Section 3 of the UGC Act of 1956, in order to raise the quality of technical education in Southern Karnataka. With three institutions connected to it, SSAHE has a capacity to accept around 800 undergraduate and 200 graduate students.

The institution provides a total of 11 undergraduate and 10 postgraduate programmes in technical subjects. There are around 100 PhD candidates at the institution. At the moment, Sri Siddhartha Institute of Technology, which is associated with SSAHE and offers postgraduate courses, is a TEQIP center. It has several departments that have been designated as research centers, and they are dispersed across its partner universities in Tumkur, Karnataka. BE, M. Tech, MCA, and PhD programs are offered at the SSIT site, SSAHE's Tumkur site. The Sri Siddhartha Educations Society, which was established in 1979, is in charge of running SSIT. In 1997, Sri Siddhartha Education Society founded the Sri Siddhartha Institute of Management Studies. The MBA program offered by Sri Siddhartha Institute of Management Studies is accredited by the AICTE in New Delhi, affiliated with Tumkur University, and recognized by the government of Karnataka. 15 MBA courses from Sri Siddhartha Institute Management Studies were successfully completed in 2013. SSES is now regarded as one of Karnataka's top educational institutions. It is well known across India's academic community for its superb facilities and qualified teachers. Under the direction of Dr. G Parameshwara, an Australian doctorate in agriculture, SSES continues to uphold the standards established by their late father, Late Sri H M Gangadharaiiah. They continue to be dedicated to fostering national development. SSES- oversees 84 educational institutions that are dispersed over southern Karnataka [17].

CONCLUSIONS

A group that has withstood centuries of persecution and prejudice is shown by the history of Dalit social culture in India. Dalits have not only maintained their distinctive cultural legacy via their art, music, literature, and political activities, but also utilized it as a potent force for social change. Every aspect of Dalit culture reveals a constant fight for justice and equality, from the bhakti and Sant traditions that opposed caste hierarchies to the flourishing Dalit literature of the contemporary day. It is crucial to acknowledge and honor the contributions of Dalit social culture as India moves forward on its path to become a more open and equal nation. Not only Dalits, but also anyone devoted to the ideals of justice and human decency, find inspiration in this culture. Caste-based prejudice may be eliminated and a more just future can be created for all members of society by recognizing and respecting Dalit culture. The development of Dalit social culture serves as a reminder that culture has the ability to both reflect and alter society. Dr. G. Parameshwara provided several services while making a significant contribution to Indian politics. He saw equality as important. His working methods and administrative procedures demonstrate that he made an effort to live up to the concept of equality. The personality of Dr. G. Parameshwara was distinctive in many ways, and his leadership style reflected it. He was an educational administrator who thought that raising the standard of education requires first improving the working circumstances for teachers. He contributed much in this regard.

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CHAPTER 10

QUEST FOR IDENTITY TO SOCIAL EQUALITY: THE DALIT MOVEMENT

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ABSTRACT:

Among historically underprivileged populations, the Dalit movement in India embodies a strong longing for identity and social equality. This essay examines the historical background, significant turning points, and difficulties the Dalit movement encountered on its path to social justice and equal rights. We explore the movement's relevance in transforming India's social fabric, combating caste-based discrimination, and promoting inclusive policies via a multidisciplinary perspective. This study clarifies the complexity and goals of the Dalit movement and its role in influencing modern India by looking at the dynamic interaction between identity, empowerment, and social transformation. The Dalit movement has made progress despite several obstacles, including as opposition from dominant castes, governmental roadblocks, and economic inequalities. It has been successful in developing a feeling of empowerment within Dalit communities, increasing awareness of the predicament of Dalits, and winning constitutional protections via reservations. The movement's influence goes beyond alterations to laws and policies; it has also prompted changes in culture and society, questioning established conventions and promoting a more inclusive society.

KEYWORDS:

Caste, Dalit movement, Empowerment, India, Social Equality, Social Justice.

INTRODUCTION

The majority of Dalit movements promote the values of equality and liberation for the downtrodden. The politics of dalits are based on this oppression, which often has a degrading effect. In India, the lower castes have been fighting a long and arduous battle against traditional brahmanical Hinduism. These disparities, the marginalization of the subaltern sectors, and their exploitation are reflected in India's social and cultural fabric. By the 1920s, Dalit identity was clearly felt in India as the anti-caste and anti-Brahmin movements gained greater notoriety as a means of social protest. In India, Dalit politics, which advanced significantly in the second half of the 20th century, now aims to include all downtrodden and subjugated people, regardless of caste or religion. Hinduism itself is a patriarchal, caste, and class repressive force. In his mind, the "politically engaged dalit community" would be well-coordinated and backed by the organizational power of the people. It is the responsibility of the nation's dalit organizations to carry out Ambedkar's vision in line with the pace of modernization. Dalits have been referred to as the oppressed and exploited groups in society by a variety of titles, including untouchables, outcasts, and awareness. They were better referred to as "harijans," or "the children of God," by Mahatma Gandhi. The British initially used the phrase "scheduled castes" in the 1935 Government of India Act. These social groups were formerly referred to as the "depressed classes." The Marathi social reformer and revolutionary Mahatma Jyotirao Phule popularized the word "dalit" in the 19th century to refer to social outcasts and untouchables [1], [2].

At the same time, it's thought that Dr. B.R. Ambedkar came up with the phrase first. However, it wasn't until the 1970s that this word gained popularity thanks to the Maharashtra Dalit Panther Movement. In its current use, it refers to those who are oppressed as a result of their humble birth and suggests a status of being disadvantaged and deprived of fundamental rights. In general, "dalit" refers to those who belong to the Scheduled Castes, Scheduled Tribes, and Other Backward Classes in administrative jargon. However, the word has thus far largely been used in reference to SCs in everyday political discourse. They are the castes included on a schedule by the President of India in accordance with article 341 of the Indian Constitution. Additionally, the focus of the current research is mostly on these populations. Since the beginning of time, Dalits in India have experienced severe disadvantages and have been cast aside in a variety of aspects of life. The dominating castes and classes have socially degraded, economically exploited, politically subjugated, and educationally deprived them. Dalit protest groups began to arise in various sections of the country as a result of a long history of relative hardship, discrimination, and exploitation. The Dalit masses started to show signals of resistance to the mechanisms of dominance that were imposed on them by the stigma attached to castes in this country. They started claiming their identity, pushing for community acceptance and self-image as well as equitable treatment in the social order [3], [4].

Depressed Classes

Although the term "Depressed Classes" was originally used to describe a group of individuals who were socially and economically marginalized, over time it came to be intimately associated with the caste system. In 1870, the phrase "Depressed Class" was first used to refer to the most marginalized category of individuals, across caste lines.

Depressed classes and other backward classes are distinguished from one other

Although the term "Depressed Classes" was used on a variety of platforms previous to Independence, the British government made it official with the Act of 1919. This effort was in fact a reaction to the demand for proper acknowledgment made by the most marginalized group of the population. The South Borough Committee, the Indian Franchise Committee, the Poona Pact, and Dr. B.R. Ambedkar's efforts all attempted to integrate the untouchables into the Depressed Classes during this time and in the immediate aftermath in an effort to give them political clout through the provision of special representation in provincial legislatures, among other advantages. It was necessary to treat all castes and communities equally since the Congress included Muslims, Christians, Parsees, Sikhs, Brahmins, and other groups. The words "Depressed Classes" and "Backward Classes" were often used synonymously. The term "Depressed Classes" has been used to refer to both untouchables and roaming criminal tribes as well as indigenous tribes in various instances.

DISCUSSION

The terms "exterior castes" and "excluded castes" were also used to describe the disadvantaged communities. The Indian Legislative Council debated the meanings of the phrase "Depressed Classes" in 1916, and it was determined to use this word to refer to the untouchables, native tribes, and criminal wandering tribes. Those who pursued "Unclean Professions" or belonged to "Unclean Castes," whose touch or even shadow was seen as polluting as well as backward, educationally underprivileged, and despised castes, were included in Sir Henry Sharp's usage of this phrase. However, the South Borough Committee made an effort to define the "Depressed Classes" in 1919 using the untouchable standard and excluded the primitive or indigenous tribes and the economically disadvantaged strata from its scope. At this point, Depressed Classes were not given more weight. The Indian Central

Committee carried this out in 1929. One can only assume that the Backward Classes were divided from the Untouchables since the former contained backward caste groups if the Depressed Classes were separated from or excluded from the list of Backward Classes. A Bombay committee demanded that only untouchables should be included in the term "Depressed Classes" and that the greater group should be referred to as "Backward Classes" in 1930 [5]–[7].

The establishment of Scheduled Castes and the grouping of SCs and STs

The creation of the Scheduled Castes and the joining of the SCs and STs the tenets of "Modern Democratic Government" assume that everyone has the same opportunity to influence public life, regardless of race, caste, religion, or other factors. The lowest caste, the Shudras, as well as those outside of it, or the varnas, encompass several castes and caste-groups that have long endured social and economic inequity. This is especially true for those individuals who did not belong to the varna system and went by the names Varna, Panchama, or Antyaja. They were external in the sense that they had to leave the village settlement altogether. They were viewed as untouchable castes and associated with filth. In India's 1931 census, these castes were enumerated in a systematic manner. Up until 1932, the untouchable castes in India were formally recognized as Depressed Castes. They were referred to as Harijans, or People of God, by Gandhi.

The Indian Constitution included particular measures to protect the rights of the Depressed Castes, who were subjected to various forms of discrimination, and to help them catch up to the rest of the Indian population in terms of development. In this regard, various castes and tribes have been included to schedules based on the social and economic disadvantages they have experienced. Scheduled Castes and Scheduled Tribes are the names for them.

Dalit as a Symbol for Suffering Untouchables

The term "Dalit" came to represent the untouchables, who were subject to easy exploitation and were characterized by social and ceremonial shame.

Dalit issues have not changed despite the enormous changes in Indian society. The socio-political and cultural landscape continues to present Dalits with difficulties, counter-challenges, paradoxes, and changes.

The meaning, meanings, and relevance of categories like "Dalits" and other labels fluctuate through time and between locations based on the socio-economic, ideological, and political views of the people who use them. Categories like "suppressed," "exploited," "Depressed Classes," "Scheduled Castes," "Harijans," "Backward Classes," "Untouchables," "Dalits," and "Bahujans," among others, are rooted in particular circumstances, and often, "nuances" are determined by people's awareness.

The discussion of Dalit political discourse categories that is now taking place may be placed within the previously described background. The overall goal of this research is to evaluate the contribution of the dalit movements. Within this framework, it aims to investigate and analyze the following problem-specific details.

1. To research the socio-historical context for the rise of dalit and social reform movements in pre-independent India.
2. To examine a philosophy that sympathizes and supports the downtrodden class of minority communities.
3. To analyze the main dalit movements that took place in India after independence.
4. To evaluate the kind and degree of dalit movements' mobilization and depressed state.

Social Reformations

Human reactions to pervasive levels of inequality and stratification in any given society are known as social movements. Any movement is an organized effort undertaken by a group of people, a community, or other entities for a particular cause. A social movement, in Rao's words, is a planned endeavor by a segment of society to alter society entirely or partially by widespread mobilization based on an ideology. Therefore, all social movements rely on a group's collective behavior aimed against some current social issues in order to effect social change. Within this broad context, as well as the function of social movements, it is important to comprehend the dalits' protest movements [8], [9].

Disadvantaged groups

Groups classified as marginalized are those in society who have been relegated to the periphery, where their quality of life is always under jeopardy. It is a kind of social ostracism in which the socially excluded play a minor or nominal part in society. They are the targets of the ruling classes' and institutions' exploitation in a variety of arenas, including social, economic, political, and cultural ones. Casteism, gender discrimination, neglect of minorities, and other forms of marginalization affect several sorts of marginalized communities. The caste system in India, where those born into certain castes or classes are given a lower status and are thus at risk of marginalization, demands special attention.

The Fight of the Submerged Communities in the Dalit Movement

Because they fight against inequity in society and have a strong conviction in the principle of equality, the Dalits, one of India's submerged groups, started their campaign there. In the light of four Dalit literary works, the Dalit Movement in India, according to www.iosrjournals. Poor Dalits who spearheaded the Mukti movement against the era's saint poets were its leaders. The Dalit Movement in contemporary times started when the Dalits encountered the ideas of equality and liberty thanks to the spread of western languages and the influence of Christian missionaries. When the disgruntled Dalit minds were combined with reason, they started to fight the Brahmanic horrors. Without any reluctance, educated Dalits sought to communicate the need for social change to their illiterate brothers by starting to speak about the issues facing the impoverished and how they are exploited and humiliated by the higher castes. The Dalit Movement helped to birth a large number of authors and journalists. There is now a new generation of Dalit philosophers. Many authors raised awareness of the exploitation of the underclass by the upper class via their literature. The Dalit Panther Movement started in Maharashtra in the 1970s. The brutality and fear that the oppressed Dalits continued to live under in the rural region were the primary causes of the emergence of the Dalit Panthars. A group of educated Mahars created the Dalit Panthers to spearhead the campaign after being inspired by the Black campaign. Without the Dalit Literary struggle, it is impossible to comprehend the Dalit struggle [10], [11].

Dalits' Socio-Political History in India

The rise of Dalit literature as a potent genre may be attributed to a number of social and political factors. Therefore, the objective is to identify the historical factors that influenced Dalit sensitivity. The absence of a Dalit literary legacy is not due to a lack of literary activity on their part, but rather to the mainstream tradition's rejection of their works because they fell short of their criteria for literary and aesthetic quality. In other words, Dalit authors were erased from history, and the few Dalit writings that now exist are elite representations of the Dalit reality. Thus, although having a rich oral and folkloric legacy, the Dalits in India really lack a recorded written heritage. The term "Dalit," which derives from the Sanskrit root "dal,"

literally means "cut off," "oppressed," "downtrodden," "broken," or "reduced to pieces," denotes persons who are isolated or distant from the rest of mankind. The downtrodden subaltern castes and groups, including SCs, STs, BCs, and even minorities, are included in the term's scope since they have been deemed inferior by "Vamashrama Dharma." Dalits were known by a variety of names in the past, including "Harijans" by Gandhi, "Depressed classes" by the British, and "Scheduled Castes, and Tribes" by the Indian government. Other names for Dalits were "Pariahs," "Mlecha," "Panchama," "Avarna," and "Adishudra," all of which are upper-caste terms that denote disdain and subhuman status for Dalits. As a result, the word "Dalit" is currently used to refer to a number of caste groupings that represent various socioeconomic classes. The fact that they were all consistently treated unfairly and as untouchables by the established Hindu social order, however, is what binds them all together. As a result, they make up the minority groups in Hindu society.

Sanskritization and Westernization are the two notions that M.N. Srinivas put up to describe various aspects of religious, cultural, and social change in India in his work "Social Change in Modern India". Sanskritization seems to have happened and is currently occurring throughout Indian history. The term "Westernization," on the other hand, describes the modifications made to Indian society when it was under British control and which have continued, sometimes with greater force, in independent India. The 1968 edited book "Structure and Change in Indian Society" by Singer and Cohn is a selection of talks delivered by several scholars during a conference held at the University of Chicago. The caste system and Indian society's social structure are covered in the volume's opening section. The structure of intercaste interactions is covered in the second section. The caste system has undergone modifications, and this is highlighted in the third section of the book. The joint family, its structures and modifications, language, and social structure are all covered in the fourth, fifth, and sixth portions of the book, respectively. Caste in politics, economics, and the law is also covered. I.P. The purpose of Desai's 1976 research, "Untouchability in Rural Gujarat," was to determine how many villages, what issues, and how untouchability is practiced in rural Gujarat. For this he created two scales: a private sphere scale and a public sphere scale [12]–[14].

It demonstrates that there is not that consistency in the public arena when it comes to the observation or non-observance of untouchability. Untouchability is still a problem in the public sphere, except in the Panchayat, according to K. Purushotham, Gita, and GoguShyamala in their book "The Oxford Indian Anthology." However, there are differences between certain groups of matters. For example, in occupational sphere, the two castes adhering to untouchability are the barber and the potter while tailoring is softening down. Which is why it makes no sense for a guy to write about feminism and for a non-Dalit to write about Dalits, is the response. Instead of writing about Dalits, a Brahmin may help the Dalit cause by describing how Brahmins mistreated the Dalits, their usual narrow-mindedness, how they subjugated the Dalits, etc. They claim in their book's general introduction that Dalit literature embodies modernism in social constructions, self-representation in politics, and the postmodernist emphasis on valuing variety. In fact, Dalit works illustrate the issue of subordination within diversity better than postmodernism. In Dalit literature, there is a progression from dehumanization to humanism, from a negative past to a positive cultural present, and from agitation to change.

The Dalit Movement is a social movement that started much earlier, peaked in the 1970s, and has now reached its current stage. Its goal is to replace the traditional hierarchical Indian society with one founded on democratic principles of liberty, equality, and social justice. Uma Chakraborty cited the academics' lack of attention as one factor contributing to this.

Books about the Dalit Movement have been produced, however they do not accurately represent reality and were created with the Brahmin elites in mind. Nobody wants to challenge people in positions of authority. In addition, via hegemony, the brains of the populace are brahmanized. The movement's lack of representation from all Dalit groups is yet another crucial concern. For instance, the Mahars spearheaded the movement in Maharashtra. The Mangs and Chamars, among other Dalit groups, did not actively participate in the Movement. As Kamble noted, the Mangs and Chamars had their customary responsibilities, which allowed them to regulate their food in some way, while the Mahars had none, which led to their revolt. Many additional concerns have recently been raised by Sthere[15], [16].

The Brahmins used the Dalits who gained power as puppets. They often adopt the Brahmins' practice of altering their surnames and therefore their identities. They discriminate against their own family because they are embarrassed to be labeled Dalits. The Dalit Movement, not Brahmins, is opposed to Brahmanism, it should be underlined. Brahminism is a mentality that acknowledges a man's superiority over another man. The caste that is higher up the caste system's ladder receives greater respect and benefits, and as it descends the ladder, resources and respect likewise decline. Its gift to the Dalits, the lowest caste of them, is nothing more than exploitation, mockery, and servitude. Not only do Brahmins have this mentality, but Shudras do as well. Shudras just mold the concepts of Brahmanical procedures without challenging them with scientific temperament and reasoning. Despite India's freedom, the Dalits continue to be degraded. Although untouchability has been outlawed, unfair practices still exist. Today, getting a decent job is more important than wearing nice clothing. Today's political and social structures are putting one group against another, fostering animosity, and maintaining a feeling of rejection from the past under the guise of reforms and social uplift. The only solution to this prejudice is education.

CONCLUSION

Therefore, the social reform movement won't be successful unless all Dalits band together to fight for equality. But they must acknowledge that caste, which is profoundly ingrained in people's minds, cannot be eliminated. Therefore, in this case, social reform would imply ending discriminatory practices and obtaining the rights required for the advancement of the Dalits, a socially and economically disadvantaged group. The Dalit movement has grown to be a significant force in India's fight for social justice and equality. This movement, which has its roots in a long history of tyranny and discrimination, has grown over the years from a fight for fundamental human rights to a powerful force in favor of extensive social transformation. The Dalit movement, which challenges the deeply ingrained caste system that has sustained inequity for generations, is driven by a desire for identity and social equality.

The path to socioeconomic equality is still a difficult and protracted one. Caste-based prejudice still exists, and people still struggle to get land, an education, and job possibilities. To create a more just India, the Dalit movement must keep evolving, mobilizing, and speaking up for its rights with partners from all spheres of society. The Dalit movement's struggle for social equality is an active, continuing process that has changed India's national conversation about social justice. It emphasizes how crucial it is to acknowledge and deal with the structural injustices that are pervasive in society. As the movement continues, it serves as a reminder that the battle for social equality is a shared effort for a more equitable and inclusive future, rather than merely a Dalit struggle.

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CHAPTER 11

AWARENESS ON MENTAL HEALTH PROBLEMS AMONG DALIT ADOLESCENT GIRLS

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ABSTRACT:

In this research, Dalit teenage girls in India are asked how much they are aware of mental health issues. A mixed-methods technique is used in the study to combine surveys and qualitative interviews in order to acquire a thorough grasp of the topic. According to research, Dalit teenage girls are significantly under informed about mental health concerns. According to the research, this lack of understanding is a result of socioeconomic issues, cultural shame, and restricted access to mental health services. In order to close these knowledge gaps and enhance the mental health of Dalit teenage girls, it also emphasizes the need of culturally appropriate mental health education and outreach activities. Every human being must be in good health in order to develop holistically. According to the World Health Organization WHO, health includes all aspects of one's physical, mental, and social well-being and does not only refer to the absence of illness or disability.

KEYWORDS:

Dalit, Education, India, Mental health, World Health Organization, WHO.

INTRODUCTION

The result of the interaction of biological, psychological, and socio-cultural elements is health and sickness. Therefore, in addition to physical and social well-being, mental health is crucial for maintaining health. Mental health is more important in Indian society because of the intricate interactions between social variety, stratification, deprivation, reservations, social mobility, and disdain. According to the World Health Organization, mental health is not only the absence of mental disease but also a constructive idea of exhibiting the capacity for adaptive social and interpersonal connections and to achieve harmony with society. Our lives have value and purpose because of the mental health element of total health [1], [2].

Mental Illness

Mental wellness is the most effective and joyful way for people to interact with one another and the environment around them. Not just productivity, not just satisfaction, nor just the grace of playing by the rules with good humor. It combines all of them. It is the capacity to keep one's composure under pressure, remain perceptive and intelligent, behave in a compassionate way toward others, and be cheerful. This is a sound mind, according to Menninger W.C. Mental illness is referred to as any of a number of illnesses that impede a person's normal cognitive, emotional, or behavioral functioning and are brought on by social, psychological, physiological, genetic, or other factors, such as an infection or head trauma. In modern culture, mental illness is prevalent in many ways throughout all age groups and economic classes. In both industrialized and developing nations, up to 25% of people experience the onset of one or more mental or behavioral illnesses at some point in their lives. According to a study, 70 million individuals in India have mental illnesses [3], [4].

India's population increased to 1.21 billion people, according to the 2011 Census. The scheduled caste makes up 20.8 percent of the population in India, and 2.45 percent of its members have mental illness. The poorest segment of our society has the greatest prevalence of mental problems when compared to other socioeconomic groupings. Due to a variety of factors, including poverty, drug usage, a lack of access to basic requirements, prejudice, rejection, and marginalization. Although the cause may differ from culture to culture, the experience of those who have mental illness is universal. People with mental illnesses often encounter prejudice and unfavorable perceptions, which only makes their suffering worse. There is a lack of awareness about mental illness among rural residents. There is usually a stigma associated with it, which makes things worse. The vast majority of the participants were against mental illness and did not tolerate those who were suffering from it. The researcher chose to concentrate on studying the perceptions of mental health issues among Dalit adolescent girls in the Thiruvallur area.

Importance and Need for the Study

The most important aspect of wellness is good mental health. The running of a country might be severely hampered by mental illness. In 2018, it will be commonly acknowledged that mental illnesses will play a significant role in the global burden of disease. People in the community who are uninformed have bad views about those who are mentally ill. Rural residents think that supernatural forces are to blame for mental disease, which is especially common among Scheduled Castes. Very few research have been done on the understanding and attitudes of rural communities in India's Scheduled Caste on mental health issues. Therefore, it was anticipated that this study will aid the researcher in spreading accurate information about mental illness among the Dalit community's target group [5]–[7].

DISCUSSION

For this study, the researcher used a descriptive research design. The purpose of the pilot study was to determine the feasibility of the investigation as well as the respondent availability. A pre-test involving 15 respondents from the three blocks of the Village Panchayat was conducted to determine the appropriateness and adaptability of the instruments of data collecting. A research was carried out in fifteen Village Panchayats in the Thiruvallur district in order to achieve the goals. For the data gathering, the researcher used both quantitative and qualitative methods. Interview Schedule was the main quantitative technique employed in this study by the researcher. Additionally, the researcher used qualitative techniques including case studies and focused group discussions. For her study, the researcher used multistage sampling. 100 respondents from the research region made up the sample size. For data processing, the researcher used the Statistical Package for Social Sciences.

In this research, both sexes were given equal weight starting with participants under the age of 20 to determine their knowledge of mental health issues. The majority of respondents identified as practicing Hindus. A larger percentage of respondents were illiterate. Seventy-three percent of the respondents were single. 73% of the interviewees said they were part of a nuclear family. 37 percent of the respondents to this study were four-person families. 44 percent of respondents said their household only had one wage earner. The majority of responders to this study were unaware of mental health issues. The research conducted by Nordt C. also revealed that rural residents had little understanding about mental disease. In this study, 47% of the respondents admitted that they knew nothing about mental health. In this survey, 45% of the participants strongly agreed that suicidal ideation is a sign of a mental health issue. A substantial majority of respondents believed that talking to oneself is a sign of

mental disorder. The high agreement rate for the statement that suspicion of others is an indication of mental illness was 26 percent. According to a 2011 research by Jugal Kishore et al., the majority of patients thought that their illnesses were caused by supernatural forces. The majority of respondents in this research had the same belief that mental illness is brought on by bad spirits and other people's curses. The majority of respondents firmly believed that having an unhappy marriage is the root of mental illness.

People with mental health problems should not be denied their human rights or treated as handicapped, according to survey participants who had optimistic outlooks, however a significant portion of participants disagreed. It was also said that it was not advisable to live with someone who had a mental health issue. Additionally, a larger percentage of respondents said that they did not hire persons with mental health issues. In the same research by Reavley and Jorm, participants said that they would be less inclined to hire someone who has a mental health issue. A larger percentage of respondents strongly believed that demonic spirits are to blame for mental disease. More respondents strongly agreed that mental illness is a misfortune brought on by others.

More respondents in this poll believed that stress from work contributes to mental health issues. Forty nine percent of respondents firmly believed that failure in life results in mental health issues. Forty four percent of respondents believed that stress and pressure contribute to mental illness. The majority of respondents strongly agreed that family conflict contributes to mental health issues. Fifty four percent of respondents strongly agreed that drunkenness and depression are the two main causes of mental disease. Thirty seven percent of respondents believed that sharing enables one to take care of one's mental health. More respondents believed that mental health issues can be resolved. Fifty percent of respondents said they were completely unaware of any group that supported those with mental health issues.

1. In this survey, 47% of the participants lacked any awareness about mental health. Therefore, the Government and NGOs should raise awareness about Mental Health and concerns that are connected to it.
2. Due to their lack of exposure and separation from the general population, 50% of respondents said they had no idea of any group that supported those with mental health issues. In order to raise awareness of the current issue and the groups tackling it, the government and NGOs must do so.
3. According to this study's responses, sixty five percent (65%) of those with mental health issues are burdensome and frail. This demonstrates their incorrect perceptions of and hostility toward those who struggle with mental health issues. Therefore, social workers and non-governmental organizations may provide therapy to family members so they may comprehend those who have mental health issues.
4. According to sixty two percent of respondents to this study, those with mental health issues shouldn't be permitted to hold crucial positions. But in practice, it is very different from what they said. In order to keep them physically and psychologically busy and to help them improve their mental health, psychologists and psychiatrists argue that we must provide them meaningful work in the fields in which they are experts.
5. In this poll, twenty-six (26) % of respondents believed that persons with mental health problems should not have access to human rights. It was a complete breach of human rights. In order to influence people's attitudes about those who have mental illnesses, the government and NGOs must raise awareness.
6. In this study, fifty-four (54) % of respondents said that having a mental health issue would harm a family's reputation. The family's unfavorable attitude will aggravate the

mental health of someone who is already suffering. Therefore, via family counseling, social workers and NGOs need to instill a positive attitude among family members.

7. 47% of respondents indicated that participating in religious activities aids in healing. As a result, religious organizations may take the required action to create programs that promote the wellbeing of those who suffer from mental illness via religious practices.
8. Ninety percent of the respondents in this survey had poor mental health because of familial issues. They experience severe depression, extreme anxiety, poor mood, and suicidal tendencies. Therefore, the social workers make sure that frequent psychotherapy and psychiatric examinations may be carried out to enhance the mental health condition.
9. The government must include a lesson on mental health in the curriculum to raise awareness among young children and adolescents.
10. The media may play a significant role in raising public awareness via commercials, messages from well-known performers, debates, and conversations with psychologists and medical professionals.
11. Through frequent home visits, family therapy, one-on-one counseling, and medical advice, social workers and nonprofit organizations may adopt remote communities and improve mental health there. They may utilize social work intervention with the aid of this technique.
12. Engage in leisure activities in the villages to relieve stress and mental sadness.
13. Psychiatric camps might be set up to find those who are struggling with mental health issues and provide them with assistance for future treatment.
14. Primary Health Centers should include counselors to assist those who are struggling with mental illness. Additionally, the facilities should be updated, and the personnel should be motivated to work well.
15. Hold seminars and workshops for those in positions of authority, such as village leaders, instructors, co-ordinators, and staff members employed in the villages, to enable them to convey the proper information to subordinates.

The absence of mental disease does not equate to mental wellness. For many ages, the societal ideal of a healthy mind in a sound body has been acknowledged. When mental health issues significantly impair a person's capacity to go about their daily lives, it is time to be concerned.

According to McCulloch and Goldie, poor mental health is a factor in socioeconomic and health issues such as higher rates of physical morbidity and mortality, lower educational attainment, poorer work performance/productivity, more frequent addictions, higher crime rates, and weaker community and societal cohesion.

This study describes how Dalit adolescent girls in Thiruvallur District are aware of mental health issues.

Due to their lower levels of education, the majority of respondents to the study exhibited a lack of understanding and a negative attitude toward mental health issues. It is essential to pay attention to and comprehend the mental health issues that Dalit teenage girls in India are aware of. This subject may be investigated from numerous angles:

1. Low levels of awareness

Dalit teenage girls often have little knowledge about mental health issues, including ailments like stress, worry, and depression. The absence of education and knowledge on mental health concerns in their communities is one of the causes for this poor awareness [8]–[10].

2. Stigmatization:

There is a tremendous stigma around mental health issues in many Dalit communities. Adolescent females may be discouraged from seeking assistance or simply recognizing their mental health problems due to this stigma. Cultural precepts, false ideas, or the fear of discrimination may all contribute to stigmatization.

3. Socioeconomic variables

The lack of knowledge regarding mental health issues may be attributed to socioeconomic factors like poverty and restricted access to healthcare. Many Dalit households have financial difficulties, which might cause them to disregard mental health issues because of a lack of funds.

4. Sex dynamics

In this situation, gender is important. Due to their gender, Dalit teenage girls may have particular difficulties and vulnerabilities. Compared to their male colleagues, they may be less likely to get mental health education and information.

5. Cultural Background:

It is crucial to comprehend the cultural context while evaluating awareness levels. Within Dalit communities, cultural values and customs may affect how mental illness is seen and treated. Respecting and observing these cultural standards is crucial, as is raising awareness of them.

6. Resources for Mental Health Are Available

A major obstacle to raising awareness is the lack of access to services for mental health, including facilities and practitioners. Such services are often in short supply in rural and underserved regions, making it difficult for Dalit teenage girls to seek assistance when necessary.

7. Community-Based Approaches

Community-based initiatives and programs for culturally appropriate mental health education may be created to increase awareness. These programs should take into account the particular difficulties Dalit teenage girls confront and work to lessen stigma while offering readily available information and services.

8. Policy Repercussions

It is critical to support policies that give underprivileged people, particularly Dalits, first priority when it comes to mental health education and treatment. These regulations may deal with structural problems and advance fair access to mental health care. Adolescent Dalit girls' knowledge of mental health issues needs a multifaceted strategy that takes socioeconomic, cultural, and gender considerations into account. In addition to making sure that mental health treatments are available and specifically suited to the requirements of this vulnerable group, it is crucial to foster understanding and lessen stigma. By doing this, we may endeavor to improve the quality of life and mental health of Dalit teenage girls in India [11], [12].

Dalit refers to those who are oppressed, untouchable, broken, dispersed, etc., however the "National commission of scheduled caste" deemed it "unconstitutional" to use the term "Dalit" in official documents since current law prefers "scheduled caste." In India, 16.6% of the population is a member of a scheduled caste, according to the 2011 census. I briefly

discussed India's constitutional provision for SCs in this essay. Due to issues like overpopulation, discrimination, inequality, political dominance, a lack of education, an unbalanced eco system, and a lack of knowledge about government programs that directly affect SCs, SCs currently occupy the bottom strata of society. To address all of these issues, the government has developed a number of programs and constitutional protections that enable Dalits in India to live better lives. These measures are designed to protect people against discrimination for the benefit of their general development as well as their educational, economic, social, and political rights.

Dalit's development is one of the most significant and pertinent topics in the contemporary world. The need for society to change has led to urban citizens who are civilized. Dalits were abused in the past by traders, landowners, middlemen, and the British occupation of India. Following independence, the welfare government created and implemented a number of programs to maintain, conserve, and safeguard the Dalit people's unique ethnic culture. The Dalits are native, indigenous people who inhabit various parts of the natural world. Since Indian independence, protecting SCs, who make up a sizeable section of the population, from those who consider them as untouchables, subject them to inhumane brutalities, and exploit them to the maximum extent has been a big issue for the state and civil society groups. Despite the protection of civil rights act of 1955 and the scheduled caste and scheduled tribes prevention of atrocities act of 1989, and even decades after its implementation, crimes against SC continue to occur on a daily basis throughout the majority of India. To protect their interests, some groups that experience significant social and economic backwardness—such as untouchability, archaic agricultural techniques, a lack of infrastructure, child marriage, and isolation need particular treatment. Special protections and safeguards for SC are included in the Indian constitution's several provisions. Every Indian citizen has basic rights under the country's constitution, which went into effect on January 26, 1950. "We The People of India, have solemnly determined to establish a sovereign socialist secular democratic republic in India and to secularize all of its inhabitants [13]–[15].

CONCLUSION

Research on those with mental health issues is desperately needed since they are subject to a lot of stigmatization and prejudice in society. The study would promote the government's introduction of policies and programs to enhance the mental health of the underprivileged group in society. The results of this research highlight the urgent need to raise awareness of mental health issues among Dalit teenage girls in India. The study sheds light on the intricate interaction between socioeconomic variables, cultural norms, and restricted access to mental health care that contributes to this vulnerable population's poor awareness. It is crucial to create culturally aware mental health education programs that take into consideration the particular difficulties experienced by Dalit teenage girls in order to successfully address these concerns. Additionally, initiatives should be taken to promote access to mental health services and de-stigmatize talks about mental health among Dalit communities. We can make great progress in enhancing the mental health and general quality of life for Dalit teenage girls in India by prioritizing awareness and offering the proper assistance.

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CHAPTER 12

A REVIEW OF DR. B R AMBEDKAR'S CONTRIBUTION TO INDIAN SOCIETIES

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ABSTRACT:

In particular, Dr. B. R. Ambedkar made enormous contributions to Indian society in the areas of social justice, equality, and the empowerment of underprivileged people. Dr. Ambedkar was a well-known Indian lawyer, social reformer, and the primary architect of the Indian Constitution. His many efforts to creating a more inclusive and fair society are summarized in this paper. The "ideal society" or "casteless society" founded on the notion of justice is Dr. Ambedkar's alternative. The study of "just society" is strongly tied to certain significant subjects. The elimination of the caste system, renunciation of Hinduism and acceptance of Buddhism, Dr. Ambedkar's advocacy for women's empowerment, Dr. Ambedkar's concept of democracy, Ambedkar's concept of state socialism, Ambedkar's theory of fundamental rights, Ambedkar's concept of liberty, equality, and fraternity, Ambedkar's pursuit of social justice is discussed as well as his ideas on nationalism.

KEYWORDS:

Constitution, Dalits, Equality, Empowerment, Indian, Social Justice.

INTRODUCTION

He was an expert in many various fields of knowledge, a genuine Renaissance guy. Though he was despised by traditional Hindus and accused of destroying Hinduism, historians today recognize the significant contribution Dr. Ambedkar made to the understanding of Hindu society. He played a significant part in renewing Hinduism by criticizing everything that was unfair and unjust inside it, hence he was far from a traitor. He really sparked a revival of Hinduism by encouraging adherents to reevaluate some of their core beliefs. He had tremendous trust in social reformers to mobilize the masses in opposition to the egregious injustices in society. He advised them to establish institutions to handle pressing discrimination issues. In order to allow the downtrodden and depressed classes an opportunity to work in many fields, organizations should negotiate with the dominant segment of society. The Hindu community should provide depressed groups with a place by hiring them in a variety of positions that are appropriate for their skills [1], [2].

Dr. B. R. Ambedkar's Early Life

Often referred to as Baba Saheb. He is known as the "Father of the Indian Constitution" and served as the Chairman of the Constituent Assembly's Drafting Committee. He was also a lawyer and economist. He experienced various social injustices and persecution as a result of being born into a caste that was regarded as untouchable. He was a brilliant student who earned doctoral degrees in economics from Columbia University and the London School of Economics. Ambedkar was against caste-based discrimination in society and urged the Dalits to organize and demand their rights. He promoted Dalit education and spoke out to the government. Ambedkar was born in Mhow in the Central Provinces to a Marathi family with roots in Ambadawe town of Ratnagiri, Maharashtra. In 1925, he was a member of the Bombay Presidency Committee, which collaborated with the Simon Commission. He

founded the BahishkritHitakarini Sabha to support Dalit education and socioeconomic advancement. Magazines like Mooknayak, Equality Janta, and Bahishkrit Bharat were founded by him.

He started an intensive campaign against untouchability in 1927. He organized and campaigned for Dalits' rights to use public water sources and visit temples. He fought for separate electorates for the "Depressed Classes," as Dalits were then referred to, and denounced Hindu texts that he said encouraged caste inequality. At the time, he disagreed with Mahatma Gandhi since Gandhi was opposed to all forms of racial discrimination in the electorate. Gandhi fasted at Yerwada Jail when the British government issued the "Communal Award" in 1932. Gandhi and Ambedkar signed a contract in the prison committing to provide reserved seats for the underprivileged sections of the general electorate. The agreement was known as the Poona Pact. In 1936, Ambedkar launched the Independent Labour Party, which eventually changed its name to the Scheduled Castes Federation. In 1937, he campaigned for the Central Legislative Assembly from Bombay. After independence, he ran in the first general elections of the nation from Bombay. He also served in the Viceroy's Executive Council as the Minister of Labor, although he was unsuccessful both times. He researched all of the modern, progressive constitutions before creating India's, which serves as the model for all others. He was persistent in his devotion to social growth and transformation, and he was driven to provide justice and dignity to society's outcasts. In India, non-institutional social work was first practiced many years ago, and it gained popularity following Ambedkar's sanctioned attempts to improve the lot of the oppressed sectors of society. The goal of the current essay is to explain Dr. B. R. Ambedkar's contributions as a social worker and scientist to society's efforts to empower the weak and marginalized.

For this project, descriptive research methods and secondary data sources are employed those who experience threats from the upper class because to their caste, class, religion, gender, color, and other factors. People who are actually "outcaste" and "untouchable," and who are consequently under the whole caste system, refer to themselves as "Dalits." People who are considered "outcasts" themselves use the phrase "Dalit," which means "broken" or "ground down," to characterize their oppression, identity, and collective force for liberation. They are the non-people who can be satisfied with being above all the other members of the "varnas" . However, Dalits have been divided into several sub-castes using the caste system. All of the "outcaste" people, regardless of their sub-caste, race, or religion, have been able to build a shared identity thanks to the adoption of the phrase "Dalit," which was advocated by famous Dalit leader Dr. Ambedkar. Nevertheless, Dalits are referred to by the government as "Scheduled Castes" [3]–[5].

DISCUSSION

Ambedkar's contribution to empowering Indian society

He is a genuine example of a self-made man who labored so hard despite all the difficulties to accomplish his objective. He is the first Indian Prime Minister to fully respect the life of Dr. Babasaheb Ambedkar and commemorate Ambedkar Jayanti in the way that it truly deserves. Ambedkar's whole life is motivational. Along with Nelson Mandela, Mahatma Gandhi, and other notable people from the 20th century, Ambedkar is unquestionably one of the most well-known. Ironically, hardly many Indians are aware of Ambedkar's contributions to the creation of Modern India. Most people only know him as the author of the Constitution. He was chosen to lead the Constitution Drafting Committee and served as India's first elected law minister. His responsibility was to draft a new Indian Constitution. He achieved a lot for

untouchables by remembering to promote equality in society. The Constitution's definition of religious freedom reflects this. He designed the reservation system with the plight of the untouchables in that India in mind. He fought for the advancement of women's rights in India. In addition to this, Babasaheb's proposals to the Hilton Young Commission served as the foundation for the 1934 establishment of the Reserve Bank of India. He was a skilled economist in his day, and he even wrote some quite sophisticated works on the subject. Ambedkar is his father in economics, according to economist and Nobel laureate Amartya Sen.

Agriculture and land reforms

Ambedkar was a leader in securing agricultural rights and defending farmers and peasants. In the Bombay Legislative Council in 1927, Dr. Ambedkar emphasized the need for land reforms and argued that "the 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 labor." He raised a voice for peasants' farming and land cultivation rights, which eventually led many Sudhra castes to adopt they were formerly just slave laborers. He also emphasized the necessity for industrialization since he predicted in 1927 that agriculture would not be able to provide a huge worker pool.

Changes to Labor and Employment Laws

How many people are aware that Ambedkar's efforts led to the British government reducing the working day from 14 to 8 hours in 1942 after Ambedkar spoke out in support of labor organizations? Also, he presented a lot of laws as labor laws. Women's rights and job safety were granted under the Women and Child Protection Act [6], [7].

Rules for the Indian Reserve Bank

Few people are aware that Ambedkar was an excellent economist in addition to being a great reformer. The dilemma of the rupee, its origin, and solution was written by Dr. Babasaheb Ambedkar in 1923. His studies and research were primarily concerned with the state of Indian money under British rule. Many of the book's arguments are still applicable today. His economic situation thesis and writings inspired the creation of the Reserve Bank of India.

Liberalization, privatization, and the global economy

There are many more things that are important to know, such as his ideas on socialism, equal rights for men and women, and consistent civil laws. In other words, Dr. Bhimrao Ambedkar was not merely the Messiah of the Schedule caste, but a real symbol for the all of India. All of this came before he even started writing the Constitution, which is his most significant gift to the country. Each and every Indian will be positively impacted by his legacy, his creations, and his contribution every day. Salute, really in that.

Ambedkar's contribution to the advancement of the untouchables

Dr. Ambedkar, the most educated untouchable in India, rose to become the unchallenged voice for the group. He established a political party and a few organizations for the untouchables in order to fight against many of the injustices committed against the untouchables. He made several initiatives to change the ways of the untouchables. His designation as the "symbol of the great revolt against all the oppressive features of Hindu society" by Pandit Nehru was accurate. Even though Gandhiji had considered ways to end untouchability before Dr. Ambedkar was born, it was Ambedkar who brought the serious

issues facing the untouchables and their appalling conditions to the attention of the Congress Organization and the entire country. Dr. Ambedkar was the first person to conduct a scientific study of untouchability. Ambedkar had thoroughly researched the issue of untouchability, including its history and current state [8], [9].

Movement for Self-Respect

Dr. Ambedkar was very clear that his life's work was to end the practice of untouchability and to lead the so-called "untouchable community" toward socioeconomic equality and justice. He wanted to instill in the untouchables' minds the concepts of self-dignity, self-confidence, and self-respect through his social movement. As a result, his movement is sometimes referred to as the "self-respect movement." Ambedkar founded the "BahishkritaHitakarini Sabha," which gave the movement more traction. The "Pancha-Sutras" or Five-Principles for the Progress of "Dalits": Dr. Ambedkar wanted the 'dalits' or 'untouchables' to live by a few rules so that they may rise to a respectable position by collective hard work. "Pancha-sutras" are what he advised for them.

1. **Self-improvement:** Putting out one's own efforts for betterment rather than relying heavily on others;
2. **Self-Progress:** Making personal attempts to advance in life;
3. **Self-Dependence:** Developing a reduced dependency on others and ultimately being self-reliant;
4. **Self-respect:** Upholding one's dignity and never letting it go for whatever cause,
5. **Self-Confidence:** Increasing self-assurance in one's abilities, efforts, and self.

Ambedkar made a plea to his community to adapt its way of life in order to accommodate modern demands. He pleaded with them to refrain from hauling dead livestock out of the village. He urged them to stop drinking alcohol, eating carrion, and begging. Finally, he wanted them to dress well and respect themselves. He wanted them to learn to read and write and send their kids to school. So, one of his main goals was to revolutionize the untouchables' way of life and their hopes for both themselves and their children. The three pillars of the Dalit movement are "education, agitation, and organization," according to Dr. Three guiding principles for the "dalit movement" were proposed by Ambedkar. "Education, agitation, and organization" are these guiding concepts.

- a. Education is crucial for assisting the dalits in removing their ignorance-masked faces;
- b. The need for agitation in the battle against all cheaters and exploiters;
- c. To resolve interpersonal conflicts, recognize communal interests, and work together to advance a shared goal, organization is essential.

Ambedkar said, "My last piece of advice is to educate, agitate, organize, and have faith in yourself," after the All-India Depressed Class Conference in Nagpur in 1942. The fight is for the recovery of human individuality. Personal endeavors to put the three ideas into practice: Ambedkar himself made an effort to apply these three concepts. Through the organizations he founded, such as the "BahishkritaHitakarini Sabha," "Independent Labour Party," and "Depressed Classes'Education Society," Ambedkar promoted the education of dalits. Dr. Ambedkar sought to create a few organizations after realizing the significance of "Organisation". Examples include "BahishkritaHitakarini Sabha", "Independent Labour Party", or the Mahad or Dasgaon Dalit Conferences.

He had made efforts to unite all of the untouchable castes under one flag as early as 1920. In May 1920 in Nagpur, he had organized the first All-India Conference of Untouchables.

Ambedkar called for the caste system to be abolished as one of the major barriers to improving the situation of the untouchables. He voiced his deep dissatisfaction with both the caste and varna systems. In his well-known work "Annihilation of Caste" from 1936, he even urged for the abolition of the caste system. He also said in "Harijan" from 1933 that "the Outcaste is a byproduct of the caste system." He left Hinduism and embraced Buddhism alongside his followers in 1956 as a means of expressing his discontent with it. "Nothing can emancipate the outcaste except the destruction of caste system," he said. Ambedkar's political role included calling for a separate electorate for Dalits and using political tools to further his goal of defending the interests of Dalits. Dr. Ambedkar, who attended the First Round Table Conference in London in November 1930 on behalf of the oppressed classes, spoke about the abhorrent situation of the untouchables in India.

He also prepared and submitted a declaration of the fundamental rights of the oppressed classes to the minorities subcommittee. He pushed for the formation of equal citizenship and the end of untouchability. He fiercely advocated that the oppressed classes have their own electorate. Gandhiji opposed the idea since he and Ambedkar attended the Second Round Table Conference in London after boycotting the First Round Table Conference. Ambedkar as the "Abhinava Manu": Ambedkar accepted Prime Minister Nehru's invitation to serve as the First Cabinet of Independent India's Minister of Law. Ambedkar agreed to the proposal. He was appointed chairman of the committee responsible for writing the Indian Constitution. Untouchability was outlawed under the Constitution's Article 17. Ambedkar had previously threatened to burn "Manu Smriti" for failing to give the dalits justice. The same Ambedkar may now have the privilege and chance to provide the Indian people with their Constitution. His title of "Abhinava Manu" is well-deserved. Posthumously, he received the "Bharata Ratna" honor. Many of Ambedkar's followers, who are dispersed over the whole country, are still influenced and inspired by his ideas, beliefs, and opinions.

League against Touchability

Ambedkar backed the anti-touchability league, which organized a nationwide campaign to ensure that the oppressed classes could exercise their civic rights, such as access to village wells for drinking water and enrollment in village schools [10]–[12].

Separate voting districts for Dalits

In the first roundtable discussion, which took place in London in the year 1930, he requested a Separate Electorate for the Dalits in order to improve the political field. He advocated for the untouchables' equal citizenship, and he even wrote a proclamation of their essential rights and presented it to the minority' subcommittee. Dr. Ambedkar had a brief but very extraordinary life. He overcame adversity and treatment deserving of an animal to become the architect of the Indian Constitution. A real emancipator of Dalits, a great national leader and patriot, a great novelist, a great educationalist, a great political philosopher, a great religious leader, and above all a great humanist without equal among his contemporaries, Dr. Ambedkar had a truly multifaceted personality. Ambedkar's personality was strongly influenced by humanism in all of these areas. It is simply regretful that Ambedkar has been portrayed in the past and now by the media primarily as a tremendous social rebel and an outspoken opponent of Hinduism. Dr. Ambedkar's critics have disregarded his fundamental humanitarian inclinations and strong His whole life has been guided by his strong humanitarian beliefs. As a result, we can say that Dr. Ambedkar was one of the key architects of modern India. He is a champion of social justice who emerged from the political, social, cultural, and economic context that shapes practice's presumptions, challenges, and desired outcomes.

One of contemporary India's greatest social innovators was Dr. Babasaheb Ambedkar, who fought against discrimination based on caste, class, varna, and gender in order to create an egalitarian society based on equality, liberty, and fraternity in all facets of human existence, including those of men and women. He is a true superhuman who remained amid our Indian society's worst social system. Without social and economic democracy, he said, India will not have peace, happiness, or prosperity. He vigorously defended the ideals of liberty, equality, and brotherhood. The contribution made by Dr. Baba Saheb Ambedkar to the advancement of Dalit women in particular and of all people in general is exceptional.

Women's Empowerment Concept:

Women's empowerment is a process in which they acquire more power and control over a greater proportion of the material, human, and intellectual resources such as knowledge, information, and ideas as well as the financial resources such as money and access to it.

Dalit women

Being a Dalit should be sufficient justification for preparing for a life filled with hardship, depravity, and a dehumanized way of existence. Being a woman entails being exploited for sex throughout one's life, being a weak variation of human subordinate to men, being a burden from birth, and being a domestic servant for the rest of one's life. The result of combining the two is a Dalit, a being who represents mankind at its worst. Being a Dalit woman means being like this. A Dalit lady has hardships both as a Dalit and as a woman. She suffers as a Dalit at the hands of higher caste society, and as a woman she suffers at the hands of both the male and female members of her own family. The viewpoint of Dr. Babasaheb Ambedkar on the issue of women focused on women's rights to education, property rights, political participation, and gender equality, which was a demand made by feminists all over the world. He began his organization in 1920 and was a strong supporter of women's empowerment and their contribution to societal development. He thought that these goals could be attained by speeding male education and persuading it to go hand in hand with female education. To expand his movement, speak up for women's emancipation, and advocate for women's education. He founded his own newspapers, *MookNayaik* in 1920 and *Bahishkrit Bharat* in 1927, in an effort to elevate social status, inspire women to join social reform movements against social ills, and demand their socio-economic rights because, in society, women were not treated equally with men, were denied fundamental freedoms, and were equated with animals and placed on the lowest level of humanity. Dr. Baba Sahib Ambedkar battled tenaciously to secure women's social rights as well as the economic independence of women. He emphasized the importance of safety [13], [14].

By placing several limits on you and designating you as an untouchable, the Hindu chaturvarna system turned you into a slave of the caste Hindus, according to Dr. Babasaheb Ambedkar's analysis.

Even though you pilgrimage and worship at several locations, like Savadatti, Pandrapur, and Khandoba, none of these gods and goddesses have ever addressed issues like poverty exploitation and crimes. It is often said in Hindu dharmaśāstras that god took 10 incarnations to punish evil and protect the righteous. To subjugate and elevate you, though, the same deity never turned to gaze at you. These are fabrications that have been used by Brahmanas to oppress non-Brahmanas and gain power in the name of religion and deity. Thus, Hinduism's blind practice of chaturvarnya is the primary factor causing Dalit problems. He further questioned if Yallamma of Savadatti and other deities would be happy and delighted and would bless you for implementing the Devadasi system among Dalits.

Aspects of the movement's social life

The vision of Dr. Baba Saheb Ambedkar was for the future. He always believed that by emphasizing the advancement of women, he was correctly ahead of his time. In his speech at the all-India depressed classed women's convention held in Nagpur on July 20, 1942, he made this statement. "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," he stated, asserting that marriage is a liability. Even after Dr. Babasaheb Ambedkar's 100th birthday festivities are completed, it is sad to see that the majority of women, whether or not they are educated, place their trust in Hindu rites and traditions. They revere the old deities. They have no light at all. Because they haven't read Ambedkar's books, even the most educated Dalit women are unaware of his beliefs. They are unaware of what the Hindu religion has done to the scheduled castes and tribes, and they are also unable to decipher its enigmas.

Education and Dalit women

In a lecture, Dr. Baba Saheb Ambedkar once urged his audience to educate women before their children if they wanted to educate them. If real Ambedkarites are sincere in their desire to fulfill Dr. Baba sahib Ambedkar's wishes, they must educate Dalit women and provide them all the amenities. Dr. Ambedkar took the issues facing dalits extremely seriously. He had seen the deplorable state of women, which was identical to that of shudras and untouchables. Dr. Baba Saheb Ambedkar took a risk by questioning the accepted norms of Hindu society. Considering his strong belief that no civilization could develop for the better until it was challenged. Thus, he believed that the best way to serve Hinduism was by its frank critique rather than by defending and adoring it. He goes on to say that critical thinking skills must be developed in every Dalit citizen of the nation and that education is the only real answer to the bulk of the problems facing the Dalit community [13]–[17].

Other social reformers like JyotibaPhule, Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, and Mahatma Gandhi tried to rid Hindu society of some antiquated customs and practices without questioning the hierarchical social structure. Dr. B.R. Ambedkar's perspective on women's rights is solely different from theirs. However, Ambedkar expressed his own opinions about the rights of women, and the Indian constitution reflects them. He wanted to create a society that valued social justice. to do this. Ambedkar established many clauses in the Indian constitution that provide women the same rights as males in terms of position and privilege. He believed that everyone should have access to equal opportunities and that sexual prejudice should be eradicated from society. Because to Ambedkar's work, women are guaranteed social and economic fairness in the preamble of the Indian constitution. The following are mentioned in the preamble: i) social, economic, and political justice; ii) freedom of expression; iii) equality of status and opportunity; and iv) fraternity assuring the dignity of the individual and national unity to all Indian citizens without discrimination based on caste, creed, or sex.

CONCLUSION

The significant and lasting contributions made by Dr. B. R. Ambedkar to Indian society are many. His unwavering advocacy for social justice, equality, and the rights of underprivileged populations has had a lasting impact on the history of the country. His involvement in the creation of the Indian Constitution, which upholds basic freedoms and rights, is evidence of his dedication to fostering a fair society. The path to the social and political emancipation of Dalits and other oppressed communities was laid by Ambedkar's tenacious campaign for their rights. His efforts to eliminate untouchability and advance economic and educational possibilities for the disadvantaged have had a profoundly beneficial impact on Indian society.

Additionally, the country is still led by his focus on the value of democracy and constitutionalism in attaining social development. The legacy of Dr. Ambedkar serves as a reminder that a society can only flourish if it preserves the ideals of justice and equality, making sure that every member has the chance to live a life of dignity. The contributions made by Dr. B. R. Ambedkar to Indian society serve as an inspiration and point the country in the direction of a more fair and inclusive future. His legacy is a testimony to the persistent ability of one person to effect radical change and forward the cause of social justice.

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CHAPTER 13

A COMPREHENSIVE REVIEW ON THE IMPORTANCE OF DR. B. R. AMBEDKAR'S PHILOSOPHY FOR SOCIAL JUSTICE

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ABSTRACT:

A fundamental philosophy for social justice was defined by Dr. B. R. Ambedkar, a visionary scholar, social reformer, and architect of the Indian Constitution. His values and thoughts are still very important in today's society. Using his major ideas such as the abolition of caste, equality, and affirmative action as a starting point, this abstract investigates the relevance of Dr. Ambedkar's philosophy for social justice. His unwavering dedication to the upliftment of oppressed populations, especially the Dalits, who have experienced institutional oppression and discrimination, is one of Dr. Ambedkar's philosophy's most important achievements. He championed the cause of justice and dignity by articulating the urgent need for Dalit social and political rights via his academic brilliance and campaigning. Beyond legal improvements, Dr. Ambedkar demanded social justice. He promoted universal access to high-quality education because he understood its value in empowering the downtrodden. His focus on education as a means of social mobility continues to be a pillar of affirmative action policy in contemporary India. In addition, Dr. Ambedkar's ideology emphasized the need of an equitable economic system. He maintained that fair resource allocation and economic empowerment are crucial elements of social justice. His views on economic measures to lessen inequality and land reforms continue to shape current discussions of economic justice. The larger international battle for social justice and human rights was included in Dr. Ambedkar's vision. Beyond India's boundaries, his support for the rights of the disadvantaged inspires social justice organizations all around the globe.

KEYWORDS:

Caste, Constitution, Dalits, Equality, Indian Constitution, Social Justice.

INTRODUCTION

Dr. B. R. Ambedkar's political activism and scholarly work have left an indelible mark on our Indian polity as well as our society because of his dedication to the cause of freedom and social justice for all segments of society, especially for that of the socially marginalized and heavily exploited Scheduled castes. Many social theorists and reformers, to varying degrees, saw the necessity to educate the public about their obligations, rights, and responsibilities. The philosophers in the past made an effort to instill positive social principles in Indians and to advance social cohesion and religious tolerance. Similar efforts were done in contemporary times by social and religious reformers including Shahu Maharaja, Jotiba Phule, Agarkar, V.R. Shinde, and Raja Ram Mohan Rai. Even though Dr. B.R. Ambedkar may be considered a member of the same lineage of social philosophers and reformers, his contributions stand out significantly from the majority of others. In contrast to many others, Dr. Ambedkar vehemently and directly attacked Hindu social philosophy, which served as the foundation for traditional Indian society and religion, and emphasized the need to create a new society on the basis of social justice in order to ensure the improvement of the oppressed and disadvantaged classes. He was certain that a fair social structure would do much to educate the populace about their rights, obligations, and responsibilities as well as foster a sense of

patriotism and nationalism. Thus, a unique understanding of social justice guided Dr. Ambedkar's criticism of Indian society, his search for social and political unity, as well as his efforts to address issues like injustice and discrimination against the underprivileged and backward groups [1], [2].

After Baba Sahab, the Dalit movement saw numerous ups and downs. In contrast to the categorical awakening that the dalits had experienced throughout history, following Dr. Ambedkar, the dalit movement has mostly stagnated due to doctrinal stagnation. It would be appropriate to examine the Dalit movement after Baba Sahab Ambedkar and take stock of the political shifts that contributed to the phenomenon. It's noteworthy to note that Dr. Ambedkar battled for the rights of Dalits and had a boundary vision that post-Ambedkar was unable to cure. He sought to give his people a sense of identity so they might escape the Varna system, but what we witness instead is the Dalit communities' stimulation of caste and Varna culture. He launched publications such as the "Mooknayak," "Bahiskrit Bharat," and "Janata" to spread his ideas and mobilize the public. Dalits were urged to quit their customary and humiliating jobs and flee the villages since such places were "sinks of localism, dens of ignorance, narrow mindedness, and communalism." He coordinated several social conflicts, including as the temple admission campaign in 1930 and the Mahad Tank Satyagrah in 1926, to mobilize Dalits. In 1930, he formed further social groups with the similar goals, including the All India Depressed Classes Association and the BahiskritHikarini Sabha. In the end, these initiatives helped Dalits mobilize in society and reinforced the social justice agenda [3].

Access to Political Power Ambedkar believed that it was impossible to totally eliminate the social, legal, and cultural disadvantages that the excluded groups of Indian society endured until they attained political power. . In the 1930–1922 Round Table Conferences, organized by the British government, he argued for Dalits' inclusion in legislatures in order to help them become politically organized and mainstreamed. Ambedkar and the British administration both favored Dalit participation in legislatures based on distinct electorates, meaning that only Dalits would be permitted to vote in the reserved areas. On this issue, Gandhi and Ambedkar created significant disagreements that were settled by the two signing the Poona Pact in 1932. Ambedkar and Mr. Gandhi agreed to this deal in order to guarantee their parliamentary participation under the system of shared electorates. Ambedkar, however, was not pleased with this compromise and later accused Gandhi of using his death-defying fast as a form of blackmail as well as of giving in to Dalit demands. The Indian constitution now accepts the same joint electorate premise. Due to Ambedkar's appeals, various measures, such as the reservation in services and legislatures, have been put into the constitution for the empowerment of the Dalit population. Ambedkar played a key role in the formulation of the constitution of free India [4]–[6].

DISCUSSION

The process of Dalit empowerment in India was not started by Dr. Ambedkar initially, and he was not the last to see it through to completion. However, his Dalit goal differs from that of other social justice advocates in modern India in two key ways. First, he made a significant contribution in this area by advancing and directing Dalit empowerment and giving it a distinctive political character, which is at the very heart of the concept of empowerment. The notion of Dalit empowerment would not lack any substance and spirit without this political foundation. Second, he progressed his objective using a strong and viable intellectual framework together with an equally strong action framework, in contrast to other Dalit social reformers before and after his period. He was not just a brilliant theorist but a tireless advocate for Dalit rights. He stands out and is far ahead of others in this regard. He perfectly and uniquely combined theory and action in his life and work. His concepts are ground-

breaking and continue to support Dalit emancipation today. The modern Dalit empowerment movement in India would collapse and lose its identity, purpose, and spirit without his intellectual underpinnings.

Ambedkar's idea of social justice consisted of the following: the unity and equality of all people, the equal value of men and women, respect for the weak and the humble, observance of human rights, goodness, mutual love, compassion, tolerance, and charity towards other people. He stressed more on brotherhood and emotional integration, as well as the humane treatment of all people, the elimination of caste divisions, equal access to education and property, and good will and tenderness. He advocated for justice for a sustainable society and believed that all forms of man-made inequality should be eliminated via the use of law, morality, and public conscience.

Justice for everyone and a perfect society

The growth of social standards, order, law, and morality gave rise to the idea of social justice. It placed a strong focus on moral behavior and opened up opportunities for social change through enforcing laws and rules based on the social equality principles. 'Social justice' is made up of the words 'social' and 'justice,' respectively. While the phrase "justice" is associated with freedom, equality, and rights, the term "social" refers to all people who exist in society. As a result, social justice aims to protect each individual's rights to liberty, equality, and participation in society. In other terms, social justice may be defined as ensuring the greatest feasible level of capability development for every member of society [7]–[9].

Dr. Ambedkar's vision of the perfect society is underpinned by the following values:

The person serves as a means for him. The improvement of the individual and the emergence of his individuality is the goal and target of society. The individual is not superior to society, and if the individual must submit to society for its good, it is because doing so is required. Members of the community must live in accordance with principles of liberty, equality, and fraternity. A logical religion ought to serve as the foundation of society. A person should be viewed as a goal, not as a means, in Dr. Ambedkar's opinion. This is because everyone is free by nature. He is capable of learning new things. In addition, he is pure in soul. Therefore, society should provide each and every person an equal chance and should make room for his growth. The abilities of a person should not be used by society to further narrow objectives. According to Dr. Ambedkar, the lower caste members were treated unfairly by the Hindu social system in order to further the interests of the upper caste. As a result, those from lower castes were unable to have any opportunities for personal growth. Forms and regulations were created to cater to the higher classes. Thus, the lower caste individuals were severely wronged by the Hind social structure.

The ideal society should not fall into the same trap, according to Dr. Ambedkar. According to him, the person should not be seen as a means but as an aim in a society. Every person should be provided with liberty, equality, and justice by society. Individual involvement in governance, legislation, and administration is guaranteed by political freedom. Because every person is required to keep an eye on the actions and choices of the government as a responsible member of society, Dr. Ambedkar thought that this form of independence was crucial.

The Working Paper on Discrimination Based on "Work and Descent" produced by the Sub Commission by Mr. Eide and Mr. Yokota. By concentrating almost entirely on the caste problem, his study artificially constricts the meaning of this word. Evidently, the issue of discrimination based on ancestry and place of employment is considerably bigger. The

usefulness and effectiveness of such an approach are called into doubt when one of its many forms is singled out for treatment. There are many allusions to India, but regrettably many of them show a poor comprehension of the fundamental problem. India has never minimized the severity of the issue of caste-based discrimination or the social injustice that its victims experience. They represent a group in our society that is especially vulnerable. India's Constitution admits there is a problem. It includes clauses that aim to improve the situation via a combination of preventative measures and positive action. In this aspect, the Constitution's clauses are absolutely innovative. The vast legislative, legal, social, and institutional protections that have been in place since our independence 57 years ago, with the underlying goals of redress, protection, and empowerment, cannot be described in detail here due to time constraints. Indeed, everyone is in agreement that our legal and constitutional provisions against discrimination of any type are admirable. The process of enforcing laws is not always simple due to India's vastness and population, as well as, inevitably, the deep roots of any long-standing social practice. We are saddened by the paper's lack of understanding of our dedication to ending caste-based discrimination and the enormity of the struggle we confront in trying to undo the damage and the societal injustice that centuries of such practice have caused. Clearly, the paper's oversimplified solution cannot address a complicated social problem that has its origins in the development of civilization since antiquity [10], [11].

India's Dalits

Social justice according to Ambedkar promotes the liberty, equality, and fraternity of all people. He advocated for a societal structure that is built on proper relationships between men in all areas of their lives. He disapproved of any kind of injustice, hypocrisy, or human exploitation committed in the name of religion as a rationalist and humanist. He advocated for a religion that is built on moral concepts that are relevant to all eras, all nations, and all races. As "untouchables" or Dalits, literally meaning "broken" people, at the lowest caste level in India, 160 million individuals have perilous lives and are rejected by a large portion of society. The police and higher-caste organizations that are protected by the state often harass and even murder Dalits. They also deny them access to land and compel them to labor in inhumane circumstances. Dalit women often experience sexual assault. In what has been referred to as India's "hidden apartheid," whole villages in various Indian states continue to be totally caste-segregated. The main purpose of national laws and constitutional safeguards is to conceal the social reality of prejudice and violence. Caste conflicts, especially in the states of Bihar and Tamil Nadu, but also in Maharashtra, Andhra Pradesh, Karnataka, and Gujarat, reflect trends that are widespread throughout the nation: a loss of faith in the state apparatus and growing intolerance of their abusive treatment have propelled many Dalit communities into movements to assert their rights.

In response, a strategy of repression by both public and private actors has been used to maintain the status quo. A 1999 study by Human Rights Watch also details the government's efforts to criminalize nonviolent social action via the arbitrary imprisonment and incarceration of Dalit activists, as well as its inability to end unfair labor practices and pass relevant laws. The caste system refers to a social order in which various classes of individuals may get benefits or limitations based on their genetic make-up. As a result, birth determines the assignment of rights. Despite the nominal abolition of the caste system in various constitutions, such as that of India, prejudice and discrimination remain pervasive. Africa, various regions of Asia, the Middle East, the Pacific, and diaspora populations all over the globe are home to caste systems as well. Approximately 260 million people worldwide are impacted by caste prejudice, with the majority residing in South Asia. India's systemic failure

to respect, safeguard, and uphold the basic rights of its dalit community is shown in the Hidden Apart study from 2007 by the Centre for Human Rights and Global Justice and Human Rights Watch. The majority of agricultural, bonded, and child laborers in India are Dalits, according to the research. Many of them make less than \$1 per day, which is considered to be living in extreme poverty by the UN and World Bank. Dalit people who challenge the caste system or assert their rights are met with fast and severe retaliation [12], [13].

Dalit women and girls who are forced to become devadasis and then sold into urban brothels are particularly vulnerable to HIV and AIDS. Many people think there isn't enough political will to put the legislation into effect. The affluent, land-owning upper class, which is reliant on the cheap labor given by Dalits, successfully pressured legislators not to give human rights problems priority. The emerging middle class may not want any extra competition. As a consequence, the nation has failed to uphold human dignity, advance Dalit education, and guarantee economic, social, and cultural rights. If the issue were brought up in front of the world community and humanity as a whole, India's brutal and systemic discrimination against Dalits would be embarrassing. As a champion of social justice, Dr. B.R. Ambedkar's name will be inscribed in gold letters in Indian history. He was not just a key architect of the Constitution but also a champion of social justice for the underprivileged. He devoted his whole life to helping underprivileged and oppressed untouchables in Indian society.

Dr. Ambedkar was inspired by this profound feeling of injustice to take on the societal structures that he saw to be repressive in nature. Ambedkar had advocated against social discrimination and also criticized orthodox Hindu politicians for their discriminatory practices and the perceived unwillingness of the Indian political community to combat caste discrimination in our society. He was vehemently critical of the Hindu caste system, which he realized was at the core of the social, cultural, economic, and political subjugation of those who were considered to be "lower castes." His works thus emphasized a secular and contemporary perspective of human society and were also heavily affected by a strong sense of humanism and a profound conviction in the value and dignity of all people. This Ambedkarite approach of using Dalit concerns as the primary deciding criteria in evaluating various policy choices must be taught to everyone who opposes caste and other kinds of oppression. A creative expansion of Ambedkar's ideas is required in the age of climate change in order to propose equitable and sustainable forms of economic activity.

Constitutional protections for Dalit identity as a subaltern group

In India, caste is portrayed as something that persisted "even" after the country gained its freedom and a constitution. Because of its inclusive multiculturalist worldview, the majority of Dalit activists believe that the Indian Constitution is one of the greatest in the world. Dr. B. R. Ambedkar is also credited for creating the representation for minorities, SCs, and STs. The Constitution therefore represents the triumph of the Dalit cause and the achievements of their illustrious leader. Additionally significant as a foundation for the law, the Constitution is often cited in their arguments. The Indian Constitution is known for defending the rights of many groups, including those of religious communities, SCs, STs, OBCs, and women, hence multiculturalism is a prevalent theme in this document. Donneley contends that in the case of minority rights, the absence of reservation rules would not entail a violation of human rights. The Dalit human rights movement's rhetoric in the language of human rights raises certain concerns since its practical objectives are tied to the implementation of more legal protection for SCs, i.e., pressuring the government for stronger affirmative action measures.

The diversity of Indian culture is its core. 'Multicultural' liberal democratic nations often use three alternatives to accommodate minorities once we recognize that special acknowledgment may be required to encourage this equitable treatment of varied groups. According to the first, handling these various groups requires determining their cultural or common needs and providing them with the institutions or legal protections they need to further those needs or to live by their customary rules. The National or State Assembly should have representation from the various groups to ensure that their interests are taken into consideration while formulating national policy. The Dalit Buddhist movement was founded by B. R. Ambedkar and is a sociopolitical organization of Dalits in India. It is sometimes referred to as the Neo-Buddhist movement. It produced a new school of Buddhism called Navayana and fundamentally revised how Buddhism was understood. According to Queen and Tartakov, the movement has aimed to be a socially and politically active branch of Buddhism [14], [15].

Politics and identity conflicts have their limitations, but when pitted against the enormous cultural hegemony that savarna authority symbolizes, Dalits' identities are their last remaining line of defense. It is entirely negating the battle for dignity and life that their fights stand for to combine the "Dalitness" of their identities for the sake of an imagined oneness, whether Hindu, Indian, or elsewhere. These days All Dalits are getting together to build their identity via the Dalitness concept. While making gestures toward formal inclusion, liberal, leftist, and rightist discourses have remained isolated from actual Dalit practices, beliefs, and ideology. These groups have traditionally shied away from or failed to embrace "Dalitness" in all of its manifestations. Because of the constitutional provisions that Babasaheb Ambedkar worked so hard to achieve, counterculture and the subaltern identity of Dalits are now widely accepted. Affirmative action initiatives are being carried out in the political, social, economic, educational, and particularly the cultural arenas. It is clear that Kanshiram put up a lot of effort in founding the BahujanSamajvadi Party in order to forge a distinct political identity within the Bahujan Movement. I firmly think that diversity must be treated equally, and that every voiceless person has the right to come together under the banner of Dalitness and get a unique identity in all domains.

CONCLUSION

The social justice outlook of Dr. B. R. Ambedkar continues to be a steadfast source of inspiration and change. Millions of people continue to find inspiration in his dedication to eradicating the deeply ingrained caste system and advancing equality and social inclusion. Through his relentless efforts, he not only established the framework for the Indian Constitution but also launched a number of campaigns and reforms aimed at improving the status of underprivileged groups, especially the Dalits. The emphasis Ambedkar placed on constitutional rights protections, reserves, and affirmative action policies has significantly improved the lives of historically marginalized populations. As a result of these regulations, barriers against discrimination are being steadily torn down in the areas of education, employment, and political representation. Furthermore, Dr. Ambedkar's ideas have resonance on a worldwide scale, spurring movements for equality and social justice outside of India. His views on the value of education, personal empowerment, and the necessity to confront discriminatory behaviors have been found to be pertinent in a variety of cultures across the globe. Dr. B. R. Ambedkar's social justice principles serve as a potent reminder that the fight for equality and inclusion is still being waged today. The fight against prejudice and the improvement of underprivileged populations are still guided by his beliefs. It is essential that cultures throughout the globe continue to adopt and carry out his vision, nurturing a fairer and equal future for everyone, in order to uphold his legacy.

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