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PUBLICATION DIVISION

RESEARCH WING

CH.S.D.St.Theresa's (A) College for Women
(College with Potential for Excellence,
Thrice Accredited by NAAC with 'A' Grade)
Eluru, West Godavari Dt. Andhra Pradesh,
Pin - 534003
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Renaissance and Reunion of Social Groups in the World

Dr. Mrs. I. Annapurna

Caste in India is a lived social experience making it a unique feature of Indian society. This social stratification based on caste lead to injustice and oppression which has been questioned by social reformers and thinkers. The functions of labour and the perverse notions of pollution attached to it have segregated a part of the society. It was during the colonial times that it came to the centre stage of Indian politics. Though the British tried to use it to further their colonial interests, it was Dr. B.R. Ambedkar who made a comprehensive and rational crusade had never seen in Indian history against caste discrimination. His efforts bore fruits as the constitution of India recognized the age old deprival and envisaged a policy of positive discrimination to eliminate inequality.

The depressed classes were recognized in a separate schedule of the constitution for affirmative action. Whether this policy has led to a further crystallization of caste identities even if the goal of the constitution was the elimination of inequality is a matter of debate. The post-independence history proves that a lot of struggle and effort was necessary to ensure what was promised by the constitution. The twentieth century has seen many movements across the world against discrimination and deprival. The struggle of African American community for civil rights in America, movement against apartheid in Africa or struggle against injustice arising out of the concept of caste attached to the accident of birth in India were all struggles for human dignity. These struggles have produced unique writing forms that not only reflected the discrimination they suffered but also their aspiration for recognition of their humanity.

The aim of this **Volume: IV** is to project the struggle and document the progress from deprival to dignity. This theme is to stand and look back over the past, ruminate over it and propose a future that recognizes human dignity and equality of all men and women. As part of it as an academician I felt it is the need of hour to discuss the Dalit literary movement in various parts of India and compare it with other similar struggles in Africa or America. Special attention shall be paid to Dalit women, their struggle for dignity within their respective communities for equality and the opportunities that were denied to them based on their gender and caste. As such this experiment need not restrict itself to the study of literary productions but will undertake a comprehensive discussion of socio-economic issues based on statistical data. While a substantial part of this Journal will focus on literary productions, with special focus on Subaltern groups.

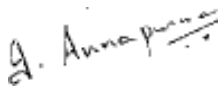
As there are no standard and developed socio – economic, religious and political systems in the African, American and Australian Continents during the occupation and annexation of Imperial and Colonial forces of Europe, the natives of these continents just can able to express their suppression to the World Press, Of course those native Dalits (i.e. Red Indians, Negroes and Local tribal's) not able to get out of the clutches of European greedy occupants. As the Asian theosophical models were highly developed and sophisticated before 3000 years itself, people of this continent not able to compete with the European Ideologies and also there are different groups, believers and patriots of opportunists and atheist, Though Asians are able to won the political game against the European ambitions, these people not able to come out of the theological struggles created by Europeans. And not able to establish the clear dignity and identity of Dalits and they are in confused state of mind.

Regarding Indian stories about caste system and untouchability, as I have already mention that we lost all our authentic history during colonial rule of suppression. The only history available officially is the works written by Lord Macaulay and his assistant Max Muller. It is known truth always the invaders wants to control the subjects by dividing the people through all walks of life were we Indians infected with untouchability and other inhuman degraded practices of life. After Independence the Indian political leadership realized and

corrected the deficiency in social aspects. Now in many States our dalit people are enjoying more liberty than any other community and also the Indian youth has taken a revolutionary step of mixing all the communities by exogamy. Before Christ itself the Indian communities well established in art, literature and professions, as there is no system of Collegiate Education and pattern of professions in those days which are present today.

And also there is no struggle for employment and livelihood deprived and degrader by today's economies. The ancient Indian Societies are stable in economics, employment and self-sustained professions are generally inherited from parents and the youth need not struggle for livelihood and employment. The societies Cohesive, Independent, Peaceful & Progressive, this type of system are not convenient for invaders. So, they have broken the communities and created differences among them. Now we have to adopt more peaceful methods of coexistence and society with mutual respect breaking the communal barriers. But, still here and there some unlawful incidents are happening to control these incidents Laws are made, but these laws are depriving other sections of the citizens to second grade.

The **"STC Scholars Vision" Volume IV, Multidisciplinary Annual Journal, January - December 2014 is an International Conference Special Edition** publishing selected 69 research articles of 134 presented in the UGC & ICSSR Sponsored I International Conference On **"The Challenges Of Moving Ahead: From Deprival To Dignity Of Dalits** Organized by Ch.S.D.St. Theresa's College for Women, Eluru & Adikavi Nannaya University, Rajahmundry under the guidance of Chief Patron - **Prof.P.George Victor**, Vice Chansellor, Patron - **Dr.Sr.Mercy P.** Principal, Convener - **Prof. K. Sree Ramesh**, Head, Dept. of English and Organizing Secretary - **Mrs. Pamela Thomas**, Former HOD, Dept. of English on 6th, 7th & 8th November 2014. International Key note addressed by **David Blundell Professor, National Chengchi University, Taipei Director, Navaloka Productions on "Moving On: Dr B R Ambedkar and Integrity of India"** and Professionals, Academecians, Research Scholars and Administrators participated and presented their research papers. This Journal is a refereed Journal with review process being double blind.



Dr. Mrs. I. Annapurna

Editor - in - Chief

"I speak not for myself but for those without voice... those who have fought for their rights... their right to live in peace, their right to be treated with dignity, their right to equality of opportunity, their right to be educated"

Malala Yousafzai

1. “Dignity”- to Give or to Take or to Be? – A Study of Telugu Dalit Writings in English Translation

Prof. G.Sheela Swarupa Rani

Key words: *topsy-turvy, deprivation, mirage, quench, paradigm, social ladder, marginalized,*

Abstract

Men come and go, governments change, policies turn topsy-turvy, but the status of the Dalits remains the same. The deprivation in terms of having a respectful life in spite of class, educational status and other things that usually command respect has been a mirage for Dalits for ages. When the respect is deprived, dignity is at stake. As a Dalit is not an island but a part and parcel of this society, this demands proper attitude on both sides (Dalits and Non-Dalits). The present paper tries to bring out the deprivation in different spheres of life the Dalit face, and the attitude the Dalits show and the measures the Dalit and different sections in the society should take. To this end, literature written by Telugu Dalit writers like Yendluri Sudhakar, Sikhamani, Maddela Shantaiah, Challapalli Swaroopa Rani and Vinodini are explored. The problems of Dalits in all walks of life - in educational, academic, fine arts, and religious fields and the problems of Dalit women in their writings are the concerns of these writers. As literature is the criticism of life and it would be done effectively by those who experience it, the writings of Dalit men writers, Dalit women writers and Dalit Christian writers are examined in this paper. As the problem is a complex one, the solution demands a paradigm shift in the society as a whole. The paper is a humble effort to bring the problems into light and to come up with certain feasible solutions either thought or the authors suggested.

Introduction

“Dignity” Where does it lie? Is it to be given, or taken or to be? What gives a person dignity? Is it the qualification, position, beauty, riches or character? Can a Dalit be honoured, if he has any of these things? Can he live with dignity? Can he command respect from all? A question to be pondered upon for ages, Dalits has been deprived of several things. They are the “asthritha Jana”. They are the dependent as they don’t own any property. They are the untouchables as they do unclean jobs to keep others clean, they are the daily labours to make the people rich, they are the maid servants to keep the people comfortable; they are the *devadasis* and *mathangis* to quench the lust of all the people. In one word, they are the public property. They don’t have access to schools, temples and village wells. They are deprived of basic facilities food, water and shelter. Then not to think of nutritious food, money, land, education, medical and other facilities. Due to missionary work, and leaders like Ambedkar, several Dalits have had access to these facilities. But majority of the Dalits remain in the same state of deprivation. But for those Dalits who could access these facilities and reach the higher rung of the social ladder, dignity is deprived. To lead their life with dignity, there must be a paradigm shift in the thought process of society which includes Dalits. Unless one knows how respect is denied to Dalits, nothing can be done to achieve this end. No doubt, the activists and organizations play a predominant role in bringing this change. But one cannot underestimate the role the literature plays in bringing these areas into light.

The seeds of revolt sown in Maharashtra by Ambedkar and Phule spread their umbrage all over the country giving rise to Dalit literatures in regional languages. Dalit writers touched by Dalit movements slowly developed Dalit consciousness in their writings. They started questioning the injustice done to them by exposing the exploitation they are exposed to. There are several Dalit writers writing with Dalit consciousness in Telugu literature.

The eminent thinkers like Kusuma, Dharmanna, and Gurram Joshua sown seeds to the Dalit literature in Telugu. The brutal incidents of atrocities on the Dalits in Kanchikacherla.. Karamchedu... Chundur... have been always consolidating force of the Dalit awareness in Andhra Pradesh as well as in the country.(Sikhamani, The Black Rainbow, Poet’s Note)

The present paper tries to bring into light the problems Dalits face by examining the writings of Telugu Dalit writers – Yenndluri Sudhakar, Sikhamani, Maddela Shanthaiah, Challapalli Swaroopa Rani and Vinodini. The paper also tries to present the responses of these writers to the problems of Dalits and possible solutions. All the five writers except Maddela Shanthaiah are in the teaching positions in different universities in Andhra Pradesh, Their writings, as they record their own personal experiences as Dalits remain genuine.

Dalit writings cannot afford to be romantic as they depict the life of Dalits. By bringing into light the untouched, hidden, sidelined, marginalized, they recorded their prohibited history in the annals of India. In fact, it is the contribution the Dalit writers have made to the history of their country in general, and to their community in particular. As spokespersons of their community, they expose the exploitation and humiliation of Dalits; question the religion, government, society, the media and other –isms that are responsible for such exploitation. The intention behind their writing is to bring awareness among dalits about the exploitation and encourage them get united to fight against the injustice by being self-assertive, self-respectful and indomit

All these writers talk about the humiliations they and their fellow people have gone through ever since they were born. The injustice to Dalits at all levels - society; educational institutions, hostels, work place; political; religious; government - is exposed by these writers. Vinodini talks about the deprivation of water, land and shelter to Dalits in her drama “Thirst”. Challapalli Swaroopa Rani says, they are born as bonded labours and prostitutes. She presents the poverty, exploitation Dalits suffer from childhood:

In this country all gifted sons - by nature- Born with coloured kavachakundalas - We alone - Are born with Moles of hunger - And basketful of darkness on our head (Suspended Question)

Our little hands that should be - Drenched with dear kisses - And write alphabets - Say adieu - To childhood - At a time to play with toys - We became toys in your children’s hands - With the bonded labour that our age cannot bear - We are becoming dwarfs - Our smiles - That are hoping with joy - Building small houses in sand- You buried - In your backyard - When your bodies couldn’t bend - Aren’t we alone that - Did those big, big works - Stretching our tiny, tiny organs - Like a string? - (Black Roses)

The humiliation and deprivation doesn’t stop at village level. It remains a constant companion to them even when they enter academic institutions and get into respectable jobs. A Dalit carries the onus of his caste wherever he goes. It is a social stigma that cannot be wiped off. This is because of the code perpetuated by *Manusmrithi* “*which is still one of the scriptural basis for contemporary Hindu civil law in India*”. Anand Teltumbde quotes “*The Shudra must not acquire knowledge and it is a sin and a crime to give him education. - If the Shudra intentionally listens for committing to memory the Veda, then his ears should be filled with (molten) lead; if he utters the Veda, then his tongue should be cut off*” Swaroopa Rani exposes the trauma a Dalit child undergoes:

If my manners - Gave me away in the elementary school -The asterisk against my name - In high school notice board - Made me criminal again. (A Dream)

Sikhamani tells how he was humiliated for wearing shoes and having fountain pen

...Mr.Chayanulu wondered - During an intermediate interview - Why a “reservation” fellow - Should sport a foreign shirt - Pilot pen and Bata shoes (Sikhamani “Look, the Steel Nibs are Sprouting!”)

In the post-modern era too, these incidents do take place but with a different attire. There are academic institutions where Dalit students are not allowed to sit in the front rows in the class, confined to uncomfortable back seats in the bus, completely ignored in parties and functions, exposed to indirect humiliating comments about their caste and reservation facilities. These make the Dalit students feel belittled and humiliated. Besides this the merit of Dalit students is never recognized. Swaroopa Rani portrays what happened when she got more marks than her class mate.

It is like- My back getting the slaps - My friend got - When her mother bastioned her - Saying, ‘see the intelligence - Of the girl of the illiterates’ (Peeled Childhood)

Field of art is no exception. As long as Ramas and Dronacharyas exist Sambukas and Ekalavyas too exist. One can hardly find Dalits in the field of fine arts. Dalits entering these fields is as sinful as Sambuka learning Sanskrit. These are the domains of other castes. Sikhamani sees the caste discrimination spreading like virus.

The virus has spread/Not just to the blood but the colours - Not just to the pens but the brushes too/Not just to the computer discs - But the voice of the singer/the anklets of the dancer - The instruments of the musician.

He opines that the people who colonized and monopolized the field of fine arts can never let a Dalit even to enter into it, Distinguished men's comment "Is Sikhamanai an SC? "Looking at his poetic prowess/ I mistook him for an OC" (*The Steel Nibs are Sprouting!*)- proves the fact that the poetry is the domain of the so called upper castes. Sikhamani in his *The Steel Nibs are Sprouting!* Shows the discrimination a dalit poet faces in literary circles.

When I poked my nose into/literary discussions - And my Bramhin friend-duo/Mocked at me saying - Arasikaya kavita nivedanam/Hiding their smiles in the incomprehensible tongue.

(The Black Rainbow 25)

But Sikhamani fights this injustice. He now becomes the breaker of this discrimination. His existence as a Dalit poet itself is a revolt against this marginalization. In the poem *Caste / Colourlessness* he says

I'm confiscating with my dirty hands/The thousand-year-old literature - That made poetry an untouchable activity,/A convenient brahminical ritual - ...I am poet,/The one who wants -

To break the bow of colours./Yes. I am a dalit poet (The Black Rainbow 24)

Dr. Sylvia Karpagam in her article "Would Ekalavya Have Benefited from Reservation? Comments"

Ekalavya came up to the level of Arjun (and more) not because a system supported him. He came up entirely on merit (NO RESERVATION) but the system still broke him. It broke him by taking away the only thing he had (AND LOVED). This has happened for generations and it has broken people's will and people's self esteem

If Dalit men face double oppression because of their caste and class, Dalit women face oppression because of their gender. Devadasi and mathangis are designed for Dalits alone. Swaroopa Rani questions the feminists, her own folk, the government, and media in her poems about the discrimination against Dalit women. Education, economic freedom, and job security doesn't bring any dignity to Dalit women. Urban Dalit women are modern *devadasis* and *mathangis*. They are fit objects for love but not for marriage. Swaroopa Rani in her poem, "Untouchable Rape" writes how a Dalit woman commits suicide when she is deceived by her lover who belongs to a non-Dalit community. In the foreword to her *Mankena poovu*, she writes;

For the dalit woman that stands at the lower rung of societal ladder, to whatever direction she moves, there are thorny bushes around her! Even from childhood, on one side latent patriarchy at home, as it becomes compulsory for her to go out to work, the humiliations that haunt her like a shadow on the other side drive her existence into the layers of the earth and leave her without humanness. The society gives least compensation to dalit woman's life and chastity.

The news of Dalits never attracts the attention of the media or the government dominated by non-dalits. The media which could give a huge publicity over other rape cases remains silent over the rapes on Dalit girls happening every other day in India. This prejudiced attitude of media is questioned by Swaroopa Rani in her poem, "Untouchable Rape"

I am the untouchable Suneetha - Whom you have forgotten - Is speaking - Why I am addressing myself - Untouchable, you know - In this country - Just as there are - Untouchable hunger - Untouchable robbery - There are - Untouchable suicides/murders - Untouchable rapes too - It might surprise you - I swear on my

love for Yogeswar Reddy - Mine is an untouchable suicide only...! - Otherwise, without being buried behind the newspapers - I too would have been smelled like thanduri - On the parliament dining table.

This raises the need to have a media owned by Dalit. This is the reason why Ambedkar felt the need for Dalit media to give the realistic rather than distorted picture of Dalits. “It is depressing that we don’t have enough resources with us. We don’t have money; don’t have newspapers; Through out India, each day our people are suffering under authoritarianism with no consideration, and discrimination; those are not covered in the newspapers. By a planned conspiracy the newspapers are involved full-fledged in silencing our views on socio-political problems” (quoted in Ratna Mala).

The Dalits become scape goats to the political gimmicks. Dalits are continually exploited and used by the political parties to achieve their selfish ends. Swaroopa Rani in her poem “Kavala Pegu (the Twin Cord)”, reflects the rift created by politicians in the Dalit community, that disrupted the harmony and unity among Dalits.

We are the twins shared the same breast - Your wounds trouble my heart - Your hunger twist my entrails - The twin cord we severed as a witness - Let us face the death together - And see the end of Sakunis - That set fire to our house. (The Twin Cord, Mankenapuvu 83, 84)

Even the religion is not free of politics. In fact, the very concept of caste hierarchy is the soul of Hinduism. Swaroopa Rani regards Hinduism as step mother that ill treats Dalits. It neither gives food nor allows them to beg.

My Hindu step mother - Tying a bag to my mouth - Hanging broom on my back - Making me an odd animal - When you - Prohibited my touch - To Thrisankuswargam - - Being a mother - You starved me without food - But when I wanted to beg - You try to boss over me - Blaming me with treason - What should I call your dual morality - That anoints me with petrol...? (Step Mother)

SIKHAMANI RAGES OVER AN INCIDENT WHERE A DALIT WAS FORCED TO EAT FAECAL MATTER FOR ENTERING A TEMPLE IN KARNATAKA. HE SAYS ‘NO WHERE IN THE WORLD ONE CAN FIND A MAN EATING ANOTHER’S FECAL MATTER’. IT HAPPENS ONLY IN INDIA, WHERE CASTE HIERARCHY PLAYS A PREDOMINANT ROLE.

But on this earth for the first time, / in this country,- A man ate another’s faecal matter./ why, do you find it shameful? - You! Even to call you son of a whore/ I am ashamed - - There are “man-eaters” who eat human flesh, / but there are no men at all - Who made a man / eat another’s faecal matter... - You! Even as you find it embarrassing to read they / a man like you - ... ate the faecal matter (TBR 29)

If Hinduism treats Dalits as untouchables fostering caste hierarchy, Christianity which says “there is no discrimination in Christ”, dominated by caste hierarchy fails to give equal status to Dalits. Maddela Shanthaiah in his poems “O.C. Christ” and “Untouchable Christ” writes the discrimination shown to Dalits. In the secular government every citizen has the right to embrace the religion he likes. Embracing other religion doesn’t change the caste. No where in the world or within the country, there is any law that changes the caste of any person who belongs to other castes for embracing other religion? It is a well known fact that becoming a Christian doesn’t wipe off the discrimination a Dalit faces in the society. It is evident in the poem **O.C. Christ**. Even the people who become Christians from other castes don’t treat him as their equal. But the government, in spite of being aware of all these and for the reasons of its own or unknown, issues a caste certificate which turns the religion into caste and deprives the Dalits the benefits they deserve. Shanthaiah exposes this exploitation,

When you gathered us into your shelter - When the Hindu fanatics - Did not allow us into the temples - Calling us panchamas - When they said - There is no caste in Christianity - We felt excited as if Christ is born again - We thought we too are one among the flock of sheep - But we couldn’t discern that

we would become the lost sheep - We could not understand this too is a conspiracy - We have separate grave yards - It seems we have separate churches - Separate fathers - Separate Sisters - One is a mala father - The other is weaver's father - One sister is kamma - The other is reddy - However we are sheep, you know - We could not recognize the conspiracy...(O.C. Christ)

The unsympathetic attitude of the personnel who issue caste certificate makes the poet to ask Jesus to be born as untouchable. The statement that Jesus Christ is untouchable is very subtle. The column caste in the certificate issued to a Dalit is filled with 'Christian' making Christ Dalit

As per our country's census - You are O.C.Christ - That's why Lord this time - Without ceasing we pray you, in your second coming, come - As a mala Christ who understands our stories - Or a madiga Christ who understands our sufferings - For the sin of believing you - When we asked for caste certificate - They gave us Christian religion certificate - When asked why - They ask us to report to you - That's why Jesus - In our country - Not only we are untouchables But you too. All these writings show how Dalits are being exploited in different spheres. By doing so, these writers try to create awareness among Dalits about their status and the need to be self assertive, self-respectful to question the injustice and to move with unity to fight.

Self – assertion and questioning injustice, self-respect the Dalits maintain do not do miracles or wipe off the caste discrimination or command respect. Instead they make the people furious to kill them. This is what Vinodini puts forth in her drama **Thirst** where a young man was killed for raising his voice again the injustice and taking actions to rectify it. This is the same thing happening to several Dalits in Indian villages. They are killed and looted and their houses are set on fire. The incidents in Andhra Pradesh Tamilnadu and North India are a proof the humiliating state the Dalits are still in. Neither the government nor the politicians could do anything about it. **Revolutionary Democratic Front** observes

The Dalit, Adivasi, Muslim and other communities of oppressed people need to have self-defence mechanisms while asserting themselves in every aspect in life, otherwise they are being massacred or facing genocidal attacks. In this context it is important to remind ourselves of the call given during Dalit Panthers uprising for self-defence of dalits in 1970s

RDF appeals to all democratic, progressive and revolutionary individuals and organisations to rally around the dalits in their attempt to self-assertion for dignity and to acquire land as a source of livelihood. The urban Dalits are exploited and humiliated in a different way – refusing them houses for rent, refusing to attend to their chores like ironing, working in their houses so on and so forth . So, a handful of high positioned Dalits and a considerable number of middle class Dalits is not an assurance that Dalits have moved from deprivation to dignity. Whether these Dalits are properly revered as human beings is the question.

The humiliation doesn't get annihilated, as long as the caste hierarchy colonizes the Indian mind. Ambedkar observes the overwhelming power of caste in his undelivered speech on “**Annihilation of Caste**”

Turn in any direction you like, caste is the monster that crosses your path. You cannot have political reform; you cannot have economic reforms unless you kill the monster.

If Lenin was born in India, he would not have even let the idea of revolution come to his mind before he had completely buried casteism and untouchability' (qtd. in Gatade, Subhash.)

Decolonizing this belief which results in a complete paradigm shift in the thought of Indians alone can move the Dalit from deprivation to dignity. It may or may not happen. Only time has to tell. Yet self-respect, self-assertion, education, financial security, own land on the part of Dalits in general, commitment on the part of Dalits in high position, a real uncompromising fight for their community on the part of Dalits in the political field, an active participation on the part of associations or organizations , a media owned by Dalits , a common platform that would bring all the empathizers and like minded people who work towards the upliftment of the Dalits in one place would certainly contribute a lot to the dignity of Dalits. Dalits whether they are Hindus, Muslims or Christians realize that they are Panchamas in the eyes of the society and unite and raise

their voice whenever injustice is done to Dalits. Till then, Dalit's path from deprivation to dignity remains a mirage as the dignity itself is deprived to the Dalits.

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I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character.

-Martin Luther King, Jr.

If we cannot now end our differences, at least we can help make the world safe for diversity. -John F. Kennedy

2. Dalit Feminism – Voice of the Doubly Oppressed

(A Review of Dalit Poems Written by Women in Telugu Translated into English)

Ms Sujatha Gopal

Key Words: dalit, dalit literature, feminism, translation, conventional, gender equations, coherent,

Introduction

Mapping the ‘role’ and ‘image’ of women in Indian society during the twentieth century needs to assess the evolution of feminism, a word laden with a variety of ideas and conflicting reactions. Feminism seeks to alter not only unjust laws - divorce, property, or voting rights, but also seeks to question the traditional values and ideas, from women’s intellectual and emotional capabilities. Feminism in India is a topic debated upon as there are multiple interpretations to the word and the theories behind it. Indian feminist researchers or Women Studies researchers have not yet been able to define “Indian Feminism”. Unlike western feminism, there are no critical readings and understanding of the writings which can categorically be referred to as “feminism” or “feminist writing/theory”. Until the 1990s the word ‘feminism’ too was considered ambiguous in Indian context.

The emergence of “Feminism” has been a powerful challenge to the prevailing power structures and gender equations at the level of the family, the economy and the polity. The term “feminism” when used in the Western context brings to focus the movements that sought to define women in terms of social, political, cultural and economic structures and accord her a place accordingly. One cannot ignore the history of the rise of feminism during the 18th Century in the west and the subsequent approaches that were developed in the later centuries. Women voices were heard and movements witnessed in India as well. Feminism in this context in India is a result of various schools of thoughts, which seeks to define ‘what being a woman’ means, Conventional definitions, traditional correlation with reproductive imperative inequality in political, social and economical institutions, redefining of women’s social identity and the emergence of ‘New Woman’ in the contemporary world.

This article seeks to define Dalit feminism, understand how Dalit Feminism defined women and how it doesnot propose an inclusive approach to understand Indian Feminism. The article analyses Telugu poems translated into English to construct the Image of Dalit Women as seen in the poems written by Dalit women themselves. Patricia Waugh says: Women writers are beginning to construct an identity out of the recognition that women need to discover, and must fight for, a sense of unified self hood, a rational, coherent, effective identity. As male writers lament its demise, women have not yet experienced that subjectivity which will give them a

Abstract

Mapping the ‘role’ and ‘image’ of women in Indian society during the twentieth century needs to assess the evolution of feminism, a word laden with a variety of ideas and conflicting reactions. Feminism in India is a topic debated upon as there are multiple interpretations of the words ‘Feminism’ and ‘India’ and the theories behind it. This universal concept of patriarchy promoted the classical notion of men as oppressors and women as oppressed. Creative writing of the sufferers across the world reflected on the pain and suffering of the oppressed. Dalit Literature in India has focused on the lives of the marginalized. Dalit is a word derived from Sanskrit meaning ‘the Oppressed’, so, Dalit Literature written by Dalits or Non Dalits is widely accepted as ‘Literature about the Oppressed’. This is reflected in their writings. Dalit poetry, in particular, has been able to focus on the discrimination and oppression the Dalits faced. Feminism that has been an integral part of literature would be considered incomplete if it does not include the writing of Dalit Women and their experiences. Women from the Dalit Caste suffered not only due to their gender, but also due to their caste. Translation of Dalit literature into English provides a platform for expression of the marginalized. It can encourage a dialogue at national and international levels to assess and evaluate the lives of the oppressed. Analyzing the poems written by Dalit women throws light on the lives of women, who face oppression not only due to their gender, but also due to their marginalized status in the society. Translation of Dalit Literature, especially written by women might reframe the struggle for liberation and may help in transforming societies. The paper aims at analyzing the lives of Dalit women through the poems written by them in Telugu and translated into English.

sense of personal autonomy, continuous identity, a history, and agency in the world. (Basu 123)

The term dalit, which was used as an important element of dalit literature, was suggested by Ambedkar, an advocate of the anti-caste movement in India. Ambedkar preferred the term dalit, which means downtrodden. Ambedkar defined, "Dalithood is like a kind of life condition which characterizes the exploitation, suppression and marginalization of the lower castes by the social, economic, cultural and political domination of the upper caste Brahminical order."

According to Raosaheb Kasbe, the term 'dalit' refers to all those sections of the society, which are oppressed for various reasons. He argues that the term has universal connotations. However, in the contemporary context, the term 'dalit' does not remain simply a descriptive category. The term 'dalit' may be termed as a category of resistance which presupposes critical possibilities and potential of interpreting methodologies of dominance and resistance. Dalit literature emerged as the radical literature and challenged the norms, standards and principles of the so-called mainstream brahminical literature, aesthetics and literary theory. Dalit literature is not the literature of mere protest or negation. It aims at dismantling the existing structures of exploitation and restructuring the global society. Started in Marathi during the seventies, dalit literature is now being written in several Indian languages. The rise of dalit women writers in many parts of India has raised many issues pertaining to brahminical patriarchy, dalit male chauvinism and specificity of the dalit women's exploitation.

Dalit women have the right to be seen as subjects and not as objects, which played an active role for the betterment of not only their family but also for their whole community. Dalit feminist discourses not only question the mainstream Indian feminism's hegemony in claiming to speak for all women, the hegemony of Dalit men to speak on behalf of Dalit women and also the non-dalit writers' perspective of their lives. Dalit women poets made substantial statements about their lives, discrimination, oppression and rejection. Expressing themselves in folk songs, they spoke about their position in the society,

Philip Gnana Ratnamma (1890- 1960) Kommu Krupa and Vesapogu Gulbanamma (1905- 1971) in their Christian hymns appeals to Jesus Christ to redeem them from the miseries of oppression heralding a wave of an Anti Hindu movement. They plead: *Graceful Esu Swamy – come to me - Fulfilling all my needs, shower love on me - Like rains and shine for trees (A Song – Tr Chandra Mouli T.S.)*

The spread of National Movement enabled women to get educated & employed. Boyi Draupadi says: *Born in a Dense forest - Brought up in bondage - Put up with troubles - Will it extend eternally? - Can I reach heaven? (Destined - Tr Chandra Mouli T.S.)*

Theresa Devadanam (1937-) wrote with a rising social consciousness condemning social atrocities like bonded labour and rape. She questioned the high caste of how they treated the low caste women as 'a paraiah'. Influenced by Ambedkar, they sought social justice through various movements. She laments: *Servant's work has no untouchability - Shouting differences, raped our women - Malaas were crushed, Madigas driven out - Kept us apart, smiles on the faces. (Eradicating Untouchability - Tr Chandra Mouli T.S.)*

They also realized that social structures relegated them to the lower rung of the society, but soon realized that the constitutional structure too did not help them attain equality. Geddada Kasturi (1949 -) loathes the politician's turncoat attitudes and their appeasement modes employed to secure the votes.

With notes for votes – unable to carry weighty promises - Arrive with a stoop - Politicians they are. (Politicians - Tr Chandra Mouli T.S.)

Leftist ideologies too began to attract women to confront the social, cultural and domestic oppression. Edluri Vijaya Kumari (1951-) questioned the patriarchal view of women that was dictated by Manu and gave a legitimacy to the women's oppression.

Quoting Manu unquestioned - Men handcuffed women - Imposed slavery - Confining to home and hearth, (Woman of New Era- Tr Chandra Mouli T.S.)

Many Dalit women poets like Baliyepalli Vijayalakshmi (1960 -) wrote about how women faced oppression at work places and the need for educated women to have a pragmatic approach to the cause of oppression. Dalit feminism too is not without its share of militancy view. Jaajula Gowri (1967) emphasizes on the need to take law into the hands if the movement doesnot ensure the desired result. Gogu Shyamala (1969-) ensured that the voice reached the international world as she spoke about crimes against women in Durban. Dalit women also have to struggle and fight against sexual exploitation in the foem of devadasis and joginis. Every form of oppression seeks to find a way through revolt and representation of revolt in literature highlights the double oppression Dalit women go through not only due to their gender, but also due to religious, cultural exploitation. Translation of these works into English provides a platform to understand the exploited class better as it reaches a wider reader base and lends itself to comparative study and analysis.

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"Here are the values that I stand for: honesty, equality, kindness, compassion, treating people the way you want to be treated and helping those in need. To me, those are traditional values". Ellen DeGeneres

"Racism Springs From The Lie That Certain Human beings Are Less Than Fully Human. It's A Self - Centered Falsehood That Corrupts Our Minds Into Believing We Are Right To Treat Others As We Would Not Want To Be Treared." - ALVEDA KING

3. Invisible Hand that oppresses! Reflections on Poetry of Meena Kandasamy

Yerramilli Bharathi

Key words: Dalit consciousness, oppressed and downtrodden, belongingness.

Introduction:

Thousand *silent* voices echo in the Indian arena: Why? Why? Why this discrimination? We are unhappy. *A woman is oppressed in a male dominated society. A child is exploited because of abject poverty. A labourer is treated unfairly by the landlord. A worker is penalized for no fault of his.*

Why? Why? Why?

We wish to be like those who enjoy supremacy in the society. We want to be like them celebrating success. We hope to revel in pleasures of the world! Where is the solution? Every problem contains its own solution! The exploited allow exploitation. Protest! It is the answer. Fight back against those forces that oppress you. Face boldly the challenges of exploitation. Retaliate! Raise your voice to question. Express your anguish! Communicate! One such fist that rises with the slogan “We want Justice!” is that of the Dalit. But who are called the Dalits? Why are they called so? Why do they fall under the category of underprivileged, downtrodden, oppressed and exploited? All in one!

The marginalized section of the society that faces problems of every sort because of lack of self-sufficiency is the dalit community. The word Dalit in Marathi means ground crushed, broken down and reduced to pieces. The postcolonial term ‘subaltern’ suits the Dalits of India because they remain subordinate to the privileged sections of the society since times immemorial. The subaltern voice is heard today in spite of its inferior status in every walk of life. The Black Panthers of America paved the way for the ‘depressed classes’ of India to begin the Dalit Panther Movement to challenge the caste hierarchy in our country. And Dalit literature is the offshoot and is used as a method of propaganda for the movement. Dalit consciousness now speaks out its emotions and anguish. It expresses its dissent on the existing social injustice and discrimination on the basis of caste, creed, colour and community.

Dalit literature forms a distinct part of Indian literature. The voice of the Dalit is heard prominently after 1960 in the form of poems, short stories and autobiographies in almost all important Indian languages. Dalit literature portrays the stark reality of the plight of the oppressed Indian class under the Indian caste system. In the year 1996, a strong advocacy for awareness and transformation is done by the Ambedkari Sahitya Parishad by those inspired by Dr B R Ambedkar’s thoughts and philosophy.

Dr B R Ambedkar opined that there can be division of labour but there should not be any division of the labourers. True! As the first division

Abstract

This paper presents a keen view of Dalit literature with particular reference to poems of Meena Kandasamy, a female Dalit poet who fights back in verse.

Introduction: Caste, creed, colour and community play a vital role in human relations and no one is an exception. A sense of belongingness is one of the fundamental emotions of every person living on this earth. Apart from the family and friends, workplace relationships and acquaintances, there are also people who can be called our own because they belong to our caste. Unfortunately caste has become an identity.

Brief objective: In a world where ‘survival of the fittest’ is the motto, much cannot be expected from outside. Thus it is inner strength and personal quality which help an individual. Imitations of physical and intellectual achievements of successful people or protest against those who enjoy supremacy fail to reach the goal of self-sufficiency. It is autonomy which creates an atmosphere of equality ensured by our constitution.

Methodology: A brief analysis of Dalit literature in general and a logical and contextual understanding of poetry of Meena Kandasamy.

Findings: Dalit is the name given to the oppressed and downtrodden section of the Indian Society. Modern dalit consciousness is sensitive to the treatment meted out to them and it is courageously voiced by Meena Kandasamy. The double disadvantage suffered by dalit women is the focus of her poetry. Theories on socialism and communalism have no significance unless they are put into practice.

facilitates quality work within a short time, the second division leads to inequality and deprivation. Nowhere is it sanctioned. No religion supports it. It is the work of the distorted human mind, a mind that encourages sadism and devilish actions. It is schism in human thought that separates and humiliates. Atrocities on the downtrodden reiterate the fact that human beings are intrinsically sinful.

There is a well known anecdote which reveals the hazardous human intervention even in the animal world. There were a variety of animals in a forest which lived in harmony not minding their differences. One was striped, one was dotted, one was plain yellow and the other was greyish black. But they were not conscious of their skin colour or design. Then, there entered a man destroying the harmony by means of comparison and contrast thereby creating an atmosphere of competition which led to unhappy repercussions. Unfortunately this happened in the human society and continues to happen even in times of great scientific and technological development.

Somewhere something ought to change to make human life easy and pleasurable. A feeling of universal brotherhood and oneness of humanity ought to be promoted to establish peace in this world. The famous saying goes: When there is beauty of character there is harmony in the family. When there is harmony in the family there is unity in the nation. When there is unity in the nation there is peace in the world. The so called oppressors must realize that hurting others causes double hurt to one's own self. Let's not wait for someone to come and alleviate! Let us be that someone.

Meena Kandasamy can be seen as *that someone* who preferred to be the change that facilitates equality and fraternity. With her thunderous voice of poetry, Meena questioned the authority of one section of the society over the other. An emerging poet, fiction writer, translator and activist, Ilavenil Meena Kandasamy born in 1984 to Tamil parents, both University Professors, is based in Chennai. Her first book 'Touch' was published in 2006. Two of her poems have won prizes in all-India Poetry competitions. Her poetry has been published in various journals, including The Little Magazine, Kavva Bharathi, Indian Horizons, Muse India and the Quarterly Literary Review, Singapore. She edited The Dalit, a bi-monthly alternative English Magazine of the Dalit Media Network in its first year of publication from 2001 to 2002. In her introduction to Meena Kandasamy's Anthology titled 'Touch', Kamala Das writes: ***"Once again after long years of search, I come into contact with the power of honest poetry when I was reading Meena Kandasamy's Anthology of Verse. Revelations come to her frequently and prophecies linger at her lips. Older by nearly half a century, I acknowledge the superiority of her poetic vision."***

Meena wrote the biography of Ayyankali, Kerala's foremost Dalit revolutionary in collaboration with M.Nisar. Her second volume of Poetry 'Ms Militancy' was published in 2010. Her powerful and trendsetting poems challenge the dominant mode in contemporary Indian Poetry in English. These vibrant poems make the reader to reconsider the established traditions and hierarchies at work in contemporary Indian society. She used words, images and metaphors as weapons to challenge the existing caste, gender and regional disparities. Sixteen of Kandasamy's untitled poems have been hosted as an e-chapbook. Her only Novel 'The Gypsy Goddess' was published in April 2014.

Meena Kandasamy was a writer-in-residence at the University of Iowa's International Writing Program (IWP) in 2009 in which she was the youngest person from India to represent the country. She was a British Council – Charles Wallace India Trust Fellow at the University of Kent, UK and a visiting Fellow at Newcastle University in 2011. She has held writing residencies at the Hong Kong Baptist University, Jawaharlal Nehru University, New Delhi and University of Hyderabad. She was made a featured poet at the City of Asylum Jazz Poetry Concert held in Pittsburgh, the 14th Poetry Africa International Festival 2010, Durban and the DSC Jaipur Literature Festival 2011. Meena was shortlisted among the 21 Short fiction women writers aged less than 40 from South Asia to be featured in an anthology published by Zubaan, New Delhi, the country's first feminist publishing house. She holds a PhD in Socio-linguistics from Anna University, Chennai. She took political and literary translation as a hobby. She translated the works of Periyar E.V.Ramasamy, Thol.Thirumavalavan and Tamil Eelam writers into English.

Meena being a dalit has her constant focus on caste annihilation and feminism because she has tasted the bitter double disadvantage of being oppressed as a low caste woman. She accepted her female dalit identity, not out of liking but out of compulsion as she knows that there is no escape from it. She sees caste and gender as targets of victimization. Armed with two powerful missiles called education and language, Meena attacks the old customs and traditions of Indian society, its oppressive culture and expression. Believing that caste system is a mosaic of disputes about dignity, religiosity and entitlement, she deals with the problem of untouchability in her poem 'One Eyed' thus: ***The pot sees just another noisy child - the glass sees an eager and clumsy hand - the water sees a parched throat slaking thirst - but the teacher sees a girl breaking the rule - the doctor sees a medical emergency - the school sees a potential embarrassment - the press sees a headline and a photo feature dhanam sees a world torn in half - her left eye, lid open but light slapped away - the price for a taste of that touchable water.***

Unfortunately a child is severely punished for touching the water to quench her thirst. Here, the question raised by Gandhiji, the father of our nation finds a context: How can the universal purifier become impure with the touch of a child? The Mahatma himself gives a solution to the problem of untouchability when he says: Cleanliness is godliness. Cleanliness both within and outside can remove the very thought of untouchability.

Paradoxically, Meena gives a vent to her anger in her poem Mohandas Karamchand viewing his truth and nonviolence as a taboo. The reader who is aware of the fact that anger kills discretion eventually finds in Meena a child blaming its mother for its own failures. Meena's anger in this context is misdirected towards god-like Gandhiji whom the world venerates as the champion of the downtrodden.

One can easily see the pain in the very consciousness of Meena as she depicts the helplessness of the people when crushed by slavery both to nature and other human beings. In her poem on Inheritance she describes the wretched condition of the meek: ***Helplessly silent - We watched it being seized away, all our lands,- The Government - a fulltime bewitching whore - Had promised jobs. Industrialization. Power. Electric. - Everything went. Nothing came - Now landless, uprooted - Unsettled in a resettlement colony - We feast our souls on lucent memories- of an earlier life. - When memory charts - Familiar horizons - I often recollect that - Long ago rainy Sunday - In our crowded church - Fr. Jose reading crisply - "Blessed are the meek - For they shall inherit the earth."***

Meena describes herself as an angry young woman because she has a strong conviction that silence will not work in matters of exploitation. She advocates **aggression** in the place of silence.

Ours is a silence - that waits. Endlessly waits. - And then, unable to bear it - any further, it breaks into wails. - But not all suppressed reactions - end in our bemoaning the tragedy. - Sometimes, - the outward signals - of inward struggles takes colossal forms - And the revolution happens because our dreams explode. Most of the time: is the best kind of trouble-shooting.

Meena's writings are experience based and traces of speculation are absent in her poetry. Awareness and transformation as the watchwords, Meena proceeds to question the authenticity of mythology. She identified the caste and gender problem even in the writings of saint poets like Valmiki and Vyasa. She demands a re-examination of Indian mythological characters from her own radical perspective. According to Manu's formulations, the quantum of punishment for the offender increases as one goes down the caste hierarchy (Chakraborty.11). As a retaliation, Meena's poem 'Ekalaivan' encourages the oppressed to use any weapon that is available to attain equality. When everything is lost, future still remains. If one door is closed, the other is opened.

This note comes as a consolation: You can do a lot of things - With your left hand. - Besides, fascist Dronacharyas warrant - Left -handed treatment.- Also,- You don't need your right thumb, - To pull a trigger or hurl a bomb.

Meena with her proficiency in linguistics uses refined language to express her views. She has a conception of her own regarding the language of her choice to write poetry. She expresses her wish to revolutionise English language as a whole when she writes her poem 'I Dream of an english':

I dream of an English - Full of the words of my language. - An english in small letters - An english that shall tire a white man's tongue - An english where small children practice with smooth round pebbles in their - Mouth to spell the right zha - An english where a pregnant woman is simply stomach-child-lady - An english where the magic of balck eyes and brown bodies replaces the glamour - Of eyes in dishwater blue shades and the aurbrush romance of - Pink white cherry blossom skins - An english where love means only the strange frenzy between a man and his- Beloved , not between him and his car - An english without the privacy of its many rooms- An english with suffixes for respect - An english with more than thirty six words to call the sea- An english that doesn't belittle brown or black men and women - An english of tasting with five fingers - An english of talking love with eyes alone - And I dream of an english - Where men - If that spiky, crunchy tongue - Buy flower garlands of jasmine - To take home to their coy wives - For the silent demand of a night of wordless whispered love...

The Indianness in Meena touches the heart of every Indian reader who visualises through her images the sad plight of the deprived population of the country. Her poetry connotes the whole humanity irrespective of caste and race.

Conclusion:

Man	&	woman
Healthy	&	weak/handicapped
Rich	&	poor
Upper caste	&	Dalit
American	&	Ethiopian

It is good to be in the first list. Who would opt for the second if given a chance? However, because one is unhappy, one tries to find the reason outside oneself when it is very much within. One has to learn the art of turning one's weaknesses into strengths. One cannot be right just by finding fault with others. Remember! In this vicious circle of life, what is up there has to come down and what is down here one day would go up. So, declare autonomy!

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4. *The Subaltern Speaks: Dialectics of Discrimination in Bama's Karukku.*

Dr.R.Madhavi

Abstract

Dalit Literature is 'Found' Literature that stands in stark contrast to the dominant meta-narratives of the mainstream society it is placed in. It is a counter discourse that centre's the marginal in its narrative and focuses on the self of both the individual and the community thereby depicting a collective consciousness. Bama's *Karukku*, an autobiography, is the voice of the Paraya 'Jati' which has been pushed to the side and marginalized and exploited by the system that does not allow it to change. Bama records an insider's account of the Dalit trauma in a natural setting of Puthupatti where the Parayars lived, eking existence off the land and the surrounding hills of the Western Ghats. The author describes the use of the saw edged Palmyra leaf, *Karukku* as the *leitmotif* of the book which records the sordid details of her life of poverty and darkness, bestowed on her by her community.

This paper attempts to analyse how Bama, a Dalit woman attempts to become the voice of her community. Her phoenix-like rise from the ashes of suffering to bring meaning to her existence and pride to her community, fighting against caste, poverty, violence, rejection and suffering stands as an amazing example to women and people of her lot. Her struggle reflecting issues of marginalization of women and their lack of voice and agency will be recorded. Bama analyses how Dalit women have been treated and delineates their consciousness, experiences as well as their anguish. The culture of the community where Dalit women make meaning of their everyday experiences forces them to live in silence dominated by people higher up in the social hierarchy. Bama's stance proves that a woman's voice can break the silence of oppression and show how subalterns can fight discrimination in solidarity with other marginalized people.

Key words: Dalit literature, marginalized, Bama, trauma, breaking silence of oppression.

Introduction

Gayathri Chakravathy Spivak's seminal work, "Can the Subaltern Speak" critiques white intellectual discourses that color the subaltern, thus making it almost impossible for the subaltern to speak, resist and be acknowledged outside of "capitalist patriarchy". Subaltern voices in India have been excluded from the literary canon which is filled with texts written by the elite classes who present ideas from their so-called high perspective. The genre of testimonial literature in such a context becomes the medium through which the subalterns are able to represent their ideas and literary creatively. Deconstruction of previously created images of the Dalits and portrayal of the genuine subaltern problems of poverty, sub-alternity, oppression and struggle is made possible through these modes of expressions. "Karukku" is one such testimonial in the form of an autobiography written by Bama, pen name of Faustina Mary Fathima Rani Soosairaj and is a testimony of her life and that of the Dalit community which she belonged to.

"Dalit literature is glocal because it translates a distinct local Dalit culture for global exposure and recognition." (Randhawa:2010) In its attempts to centre the marginalized in its narrative, this literature focuses in the self of both the individual and the community thereby depicting a collective trauma in the format of an auto biographical narrative. The voices that have been silenced for generations now find a space to be heard and understood. "Karukku" is the voice of the Paraiyar community, marginalized and living on the edges and fringes of mainstream Pudupathi society. Bama, who was born into this community, verbalizes the agony rendered through inhuman treatment meted out to the lowest of low castes – the Paraiyars for no fault of theirs other than that of being born in such a caste. Her book is the voice of all marginalized communities who struggle to overcome inequalities that have been imposed on them for hundreds of years.

Karukku appeared in 1992 and was translated into English in 2000. The book brings out the recordings of a Dalit woman's experiences as a marginalized individual and thereby reveals the impact of casteism in rural India. The work is a powerful voice against post-independent Indian society with its flawed educational and caste based systems. It is the feelings of a subaltern subject who reflects the "lived experiences of herself and of those who are victims of social and linguistic marginalization."(Berlant:41). Bama records her own experiences of events in her village and convent.

At the same time she also reflects the sufferings of her fellow-beings thereby bringing to the fore the collective sufferings of all the people of her caste. In this aspect Karukku moves from individual to collective experiences. As Bama writes in the Preface of her book : “ In order to change this state of affairs, all Dalits who have been deprived of their basic rights must function as God’s word, piercing to the very heart. Instead of being more and more beaten down and blunted, they unite, think about their rights, and battle for them.”(p.xiii)

“The driving force that shaped this book are many: events that occurred during many steps of my life, cutting me like Karukku and making me bleed...”(xiii) These words of introduction in the Preface of her book brings out the metaphor of the rugged edge Palmyra leaf – ‘Karukku’ as the leitmotif in her writing. She lashes out at the “unjust social structures” that left her “trapped and suffocating.” Phoenix-like she rises with her indomitable will “to break, throw away and destroy these bonds and when the chains were shattered into fragments, the blood that was spilt then; all these, taken together.” (xiii) Experiences in the godforsaken community are brought out vividly in graphic detail from childhood to adulthood mapping incidents that Bama takes in her stride in her quest for a meaningful existence. Lakshmi Holstrom, Bama’s translator arranges her saga not in a simple or linear fashion but under meaningful episodes – Work, Games, Recreation, Education and Belief. The underlying themes that thread these narratives are realization, rebellion, acceptance and retaliation.

Bama’s realization of the inequality of her lot dawns early into her consciousness as a child studying in the third class. She realizes that the beautiful locale of her village replete with god’s bounties was not a haven as it appeared to be. “Our village is very beautiful” (1) begins the first chapter of the book. Bama describes the magical sunrises and sunsets of her village surrounded by the mountains of the Western Ghats, Marakka Puucchi Malai and Perumaana and other small hills. With lyrical intensity and wide eyed wonder she embraces the beauty of the sylvan surroundings which are likened to a “revelation of God.” (3) Every pond and every field is appended with a name. “Othaalu” is the name of the single banyan tree that stands majestically in the centre of the field. “Just at the entrance of the village there is a small bus stand. This is the terminus, the bus will take you no further. It is as if our entire world ended there.”(6) Bama’s community chiefly agricultural labourers stay in a restricted area of five streets. It was as if the village disowned them by secluding them to these streets alone.

Realization turns to anger as Bama watches her women being insulted by the Naickers, who were high caste Hindus. Watching her grandparents who worked as servants in the high class families makes Bama feel terrible as she realizes that they are treated as beings less than human. Water being poured from the height of four feet to be drunk by the Parayars with cupped hands, eating leftover food of the high class people are the ultimate ways of showing discrimination according to Bama. Bama is surprised to find stoicism in her grandparents as they accept such treatment with a shrug. “These people are the Maharajas who feed us our rice. Without them how will we survive? Haven’t they been upper caste from generation to generation and haven’t we been lower caste? Can we change this?” (14)

The Parayar children with bare bottoms thrive in streets and in houses made of thatched palmyra leaves looking longingly at the upper castes bedecked in fineries and new clothes. Bama’s longing to eat delicacies lined up in the bazaars is reflective of the poor’s struggle for daily existence braving fierce heat and beating rain clad in a couple of rags on their bodies and with thin gruel within. The spirit of rebellion in little Bama is drawn out in swift strokes. “Why should we have to fetch and carry for these people, I wonder... What did it mean when they called us Paraya? Had the name become obscene? But we too are human beings?”

At school too, Bama finds that the children of the Parayar caste were singled out for humiliation though they were used by the upper caste for cheap labour. Once, she is pulled up by the headmaster in front of the whole school for having thrown down a coconut “You have shown us your true nature as a Paraya.” Despite paying the same fee, the children of her caste are insulted by the warden sister of the hostel. Even the priests have no sympathy for them. “After all you are from the Cheri. You might have done it. You must have done it.”

(17) Once, Bama finds herself in an embarrassing situation where her fellow travelers refuse to travel with her sitting beside them. The travelers were ready to stop the journey than bear the defilement of their caste by sitting next to a girl of the lowest of lowest caste. When asked by her mother to conceal her caste Bama refuses, “But why should I pretend to these people that I am from a different caste, all the same, the pain I felt was not a trifling one.”(18) This incident recalls to mind the insult experienced by Mahatma Gandhi in an alien nation. Bama is provoked by this incident to point out at the apathy of Indians who turn a blind eye to the discrimination practised in every nook and corner of the country.

“It seems that our society is divided into those who toil, and those who sit down and feast. They are separated by those whom they consider unfit to touch, pushed them to one side, marginalized them. They make them work like machines, yet abuse them unjustly never allowing them to make any progress. I don’t know when such atrocities will end.” (68-69)

At college too which is far away from her village Bama experiences caste discrimination which creates a dark shadow in her life. Students treat her contemptuously when they find out that she is a student of the scheduled caste eligible to receive special tuitions from the government. Enraged, she refuses the tuitions concluding “It struck me that I would not be rid of this caste business easily.” She records her trials and suffering she underwent as a woman in her college. Unable to get more clothes she is forced to wear the same set of clothes for a whole week and is thereby humiliated by her classmates. Finally she takes up the profession of a nun. Here too she finds and prestige game being repeated as it had been done in the Naikker community. She realizes that by thrusting a blind belief and devotion upon converted Dalit Christians, the Roman Catholic Christians were turning them into slaves in the name of God. In essence they were no different from upper caste Hindus and insisted on separate graveyards for Dalits. They did not deem even death to be a leveler of castes.

She leaves the order in great disappointment.” Nowadays, now that I have left the order, I am angry when I see priests and nuns....How long will they deceive us, as if we are innocent children...Dalits have begun to realize the truth .. they have become aware that they too were created in the likeness of God.” (pp.93-4) Ravi Bhushan opines in his essay “Socio Cultural Identity of Dalit Women” that Bama’s Karukku is a rejoinder against casteism mainly within the Roman Catholic church. “Her focus was a rift between the professed values of the church and the actual practice”. (Singh: 116). She observed that the missionaries knew no suffering or poverty and had no genuine pity for the down trodden. This makes her discard the vocation of a nun. It was only a writer that she was able to achieve her soul’s quest. Through her writings she was able to record the principles she had imbibed as a Christian and write down from her heart the need for social justice for the oppressed. She was able to express the hurt feelings of the Dalit Christians who had converted to avoid humiliation by high caste Hindus but was segregated in church. They were forced to face the same humiliation once again. Even the church choir was out of bounds for them for no wrong done by them.

According to Keshar Shivani auto-biographical memory is closely related to the construction of one’s identity. This is what can be termed “dalit selfhood.” (2008 – xxiii). Through her writings Bama was able to reflect the voices of the Parayas in an open and fearless discourse bringing to her caste a sense of dignity and honor. “Deep within my alienated self there welled up a sense of belonging to my people and my soil... writing like this made me discover myself and my identity. Hope sprouted in me once again and my shattered self was made whole.” (cited in Buck and Kannan 2011:17-74) Thus through her writings Bama attempts to create an identity and selfhood for herself and for people like her.

Bama concludes her narrative with her life as an example: “ I have courage... I do indeed have a belief that I can live; a desire that I should live.” (p.104) She comforts herself with a self-affirmation and personal code for survival : “I comfort myself with the thought that rather than live with a fraudulent smile, it is better to lead a life weeping real tears.” (p.104) This message is sent out to all her fellow beings through her narrative of trauma and survival calling out to all Dalits to break the institutions of untouchability and casteism,

Bama's resonant voice stands as a colossal strength to all the downtrodden Dalits who still struggle to have their voices heard and their presence felt.


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"No one is born hating another person because of the colour of his skin, or his background or his religion. People learn to hate, and if they can learn to hate, they can be taught to love, for love comes more naturally to the human heart than its opposite."

- Nelson Mandela

A black and white profile photograph of Nelson Mandela, looking slightly downwards and to the left. He has a thoughtful expression with a slight smile. The image is framed within a black border.

Abstract

The term 'Dalit Literature' was first used in 1958, at the first ever Dalit conference held in Bombay. However as an identity marker, the term 'Dalit' came into prominence in 1972, when a group of young Marathi writers-activists founded an organization called Dalit panthers. The name expressed their feelings of kinship and solidarity with Black Panthers who were engaged in a militant struggle for African – American rights in the U.S.A. Arjun Dangle, a writer and leader of the Dalit panther movement, writes: “Dalit is not a caste but a realization and is related to the experiences, joys and sorrows and struggles of those in the lowest strata of society, It matures with a sociological point of view and is related to the principals of negativity, rebellion and loyalty to science, thus finally ending as revolutionary”.

Modern Dalit Literature is detected in 1969 with the article “A Discussion : Literature of Dalit: Consciousness, Direction and Inspiration” by M.N. Wankhade wherein he mentions the Buddhist writers such as Keshav Meshram, Shankarrao Karat, Sunkharam Hivrale and the Dalit writer P.M. Shinde. Again the emergence of “Dalit Literature” or “Dalit Sahitya” is seen in “The Times Weekly Supplement” of November 25, 1973 with the term Dalit Panthers (founded by Namdeo Dhasal and Raja Dhale). It comes against the physical reaction to the violence against untouchable of Buddhists. It is low caste Marxist movement of literature begins with Annabhau Sathe and Narayan Surve. It can be well understood by the words Bagul who famously writes “Dalit Sahitya is not a literature of vengeance. Dalit Sahitya is not a literature which spreads hatred”. Dalit Sahitya first promotes man’s greatness and man’s freedom and for that reason it is an historic necessity Anguish, waiting, pronouncements of sorrow alone do not define Dalit literature. On the whole, Dalit literature gives a message about their community not individuality, about revolt not passivity, about progress not backwardness. It could be said that Dalit literature achieved a firm foundation in the mid-20th century, but its framework was established in the early 19th century. Today Dalit writers have their literary foundation with ideology and publish numerous journals.

5. Dalit Literature - After Independence

Smt. M. Rani Ratna Kumari, M.A., M.Ed.,

Key words: *strata, vengeance, crushed, subaltern communities, traditional shackles.*

Introduction:-

The term 'Dalit Literature' was first used in 1958, at the first ever Dalit conference held in Bombay. However as an identity marker, the term 'Dalit' came into prominence in 1972, when a group of young Marathi writers-activists founded an organization called Dalit panthers. The name expressed their feelings of kinship and solidarity with Black Panthers who were engaged in a militant struggle for African – American rights in the U.S.A. Arjun Dangle, a writer and leader of the Dalit panther movement, writes: “Dalit is not a caste but a realization and is related to the experiences, joys and sorrows and struggles of those in the lowest strata of society, It matures with a sociological point of view and is related to the principals of negativity, rebellion and loyalty to science, thus finally ending as revolutionary”.

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Concept of Dalit:

The word '**Dalit**' comes from the Sanskrit and it means 'downtrodden', 'suppressed', 'crushed' or 'broken to pieces'. It was first used by Jyotiro phule in the nineteenth century in the context of the oppression faced by the erstwhile 'Untouchable' castes of the twice-born Hindus. Mahatma Gandhi coined the word 'Harijan', translated roughly as 'Children of God' to identify the former untouchables. The term 'Dalit' literally means 'oppressed' and is used to refer to the 'untouchable' casteless sects of India. Dalit, also called out caste, is a self designation for a group of people traditionally regarded as untouchables. Dalits are a mixed population of numerous caste groups all over India, South Asia and all over the world. There are many different names proposed for defining

this group of people like 'Ashprosh' (untouchable), 'Harijans' (Children of God), 'Dalits (Broken People) etc.

Social Status of Dalit:

Dalits have been destined for inferior activities such as leather work, butchering or removal of rubbish, animal carcasses and waste by this so called civilized Hindu Society, Dalit work as manual laborers cleaning street, latrines and sewers. Engaging in these activities was considered to be polluting to the individual and this pollution was considered contagious. As a result, Dalits were commonly segregated and banned from full participation in Hindu social life.

Review of Dalit Literature:

Dalit literature is a new phenomenon in the modern era of literature where the tormenting experiences of Dalit, Untouchable writers are exposed to present the contemporary social, mental condition before Dalit and non-dalit readers. Mulk Raj Anand was the first to insulate Dalit literature through his novels like 'untouchable', 'Coolie' in English and there are simultaneously translated in English and different languages. Poems, short stories, novels and autobiographies written by Dalit writers provided useful insights on the question of Dalit identity. Now the subaltern communities found a new name by coming together with the perspective 'Dalit is dignified' thereby rejecting the sub-human status imposed on them by the Hindu social order. Dalit literature is experience - based. This 'anubhava' (experience) takes precedence over 'anumana' (Speculation). Thus to Dalit writers, history is not illusionary or unreal as Hindu metaphysical theory.

Dalit Poetry:

There is a plenty of Dalit poetry expressing the violent lashing experiences of poet's like effectively. Narayan survey was one of the prominent poets in the early Dalit literature. His famous poem was 'vidhyapath'. The other poets like keshav Meshram – 'Utkhanan' – (Excavation), Daya pawar – Kondwada' – (suffocating Enclosure), Namedeo Dhasal – 'Golpitha' – (The Red Light Zone), Triyambak sapkal – 'Surung' – (dynamite) and so on. The new generation of Dalit poetry emerged in the contemporary period as a revolt or protest against the oppressive traditional shackles.

Dalit Folk Poetry:

Unlike the tremendous Dalit poetry as a powerful mean of dalit expressions, folk poetry too practiced for propoganding Dalit sensibility. Vaman dada Kardak, Bhimrao Kardak, Vitthal Umap and so on are the prominent Dalit folk poets. The folk poetry includes Ballads which enthralled the common people of Dalit community. It too creates awareness about Dalit reform movements.

Dalit Short Stories:

Short stories and novels are important genre of literature that exploited by dalit writers for expressing Dalit sensibility aptly. The short stories like 'Fakira' – Anna Bhau sathe, 'Davandi' – Shankarrao Kharat, Jevah Mi Jaat Chorli Hoti (When I robbed a caste) – 1963 Maran Swast Hot Aahe – 1969 (Death is becoming a cheap) – Baburao Bagul, Red stone – N.G. Shende are the best examples of Dalit short stories by Dalit writer.

Women Dalit Literature:

This paper also deals with issues of marginalization of women, their lack of agency, of voice and their subjectivity as reflected in Dalit literature. The emphasis is on the texts like Bama's "Sangati" (2001) and Baby Kamble's Jina Amucha (2008). Using feminist standpoint, the authors have analyzed how Dalit women have been treated and what their roles have been in their social context. As we know, Dalit connotes marginalized group that historically suffered exploitation and oppression in Indian society. This oppression is reflected, to an extent, in the genre of work comprehended as Dalit Literature. Dalit Literature delineated their consciousness, experiences, as well as their anguish. The authors would like to understand the lived experiences of women from this canon of work. This discourse analysis of the selected texts (Sangati and Jina Amucha) suggests that along with caste, gender is another vector along which the tentacles of oppression can be comprehended. Caste

and class are different social categories, but they seem to be operational together and in consonance with gender in the Dalit literature. Oppression of and along multiple processes, makes it very difficult for women to realize their being. Women do not seem to have, as reflected in the two selected texts. Appropriate conditions to know and act as subject. On the contrary they are treated as object that are known and acted upon. The cultures of the community where Dalit women make meaning of their everyday experiences cajole a culture of silence and domination from people and practices higher up in the social hierarchy. We must understand this and other kinds of oppressions as represented in our literature. To know is the first step in visualizing social change. The authors hope that this comprehension and advocacy will help Dalit women fight oppression in solidarity with other marginalized groups.

Conclusion

On the whole, Dalit literature gives message about their community not individuality, about revolt not passivity, about progress not backwardness. It could be said that Dalit literature achieved a firm foundation in the mid- 20th century, but its framework was established in the early 19th century. Today Dalit writers have their literary foundation with ideology and publish numerous journals. They also have a number of political organizations supporting them. The most prominent of these is the Dalit panthers (begun in the 1970s), which has borrowed much of its ideology from America's Black panthers. The future of Dalit literature is embarked on the present status of Dalit and their sensibility. And certainly new reforming waves are blowing for the radical development in Dalit literature as literature of protest. Thus Dalit literature is a new dimension in the day today and used up literature. With great amaze, people fascinate towards this new charismatic dimension in literature i.e. Dalit literature.

Principal, (FAC), Head, Dept. of English, K.G.R.L. Govt. Aided Degree College (A) Bhimavaram, W.G. District,

“In reaction against the age-old slogan, “woman is the weaker vessel,” or the still more offensive, “woman is a divine creature,” we have, I think, allowed ourselves to drift into asserting that “a woman is as good as a man,” without always pausing to think what exactly we mean by that. What, I feel, we ought to mean is something so obvious that it is apt to escape attention altogether, viz: (...) that a woman is just as much an ordinary human being as a man, with the same individual preferences, and with just as much right to the tastes and preferences of an individual. What is repugnant to every human being is to be reckoned always as a member of a class and not as an individual person.”

- Dorothy L. Sayers, Are Women Human? Astute and Witty Essays on the Role of Women in Society

6. Dalit Literature in India: A Critical Enquiry

Dr. Ch. B. Jacob

Key words: *counterculture, revolutionary, incarnate, liberation, hypocrisy.*

“I have never claimed to be a universal leader of suffering humanity. The problem of the untouchables is quite enough for my slender strength. I do not say that other causes are not equally noble. But knowing that life is short, one can only serve one cause and I have never aspired to do more than serve the Untouchables.” - Dr. B R Ambedkar

Introduction:

India is the seventh largest country by geographical area, the second most populous country, and the most populous democracy in the world. It has the world’s twelfth largest economy at market exchange rates and the fourth largest in purchasing power. However, It still suffers from high levels of caste system, untouchability, poverty, illiteracy, disease, and malnutrition.

‘Dalit Literature,’ literature about the Dalits, the oppressed class under Indian caste system forms an important and distinct part of Indian literature. Dalit literature emerged into prominence and as a collective voice after 1960, starting with Marathi, and soon appeared in Hindi, Kannada, Telugu and Tamil languages, through self-narratives, like poems, short stories and most importantly autobiographies known for their realism, and for its contribution to Dalit politics.

The word ‘Dalit’ is an old Marathi word found in Molesworth’s Marathi-English Dictionary of 1975, a reprint of the 1813 edition, meaning ‘ground, broken or reduced to pieces generally’. It derived from a Sanskrit word meaning ‘crushed’ and is understood in all the Indian languages that are derived from Sanskrit. It has been said that the root word ‘dal’ in Dalit has been borrowed into Sanskrit from Hebrew. ‘Dal’ in Hebrew may be used in either of two senses: ‘It may refer either to physical weakness or to a lowly, insignificant position in society’.

Thus Dalits are people who are broken, crushed and torn apart. ‘Dalit’ is now widely used in place of the word ‘untouchable’. Over the years there have been several terms used to describe the people of the ‘untouchable’ community, such as ‘Ati-Shudra’, ‘Panchama’, ‘Antyaja’, ‘exterior castes’, ‘out-castes’, ‘depressed classes’, ‘Harijan’, ‘Scheduled Castes’. The people belonging to this category prefer to describe themselves as ‘Dalits’ which includes all aspects of oppression.

Social status of Dalits in India:

Dalits have been destined for inferior activities such as leather work, butchering or removal of rubbish, animal carcasses and waste; by this so called civilized Hindu society. Dalits work as manual laborers

Abstract

‘Dalit Literature,’ aims at creating a counterculture and separate identity for Dalits in the society. Dalit writers are not against any groups but against the establishment, the government and the social system, which keep them depressed and deprived. Dalit literature has arisen from cultural conflict. Since the ‘Downtrodden’ has no place or hardly any place in the established canonical literature of India. Dalit writers call it ‘Hindu Literature’ and challenge its hegemony. In the words of Bahurao Bagul, “the established literature of India is Hindu literature. But it is Dalit literature which has the revolutionary power to accept new science and technology and bring about a total transformation. Dalit is the name of total revolution, it is revolution incarnate.’ So, Dalit is not a caste. It is a symbol of change and revolution. The primary motive of Dalit literature is the liberation of Dalits. In other words, the search of identity is a basic dynamic of Dalit culture. That is why issues related to poverty, powerlessness, untouchability, hypocrisy and several other corrupt social practices have generated a variety of responses among Dalit writers. These responses are basically forms of protest aimed at bringing social change through a revolution.

cleaning street, latrines and sewers. Engaging in these activities were considered to be polluting to the individual and this pollution was considered contagious. As a result, Dalits were commonly segregated and banned from full participation in Hindu social life.

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In other words, the search of identity is a basic dynamic of Dalit culture. That is why issues related to poverty, powerlessness, untouchability, hypocrisy and several other corrupt social practices have generated a variety of responses among Dalit writers. These responses are basically forms of protest aimed at bringing social change through a revolution. The Dalit writers believe in the promotion of a healthy literature and culture for the vigorous growth of the human race. The greater part of the national population has to spend its ignominious days in the lowest rungs of society. The stories, poems, novels and essays written by writers coming from these communities are mostly expressions of their own feelings and hence autobiographical in nature. The aim of this literature is to upset the settled strategies of the upper caste people for perpetuating hatred, exploitation, torture and deprivation and to emancipate the large number of Dalits from a wretched existence.

The detailed picture of the ignominious life of Dalits in society finds eloquent expression in fictional works about peasants, fishermen, forest dwellers and others, and is based on first-hand experience of the life of the downtrodden. The main strength of Dalit literature is to spin a yarn that is steeped in the tears of real people facing a harsh reality every day. Dalit writing excels in its power of empathy, not merely sympathy. It develops a close intimacy with the life of the downtrodden in an unprecedented manner. Another salient feature of Dalit literature is the abundant use of regional variations of language and dialect which is non-canonical but which undoubtedly adds to the authenticity of feeling in such stories. Dalit is a symbol of change and revolution. Dalit literature is not a Literature of vengeance. Dalit sahitya is not a literature which spreads hatred. Dalit sahitya is not a literature which spreads hatred. Dalit sahitya first promotes man’s greatness and man’s freedom and for that reason it is an historical necessity.

The Primary motive of Dalit literature is the liberation of dalits. Dalit struggle against casteist tradition has a long history. Thus to Dalit writers, history is not illusionary or unreal as Hindu metaphysical theory may make one to believe. That is why authenticity and liveliness have become hallmarks of Dalit literature.

Today Dalit writers have their literary foundation with ideology and publish numerous journals. They also have a number of political organizations supporting them. The most prominent of these is the Dalit panthers (begun in the 1970s), which has borrowed much of its ideology from America’s Black panthers. The future of Dalit literature is embarked on the present status of Dalit and their sensibility. And certainly new reforming waves are blowing for the radical development in Dalit literature as literature of protest. Thus, Dalit literature is a new dimension in the day today and used up literature. With great amaze, people fascinate towards this new charismatic dimension in literature i.e. Dalit literature.

Thus the contribution of Dalit literature has been immense:

1. First and foremost, it effectively threatened the Brahmanic hegemony from literature

2. Second, is a concertized Dalit mass for assertion, protest and mobilization.
3. Third is stirred up thinking in Dalit intellectuals and catalyzed creation of organic intellectuals of Dalits.
4. Fourth, given that the level of literacy been particularly low among Dalits, the emergence of Dalit literature where both the writers and readers are mostly Dalits, is itself an evidence of a profound change taking place in Indian society.

To some extent, Dalit in India can be compared with African American regarding the mutilation. The shared political position of these authors is against the hegemony of upper and middle class Hindu beliefs and for the power of the human beings against oppressive social rules. Dalit author questioned religion and Identity throughout their literature. It could be said that Dalit literature achieved a firm foundation in the mid-20th century; but its framework was established in the early 19th century.

Dalit movements within India:

The earliest known Dalit reformer was Lord Gautam Budha, who preached the abolishing of untouchability. The earliest known reformation within Hinduism happened during the medieval period when the Bhakti movements actively engaged in the participation and inclusion of dalits. In the 19th century, the Brahmo samaj, Arya samaj and the Ramakrishna mission actively participated in the emancipation of Dalits. Saint Kabir, mahanubhava sect, varkari sect in Maharashtra rejected the term untouchability and embraced Dalits as brothers. Maharashtra state was the key state in the reformation of Dalit or on the transformation of untouchable to touchable. Mahatma Jyotiba Phule, Rajashri Shahu Maharaj, V.R. Shinde and the pinnacle towering figure Dr. Babasaheb Ambedkar were the prominent social reformers in Maharashtra. In 1950, Ambedkar turned his attention to Buddhism and converted thousands of untouchable people in Buddhism with himself. In west Bengal Chaitanya Prabhu initiated a movement called 'Namo shudras movement' (bow to Dalit) which changed an attitude towards untouchable community. Overall, Dalit reform movements had been in India since ancient period right from Gautama Buddha. Still it is in course of reforming state by creative efforts of social reformers.

Conclusion:

Thus, the principal philosophy of Dalit literature is to bring 'total revolution' in society. Hindu high class society believes in the 'varnashram' system with its religion-oriented concepts such as the age-old traditions, gods, priesthood which brings slavery. Dalit literature denies this high class Hindu mentality and affirms humanitarian freedom. The chief characteristic of Dalit writings is the assertion of self for equality and social justice. This makes Dalit writings and translation unique and special. On the whole, Dalit literature gives a message about their community not individuality, about revolt not passivity, about progress not backwardness. This message is to the entire world about their status in society by portraying the exploitive, helpless, and engrossed with grief, suppressed and enslaved and a subaltern state. Since the main aim of Dalit literature is to bring a social order based on equality, justice and self-respect the act of translation plays an important role furthering these causes. It may be stated here that study and translation of Dalit text from one language to another or into English helps understanding our society in a better way.

Thus, finally, Dalit literature is not simply literature, It is associated with a movement to bring about change. It represents the hopes and ambitions of a new society and new people.

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*In hours of weariness, sensations sweet,
Felt in the blood, and felt along the heart;
And passing even into my purer mind,
With tranquil restoration:—feelings, too,
Of unremembered pleasure: such, perhaps,
As have no slight or trivial influence
On that best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love....
~William Wordsworth, 1798*

7. Social Revolutionary Ideas and Dalit Consciousness in Hindi Novels

Dr.Kumara Nageswara Rao

Key words: *marginalized lives, aesthetics, consciousness, social revolution*

Introduction

The aim of Dalit literature is to establish a social system without the discrimination of caste and creed. A number of Hindi novelists have portrayed the life of Dalit Women in a big way. They have made every attempt to take the right path of economic and social development of Dalit people in their literature. For this reason, the study of Hindi novel has become valuable to examine the role of Dalits in our society, in the context of decision making, the challenges, and the opportunities. The Hindi Dalit novelists have been influenced by the ideology of Dr. B.R. Ambedkar. They have advocated for the enrichment of human values, for the upliftment of Dalit people. The role of Hindi novels has become very significant to understand the historical and sociological underpinnings of atrocities against Dalits and the need for a new awakening.

‘Godan’, ‘Kayakalp’ and ‘Rang Bhumi’ are the novels of Premchand in which the novelist has presented the effects of discrimination on the psychology of Dalit men and women in India. Dr. Suryakant Tripathi Nirala has made an attempt to portray the marginalized lives led by these Dalit communities in his novels ‘Nirupama’ and also in ‘Kulibhat’. ‘Dharati Dhan Na Apana’ is a significant novel of Sri Jagadish Chandra, in which the problems of Dalit people have been depicted realistically. Giri Raj Kishore in his novel ‘Yatha Prasathapith’ depicted the struggle consciousness of Dalit people. Rajendra Avasthi has depicted the exploitation of Dalit people, especially in Indian villages, in his novels ‘Jungle Ke Phool’ and ‘Jane Kithani Aankhein’. The contribution of Hindi novelists has been significant in highlighting on the problems of Dalit people and also on bridging the gap between the subaltern groups and the socially advantaged communities for a better insight into human development. Manu Bhandari has analysed how women are marginalized by men in her novel ‘Maha Bhoj’. Divakar has assessed the status, issues, challenges and problems faced by Dalit people to explore a feasible way of human development for these marginalized sections in his novel ‘Aag Paani Aakash’. Om Prakash Valmiki has condemned the caste discrimination in his novel ‘Achoot’. Satya Prakash in his novel ‘Jas Tas Bhayi Saver’ has made an attempt to understand the effects of discrimination on the psychology of Dalit men and Women in Indian villages. Amritlal Nagar has presented the problems of the oppressed classes in his novel ‘Naachyo Bahut Gopal’ and also discussed various issues in order to enhance the way we can build a better social order for the development of Dalit People.

The Study of Hindi Novel in the perspective of Dalit Aesthetics is also significant. Most of these Hindi Novelists have strongly condemned

Abstract

‘Change’ is the law of nature. In a particular society, changes occur from time to time. They appear in the social, religious, cultural, economical and political fields apparently. The basic outlook of a human being is always progressive. His revolt against social odds, customs and the nature of suppression paves way for better life and protects social and human values significantly. History has made it quite evident that as per the need of hour, the revolutions took place in various parts of the society. The role of the social reformers, philosophers and revolutionists has been significant in bringing these social revolutions for a better change in the society. The Russian Revolution, the French Revolution, the Green Revolution, the Indian Freedom Movement are notable examples of social, economic and political revolutions.

Dalit Community is a part of Indian society. For centuries this community has been neglected badly. Influenced by the Gandhian philosophy and also the philosophy of Dr. B.R. Ambedkar, this community has revolted against the social odds and has enabled them to march towards social revolution. Indian writers, through their writings have significantly contributed for the development of Dalit community. Hindi novelists have made valuable attempts to describe the actual conditions of life, problems and also the reasons for their suppression in their writings. Prem Chand, Nirala, Nagarjun, Divakar, Jayaprakash Kardam, Giri Raja Kishore, Om Prakash Valmiki, Susheela Takbhore, Gurudatt, Rangeya Raghav, Siva Prasad Singh, Jagadish Chandra and Himamshu Joshi have depicted in their novels the actual pathetic conditions of Dalit people in Indian society.

the caste discrimination which hampers the human development. Sri Lal Sukhla has thoroughly discussed the challenges and problems of Dalit People in his novel 'Raag Darbari'. Rakesh vatsa is a prominent Hindi novelist who advocated for the Social and Economical Development of the backward classes of Indian Society. He has discussed the issue of Dalit Women and their education in his Novel 'Jungle Ke Aas Paas'. Nagarjun has discussed the issue of human rights of Dalits in 'Dukh Mochan'. Siva Prasad has portrayed the exploitation of Dalit people in various forms in his novel 'Sailush' Chandra Mohan has advocated for human rights of Dalits in 'Ekalavya'. Himanshu Joshi has discussed the role of Dalits in politics and leadership in 'Kagaar ki Aag'.

It is true that Dalit women are the most exploited and are looked down upon as 'Dalits among the Dalits' Bhagavan Das has discussed the issue in 'Kaala Paadari' and 'Kaala Pahaad'. The Novels of Gurudutt, Siva Sankar Sukhla, Giri Raja Kishore, Diwakar, Jagadish Chandra are important, as they provide revolutionary ideas and realistic information to study and to assess the status, issues and problems of contemporary Indian Dalit society. Many of the Hindi novelists have created revolutionary male and female characters which represent the Dalit community who condemned the caste discrimination in a powerful manner. These Novelists have supported the change of religion, industrialization and urbanization. The aim of Hindi novelists is to support the Dalit movement in order to develop their self esteem dignity and self respect, and also to encourage them to develop themselves. The Baalesar in the novel of Giri Raj Kishore's 'Yatha Prasthapith' has revolted against caste discrimination and untouchability. Diwakar has supported the issue of the education, health and nutrition of the Dalit People in 'Aag Paani Aakash' through his revolutionary characters. 'Jungle Ke Phool', 'Suraj Kiran Ki Chaavan Mein', 'Kab Tak Pukaru', 'Aathevien Bhaavar', 'Subah Ki Talaash', 'Jungle Ke Aas Paas', 'Jungle Ke Davedaar', 'Sailush', 'Vanavaasi', 'Dharati Dhan Na Apana' are the representative Hindi Novels which depict the various aspects of life, struggle and problems of people belonging to various tribal communities. These novelists have sincerely assessed the problems of people living in tribal areas. These writers have expressed progressive ideas to demolish the social and economical differences of the Indian Dalit society. The characters depicted in Dalit consciousness –oriented Hindi novels are strong supporters of social revolution. Suradas (Rang Bhoomi), Kali (Dharati Dhan Na Apana), Aravind (Khaaret Jal Ka Gaav), Savithri (Sailush), Gomati (Kagaar Ki Aag), Sukhram (Kab Tak Pukaru), Chandan (Chhappar), Shyama (Jungle Ke Aas Paas), Yugeshwar (Aag Paani Aakash), Birasa (Van Ke Javedar) are representative characters which advocate social revolution for a radical change in the lives of Dalit people.

These Novelists have condemned corruption, vote politics, the relation of politics and religion, and the policies of the government and many other aspects which have denied Dalits access to the basic needs of human society. A number of Hindi novelists have supported the empowerment of Dalit women. They have demanded for necessary action to support feminism in the context of the rights of Dalit women. These novelists have presented revolutionary ideas in their writings. They have discussed various issues of Dalit women in all dimensions.

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“Civilizations have arisen in other parts of the world. In ancient and modern times, wonderful ideas have been carried forward from one race to another...But mark you, my friends, it has been always with the blast of war trumpets and the march of embattled cohorts. Each idea had to be soaked in a deluge of blood..... Each word of power had to be followed by the groans of millions, by the wails of orphans, by the tears of widows. This, many other nations have taught; but India for thousands of years peacefully existed. Here activity prevailed when even Greece did not exist... Even earlier, when history has no record, and tradition dares not peer into the gloom of that intense past, even from until now, ideas after ideas have marched out from her, but every word has been spoken with a blessing behind it and peace before it. We, of all nations of the world, have never been a conquering race, and that blessing is on our head, and therefore we live. !”
- Swami Vivekananda, Great Indian Philosopher

8. Hegemonic Practices on the Underprivileged In Rohinton Mistry's 'A Fine Balance'

Smt: D Madhuri,

Abstract

We all are born equal. We all have the same blood and flesh, but still some section of people are deprived of their rights and privileges and were treated inhumanly in infinite number of forms. Many reformers fought for equal justice, as a result National constitution of India legally abolished the practice of untouchability and there are constitutional reservations in both educational institutions and public services for the underprivileged. Unfortunately, these measures have not changed the reality of their daily life even today in this country.

With a compassionate realism and narrative sweep that recall the work of Charles Dickens, Rohinton Mistry's *A Fine Balance* captures all the cruelty and corruption, dignity and heroism, of India. The time is 1975. The place is an unnamed city by the sea. The government has just declared a State of Emergency. Tyranny became regular fare. Public meetings and processions banned, opponents and presumed opponents thrown in jail without trial, destitute street dwellers forced out of the city ruthlessly in the name of civic beautification and *garabi hatao*, forced vasectomies and tubectomies in the name of birth control terrorizing the helpless poor – events with grave consequences were driven to insignificance by their frequency. In these troubled times, two low caste *chamaars* (leather workers) turned *darzis* (tailors), fleeing the oppression of their native village, go to the "city" for their share of fortunes, or misfortunes as they discover what fate has in store.

Keywords: underprivileged, Tyranny, vasectomies and tubectomies.

Introduction

We all are born equal. We all have the same blood and flesh, but still some section of people are deprived of their rights and privileges and were treated inhumanly in infinite number of forms. Many reformers fought for equal justice, as a result National constitution of India legally abolished the practice of untouchability and there are constitutional reservations in both educational institutions and public services for the underprivileged. Unfortunately, these measures have not changed the reality of their daily life even today in this country.

Many writers attempted to depict the sufferings of the poorer section of the society which have only been partially and superficially covered in historical texts, through their fictional works. Rohinton Mistry is one among them.

Rohinton Mistry was born into a Parsi family in 1952. He grew up in Bombay where he attended university, graduating in 1974 with a degree in Mathematics. He and his wife immigrated to Canada the following year where he began a course in English and Philosophy at the University of Toronto while working as a bank clerk during the day. After winning several awards for his short stories and a Canada Council grant, Mistry began to write full-time in 1985. His first novel, **Such a Long Journey**, won both the Commonwealth Writers Prize for Best Book and the Governor General's Award, and was shortlisted for the Booker Prize. It was made into a feature film in 1998. **A Fine Balance** won the Commonwealth Writers Prize for Best Book, the Los Angeles Times Book Prize for Fiction and the Giller Prize, and was also shortlisted for the Booker Prize, the International IMPAC Dublin Literary Award and the Irish Times International Fiction Prize. Set in India between 1975 and 1984 during the turmoil of The Emergency, in an unidentified city "city by the sea", which the reader can easily identify as Mumbai, the author adds that "they could have been anywhere". This, the author does, to inform as well as warn the readers, that the horrors that follow the characters in Mumbai are not local, but a global haunt for the underprivileged. This brings to the reader, the unsettling thought and confirmation, that for the marginal people "Living each day is to face one emergency or another."

Dina, a widow in her 40s is determined to live independently. After her father died when she was young, Dina Shroff was raised by her strict brother Nusswan. One night at the cinema, she met Rustom Dalal, and after a couple weeks, the two fell in love and got married. On their third anniversary, however, Rustom has a bicycle accident and is killed, leaving Dina alone. After Rustom's aunt teaches Dina sewing, Dina pays her rent by being a tailor. However, her eyes begin to deteriorate, so she is

forced to find another means of income. Her friend, Zenobia, finds a border to rent out one of the rooms in Dina's flat and also introduces Dina to Mrs. Gupta, who offers her tailoring piece work if she can employ two tailors.

Ishvar's father, Dukhi Mochi, was once a cobbler and their family came from the Chamaar caste of tanner and leather-workers. When they were given or purchased a dead buffalo or cow, they would skin the carcass, eat the meat and tan the hide, then turn it into goods such as sandals and whips. Soon after Dukhi turned eighteen, his parents married him to fourteen-year-old Roopa, and after bearing three girls, each of which did not survive longer than a few months, they were blessed with a boy, Ishvar. Roopa watched over Ishvar closely, even to the point of stealing food during the night ensure that he was fed. Roopa was risking her life, and even allowed herself to be raped so that she would not be discovered stealing the food. Two years later, she gave birth to Narayana, Originally from a family of cobblers, Ishvar and his brother, Narayan, are sent by their father to Ashraf Chacha to become apprentice tailors. Once they had finished their apprenticeship, Narayan returns to his village, marries and starts up a successful tailoring business. His wife gives birth to a son, Omprakesh, and when he is of age, he is sent to Ashraf to also learn to be a tailor. During an election, Narayan, being of a lower caste, decides that he would like to have his own vote rather than having the upper caste members vote for him.

Narayan decides to participate in the election to claim the rights which belong to the lower castes. When his father, Dukhi, advises him not to waste his time and life in the election, he argues that "life without dignity is worthless". Elections here provide the political mobilization in the distribution of power which Narayan attempts to join in order to change his positioning as an untouchable and to assert his forgotten rights. As a consequence, he and two others are punished by Thakur Dharamsi, an upper-caste tyrant: Throughout the day, at intervals, they were flogged as they hung naked by their ankles from the branches of a banyan tree. Drifting in and out of consciousness, their screams grew faint In the distance, in the far field, his men urinated on the three inverted faces. Semiconscious, the parched mouths were grateful for the moisture, licking the trickle with feeble urgency in the evening, after the ballot boxes were taken away; burning coals were held to the three men's genitals, then stuffed into their mouths. Their screams were heard through the village until their lips and tongues melted away. The still, silent bodies were taken down from the tree. When they began to stir, the ropes were transformed from their ankles to their necks, and the three were hanged. The bodies were displayed in the village square. (146) in his description, Mistry represents the harshest scenes of injustice to depict the silencing of the lower castes under Emergency. In their torture, the burning coals are held to their genitals and then to their mouth. First, their genitals, as the marks of their sexuality and gender performativity, are injured and then their mouth, as their narrative function of the nation, is stuffed with the burning coal. It all serves to silence and deprive them of their identity as citizens of a nation. Ian Almond opines that Mistry re-orientalizes the novel by including the Yeatsian idea of the East which is the stoicism presented in the text. It is reflected in the silence within the description of injustices. On the contrary, the silences embody the loudest protests to the violence embedded in the text. Also, Almond observes that "almost as if, in order to represent man's inhumanity to man, language itself has to become inhuman. In this sense, the language of *A Fine Balance* almost takes on a cinematic quality—a silent film bereft of dialogue and music, a straightforward succession of painful images". The inhumanity is the result of distorting society's balance in accordance with Thakur's machinations. The principle of balance, according to the tradition of the caste system, should be maintained. Here, D'Cruz observes that "the Thakur ordered the torching of Narayan's home and the murder of his family in a bid to root out the aspiration of Untouchables for democratic equality".

Only Ishvar and Om survived because they were with Ashraf. The pair remained at the tailor shop until business started to slow down, and then they headed into the city to look for work. After six months of living on Nawaz's balcony, they finally found work with Dina Dalal, who needed two tailors. On the way to her flat, they met Maneck Kolah, who was going to be her border, and they all three immediately became friends. Now employed, they rented a small hut from a slumlord. Unfamiliar with the conditions, they were shown the ropes by Rajaram, who also became a good friend.

Originally from the picturesque mountains, Maneck was sent to college to study refrigeration and air conditioning by his father. After experiencing abuse at the hands of some rowdy students at the college hostel, he told his father that he could not return to the school, so his mother found someone who needed a boarder, and so it was arranged that Maneck would live with Dina Dalal and attend college in the city.

The tailors began working with Dina Dalal, who was initially a strict employer. They had their tea down at the Vishram Vegetarian Restaurant, where they quickly became regulars. Once Maneck moved in, he also joined the tailors for their tea at the Vishram and the three quickly became good friends. One day before they had left for work, a fleet of buses assembled outside their colony. They were all forced onto the buses and taken to a big meeting where the Prime Minister was speaking. While Dina was angry that they hadn't shown up for work that day, she was glad they got back safely after the meeting.

After finishing up another day at work, the tailors returned home to find their colony being demolished—under the laws of the Emergency order, slums such as theirs were illegal. They gathered what belongings they could and slept on the railway station for the night. The next day, they made an arrangement with the nightwatchman at an all-night chemist to sleep in the doorway, leaving their trunk with their belongings at Dina's house. However, while they were sleeping, policemen and trucks raided the street, packed all the beggars, including the tailors, into the truck and drove them to an irrigation project, where they were told they would work for food and board. On the way there, the tailors became friendly with a beggar named Shankar, who had lived on the street his whole life. While at the project, the tailors had a hard time adjusting to the nature of the work and would often fall ill and injure themselves. Shankar, with no legs, was unable to work in the fields so would wait on the patients, particularly the tailors. Their rescue came in the form of Beggarmaster, Shankar's boss, who bought the crippled and injured back from the project manager, and as a favour to Shankar, and also for a price, the manager also bought back the tailors. He returned them to Dina's flat, where he would pick up his monthly fee for having saved them.

While the tailors were gone, Dina had been at a loss as to what to do, so Maneck had helped her finish the last order that they had started. When they returned, she was so determined she would not lose them again that she offered to allow them to stay on her veranda. As the weeks passed, they developed a comfortable routine and even ate their daily meals together; it was almost as if they were a family. That is until one night when there was a knock on the door, and Ibrahim, the rent collector, gave them a final notice because Dina was not supposed to be running a business out of her home. Dina ignored this notice, and a few weeks later, Ibrahim again knocked on the door, this time with two goondas, who destroyed most of her belongings in the flat. They had forty-eight hours to vacate. They told this story to Beggarmaster, who came to collect his fee the next day, and who assured them that as long as he was paying them, there would be no trouble from the landlord. By this time, Ishvar was beginning to think about finding a wife for Om, and Maneck's final exams were approaching. After making some inquiries, Ishvar discovered that there were four potential families and organised a trip back to his village for the wedding. Dina agreed to let Om's new wife sleep on the veranda also. A few days after the tailors had left, Beggarmaster arrived with the bad news that Shankar, who he had recently discovered was his brother, had been killed. Dina and Maneck went to the funeral in place of the tailors. A few days later, Maneck returned home to the mountains for the holidays, and Dina was again alone in the flat.

Back in Ishvar's village, they reunited with Ashraf, their teacher and were saddened to hear that his wife had died. While they were shopping in the market place, they came across Thakur Dharamsi, who was responsible for the death of their family, and unable to contain himself, Om spat at him. Later that day, while shopping, garbage trucks and policemen swarmed the square, taking people at random. In the scuffle, a policeman hit Ashraf in the head and left him to die while the policeman forced Ishvar and Om onto the trucks. They were taken to a sterilisation camp just outside the city, and were forced to have the operation. While resting in the recovery tent, the Thakur came around to inspect the premises, and seeing Om, ordered that he be castrated. The doctors had no choice but to oblige. The castration of Omprakash, however, is symbolic because the whole movement of the plot of the novel revolves around deprivation and confiscation of the characters'

existence by the hegemonic narrative and discourse of power. It should be noted that Om's castration happens almost at the end of the novel. Here, castration happens under the guise of the sterilization program conducted by the administration of the Emergency. The sexual implication of the action which is targeted mainly at men leaves Omprakash neither a man nor a woman as it strips him of what society considers to be the identifying characteristics of male and female gender performativity. Hence, the situation grants him a degendered position of less than a human being and less than a normal citizen. In fact, it is not only Omprakash who is humiliated but the whole Indian nation is involved in this ambivalent positioning during the Emergency by the hegemonic discourse of power and nationalism.

It took a few weeks for Om to recover from this, but once he did, his uncle began to get ill, his legs swelling up and turning black. Sick with blood poisoning, his legs had to be amputated, and he, like Shankar had to learn to get around on a rolling platform made for him by Ashraf's relatives. The tailors decided to return to the city. The human spark is not extinguished. They continue to live. The expectations that those of us in Privileged circumstances have of a happy ending is so far beyond the reach of thousands and thousands of Iswars and Oms in India today. Such hegemonic practices can only be eradicated with more and more people like Dina and Maneck, who befriend Ishvar and Om in Bombay. Disparate backgrounds notwithstanding, the four cement a bond. Driven by circumstances, they even share a common roof, connect with each other by kindness and love – that which make us human.

Mistry brings out, with devastating effect, the unbelievable levels of cruelty humans can impart upon their fellow. Hands chopped off, molten lead poured into ears, murder at the drop of a hat – are all commonplace, the mere hint of a diversion from meaningless customs bearing extremely violent consequences for the mute, conforming lower caste communities, in the hands of the *gonads* bred by upper castes. The problem exists to this day and will continue to plague India unless dealt with very strictly, like racism was dealt with in the United States. But before that, India, like the United States or any other developed country of the free world, needs literacy. Only the light of knowledge will dispel the hideous shadow of the caste system tormenting the nation for centuries. Only through complete literacy will the citizens be able to choose forthright leaders, drive out spineless bastards raping the country for power, playing one against another in their shameless show of selfishness. No more caste system in India, that evil which makes many of its teeming millions stoop below animals. No more divisions on religions. No more shackles on the masses. Unite, not divide. It's hard to believe, but true, that in the India of the twenty first century, with smart engineers and scientists sending rockets to space, there are still in the deeper pockets of its colourful garment, people who undergo such discrimination every day, and people who can commit such brazen crimes without fear of justice. And why just in the hell holes of deep rural India? I'm sure there are many wolves in sheep's clothing roaming the urban jungles with as much vindication in their hearts and minds. How can we call ourselves civilized knowing such barbaric prejudices in the hearts of so many of our people?

India does not require unplanned economics growth and sacrificing the poor-man at the altar of "Common Good". What it needs is, to bring equality, justice and the basic amenities to its underprivileged and deprived. "It's all a question of Balance.

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9. Dalit Literature – The Voice Of Oppressed

Akella Rajeswari

Key Words: *Oppression, Powerful, Suffering*

Introduction:

Dalit Literature is a strong and powerful voice against the oppression faced by Dalits since ages. Dalit in Indian society is doubly marginalized – socially and economically – making his life miserable and charmless. The upper classes of Indian Society who were given superiority by the Manusmriti enjoyed all the advantages. With this they have developed ideologies and concepts which suit them the best, thus, subjugating the Dalits – more and more. Because of the dominance of the suppressant upper class ideologies, dalits were not even considered as human beings. Tremendous pain, suffering, anguish, torture, exploitation – all these words do not suffice the struggle of Dalit in Indian Society.

Socio-Historical Perspective:

Budda and Mahaveera protested against the Caste-driven society. Subsequently, their ideologies are developed into different religions. Bhakthi Movement stimulated the activity of social equalization. Centuries later, Arya Samaj, Brahma Samaj, Ramakrishna Mission worked for the emancipation of Dalits. In spite of all this there was a eager change in the status of the Dalit.

The advent of the towering personalities of Ambedkar and Jyothiba Phule gave an impetus to the Dalit Movement and widened its scope. They made Dalit a potent symbol of change. Due to their relentless efforts Dalits were educated and thus enlightened about their rights. Ambedkar, as architect of our constitution, envisaged the reservation policy which bettered the situation of dalits to some extent but not entirely. In spite of these, even today, the dalits are not totally out of the upper caste hegemony. Still more depressing and alarming is the situation of Dalit Women. The recent incident of Badoun in UP (two minor dalit girls were mercilessly raped and hanged) makes us ashamed of ourselves.

Literature, being the mirror of life, took into itself and moulded itself severally to reflect the different aspects of life. Dalit literature is one such category of literature which voiced the atrocities and oppression met by Dalits. Dalit Literature can be traced back to Madara Chennaiah, an eleventh century Cobbler-Saint, was considered the first Dalit writer. He lived during the reign of western Chalukyas. He was the first to begin the Vachana Poetry.

Dalit Literature-Emerging Genre:

In the modern context Dalit Literature movement began in Maharashtra. The term Dalit Literature was first used in 1958 at the first ever Dalit conference held in Bombay. The term as an identity marker into prominence in 1972 when a group of young activists found an

Abstract

Literature is the mirror of life. It is deeply influenced by the social and economic issues in society. It moulds itself variously to serve the needs of the society and also acts as a vehicle to bring about a revolutionary change in the society. Dalit Literature is one such genre which voiced the humiliations, exploitations, marginalization and rebellion of the downtrodden sections of the Indian society. It is the realistic reflection of the oppressed classes. Dalit Literature evolved out of suffering. Discrimination on the basis of caste since ages made certain section of Indian society vulnerable to oppression and suffering. They have been struggling for existence in this caste driven society. The prolonged suffering of weaker sections kindled the fire in great personalities like Dr.B.R.Ambedkar. The awakening brought about by them resulted in powerful and strong expression. Voices from many parts of India joined this stream of Dalit literature. We can see this literary genre burgeoned in almost all the major languages of India like Marathi, Tamil, Telugu and others. This paper highlights broadly the emergence of Dalit literature and its features.

organization called Dalit Panthers (in imitation of “Black Panthers” who revolted against the Afro American oppression). Since then, it has been emerging as a powerful literary genre which pours out the harsh realities and suffering of the lives of Dalits.

With the inspiration given by Ambedkar and Jyothibha Phule Dalit literature burgeoned in the entire major languages of India- Marathi, Gujarathi, Telugu, Tamil, Kannada and so on. Many writers (both dalit and non dalits) have been producing literary works such as poems, short stories, novels and dramas representing the themems of caste oppression, untouchability, poverty, repression and revolution.

Dalit Literature in Telugu:

In Telugu, Jashuva was the first poet to represent the pains and agonies undergone by the dalits, He was subjected to severe mental agony for being born as a dalit. Humiliation, anger, agony, disgust of dalit is realistically represented in his poetry. The urge for dignified living, self respect and social equality is strongly voiced by Jashuva and Bheemanna. Jashuva who was subjected to intense mental agony by the inhuman caste system resisted and exposed the cruelty of oppression through his pen. “Life taught me may lesions. I have two teachers (Gurus) – Poverty and Caste/Religions discrimination. If one taught me patience, the other one increased my power to resist.”

“The Bat” for the first time in Telugu Literature portrays the miserable life and sufferings of the Dalit Masses. ***When his (Dalit) hands do not work - The green field hesitates to yield crops - He sweats, provides food for the world - But he himself has no food.***

Jashuva ridiculed Brahmins who treat the dalits as untouchables but used the food grains produced by them as offerings to the gods in the temples. Others who follow in the list of Dalit Writers (early) are Dharmanna and Bhagyareddi Varma.

Through his drama Ragavashistham, Bheemanna claims highest social status to the dalits. Kusuma Dharmanna waged a war against the Upper Caste Hindus. The miserable and Pathetic living conditions of the dalits were picturized by him in the following manner ***We (have) only small huts outside the villages - We do not have big houses - Air, light do not trifle - (We have) no delicious food, curry - To wear (we have) no saree, loin cloth - (we have) no tail, ornaments - (we have) no land to plough, eat food - (you have) no sympathy on our poverty.***

Contemporary Telugu poets made poetry their weapon to express their protest. They challenged the established symbols and myths. The Brahminical ideologies and concepts are questioned, challenged and criticized. They voiced the oppression suffered by Shambuka, Ekalavya and other dalit characters in Ramayana and Mahabharatha.

The Shambuka- As symbol of oppression

Shambuka does penance. Rama, at the behest of Vasishta, kills shambuka in the pretext that a Sudra’s penance is a bad omen to this world. Shambuka is the historical symbol of oppression which moved many a Dalit writer their strong desire to retaliate is thus depicted by Sikhamani ***The sword that cut Sambhuka’s head - Has not lost its sharpness- But it changed its hands - It cannot recognize you - Now no Manu - Can save you.***

Sikhamani thus protests against the injustice done to sambhuka saying that the sword that was in Rama’s hands that day is in Sambhuka’s hands now and no manu can save them. Thus the poet makes sambhuka the symbol of Dalit and the Dalit revolution against the upper castes.

Yandluri Sudhakar in his “Dalitayana” foretells Dalits taking the political power into their hands. Through the story of Ekalaya, Satish Chandra/Chittam Prasad enunciates how the Indian Caste system undervalued the primary productive forces giving undue importance to the non productive elements.

Modern context:

A series of atrocities and massacres against the Dalits at Karamchedu, Padirikuppam, Neerukonda, Thimmasamudram and chundur made the Dalit poets united in voicing their strong and sustained protests. This resistance continuously appeared in the poetry of Sikhamani, Satish chander and Nagesh babu.

The new phase of Dalit writing is larger in its concerns. It is less angry and complaining.

Language that these writers use is that which suits their expression the best. It broke the established poetic diction and literary cannons. Dalit writers felt that Dalit poetry cannot be understood well when the language used is in terms with Brahmanical ideologies. They can be best understood in their own language.

Dalit language is not taught in schools. They were compelled to learn the Brahminical Language which they never speak at their homes. Dalit writers understood this and made their own language the powerful medium of their expression. The language they use is like a volcanic eruption.

Conclusion:

Dalits are being exploited physically, mentally and socially in this caste ridden society. In spite of all that is done, there is much to be done yet. Dalit literature is sincere endeavour which brought a new dimension to literature by making it marginal, micro-narrative and real. It is self-affirmative but not self emulative.

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“Oppression tries to defend itself by its utility. But we have seen that it is one of the lies of the serious mind to attempt to give the word “useful” an absolute meaning; nothing is useful if it is not useful to man; nothing is useful to man if the latter is not in a position to define his own ends and values, if he is not free.”

- SIMONE DE BEAUVOIR, The Ethics of Ambiguity

10. Dalit Consciousness and Search for Identity in Bama's *Vanmam: A Critical Study*

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Abstract

The aim of this paper is to analyse how far "Literature" can be used as an "Empowerment Tool" in the context of Globalization. It emphasizes the new role of dalit as a symbol of change with reference to **Bama's *Vanmam***. It demonstrates the complex question of Search for identity. Identity, for the protagonist has become problematic because of his role as a victim of caste forces. "*Vanmam*, shares the discourse of modernity, which addresses issues concerning contemporary society and its contradictions". The crux of this novel can be understood in author's own words "marginalized people, those who have been pushed to the very edges of society, have to put aside their internal enmities if they are to reclaim their self respect and their rightful place in society". Finally, towards the end the writer concludes that empowerment comes only where there is "enlightenment" and "unity". This realization helped them to break the shackles of animosity and struck the chord of compromise which helped them to capture the levers of Government power. *Vanmam* ends on a note of enlightenment that united they stand divided they fall. *Vanmam* is all about combating cruelties based on caste system with constructive strategy of empowerment. This paper focuses on the topic how Education and post colonialism have been used as a weapon to subvert patriarchal and Caste system.

Key words: *insurmountable, protagonist, empowerment, enlightenment, shackles of animosity.*

Introduction

One of the major off shoots of the twenty first century is the emergence of the marginalized people from periphery to the center. The postcolonial writings have tried to give representations to the voice of the voiceless or the oppressed. This trend is being followed even in India. Dalit literature gives expression to the untold feelings and agony of the Dalits. It is a protest against all forms of exploitations based on caste, colour, creed and occupation. It is a revolution against the caste based oppression. India is well known all over the world for its rich culture and traditional values. It is the land of unity in diversity where people of different languages, religions, castes and cultures live together. But unfortunately it is the caste system which began as the tool of distribution of work became the cause for insurmountable exploitation, oppression and discriminations. This caste system instead of providing livelihood became the cause for the death of many innocent people, among them Dalits had the lion's share in caste based politics employed by the so called upper caste people who wanted to show their hegemony. Indian constitution provides some privileges to Dalits so that they can improve their life style and be away from caste based oppression. But, still Dalits are subjected to humiliation, discrimination and untouchability which make them to denigrate and become victims for no fault of theirs. The caste system in India is entrenched in such a way that it is difficult to subvert the cocoon of the upper caste. However, with education and experience Dalits have become more conscious day by day claiming their rights and dignity in the society.

Dalit literature in Tamilnadu has less than two decades of History. "The early 1990s Witnessed Dalits making attempts to write themselves into History as part of Ambedkar Centenary celebrations. The increasing number of atrocities against Dalits led to a sort of revolution. This revolution paved the way for Dalit literature. It took several forms i.e. Pamphlets, Audio- cassettes, short stories, translation studies, novels etc. It helps dalit writers to authenticate the feelings of Dalits in a way that can reach many people. Dalit writing is a sort of campaign and a clarion call for the rights of Dalits. The central theme in all most all the Dalit works seem to be victimization of Dalits. The role of media cannot be denied in the spread of Dalit victimization. The media reports only the caste clashes but not the struggles of Dalits.

Bama began to be noted as a writer with the publication of *Karuku* (1992). Bama, the first Tamil Dalit woman creative writer, received

Crossword award for the Semi-autobiographical sketch “Karuku”. Her works include *Kisumbukkaran* (1996). It was translated into English as *Harum, Scarum Saar*. The third one is *Sangati* (1994). It was translated into English as *Events*. The fourth one is *Vanmam* (2003), translated into English under the same title in 2008. Bama with her experience and exposure tried to represent issues like caste, religion and women. She tried to articulate the voice of dalits in a realistic manner. Her stories, novels give a glimpse into the lives of the subalterns.

A series of episodes of the Kandampatti village give an apt representation of struggle of Dalits to have at least their belly filled with a little kanji. In this process they struggled hard to live and get education. They also believed that education can change their life style. *Vanmam* is about the Dalits who struggled hard to live and survive in spite of several inhuman treatments meted out to them. It is the victory of the victimized over the caste based discrimination. In the process of leading a better life some Dalits took upon to Christianity which they thought would improve their life style. Education played a crucial role in the change of the situation in the village where some of the educated people started their fight against this caste based politics played by the upper caste people. They also realized that the upper caste people are using Dalits as pawns to instigate anger and fume among Dalits so that they can benefit from this policy of divide and rule. In the beginning Dalits who were leading a peaceful life started fighting among themselves, instigated by the other caste people. This struggle for domination consumed lives of a number of innocent Dalits for no fault of theirs made scapegoats most of the times. This animosity continued for several years among Dalit communities in spite of several compromises. *Vanmam* delineates the story of Dalits and their struggle for existence.

Bama in this novel begins with a question i.e. “Every human being should be seen as a human being, and respected as a human being. That is their goal ... a society in which every person is equal. Will it ever be a reality?” (*Vanmam* Author’s note: 8) *Vanmam* is situated in the village called Kandampatti where people of different caste live. The houses of people are clustered based on the caste they belong to. The Parayars and Pallans live in the eastern part of the village. The children of both Parayars and Pallans go to schools. Most of the Parayars leave the village to get education but not many of the pallans leave the village to get education. “As more and more of the Parayar boys left the village to get education and then came back, they began to detest this practice wholeheartedly” (*Vanmam*: 7). from this it can be understood that it is the education which made all the difference in their life style. Now, they have improved their life style because they are able to ponder and realize what went wrong. In their heart of hearts they ask why god has made them like that, but made us like this, the lower caste.

Bama’s heart seems to have pricked by the wretched and vulnerable condition in which Dalits live. In order to depict the real situation she gives a glimpse of Saminathan’s house which is a thatched house. They don’t even have place to sleep properly in their house this can be known through these lines “Not all of them can stretch out to sleep inside that tiny space. Usually, Saminathan and his father go to chavady to sleep” (*Vanmam*: 6). the condition of Dalits is so low that they don’t even have two meals per day. After completion of their lowly job they brought only Kanji and pickle to stay alive. Marraasu a Parayan and Kuruppusamy a Pallan earn their living by working in the fields of Naickers. There are frequent quarrels between Marraasu and Kuruppusamy. Pichamurthy a Pallan helped them to understand that it is futile to fight for this “Why all this fighting amongst us? Whether the fields are dry or watered, what is the gain to you? It’s someone else who is going to reap the benefit, but it’s you two who are fighting! Let it go both of you” (*Vanmam*:10). As things took its worst stage Kuruppusamy lifted the spade he was holding, and with the shaft of the spade he struck a hard blow on the head of Marraasu. Marrassu fell to the ground with a cry of utmost agony. “Saminathan felt distressed whenever he thought of how his uncle Marraasu had been murdered. The memory also aroused an insane fury in him. “Because we have no money, no education, they killed and buried chithappa in a ditch... as if it was all in a day’s work, as if he were a mere dog or something”(Vanmam: 11).

In another episode Pallars killed Sesurathnam and Savariappan. The horrible scene of Sesurathnam being chased and hacked to death still lingered in the minds of parayars.

Three young Parayar boys Paulraju, Saharaju and Panneer Selvam were more frenzied with every passing day. They were the people who had run away when Sesuratnam was attacked. They went about with only one constant thought in their mind i.e. to carry out revenge by killing Pallans. “For those two or three weeks, people went about nervously; not knowing what would happen or when. Then, just as things seemed to be somewhat settling back to normal... suddenly, totally unexpectedly... it happened” (Vanmam: 114). The moment they caught sight of three or four Pallans they thought they should finish them off. They whipped out their aruvals and hacked down Pallans. After this incident Pallans waited with blood lust to take revenge. Since Pallans were not able to get hold of any Parayar man the Pallar people “With a single blow one of them chopped off Chandana Mary’s head. They hacked down Amalorbhavam even as she pleaded for mercy, palms pressed together ... Amalorbhavam fell to the ground unconscious” (Vanmam: 117).

Mekkalamma one of the Parayara women made a very true and interesting point about all these fights among these two Dalit groups that “they’re the ones who are plotting to make sure our tow castes never unite. This has been going on for ten or twenty years now” (Vanmam: 12).

Like this there were several incidents which endangered the life of the Pallavans and Parayars. These fights and revenges, many times posed a serious threat to their lives and their existence seem to be a big question mark to them. They rarely realize that they are fighting for their masters (the other and upper caste people) and killing their brothers and sisters. In *Vanmam* it is the realization that made all the change in the life style of the Parayars and Pallars. They realized that it “started as a small spark now its raging flame that is threatening to burn us all” (Vanmam: 127). Finally when Sesurathnam’s murder case came up for hearing Parayars found it difficult to pursue the case in the situation in which they were in and Pallars realized that the accused Pallans would be convicted of the Murder so they thought they should settle the matter amicably. This helped them to realize that “We want to live like human beings. But if we were treated like beasts, we may have to act like situation demands... Others live first and then die; but we are dying even when we’re still alive. At least the generations to come must live well. Let’s find a way to do that, said nattamai firmly” (Vanmam: 130). The constant message from the elders of the both streets “What’s past is past. But the children who are yet to born must be able to live in this village. So let’s trust one another and try to get along together” (Vanmam: 131). Fear lingered in peoples’ minds. But, the determination that, come what may, we should live in harmony. This is their strong determination that has made all the difference in their lives. They decided that “From now on, our two castes must live in friendship, without quarrels and fights” (Vanmam: 134). This realization made them to settle for a compromise. This hard struck compromise among these two Dalit groups rang a death bell in the minds and hearts of the Naikers who were obsessed with the power and snatched power away from them. At last when their candidate Kaalaiyan, who was selected by both Pallavans and Parayars got elected as the president, people of both streets went to Panchayat office. This alarmed Naickers. This is the victory of the Dalits over the domination of the upper caste people which was possible only after the loss of several great and innocent Dalits. This code of compromise is the result of education combined with experience. It can be affirmed that Dalits can raise their standards only by education which can dismantle the shackles of caste based discrimination which treat humans as some entities with no individuality.

Vanmam through fights, fumes, animosities, combats and compromises presents the realistic portrayal of life and struggle of Dalits in the process of bidding goodbye to this age old venomous practices of the upper caste people. It is a lesson to all Dalits who fight among themselves in the oblivion that united they stand divided they fall. It is the struggle for the existence which made Pallans and Parayars to fight among themselves. But as the dawn of realization struck the chord of compromise, they understood that their struggle to raise the standards of their life style can only be a meaningful endeavour “as Ambedkar, the champion of the downtrodden, said, we must capture the levers of government power” (Vanmam:134). The escalation towards a better life is possible only if Dalits Educate! Organize! Agitate!

As we come to the final chapter of this novel, we seem to have probable answers to the questions that Bama raised in the author's note of the novel, "Let the coming generations at least live without quarrels end fights, riots and vendettas. Let them get along with one another... As for the future... along with the hope there also lurks the old fear. But, in their minds, they know clearly what they have to do ...where they want to go" (Vanmam: 135).

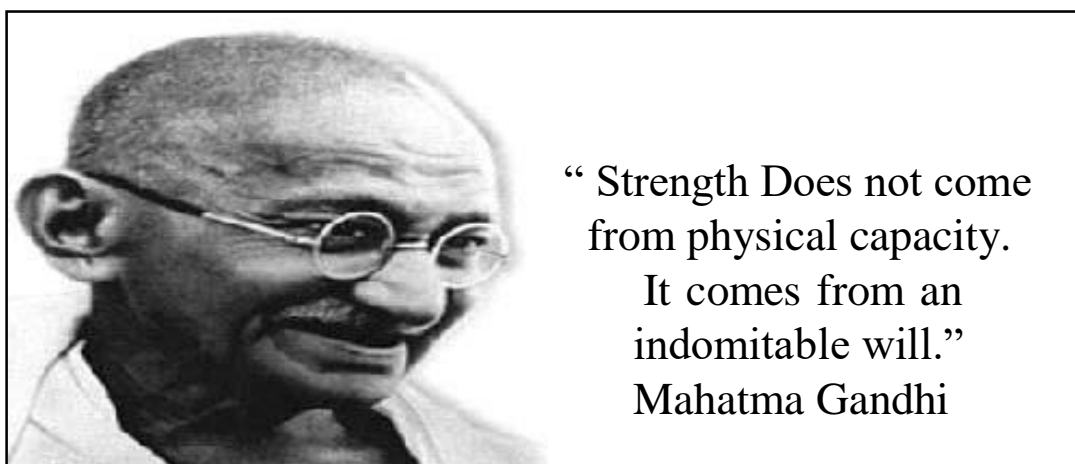
"*Vanmam* thus, shares the discourse of modernity, which addresses issues concerning contemporary society and its contradictions" (Introduction: 25). The crux of this novel can be understood in authors own words "marginalized people, those who have been pushed to the very edges of society, have to put aside their internal enmities if they are to reclaim their self respect and their rightful place in society" (Author's note: 7). Finally, towards the end Pallans and Parayars realized that education, combined with experience can create wonders in the lives of people by making the people realize that empowerment comes only where there is enlightenment and unity. This realization helped them to break the shackles of animosity and struck the chord of compromise which helped them to capture the levers of Government power. Thus, *Vanmam* ends on a note of enlightenment that united they stand divided they fall. *Vanmam* is all about combating cruelties based on caste system with constructive strategy of empowerment

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11. Women- Bonded For Slavery in Mahasweta Devi's Novel, *The Glory of Sri Sri Ganesh*

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Key words: chauvinistic, precarious, concubines, concubines.

Abstract

This paper discusses the plight of women in male chauvinistic society as depicted in Mahasweta Devi's novel *The Glory of Sri Sri Ganesh*. The novel portrays the precarious position, the miserable hard hitting lives of several low caste women characters like Lachhima, Rukmini, Gulal, and Putli. They are exploited, bruised, maimed both physically and psychologically. The discussion mainly focuses on two major points of women exploitation - sexual and economic. The women in-house or out-house are objects of pleasure and torture both at a time for the Maliks. Be it Puli or Nathu's wife, wives in high class families or Rukmini, Lakhpatiya or Ganga, the concubines, are all subjected to physical assault and torture. The paper dissects the mechanization of exploitative system in which Dalit women are trapped and the repercussions thereof on the lives and consciousness of Dalit community as a whole.

Introduction

Even after fifty years of independence, though one can see some progress in the productive forces, the production relations have basically remained unchanged. There is no palpable change in human relations as the higher echelons are the 'dominated' and the lower are the 'subordinated'. While the rich, rulers and men belong to the dominated section, the dalits, adivasis and women belong to the subordinated.

In this context, Mahasweta Devi, a writer with social purpose, stands in support of the adivasis and women who are deprived of the benefits of the so called development. She has written number of novels and stories which describe the lives and the struggles of these people. She has written about the oppressed in the feudal system and the oppressed in the capitalistic system which retains still the essence of the feudal exploitative modes. She has portrayed the travails of women in this system. While her *The Glory of Sri Sri Ganesh* depicts the plight of women in the feudal society her *Draupadi* lays bare the miseries of urban women in a capitalistic society. Whatever be the system, the situation of the oppressed in the whole of India and the violence meted out to women remains the same. Economic exploitation, sexual oppression and state violence- all three put together made the lives of women miserable, tortuous and sacrificed on the altar of male interests.

Mahasweta Devi has written *The Glory of Sri Sri Ganesh* with the aim of revealing the stranglehold of feudal lords on the lives of poor people in the villages. This novel is an articulation of the feudal oppression of Medini Singh and his son, Sri Ganesh. Medini Singh acquired land from zamindar for whom he was a body guard. Later, he brings more and more land under his control with the help of his power and authority. Thus he establishes his dominance over the village. The novel also depicts the evolution of the level of consciousness of the people from generation to generation. The author also makes the poignant presentation on how men mortgage their labour, women and the entire life to the feudal lord and live like slaves. She also focuses on the peasant women who mortgage their lives and bodies under inevitable conditions.

The novel describes the lives of women who belong to upper class and caste and how they lead a life of panic. In the feudal family, female child is not accepted. Therefore they used to invent various cruel methods to the female child. If, by chance, the girl is alive, fathers hate to see her. To feed the girl child is only to make her physically suitable to satisfy the sexual needs of the would-be husband. After the marriage,

these women are subjected to life imprisonment in the husband's house. The main responsibilities of these women are to satisfy their husbands and give them male children as heirs to their property. In this process, the unequal man- women relations become not only unnatural but also inhuman. Consequently, these women became frigid. This has led the dissatisfied husbands seek working class women to satisfy their sexual hunger. In certain cases, even the fathers send the working class women along with their daughters to satisfy the sexual desires of the sons- in law so that they would not go astray, and the conjugal life of their daughters is not destroyed. This is evident in the lives of Medini Singh, Ganesh, Barkandaj Singh and Nathu Singh. Though the three wives of Medini Singh, Puthili, the wife of Ganesh, the wives of Barkandaj Singh and Natu Singh belong to the upper caste and class, they are subjected to feudal-patriarchal oppression.

Pallavi Singh is another character who belongs to the urban rich section. As her father is completely immersed in earning money and power, her mother leaves the house in search of peace. By seeing this type of disturbed family relations, she chooses social service as her activity and is associated with the Gandhi mission which has full government support. In spite of all these favourable conditions, when she enters Badha village to educate Bhangis, she is threatened with sexual harassment by Ganesh. Finally she is forced to leave the village without doing any service in the village. Still, the government machinery does not initiate any action against Ganesh. Mahasweta Devi has also mentioned that in the early days of independence, a unit from Gandhi mission came to Badha village in which a women sevika was also present. A land lord called Gajamoti Singh has kidnapped and raped her. But the police machinery did not register at least her complaint. This clearly indicates the patriarchal attitude of the society as well as the state towards women.

Working class women characters in *The Glory of Sri Sri Ganesh* are of three types: Lachama, Rukmini are one category while Mori, wife of Bigulal is another and Gulal and Ganga the third. Feudal class creates such a socio-economic environment where they can increase their property continuously. It becomes inevitable in this context for the working class people to borrow money from the fief and mortgage their land and ultimately their lives. Thus they are forced to enter the vicious circle created by the feudal lord.

Similarly, accumulation of women for the enjoyment of feudal lord is a natural feature of feudal mode where women are alienated from themselves and mortgaged to the men of feudal class. In feudal structure where men and women who belong to working class, themselves enter into this vicious circle voluntarily without any question or doubt as they do not find any alternative for their substance. The working class women characters in *The Glory of Sri Sri Ganesh* can be viewed from this angle.

Lachima is a child widow of an agricultural labour family who has a grandmother called Gulal. The old aged Gulal knows from her life experiences that the sustenance of herself and her grand child is not possible without the blessings of the village elders. She is the cause for the establishing relation between Medini Singh and Lachima. When Medini Singh invites Lachima and Gulal to stay in his home to look after his son Ganesh, Gulal cleverly asks the reward for it. Medini Singh promises to give one and half acres of land, ten rupees per month and a cow at the end of this bond. Thus, the life of Lachima is mortgaged to Medini Singh. She has to look after his child Ganesh, do all the domestic chores and satisfy his sexual desires. Her desire to own some land is possible only when she reduces herself to be a slave. Lachima, left to herself, has a desire to lead a peaceful married life Mohar Karan. This is possible only when she acquires some land. Therefore it appears that she voluntarily comes forward to mortgage her life to Medini Singh. This is an inevitable part of feudal social reality. They do not have any other alternative. Once they enter into this web, then they do not get any chance to get out of it. This becomes clear when Ganesh grows up. When she requests Medini Singh to perform the marriage of Ganesh and liberate her, he kicks her. He makes it clear that he needs her until Ganesh's wife enters into the house and till then there was no question of liberation from the domestic slavery.

While Lachima's life and youth were surrendered to Medini Singh, Rukmini's life and youth is sacrificed to his son Ganesh. She is the daughter of Ganga who is the keep of Nathu Singh the father-in-law of Ganesh.

Infact, she wanted to marry Kamu and lead her own life. But by knowing the dissatisfaction of Ganesh with his wife Putli, Nathu Singh wanted to send Rukmini to Ganesh's house to save his daughter's marriage. Actually , she goes there to help in the domestic chores but becomes the victim of Ganesh' sexual desires. Even when she becomes pregnant she hopes to marry Kamu. She tries to abort the child but fails in the attempt. She finds it insulting and disgusting to bear the child of Ganesh who forces her to yield to him. She expresses her protest through her suicide.

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“What are we having this liberty for? We are having this liberty in order to reform our social system, which is full of inequality, discrimination and other things, which conflict with our fundamental rights.”
-B. R. Ambedkar

12. Dalit Woman as Portrayed In Telugu and Hindi Stories

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Abstract

In modern Indian literature, Dalit literature occupies a unique place. Dalit literature plays an important role in the present society in that it tries to bring about equality and dignity to the Dalits, while at the same time portraying their language, food, customs and conventions, religion, god, music and their whole life in detail. Dalit literature is enriched and beautified by the life force. Dalit literature is highly realistic and contains no exaggeration or hypocrisy. Most of the Indian literature projects woman as an object of entertainment for man. But in Dalit literature woman play an entirely different role. The Dalit woman is endowed with leadership qualities physical strength, courage, determination and perseverance etc., which are needed to live as an individual and enjoy a perfect life. We come across this type of woman in many of our Telugu and Hindi stories. For instance - Chidambaram's wife in the story of "VOORA BAVI" written by KOLAKALURI ENOCH stands for courage and strength and made Voora Bavi a property of Dalits. Similarly the women character in MALLEMOGGALA GODUGU MADIGA story written by ENDLURI SUDHAKAR. She dominates even Male character. In TEGATEMPULU story by ENDLURI SUDHAKAR a 13 years old young girl Suneetha exhibits her individuality, though, she marries against her interests. Similarly in a parallel story MANNUBUVVA written by JAAJULA GOWRI women in their struggle for survival ultimately she sacrifice their lives. Modern Hindi writers like Sri Munshi Prem chand, Sri Om Prakash Valmiki, Ramanika Gupta, Rajini Tilak, Brindavanlal Varma, Dr. n singh, Aravind Raahi, Mohandas, Raghuvveer Singh, Satya Prakash, and Himamshu Joshi present a vivid picture of the Modern Dalit woman all with the different challenges that life offers and her noble response i.e how she meets those challenges. Similarly the role of Dalit women in the story Sadgathi written by PREM CHAND. The Butcher's wife in Sharana gath story by Varma and the role of the Dalit women in Himamshu Joshi stories and ,Salaam story written by Om Prakash Valmiki hold a mirror to the lives of Dalit women in the modern society.

From these entire above incidents one can easily see that the Dalit woman in the Indian society is unique in her personal strength. In facing the challenges of life she is highly individualistic with courage, strength, determination and can stand by herself in facing the highly difficult life. The Indian society offers her she is certainly different from the ordinary Indian woman.

Key words: dignity, portraying, conventions, perseverance.

Introduction

In modern Indian literature, Dalit literature occupies a unique place. Dalit literature plays an important role in the present society in that it tries to bring about equality and dignity to the Dalits, while at the same time portraying their language, food, customs and conventions, religion, god, music and their whole life in detail. Dalit literature is enriched and beautified by the life force. Dalit literature is highly realistic and contains no exaggeration or hypocrisy. No doubt in the Indian society Dalit men occupy the least place, in case of Dalit Women the situation is even worst .Ancient Indian literature shows women as an object to be used by man ,to fulfill the his needs and desires of the men. There is no different view of the image of women other than as a puppet women were considered to be a creeper that would coil around a man and therefore her freedom is curtailed.

Dalit women according to *Bhanudu (600 A.D)*, occupied a dignified position as stated in *Kadambari*1, when compared to the status of women in Contemporary India. The kings themselves considered women as playing an important role in the society. This can be witnessed in the views during *Bhanudu's* Dynasty. Once in the meeting with all his equals, *Bhanudu* witnessed a *Chandala Rakumari* (Dalit girl) making into the meeting with her pet parrot named '*Vyshampayana*'. At that time the king was attracted very much by her beauty and began to admire her in the following words." Her body was shining like the face of masked Mohini in full black like the colour of Lord Krishna... from this descriptions of King *Bhanudu* it is very clear that women belonging to the lower class were considered to be possessing good qualities of mind and heart. In all the affairs and activities of the kingdom, such lower class women were active participants in his dynasty. When *Banudu* addressed a dalit women as "*Chandaala raa kumari*" he ment dalit women were queens in the story.

In Dalit literature women play an entirely different role. The Dalit woman is endowed with leadership qualities physical strength, courage, determination and perseverance etc., which are needed to live as an individual and enjoy a perfect life. She stands as the backbone of her family more than men. We come across this type of woman in many of our Telugu and Hindi stories. For instance *Rama naa kuthuru* ² stories by *Enoch*, the ancestors of *Rajyam* were very rich and so they were called "*Pedda madiga*". In course of time they lost their Kingdom but they still retained their richness. They called their daughter *Rajyam*, because their was a family of kings and their house was a Palace and their riches was 10 times that of the *Jamindar Rangaraoof* the same village. Hence we see that the Dalit women were portrayed as Queens and which was a reality.

In '*Vura Baavi Kadha*'³, written by *Enoch* the depressed classes were not allowed to draw water from the wells in the village, unless they take help from the higher communities. In case the elders in the higher communities did not allow or when they were not there at that time the depressed class women would have to suffer the whole day without water. In one of the stories *Chidambaram's wife* is waiting to draw water from the well. At that time a young man of higher caste comes and she asks him to draw two pots of water for her. He obliges and she further requests him to keep the pot on her head. The man is attracted sexually by looking at her physical appearance and corruption in his mind. Chidambaram's wife slaps him. He was hurt and threw a dead cow "Dattam" into the well. The village people desperately tried to bring it out, but failed. The people soon understood that definitely it was the work of Chidambaram. So Chidambaram and his father were given severe punishment by being tied to a tree and beaten. The owner of Chidambaram's father comes to tell them to stop beating and the punishment stopped. The village people try to bring out "Dattam" from well and failed. In the process one high caste man accidentally fell into the well. The whole village deserted the well saying the well took the life of a man (Brahmin) as a sacrifice. Nobody dared to go near the well. At this juncture a Dalit woman (Chidambaram wife) took it upon herself to take the dead cow out of the well with great Valour and courage she pulled the dead cow out of the well with the help of two buffalos. Thus she got the well for the Dalit community with her courage and strength and made Voora Bavi a property of the Dalits.

In Dalit literature not only men and women but also small kids understand their problems and sufferings of being a dalit and begin to live life with an awareness, In the story *Akali*⁴ written by *Enoch*, a Dalit kid Chinni met with an accident and the man who was involved in the accident paid a lot of money which her parents could not have earned by any means. The family was well off at that time and the Dalit kid "Chinni" felt very happy that she had been of great help to her family. She nurtured these thoughts and on a later date they were without food for several days and she involved herself in an accident intentionally which cost her life. The story makes it clear how even a Dalit kid understands the problems of her family and tries to help even at the cost of her life.

In the story *Tegatempulu*⁵ by *Endluri Sudhakar* a 13 year old Dalit girl Suneetha marries according to her parents wishes though she doesn't like the marriage. But later she revolts against the marriage and tries to set her life aright with her personal courage and strength Suneetha exhibits her individuality, and her interests.

In the story *Malle Moggala Godugumadiga kadha*⁶ by *Endluri Sudhakar* a Dalit woman proves that she was equal to any man in physical strength and hard work. Sometimes she can dominate men with her strength and courage. Thus she presents strength and manliness rather than beauty and tenderness which are more natural to a woman.

In the story *Papaaniki Jeetham*⁷ story by *G. Bhanu* the Dalit women is also projected as having manly qualities like strength and courage. Like wise we can find number of examples in Telugu Dalit Literature. It has been customary in our society to look down upon the Dalits and the down trodden people specially Dalit women. Some of the difficulties faced by them have been gratefully depicted by some of our modern Hindi authors. A few of them are cited below for acknowledging the ill treatment meted out to them.

Suraj Paul Chauhan in his story '*Badboo*' meaning Bad Odour has thrown light on the life of a dalit woman. Santhoshi a Dalit woman could not pursue higher studies though she is good at studies. Her friends who were from the elite pursued their higher studies at Delhi, whereas Santhoshi was married to a dalit in Delhi who does scavenging work. The family of santhoshi's husband go about doing their work at various houses. She too had to do the same work although she is educated and could not pursue higher education for various reasons. This is a classic example of educated dalit women suffering at the hands of the society.

In another story '*Apne Goan*' by *Mohan Das Naimish Rai*, one dalit youth takes some money from a money lender and Zamindar to earn his living in the city. Here the money lender and Zamindar under the pretext that he failed to repay the debt, forces her wife to work in his house. When the woman refused to do, he not only beat her but also stripped her naked in public, and not a single person came to her rescue, because she was a dalit.

In another story by *Sri Om Prakash Valmiki* 'Shav Yatra' a (Madiga) dalit worked to build a house in the village. But the village elite opposed it. Not only that his daughter suddenly fell ill and the village doctor did not come forward to treat her just because she is a dalit. She then dies and the cremation of the body was also opposed by the village community, he has to take the dead body to a far off place for cremation.

In another story 'Chutkara', by *Maithreyi Pushpa Channo* dalit woman works as a sweeper in Seethagali. Since she is the only one who cleans the area, the people used to treat her well. After sometime she builds her own house in that area which hurts the ego of the elite there. She is beaten by stones and she and her daughter were so ill treated that they suffered huge psychological imbalance.

Such narrations are many to read, of which 'Apne apne Pinjare' written by *Mohan Das Naimish Rai*, 'Jhuthan' written by *Om Prakash Valmiki* and 'Dohara Abhishap' story written by a Dalit woman writer *Kousalya baisanthri*, etc are few to be named.

Dr Kusuma Viyogi In his story "Aur wah padagayi" deals about a Dalit girl. This girl under adverse conditions completed higher education. The obstacles and burdens she faced in achieving her goal were neatly depicted in that story "Aur wah padagayi."

Modern Hindi writers like *Sri Munshi Prem chand*, *Sri Om Prakash Valmiki*, *Ramanika Gupta*, *Rajini Tilak*, *Brindavanlal Varma*, *Dr.n.singh*, *AravindRaahi*, *Mohandas*, *RaghuveerSingh*, *Satya Prakash*, and *Himamshu Joshi* present a vivid picture of the Modern Dalit woman with all the different challenges that life offers and her noble response i.e how she meets those challenges. Similarly the role of Dalit women. In the story *Sadgathi* written by *Prem Chand*. The Butchers wife in *Sharanagath* story by *Varma* and the role of the Dalit women in *Himamshu Joshi* stories and, *Salaam* story written by *Om Prakash Valmiki* hold a mirror to the lives of Dalit women in the modern society.

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Abstract:

Dalit Literature has always been an efficient and critical tool that offers a perspective on the status, issues and scenario of the Dalits, inclusive of multiple viewpoints. Irrespective of social, linguistic and cultural labels, such literature has always offered rich insight and more importantly a tangible expression to emotions felt and a concrete shape to thoughts that arose both in the minds and hearts of Dalits and everyone that happened to be concerned with their issues.

With the gradual passage of time, Dalit Literature has evolved parallel amalgamating the emerging paradigms, while respectfully bidding farewell to literary styles and structures that inevitably had to be transcended. Dalit Literature has also fulfilled its representative role by consistently portraying the gravity of the problems it chose to fix the spotlight upon, right from its earliest days to latest 21st century works.

It becomes a particularly fulfilling pursuit to study the intricacies of Telugu Dalit Literature that housed unforgettable stalwarts such as GurramJashuva, thus fascinating the researcher with the depth and scope of the literary works.

Objectives

- To understand the broad scope and coverage of Dalit Literature, highlighting the key focus areas.
- To explore the similarity and differences within Dalit Literature that has arisen across several cultures.
- To understand how Dalit Literature has evolved over the past few decades in Andhra Pradesh, marking major milestones and paradigms in the context of Telugu Dalit Literature.
- An analysis of the major literary works and figures in Telugu Dalit Literature, such as Gurram Jashuva, Boyi Bheemanna and others.
- To understand the parallels and contrast between yesteryear and contemporary Dalit literary works.

Methodology

- Collection, analysis and categorization of literary works and their respective authors.
- Noting the transitions in literary style, parallel with changing social and cultural scenario.
- Granular analysis of the works of major figures in Telugu Dalit Literature, and subjectively captures the crux of their works.

Findings

- Though literary style has changed over the past few decades, the essence of Dalit Literature has been empowerment, through changing times.
- However, differences prevail in the approach that the author employs to convey the message.

13. Telugu Dalit Literature: Dynamics of Change in an Evolving Social Context

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**Sr. K Showrilu ,

Key Words: Paradigm shift, Literary Style, Evolving social scenario, Empowerment, Equality, Women.

Introduction

Dalit Literature has always been an efficient and critical tool that offers a perspective on the status, issues and scenario of the Dalits, inclusive of multiple viewpoints. Irrespective of social, linguistic and cultural labels, such literature has always offered rich insight and more importantly a tangible expression to emotions felt and a concrete shape to thoughts that arose both in the minds and hearts of Dalits and everyone that happened to be concerned with their issues.

With the gradual passage of time, Dalit Literature has evolved parallelly amalgamating the emerging paradigms, while respectfully bidding farewell to literary styles and structures that inevitably had to be transcended. Dalit Literature has also fulfilled its representative role by consistently portraying the gravity of the problems it chose to fix the spotlight upon, right from its earliest days to latest 21st century works. It becomes a particularly fulfilling pursuit to study the intricacies of Telugu Dalit Literature that housed unforgettable stalwarts such as GurramJashuva, Bhoji Bheemanna and others thus fascinating the researcher with the depth and scope of the literary works.

Dalit literature has contributed to Indian literature new experiences, rare sensitivity and vocabulary, a different vision, and an intense expression of suffering and a strong desire to revolt. Indian literary criticism has also been forced to introspect, raising fundamental questions in the minds of readers and critics. Post-Independence era witnessed the spirit of nationalism gaining strength.

There was a change in the lives of the people as a result of different programmes initiated. Common people began to understand the language of rights due to the democratic form of governance. New writers were born from various sections of the society. They presented in their writings, their own language, condition, emotions, and sufferings.

Dalit literature attracted considerable discussion because of its form and objective, which were different from those of the other post-independence literatures. It gained acceptance and appreciation slowly, yet steadily.

“Dalit writers make their personal experiences the basis of their writing. Always prominent in their writing is the idea that certain notions have to be revolted against, some values have to be rejected, and some areas of life have to be strengthened and built upon. They regard their literature to be a movement. Their commitment is to the Dalit and the exploited classes.” [S.K.Limbale,2010]

As one goes through the creative works of the Dalits, it may be noticed that they have used the language of their own rather than the standard language. The language of the ‘harijanwada’ is more familiar to

them than standard language. Besides, the ability to voice one's emotion in one's mother tongue gives greater clarity to the expression.

Just as the African Americans have scoffed at the word 'Negro' and called themselves 'Blacks', Dalits also ridiculed the term 'Harijans' and named themselves 'Dalits'. Creative writing of the oppressed across the continents is a unique reflection of suffering and hurt feelings expressed powerfully, and touchingly. Folk forms, folk songs and performing artistes projected the feelings of the oppressed Dalits effectively.

In order to examine Dalit literature in India in general and Telugu Dalit poetry in particular, it is highly essential to have an idea of socio-economic and cultural background of India. Dalit movement in India has its roots in the long history of suppression and struggle for identity and craving for equal status in society.

Dalit literature was well identified towards the middle of the twentieth century. The term 'Dalit literature' – 'Dalit' meaning oppressed, broken and downtrodden — came into use officially in 1958 at the first conference on Dalit literature in Mumbai. The emergence of the Dalit Panthers (a political organisation formed in 1972 in Maharashtra) is a breakthrough in the history of Dalit literature which was followed by various political/literary movements across India.

Broadly speaking, since the 1970s an increasing number of poets and writers from the dalit communities of the states of Maharashtra, Karnataka, Andhra Pradesh, etc, have been producing literary works such as poems, short stories, novels and dramas based on the themes of caste oppression, untouchability, poverty, repression and revolution. The writings of dalit scholars also contain strong criticism and fierce attacks on the caste system and on Hinduism. In their writings the dalit question is posed in terms of the abolition of the caste system and the generation of a casteless society.

Since the medieval period the Telugu-speaking region of the Deccan has seen the development of the Bhakti Movement, due to which a literary tradition has emerged among the scholars like, Vemana, Potluri Veerabrahman etc., all which propounded anti-caste movements and denounced the caste system, social inequality and oppression. By and large, the themes of the bhakti tradition are seen again in the dalit literary tradition both during and after independence, even though the perspective of the two traditions is different.

In contrast to the conservative literary tradition, modern writers such as Appa Rao and Gidugu Ramamurthy used spoken language in literary creation. Though Gurajada and Veereshalingam are acclaimed, as the "founders of new epoch in modern Telugu literature", their writings focussed mainly on themes and problems such as bride price, widow remarriage, etc, related to women of upper castes, mainly brahmins. Neither Kanyasulkam (Bride Price) nor Raja Sekhara Charitam, written by Appa Rao and Veereshalingam respectively, addressed the basic, fundamental problem of caste suppression and exclusion of dalit masses from the mainstream society. This does not mean that their contribution to social reform is negligible, yet strangely problems related to the varna system escaped their attention,

The nationalist literature generated since the time of the Vandemataram Movement reflected the problem of the dalit masses. In this context novels such as Unnava Laxminarayana's Malapalli 1922, 'Harijan Hamlet' and Ranga's Harijana Nayakudu (1933) are socially significant literary works. Both of them depicted the problem of untouchability and the misery of dalits, but they suggested that the existing caste system could be maintained with certain changes. The solution to the dalit problem is offered within the existing framework of the caste system and continuation of the existing unequal social hierarchy. For them the dalit masses became an object of pity and sympathy.

Though they were inspired by the ideology of nationalism, they were insensitive to the socio-cultural and economic oppression of the dalit communities. A dalit poet points out the commitment of pseudo-Gandhian upper caste behaviour towards the upliftment of untouchables. He wrote: ***You prove that you are the descendants of sages - Outwardly you call us brothers - You boast to have listened to the teachings of Gandhi - Nobody follows (him), is not it injustice - You forget the words of Mahatma Gandhi - You born with anger at the untouchables***

The constructive programme (Harijan upliftment, temple entry, etc) of Gandhi was popularized in Andhra with a view to integrate the dalit masses into the fold of the mainstream nationalist movement. The

socio-political programme of Gandhi was not fully realized as the dalit communities were alienated. For them (dalits) the nationalist appeal was meaningless as it did not incorporate their sufferings, emotions and aspirations. Thus a dalit poet opined, 'Equality is Swaraj'.

However, if the nationalist literature of the 1920s partially reflected the dalit question, the progressive literary tradition of the 1940s was no better either. It has been noted by a literary critic that the progressive writers association was dominated by middle class intellectuals mostly drawn from the non dalit upper castes.

In Andhra, the struggle for liberation of dalits from the clutches of upper caste domination and for achieving social equality was launched by the Adi-Andhra Mahasabha. Its first conference was held at Bejawada on November 4-6, 1917, under the presidency of BhagyaReddiVarma.

Persons such as BhagyaReddiVarma, SunduVenkaiah, KusumaDharmanna, VemulaKurmaiah, et al, have led the dalit movement. The basic thrust of the movement was to critique the ideology of brahmanical Hinduism and counter the socio-cultural hegemony of the upper castes. The literary, cultural and ideological articulation of the dalit identity and sensibility was projected by the first generation of dalit intellectuals. They were the products of western education, which was made available to them by Christian missionaries and the BrahmoSamaj. The spread of education (through limited) during communities was possible due to the committed activities of missionaries in coastal Andhra. Therefore, the Krishna, Godavari and Guntur districts witnessed the active movement of the Adi-Andhra Mahasabha. The dalit literary and cultural tradition was also established in Coastal Andhra.

A random survey of the writings of dalit scholars is undertaken, with special reference to the literary works of GurramJashuva, BhoiBheemanna, KusumaDharmanna, and also BhagyaReddiVarma.

MahaKaviGurramJashuva questioned the creation of the panchamavarna. He also questioned the wisdom of the upper caste Hindus in treating the dalit masses as panchamas/outcastes.¹⁶ His poem reads: ***We heard that for the old Brahma - Born Four Sons - The wretched lower than the animal - Who is this Fifth Caste person! - Savithri! (Mother)***

They claimed that they are the children of 'MatangiKanya' and the descendants of Arundhati. In his drama Ragavashistham, Bheemanna offered a critique of the brahmanical interpretation of the origin and status of dalits. It is intended to reject the brahmanical reading of certain Hindu classical texts. It is also a negation of the brahmanical view, which attributes the lowest and meanest birth to the untouchable castes. The marital relationship between Arundhati (the Matangi girl) and Vasista (the Brahmin sage) is interpreted by Bheemanna to claim the highest social status for the dalits. The message conveyed through this drama is that the dalits are not the outcastes and that they have a legitimate claim for the higher social status and prestige/privilege enjoyed by the caste Hindus. JalaRangaSwamy, in a long poem entitled "who are the untouchables", criticized the upper caste Hindus for caste discrimination and asserted the rights of dalits to social equality.

While denouncing the Aryan conquest, which led to the enslavement of the dalits, the poet (RangaSwamy) proclaimed the glory of their (anaryas) past by claiming the great sages and pious/chaste women of the ancient times. The poem is as follows: ***The great Warriors of Puranas were our people - Vashistha, Valmiki etc. belonged to our dynasty - Vedavyasa, Parasara were our people - Hanuman, Sugreeva were our brothers... - Did not the great mothers of Heros born amongst us - Did not they observe chastity - Is not Arundhati, the daughter of our caste - Sabari, Matangi were our women... - A caste in which such great people were born being alienated - We were made lowly people, excommunicated - Destroy the guile of caste and religion - Eradicate the human inequalities***

The most forceful attack on upper caste Hindus, who are said to be responsible for the perpetuation of caste discrimination and excommunication of the dalit masses, was launched by KusumaDharmanna. He was a bitter critic of brahmanical Hinduism. In his long poem, 'we do not want the rule of black landlords'. He portrayed the miserable and pathetic living conditions of the dalit masses. He wrote: ***(We have) only small huts outside the village - We do not have big houses - Air, light do not trifle - (We have) no delicious food, curry - To wear (we have) no Saree, Loin cloth - (We have) no tail, ornaments - (We have) no land to plough, eat food - (You have) no sympathy on our poverty***

A number of violent incidents occurred in the 1930s and 1940s when the dalit communities persisted in their struggle for equality and self-respect. Thus caste oppression and discrimination became the central themes in the writings of dalit scholars. In particular, KusumaDharmanna in his writings and speeches (inaugural address to the Dalit Mahasabha Conferences, Vizianagaram, 1936) exposed the false, hypocritical and cunning nature of upper castes. He freely quoted verses from the works of the medieval saint-poets/scholars such as Vemana and Veerabrahman to denounce the unequal and inhuman social order. He appealed to the dalit masses to unite and fight for socialism. He felt that it was through achieving social equality alone that the dalit masses could hope for a decent living and self-respect. By socialism ('Samyavadam') he meant, ***"a society where there will be no differences based on caste, religion, rich and poor. A society in which there will be no place for discrimination and internal rivalry."***

The urge for dignified living, self-respect and social equality is powerfully presented in the works of Jashuva and Bheemanna. Jashuva, a great creative poet and a literary genius of the modern times, was humiliated and subjected to intense mental agony by the inhuman caste system as well as by arrogant and casteist scholars. He was treated as a literary outcaste by the scholarly world which was dominated by the upper castes.

In the poetry of Jashuva the anger, agony, disgust, misery and the daily bitter experiences of the dalit masses/ communities is most authentically and realistically represented. His famous poetical works. 'The Bat', the Orphan', etc, indirectly mirror the bitter experiences and stark realities of his personal life. It is noted that 'The bat' graphically reflects his growing resistance consciousness and longing for better human values. Gabbilam (1941) is Jashuva's best known work, fashioned after Kalidasa's Megha Sandesam. [citation needed] It is not a yaksha using the cloud as a messenger to convey his longing to his loved one. Instead it is a hunger and poverty stricken individual requesting a bat visiting him from a nearby Siva temple, to convey his prayers to God. He muses at the irony of his situation, where a bat is allowed inside a temple but not a human being! He cautions the bat to convey his message to Siva as it hangs from the roof close to his ear, at a time when the priest is not around. (Mohanty, Manoranjan (2004-05-24).

Jashuva wrote his bitter and moving poetry at a time when the dalit masses were struggling for self-respect, independently and outside the framework of both the Congress and left parties. Bhoi Bheemanna captured the longing and struggles of the dalits for achieving socio-economic and political justice and reflected them in his two plays, Paleru ('Annual Servant') and Cooli Raju ('The Labour King').

Paleru depicts the village life of coastal Andhra, which was characterized by socio-economic state in which the agricultural labourers were basically from the dalit communities, while the landlords belonged to the upper castes. The dalits were economically and educationally the most backward. Government efforts and Gandhian programmes played no significant role in their upliftment. Social evils like untouchability and caste discrimination were practiced unabated. Moreover, the caste ideology denied them any access to knowledge and education. The hero of the play, Venkanna, a dalit 'Paleru', works for the same landlord who employed his forefathers. He was a victim of hereditary bonded labour which was practiced by the upper caste landlords with the name of custom and tradition. However, with the help of the school teacher and an upper caste girl, the paleru decided to escape from the village and go to Rajamundry (a nearby town) and join the school run by the Brahma Samaj. The Father goes home and beats his son. Later the boy runs away from the village, pursues his studies and secures BA degree. After that he becomes a deputy collector. He also marries the upper caste girl, his childhood friend.

The central theme of his play is an urge for social equality and the acquisition of knowledge and education by the dalit masses for a decent living as well as for a respectable place in the society. In it there is a suggestion that through education and inter-caste marriage a change in society is possible.

This play also represents the educational and professional needs of dalits, for education was seen to be a social and political power. The play is imaginary no doubt, but it is a mirror of many real life experiences of the dalit masses. It was staged in many villages of coastal Andhra. As a literary creation it became a basis for social change. The author remarked that many young dalits motivated by the play, left their occupation and took to education. The popularity of this play is indicated by the fact that in 1953, Bheemanna (the author) was felicitated in Ponnur village, Guntur district, on the occasion of its hundredth performance.

BoyiBhimanna laid the foundation of questioning the discrimination based on caste and went on writing several poems against the caste hierarchy. Among several of his works, Paleru, a play and GudiseluKalipotunnayi are still remembered as master pieces in the genre of Telugu Dalit literature. He was influenced by the teachings of Mahatma Gandhi and B. R. Ambedkar. His writings reflected the anguish of the down-trodden. He wore several hats such as writer, poet, journalist and academician.

The different facets of Dalit poetry in Telugu literature could be seen in the contemporary Telugu poetry.. Digambarakavulu (Naked poets) gave new dimension to Telugu Dalit poetry when they released their Third Anthology of poetry in 1968. They dedicated it to a Dalit from Krishna District, KanchikacherlaKotesh who was burnt alive by the upper castes accusing him of theft. A series of atrocities and massacres against the dalits at Karemchedu, Padirikuppam, Neerukonda, Thimmasumadram and Chundur prompted many of the Dalit poets to come together first time on a platform to launch sustained protests. Taking inspiration from Jashuva, modern poets started asserting their identity. Thus poetry became a means of expressing their resistance and fury. Many of the Dalit poets upto 80's and 90's waged war against suppression which denied them basic human dignity. For a decade and above, the process of resistance and protest of the Dalit poets continuously appeared in the poetry of a few Dalit poets in Telugu literature namely Sikhamani, YendluriSudhakar, SatishChander, and MadduriNageshBabu. Their poetic collections released in the recent years not only re-write the history of dehumanization of the Dalits in the name of caste-hierarchy but also puts forth the argument forcefully that the real working class in the country is only the Dalits. The new phase of Dalit writing seems to be more mature, sober, larger in its concerns, more conscious of form, less angry and complaining.

By ridiculing the uncivilized custom, convention and the long cherished tradition, MadduriNageshbabu created a Dalit leader as the real owner of the land in the collection "Rachabanda". We can find a Dalit woman as the heroin the collection who is wounded by atrocities of upper caste raised her revolutionized Dalit conscious fist (pidikili). NageshBabu expresses his strong belief, hope, and resistance that the day comes where the enemy of the Dalit will make a definite suicide.

The poem, 'Our village has no brook', (Tr. By Dr. K Damodar Rao) describes the mirage of the Dalits. 'Cheruvu', the pond is seen but not accessible to the Dalits. It provides water for drinking, bathing, and washing clothes even animals can enjoy this water but not Dalits. The same attitude is also reflected in the poetry of another prominent Dalit poet, SatishChander. "NastituPanchamah" is the word of 'Manusmriti' who dictated the principles of living and categorized Indian society into four folds viz Brahmana Kshatriya, Vaishya and Shudra. He asserted there was no fifth fold in society. In spite of that many of the upper castes in India treat some of the Dalits as Panchama (fifth cadre). Chander's 'AksharaShayya' (the bed of Alphabet), 'AarachetiRandalu' (the holes in the palm) and other poems clearly depict that the birth of Dalit in India itself is a continuous movement throughout his life.

While championing the Dalit cause YendluriSudhakar's collection of poems titled as "Varthamaanam" concerns the poor and oppressed class. The main focus of his poetic light is flashed on the reality in the lives of under privileged and the down trodden. . Another anthology of Sudhakar "NallaDrakshaPandiri" reflects the lives, sufferings, tears of the Dalit people. He tried to say about the world of suffering, exploitation and humiliation experienced by the Dalits.

Dalit consciousness is reflected in the collections of contemporary eminent Dalit poets like Sikhamani, YendluriSudhakar, SatishChander and MadduruNageshBabu. Fresh crop of many Dalit poets in Telugu like BannaIlaiah, PaidyTerishbabu, GundeDappuKanakaiah, China Prasada Murthy, David Livingsoton and a host of others started a new trend in Dalit writings and stood a source of inspiration to dalits. In this paper we have presented an analysis of the beginning of a literary genre which can be broadly called dalit literature.

There seems to be a fundamental difference between the savarna scholars who projected the dalit problem in their writings and the dalit scholars. The non-dalit (upper caste) scholars stood aloof from the dalit masses. They were also unfamiliar with their emotions, aspirations and living conditions. In contrast, the dalit intelligentsia had good knowledge of and insight into the life experience of the masses about whose problems they wrote; their thoughts and feelings were fused with those of the masses. The subject matter for their works was provided by the everyday experience and existending problems of the dalit masses. The main characteristic feature of dalit literature was its contemporaneity and realistic presentation.. In their writings the dalit question

is posed in terms of the abolition of the caste system and the building up of a casteless society. GurrāmJashuva, KusumaDharmanna, BoyiBhimanna, Kolakaluri Enoch, SivaSagar (KG. Sathyamurthy), Gaddar, BoyaJangaiah, ChilukuriDevaputra, KathiPadmarao, BojjaTharakam, EndluriSudhakar, VemulaYellaiah, G. Kalyana Rao, SatishChandar, GR. Kurme, MadduriNageshbabu, Kalekuri Prasad, GoguShyamala, JupakaSubhadra, JajulaGowri, MM. Vinodini, SujathaGidla, ThullimalliWilsonSudhakar, challapalliSwarupa Rani, Sikhamani, Dr Darla venkateswararao, ganumalagnaneswar, vullidhanaraj, DR GV Ratnaker, KanchaIlaiah. Dalit women poets like Challapalli Swaruparani, Darise Shashinirmala, V. Rani, Seetha Laxmi, Sandhya, Satya Laxmi and Madduri Vijayasree have represented the double repression of the patriarchy as well as the casteist repression. Their poetry is more thoughtful and less given to anger and abuse.

Socially and in the field of poetry, it is inevitable even today the struggle between the Black and the White people in African, American and European countries. Exploitation and suppression whatever the name we may call, will create thought in the minds of so many poets throughout the globe. As such, the contemporary Dalit poets in Telugu literature in India are second to none in protesting against the suppression and exploitation in the name of caste, creed colour and so on. It is a starring time for their poetry and the Dalit movement in India to have a global identity.

In the present study it was found that the essence of Dalit Literature has been empowerment, through changing times though literary style has changed over the past few decades. However it was found that differences prevailed in the approach that the poet employed to convey the message.

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14. Dalits in Telugu Short Stories of Telangana

Ume Salma

Key words: reflections, feudal, humblest, veins, drudgery, suffocation, vulnerable.

Introduction

The telugu short stories written in a span of about a hundred years i.e from early 20th century to early 21st century stand as a witness from the suffering and suffocation of dalits in telangana region. In the pre independence era the dalits were crushed under patels, patwaries and mahajans and zamindar's- the feudal lords. Dalits were the vulnerable lot for 'veti' practices under feudal lords.

Out of a century long writings ten representative short stories are selected , each from a decade to study the lives of dalits of telangana region.

They are –

1. yevariki?- by medapatihumantharao(1912)
2. vettimadiga-by bhagyareddy varma-1932
3. manamenayam by kalojinarayana rao-1943
4. ooru-adavi by potlapalirama rao-1953
5. cheppulu by kavvuturarayana rao-1967
6. gadii by chava sivakoti-1973
7. weaker sectionlu- by sadanand srada-1987
8. kalebaram-by jukantijagannatham -1995
9. Mannubuvva- jaajula gowri-2003
10. Nityagaayala nadi-2004

Yevariki was written in 1912 and this is the beginning of modern telugu short stories. This story depicts the cruelty of zamindarPratapvarma who was alsoa money-lender. When the poor peasants failed to return the money on time his men would beat them up – the following dialogue between the poor old peasant and the zamindar tells us about the pathetic situation of dalits—”My lord” ! I cannot pay the whole amount now . Please accept some amount now and I willpay the remaining amount later. Our lives are in your hands my lord”.Zamindar says –”no.not possible you have to pay every penny right now. You cannot step out without paying”.Later conversation leads to strife and zamindar’s men beatupthe old peasant.

Vettimadiga was written in 1932 by AgnatavasiBhagya Reddy Varma. In this story cruelty of a police patelRamireddy was depicted. Police Patel Rami Reddy belongs to an affluent family and owns 200 acres of land. One day Rami Reddy sends word for a bonded labourer. Mallanna was a bonded labourer under another land lord and at that time he was

Abstract

From the times immemorial dalits have wriggled under the iron paws of caste-system in India. The position of dalits in Telangana is not different from other parts of the country. The reflections of a society are found in literature. The present paper is an effort to understand the lives of dalits through the Telugu short stories of Telangana region. “Nee banchenu kaalmokta” (I am your slave-I touch your feet) is a peculiar way in which the dalits used to greet their higher-ups and feudal landlords. This humblest expression invokes a feeling of awe about the slavery which was flowing in their veins. It speaks volumes of the drudgery in the lives of dalits.

cutting the harvest which was the only means to feed himself and his family. He expresses his inability to come to Rami Reddy. Rami Reddy's men drag him to his presence and they beat him to death.

Manamenayam - Kaloji Rao a famous Telugu writer depicts the disgusting lives of dalits in a very interesting manner. In this story the conversation is between two oxes. One narrates the wretchedness of animal lives and how they are slaughtered mercilessly etc. The other ox replies that at least they have some kind of shelter and sometimes they are given food. But some people's lives are worse than themselves. It says that animals have slaughter houses which put an end to their difficulties. But human beings continue to suffer, there is no end to their suffering. Hence animals feel that their lives are better than the lives of the downtrodden.

Ooru-adavi - In a hot summer a poor man walks through the narrow streets of a village to quench his thirst. He knocks at few house-holds asking for water. Instead of giving water they pose a question, "who he is?". The question was an enquiry about his caste. He gets angry and answers back – "why do you need to know who I am?". I am thirsty. He will not get any water in that village and he walks through the village outskirts and enters into a forest. He walks through the forest and finds a stream flowing and quenches his thirst. He says in the end that he is happy that the stream did not ask him – who he is? or which caste he belongs to.

Cheppulu is a story of a cobbler whose reverence for his son's teacher makes him lay down his life. One day cobbler's son brings a pair of worn out chappals to his father who is a cobbler. This cobbler has a great sense of gratitude towards his son's teacher for teaching his son, who was unable to attain in his own life. Cobbler has a great desire to learn and goes and meets his son's teacher whether he also can come to him to learn. The teacher kindly advises him to go to the evening school which is meant for adults. He overwhelms with joy and gratitude towards the teacher. He comes back home carrying this beautiful emotions but he is shocked to see that his small hut caught fire along with the other huts in that area. He has nothing valuable except those pair of chappals of most revered teacher. He jumps in to the burning hut to bring the chappals. He succeeds in picking them up and keeps them close to his chest to protect them from fire. He comes out and falls down. People try to bring him to his senses. ————— he is no more.

Gadii means fortress. This story depicts the strange and shameful practices in the fortresses of Telangana. Every woman especially the wives of downtrodden has to spend their first night in the arms of the feudal lord. In this story a cook called Ramudu grows up in the gadii watching the atrocities of zamindar. He grows up into a young man and gets married. zamindar enquires about his bride that when she is going to come to the village. All these years he was a silent spectator. Now the destiny of his own life is vivid in front of his eyes and he mixes poison in the drink of zamindar and serves him. He puts an end to atrocities of zamindar.

Weaker sectionlu is a story where in the writer Sadanand Sarada projects the hypocrisy of our political system which uses the dalits or weaker sections as a trump card in elections. In the process of campaigning two sections of people clash with each other and a dalit man gets hurt severely. Two politicians bring doctors to help the wounded man but they are not doctors. One is a cook and another is a driver of two politicians. This shows what is the value of life of a person belonging to weaker sections or dalits in the eyes of politicians.

Kalebaram is an ironical story which tells us what happens when dalits refrain from doing few jobs which they are doing from ancient times. In this story one buffalo of Mohan Reddy dies and he sends word to the dalits to remove the dead body. The youth of the community rejects to do the menial job. Elders also do not like to do it but finally they yield, unable to cut off their ties with the so called higher castes. This story hints at the destiny of higher caste person's corpse when one section of the community rejects to do their job.

Mannubuvva is a story about the unchanged lives of dalits even at the turn of the century. This story was written in 2003. This is a pathetic story of a small girl whose father was a drunkard. He never brings home anything to eat. Girl's father and mother always fight on these issues. One day the girl unable to bear hunger eats soil to fill her stomach. Ignorance and lack of education leads to poverty. It's a pathetic picture of a girl who makes soil her food and dies.

NityaGaayalaNadi means the river wounded forever. It expresses the hurt feeling of Telanganites who felt that they are crushed and grounded not only in the Nizam's time but even after independence. Hence the name "River wounded forever". In this story the Telangana itself is personified in the form of an old lady. She is shown going from pillar to post to find out whether people know about her dearest child Komaram Bheem, a tribal man who fought against Nizam and died. She goes to the school children and asks the same question. She says –" do you know my son who fought with bows and arrows in the forest". Everybody answers Alluri Sitarama Raju. She pines with pain that her dalit son the knight is forgotten by the people of the land.

In these stories all hues of dalit lives are depicted. The atrocities of one community on the other, exploitation of dalits, the awakening of dalits, the loyalty of dalits, the revolt of dalits, are depicted but still the story *mannubuvva* written in the threshold of a new millennium forces us to think and say that there are miles to go to reach out to our own less fortunate brethren.

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*Dear Lord, may I ever refrain
From speaking ill of others;
May I have kindly thoughts, as well,
For all my earthly brothers!
May I, dear Heavenly Father,
Radiate pure love for all...
May I see good in everyone;
May I pray for those in woe...
If I can do these things, O Lord,
While I am here on this earth,
I'll feel my life's not been in vain—
That I was blessed at my birth!
~Gertrude Tooley Buckingham, "Blessed at Birth" (1940s)*

15. Journey of Telugu Dalit Literature

M. Vani kumari

Abstract:

This paper tries to describe the journey of Telugu Dalit Literature, from its birth to till date. Dalit the word indicates the class of people who were suppressed for ages, some people who identified this suppression has come forward and by establishing some societies like Brahma Samajam, Arya Samajam & Divya Jnana Samajam. But his constructed identification has just come in the second half of the 19th century. These societies have worked hardly in order to develop the way of life many Dalits. They gave a call for a fight to get their self-respect.

This call for fight has truly inspired the people and it actually attracted critics who started adopting the perception of a Dalit. This change of perception lead to the study of Dalit way of life, this study encouraged the Dalit to produce their sufferings in the form of poetry. Over a decade, we could observe the Dalit poetry in full swing. During the time of freedom movement the name Dalit and Dalit Poetry came into existence. The first phase of Dalit poetry includes many honorary poets like Kusuma Dharmanna, Jashuva etc., has written effective and sharp poetry. The poetry which was born out of the agony of the people has played crucial role during the time of Telangana farmer's movement and communist movements. The second phase of Dalit literature includes Yadagiri Subba Rao, U. Samba Siva Rao. And contemporary Dalit literature has taken the slogan of constitutional power. Many poets like Jashuva, Boyi Bimanna, S.T. Jnananda Kavi etc., has tried to give inspiration regarding the Self-respect. They have given a poetic body to the experiences, perceptions and agony of the Dalits. Though, many poets have tried to inspire the Dalit it only got success in those educated and those who are emotional. Most of the people who are leading a normal life in villages still have to get this motivation from their own literature. This paper tries to suggest useful ways in order to make the marginalized people as stronger and acquainted with the social changes.

Objectives:

- To study the progress of Dalit literature right from its birth.
- To encourage them to develop their personality by adopting some qualities form great people
- To give them motivation in order to make them a part and parcel of the society and its changes.

Methodology:

I have studied both the works of literature written by those who really made the world turn around towards Dalit's.

Key Words: Dalit, Self-Respect, Dalit Poetry, Agony, Marginalisea

Introduction

In this paper I like to share my views which I have explored on the "Journey of Indian Telugu Dalits in Literature". In the down of 19th century organizations like Brahma Samaj, Aryasamaj, Divya Samaj had strived a lot for the social empowerment. In 20th century the social redutionary changes brought remarkable change in the contemporary literature, that resulted into a new literary perception.

We believe that Telugu literature was started from Nannayya. But infact a standard literature cannot take its form instantly existed in the form of folk stories, ballards etc., before him. Until then (Nannayya period") there were no manuscripts for literature, it was only communicated through word of mouth. The entire Telugu literature was divided into two phases by critics. They are the classical literature and the modern literature.

The classical literature enjoyed its glory by its features like navarasas and prosody, reflecting, faith & ideals. The ultimate goal is to impart ethical virtues in the society. As long as the lives of people were lead with the belief and faiths words like Vedas, puranas were existed, they have reflected the contemporary ideals also. But with the scientific development, which has its own mask on the human society which has opened windows for the realities of the universe has proved a new path to make the real human values and emotions to become the literary objects,. This human centered literature has made all the people on its partness. Democratic beliefs and ideals have become the themes for literature.

Man is the real reason for his own happiness and adversities. The social cultural, political circumstances, are the basic reasons for his life. In the beginning of 19th century struggle to identify the human values and change of basic systems has been started. As a result of this struggle "Dalit Literature" has evolved that which refluts contemporary human life.

"Dalit literature" is different from the already existing literature in the form themes and in usage of language etc., In contrast to the classical literature, this has depited the lives of common people used the day to day language and drawn its themes from the society

Modern Age – Changes In Language:

20th century is very important in the human history as it has given importance to democratic beliefs, scientific knowledge, critical and creativity imbided writings. The revolts and revolutions that have come across the globe has change the perceptive of writers. Literature has started revolving around the man. In such context for Telugu young poets the

western poets has given inspiration many prominent writers, like C.P. Brown worked hard to bring a new change in Telugu Literature.

Kandukuri Veeresalingam Panthulu has thrown light for new poets to walk upon. He has introduced many new literary genres – Novel, Novellet, drama, auto-biography, biography into Telugu literature. Most of Modern literary works are the outcomes of revolutions and their impacts.

In the second half of the 19th century British officials has encouraged the people to write Telugu prosody in English. British government has established St. George Fort college in Madras in 1816. It has become the works house to teach Britishers the local languages i.e., Telugu.

Before combels’ “A Grammar of the Telugu Language” in 1816. In 1807 William brown has published “A Grammar of the Janthu Language” and in 1814 William Kore “Grammar of the Telinga Language were published.

Among the Britishers who has worked hard for the Telugu C.P. Brown stood first. He has written a book on Telugu prosody in English which is a great help for Britishers to learn Telugu.

In 19th century new literary genres like Novel, Novellet, biography has entered into the Telugu literature. Along with them new thoughts and new ways of attitudes also entered. Veeresalingam Panthulu has supported classical Telugu language i.e., Grandhikam. But some of the linguists has argued to bring normal day to day language to be used. Gidugu Rama Murthy Panthulu, Gurajada Apparao has held the “Vyavaharika Bhasa Udyamam” has blossomed in the literature.

“Kanya Sulkam” written by Gurajada Apparao in 1897, is a best example for the works written in common language with the inspiration for Kanya Sulkam many works like Mala Pilla were written and successfully drawn the attention of the people.

Dalit Literature – Birth & Journey

After the effort put by Gurajada Apparao, Rayaprolu Subbarao in 1910 a new era has started in the history of Telugu literature. Abburi Ramakrishna Rao, Duvvuri Rami Reddy, Siva Shnakar Sastri, Nayani Subba Rao, Basava Raju Apparao, Viswanadha Satyanarayana, Jashuva, Devulapalli Krishna Sastri, Nanduri Subba Rao etc., are the famous poets during this period. In the same period of time the poets were influenced with the National revolutions, socialistically changes. The patriotic songs written by Basavaraju Apparao and Garimella Satyanarayana.

1930, a new type literature has took its breath, that which stood for the welfare of the society that to those suppressed classes. The motto of this new literature is to erase the differences that which are present in the name of caste, money etc., This revolutionary literature was led by Sri Sri Short name for Srirangam Shrinivasa Rao. His “Maha Prastanam” purely based on the Marxism has turned, the Telugu literature. It has felled every poet with new inspiration and encouraged them to walk in a new way. Poets like Kandukuri, Arudra, Somsundar, Dasaradhi, Kaloji, Tilak, Puripanda, Rentala, Anisetti, Gangineni, K.V. Ramana Reddy etc., were very famous among the revolutionary poets.

“Jwala” the paper which was published by Muddu Krishna has encouraged many Telugu blank verse poets. In order to wake up the Telugu literature around 1960’s many poets has taken a new path and named themselves as “Digambara Kavulu” Nagna Muni, Kikhileswar, Jwala Mukhi etc., are the famous “ Digambara Kavulu”. After 1980, two main streams of literature came into limelight, they are Feministic and Dalit literature Tripuraneni Srinivas. In 1970 published a collection named as “Guri Chusi Pade Pala” and commented it as a feministic work. Many female writers like Olga, Savitri, Kondepudi Nirmala, Jaya Prabha has contributed so much to this feministic perceptive.

Dalit Literature In Telugu

With the inspiration of Ambedkar new revolution has come in the society ie., for Dalits.

The literature which reflects the lives of the suppressed and Marginalized classes is called as “Dalit Literature”. So many writers who belongs to these classed has started mirrorising their sufferings through literature.

Though people from so-called higher classes has written for and about their like they are just the descriptions. But the literary works with were written by the suppressed class of self is the canon. Jashuva, Boyi Bhimanna, Kolakaluri Inak etc., are the people who has given a raise for Dalit literature. At present Gaddar, Vangapandu are continuing the same intensity.

The first Dalit poetic collection is “Dalitha Kavitha” published in 1991 edited by V. Simmanna, Kondapalli Sudarsan Raju. In 1993 Jayadir Tirumala Rao has edited and published “Dalitha Githalu”. We could assert that the foundation for Dalit poetry is Jashuva’s “Gabbilam” another prominent Dalit poet Boyi Bhimanna has published “Gudiselu Kalipothunnay”, B.S. Ramulu, Paidi Teresh Babu, Satish Chandra, Sika Mani are very famous as Dalit poets.

In 1970 by joing all those like revolutionary poets, Digambara Kavulu has become an organization under the leadership of Sri Sri, they named it as “Viplava Rachayithala Sangam”. This has shown its impact on Telugu literature over for a decade. Marxism, Leninism, Mavoism were became backgrounds for the literature in order to take the society forward.

Stories, novels written by Ravi Sastri, Kalipatnam Rama Rao, songs written by Gaddar, Vangapandu has spread the speeds of revolution in society. The ideals of communism has inspired many people.

Conclusion

In independent India the position of Marginalized classed has got changed they have got some importance. So the new and agony of people has declined to some extent. Then poets has started improvising their form and has started concentrating on the objects and images they have taken. Significantly feminism has started influencing the people. The works written by some of the feminist, writers like Olga has attracted the people’s attention.

These two new ways of literature Dalit and Feminism has shown a new direction to the entire Telugu Literature. They have shown new untraded paths, objects, issues and problems to be explored, by using every form literature they have clearly shown the Dalit attitude. At the beginning Jahsuva then Boyi Bhimanna, Kathi Padma Rao, Sudhakar, Sikha Mani etc., has given clear definition for Dalit literature.

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16. Dalit Literature – Social approach

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Abstract:

Indian Society is a very cultured and well established civilization right from the primitive ages. Along with the civilization and development of the livelihood of the people differences also started socially and conceptually. Though there are some powerful means like constitutional power etc., Literature which could perfectly reflect the sufferings of people, is another powerful mean. Many scholarly people has strived hard in order to bring an inspiration among the people who were suffered and suppressed. Many poets has tried to give motivation through the songs during the time of freedom movement. At the same time some of them have also concentrated on the some taboos like child marriages and untouchability During 19th century literature has adopted new forms and ways. The important reason behind it is the revolt gains those social taboos. Gurram Jashuva is a prominent port among those who truly worked for the social changes. Jashuva with his 'Gabbilam (The Bat)' has just revolved world around, His famous works like 'Piradowasi', 'Smasana Vatika' were also well criticized. Many poets from TamilNadu, Karnataka etc., has also strived for social changes. My paper tries to explore the impact of literature on social changes

Objectives:

- To study the Dalit Literature
- To understand their perception towards the society
- To explore the influence of Jashuva over poverty

Key Words: Indian society, Civilization, Constitutional poetry, Untouchability, Child marriages

Introduction

From ancient times many dignitaries wrote on the inequalities and untouchability to create self confidence in the people who are suffering Sri Jyothi Rao Phule is the pioneer in the writings on the concepts of untouchability, poverty, cast feeling etc., to create awareness in the minds of sufferers with the influence of principles of jain, Shaiva, Bhakti and saying of Veerabramendra Swamy Sri Jyothi Rao Phule introduced new path in literature, new philosophical approach that is called dalit literature and the roots of dalit literature. The following the path of Sri Phule Dr. B.R. Ambedkar try to give more importance dalits socially in 19th Century Brahmasamaj and Aryasamaj started their activities to eradicate social inequalities and given some new social reforms by the time in Maharashtra (1873-1874) Sri Phule established satyasodhaka samaj to fight against cast system in the society. Following this 1924 Dr. B.R. Ambedkar started revolution untouchability and educated people constitutionally, socially. In 1984 north India Mr. Kanshiram (BSP) had given leadership by his campaigning.

Literature is the main tool to create awareness, to revolts, to create equalities in society that is the reason why many people influenced society by their literature.

Till 19th Century ancient views continued in Andhra literature from 19th Century new views and thoughts were introduced in to Andhra literature creating uniqueness. Important reasons were social revolutions, spread of English education etc., due to which Andhra Poetry developed new branches in which esthetic poetry was important. The esthetic poetry and imaginary poetry started 30 years before and were developed with new branches. Esthetic poetry has branches like admiration poetry, nature, common mans, patriotic poetry etc. Kusumam Dharmanna, Jala Ranga Kavi, Nakka Chinavenkayya, Jashauva wrote on problems of Harijan people. This is starting phase.

Poetry for armed formers revolution in Telangana was written by Yadagiri, Subba Rao Panigrahi, Shiva Sagar, Gaddar, Kathi Padmarao this is second phase.

Sri Gurram Jashauva has an unique position in Telugu literature in 20th century first half when esthetic poetry is prevailing in Andhra poetry Jashauva continued his social revolutionary literature. He questioned the social unequalities and tried to revolt against them by his literary

contributions. Jashauva wrote thirty small poems and many places. Some of the important are Piradowasi, Gabbilam, Kandaseekudu, Sisuvu etc.,

Jashauva was born on September 28 1895 he struggled with cast system and untouchability from his childhood. After his higher education he started his life as a teacher in his own village his interest on poetry made him to learn to write small poems he learnt Sanskrit to understand poems of Kalidasa his strong desire of presenting his poems writings on dais doesn't came into reality due to social hurdles and he continued his writings livings out of the village. He created an strong impact on Andhra literature he contributed to Telugu poetry when the poetry is on its downfall he wrote on social human, unequalities and triad to improve the living qualities of human beings like this Jashauva poetry was field with social reforms and revolution in society.

In the same path many stories, novels, place, songs were return to make people aware of social reforms. Novels like "Mathrumandiram" by Venkata Parvatheesa kavulu, "Malapalli" by Vunava, "Harijana nayakudu" by N.G Ranga, "Kakka" by Vemula yellaya created social awareness in the society songs like "**eevuru manadira, eevada manadira**" by Gaddar and many other songs by anjayya, Vangapandu etc., are famous in this prospect.

Yallapragada Suryanarayana Pantulu garu founder of Andhra Geervana Vidyapetam wrote novel "Hemalatha" in revolutionary sprit.

Like wise many personalities, unknown poets contributed their writings informs like story, novel, play, song etc., to irradiate unequalities from society and to improve the lives of backward class people in the society.

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"Gender equality is more than a goal in itself. It is a precondition for meeting the challenge of reducing poverty, promoting sustainable development and building good governance." ---Kofi Annan

"As I often say, we have come a long way from the days of slavery, but in 2014, discrimination and inequality still saturate our society in modern ways. Though racism may be less blatant now in many cases, its existence is undeniable." - Al Sharpton

Abstract

Since narration signifies a nation and narrative the main rhetorical device to discover what goes on into people's heads and what it is like to live in a particular time, research in literature is, at present, extended beyond the boundaries of traditional format. It poses the question of cultural representation, power, hegemony and justice – history is revisited with a new perspective. One's own history is separated from common universal history by a different way of perception, understanding and treatment of the past which retold history as history of a nation. Riding the wave of nationalism, India won independence in 1947 with raised expectations and hopes. But in due course, this has given way to disillusionment among people and by 1980s, many problems like unemployment, peasant movements, declaration of emergency has given articulation to the subaltern group of studies. But this group did not give enough attention to the micro-history of the people. They have focused upon the marginalization of the underprivileged as a whole. Little did they feel or write about the exploitation of Dalits in India.

Neglected by Nationalists, Marxists and Subaltern Groups, the Dalits of India have no way but to write their own history. Independent India has seen a flurry of literary and political activities by the Dalits. Being influenced by the writings of Ambedkar and Phule, quite a good number of Dalit writers and poets have been writing about their lives; they are trying to revive their lost identities through reconstruction and deconstruction. Debates about the authenticity of Dalit Writings have not discouraged them. Dalit writers from Maharashtra, Karnataka, Tamil Nadu, Andhra Pradesh and Gujarat have remained in the forefront to document their lives, asserting their identities and challenging the hegemonic culture of Brahmanical society.

Indian writing in English has remained enigmatic as far as projection of dalit life is concerned. There are very few dalit authors who write in English for their own people. Most of dalit characters in Indian English literature are portrayed by upper caste Hindu authors. Most of them still cling to such themes as 'East-West Encounter', 'Tradition-Modernity Conflict', 'Alienation', 'Spiritual Quest', 'Search for Identity', and the like. As a result, not only dalit, but also the under-privileged classes of Indian society rarely find space in Indian novels in English. Non-Dalit major practitioners of the genre have embraced the Dalit sensibility against the grain of their own caste or class. Prominent among those who have passed with flying colours by exposing the faultiness of our fragmented society in this growing segment of writing the nation are Arundhati Roy, Amitav Ghosh, Vikram Seth, Rohinton Mistry, Vikas Swarup and Aravind Adiga.

Dalit literature, being the most powerful form of literary expression today, has acquired a prestigious position in Indian English literature. It focuses on writing that includes Dalit characters, or descriptions of Dalit life and experiences. Influenced by post-modern literary movements, it questions mainstream literary theories and upper caste ideologies and explores the invisible twilight zones of neglected issues. The literature is essentially against exploitation, and made use of writing as a method of propaganda for the movement. Dalit literature is a literature of consciousness – dalits are the victims, exploited, crippled, tortured, subdued, numbed and brutally murdered since times immemorial. Their voice was never raised or heard. Victimization and marginalization of the underprivileged sections of the society and violence as an extreme step of expressing anger and hostility on them is dealt with precision by **Rohinton Mistry** in his novel **A Fine Balance**. An attempt has been made in this paper to analyse marginalization and victimization of dalits and brutalization of the Thakurs against them and the physical and psychological harm done to the deprived sections of the society.

17. Marginalization Of The Underprivileged In Rohinton Mistry's - A Fine Balance

Dr. D. Rajani Deivasahayam, M.A., M.Phil., Ph.D

Key words: hegemony, perception, disillusionment, subaltern, marginalization, Conflict, Alienation, Victimization.

Introduction

A Fine Balance is the second novel by Rohinton Mistry. Set in Bombay between 1975 and 1984 during the turmoil of The Emergency, a period of expanded government power and crackdowns on civil liberties, the book concerns four characters from varied backgrounds – Dina Dalal, Ishvar Darji, his nephew Omprakash Darji and the young student Maneck Kohlah – who come together and develop a bond.

First published by McClelland and Stewart in 1995, it won the Giller Prize. It was shortlisted for the Booker Prize in 1996. The book exposes the changes in Indian society from the independence period in 1947 to the Emergency called by Indian Prime Minister Indira Gandhi. Mistry is generally critical of Gandhi in the book. Gandhi, however, is never referred to by name by any of the characters, and is instead called simply "the Prime Minister". The characters, from diverse backgrounds, are brought together by economic forces changing India.

Our nation has a glorious past as well as a painful history and it is quite evident only through the work of art that it was never devoid of domination, oppression, exploitation, violence and criminalization. The writers find literature, the best way to expound in detail the darker side of the modern history of India. It not only captures the face of the cruelty in an evocative manner but also makes the readers aware of the lives of the neglected section of the society while drawing their attention to the reactions and responses of the minority to the unfair treatment. The traumatic past is rediscovered through various perspectives by the Indian writers in English. Violence being the extreme stride of expressing anger and hostility against any class or caste in city or in village is dealt skillfully by Rohinton Mistry in his novel *A Fine Balance*.

While recalling the horrors of Indian politics, Mistry has made a conscious attempt to portray the increasing criminalization in the society and its brutal effects that worsened the lives of the unfortunate characters. It is depicted by the marginalized characters like Dukhi mochi, tailors named Ashraf Chacha, Ishvar and Omprakash, the rent-collector Ibrahim that undergo oppression and savagery of the highest degree in the novel and are subjected to persecution and injustice on social grounds. Their low caste is depicted as the social stigma and the dregs of the society. The protagonist of the novel is a middle-class widow, Dina Dalal who runs a tailoring business from her flat. She is the victim of double colonization – first colonized for being a girl child and later by a woman of higher society. She is not only dominated by her brother but also is repressed by Mrs. Gupta, the lady who owns the Au Revoir Export Company. Dina grew up

in a wealthy family. After her father's death, Dina went into the control of her elder brother, Nusswan. Nusswan was rather abusive to Dina, sticking her with all the housework, forcing her to do all the cooking, cleaning, and drop out of school, hitting her when she misbehaved. Her colonization made her assertive. She rebelled against Nusswan and his prospective suitors for her when she became of age, and found her own husband, Rustom Dalal, a chemist, at a concert hall. They lived happily for three years until Rustom died on their third wedding anniversary, after being hit by a car while on his bicycle. Dina became a tailor under the guidance of Rustom's surrogate parents to avoid having to move in with Nusswan. After twenty years her eyesight gave out from complicated embroidery and she was once again jobless. She eventually met a lady from a company called Au Revoir Exports (Mrs Gupta), who would buy ready-made dresses in patterns. She agrees to let Dina sew the patterns. But since Dina has very poor eyesight, she decides to hire tailors. She also decides to have a paying guest to generate more income for her rent. The tailors rent their own sewing machines, and come to Dina's flat each day for nearly two weeks before the first round of dresses is completed. The three get along fairly well, but Dina and Omprakash don't see eye to eye all the time. Omprakash is angry that Dina is a middle-person and he wants to sew for Au Revoir directly.

Dina and the tailors' business runs fairly smoothly for almost a year, but effects of the Emergency bother them often. The shantytown where the tailors live is knocked down in a government "beautification" program, and the residents are uncompensated and forced to move into the streets. Later Ishvar and Om are rounded up by a police beggar raid and are sold to a labor camp. After two months in the camp, they bribe their way out with the help of the Beggarmaster, a kind of pimp for beggars. Ishvar and Om are lucky and Dina decides to let them stay with her. The tailors and Dina find trouble from the landlord, because she is not supposed to be running a business from her flat. She pretends that Ishvar is her husband and Om their son and also get protection from the Beggarmaster.

Ishvar and Omprakash's family is part of the Chamaar caste, who traditionally cured leather and were considered untouchables. In an attempt to break away from the restrictive caste system, Ishvar's father apprentices his sons Ishvar and Narayan to a Muslim tailor, Ashraf Chacha, in a nearby town, and so they became tailors. As a result of their skills, which are also passed on to Narayan's son Omprakash (Om), Ishvar and Om move to Bombay to get work, by then unavailable in the town near their village because a pre-made clothing shop has opened.

The tragic reality of the post-colonial India is that it is filled with hatred, violence and revenge. The lower caste is represented as the victim of hate and envy in an ego-centric and chauvinist society of dominating upper caste. Through the characters Ishvar and Omprakash, Mistry has successfully depicted the struggle to survive against the caste violence and power politics in a lawless society; and also how they tried to maintain a fine balance between hope and despair. The writer has spared no effort to bring out the causes of hatred of the upper caste towards the marginalized like resisting the suppression, daring to abandon leather for cloth, assertion of right to vote. As Dukhi's son Narayan expresses his grief and bitter truth: "Government passes new laws, says no more untouchability, yet everything is the same. The upper-caste bastards treat us worse than animals." (FB: 142).

Ishvar and Om belonged to the Chamaar caste of tanners and leather-workers, the untouchables. Their family in the village was cobblers. Ishvar's father Dukhi mochi was only five when he began to learn the Chamaar vocation. When he grew old, he realized that his prime life had been spent in obedient compliance with the traditions of the caste system, yet he was under paid, was thrashed instead of getting a glass of goat's milk that was promised as a reward to his hard work but was treated like an animal. Mistry delves deep into the village life to create a painful image which is suggestive of the fact that people denied the laws of the government and continued to harass and exploit the subaltern by unfair means. Once, Thakur Premji gave Dukhi a job of grinding red chilies into powder to be finished by the sunset. Dukhi agreed to do it all alone to earn some money. When Dukhi was about to finish grinding it in the mortar and the sack was almost empty, an accident occurred. The heavy pestle of the massive stone mortar landed and split in two pieces and collapsed. One side

fell on Dukhi's foot and crushed it badly. Thakur refused to listen to anything; he called him a stinking dog and thrashed him across the back with his stick. He told this to his wife, Roopa after two days. But this time he had done nothing wrong. He had worked hard all day, yet he had been thrashed and cheated of his payment. As a result of such unfair treatment to his caste, Dukhi took a bold decision to turn his sons Narayan and Ishvar, tailors. He dared to break the timeless chain of caste. He called the notion of untouchability, a disease "ravaging us for centuries, denying dignity to our fellow human beings. (FB: 107). In another instance his sons were beaten up severely by the teacher and the children of the upper castes for daring to enter into school. When this matter was taken to the notice of the elders of the village, they in turn abuse him for daring to be different from the others of his community. For them a dalit has no right to get educated or lead a decent life.

In the novel, the most horrifying scene of violence was displayed during the election in the village against the subaltern for the act of assertion of right to vote. Every voice raised and every initiative taken by the untouchables in favour of their community was ruthlessly silenced to terrorize and humiliate them by the misuse of the power. During the Parliament elections, Narayan decided to mark his own ballot as it was his right. He insisted for his own ballot at the booth inspiring others to practice their rights. After a short while a man from the polling station came with a dozen men. The men seized Narayan and other two and were taken to Thakur's farm where "they were flogged throughout the day as they were hung naked by their ankles from the branches of a banyan tree... In the distance, in the far field, his men urinated on the three inverted faces. (FB: 146). In the mean while Thakur had instructed his men to prevent the news from spreading that might disrupt the voting. In the evening, after the election got over and the ballot boxes were taken away, "burning coals were held to the three men's genitals, then stuffed into their mouths. Their screams were heard through the village until their lips and tongues melted away. The still, silent bodies were taken down from the tree. When they began to stir, the ropes were transferred from their ankles to their necks, and the three were hanged. The bodies were displayed in the village square. (FB: 146).

Thakur's horrendous retribution meant to teach a lesson to the acchoot jatis "terrified the villager. He said, "I want it to be like old days, when there was respect and discipline and order in our society. And keep an eye on that Chamaar tailor's house, make sure no one gets away". The goondas began working their way towards the untouchable quarter. They beat up individuals at random in the streets, stripped some women, raped others, burned a few huts (FB: 146). That was not enough for Thakur; he aimed at something even more atrocious. He was furious at Dukhi's arrogance, turning cobblers to tailors and distorting society's timeless balance. He chose to punish them with utmost severity. In front of the whole village, Dukhi, his wife, Narayan's wife and the daughters were bound and dragged into the room. Recognizing her son's corpse "A long howl broke from Radha. But the sound of grief mingled with the family's death agony; the house was set alight. The first flames licked at the bound flesh. The dry winds, furiously fanning the fire, showed the only spark of mercy during the night. The blaze swiftly enfolded all six of them". (FB: 147). It happened when Ishvar and Omprakash were away in town, as a result of which they were saved from Thakur's retribution for the time being.

Omprakash and Ishvar return to their old town to find that Ashraf Chacha is an elderly man whose wife died and daughters were all married off. He gives them a place to stay while they search for marriage prospects for Om. While they walk around the village, they run into the upper-caste Thakur Dharamsi. Omprakash recognizes him and spits in his direction. Thakur in turn recognizes Om, and decides to somehow pay Om back for his disrespect of an upper caste member. When Ashraf Chacha, Ishvar, and Om are in the village, they run into herders from the Family Planning Centre. As the Centre in this city did not fill its quota, they took random people from the street and forced them into a truck that drove them to the Family Planning Centre. All three are beaten into the truck and since Ashraf Chacha is so old, he is gravely injured and later dies on the street. Ishvar and Omprakash beg to escape the forced sterilization, but the vasectomy takes place. As they lie in an outside tent recovering, Thakur Dharamsi comes by and coerced the doctor to give Om a castration. Ishvar's legs

become infected due to the vasectomy and must be amputated. Ishvar and Om have nowhere to go now that Ashraf Chacha has died. His son-in-law sells his house and they are forced to leave town. They turned out to be beggars in Bombay streets. On the other hand, having nowhere to go, Dina had to go back to her brother Nusswan's house.

The author's powerful portrayal of the characters compels the readers to think about the evils of the society and all the issues that weaken the spirit of an individual or an underprivileged group which ultimately leads the country nowhere. It has clearly demonstrated that the government and the system is a total disaster and swallows only the weaker section of the society in the form of a monster. Those who have power and money get the right to abuse, threaten, rape and murder. The invisible line of caste not only provokes violence but keeps brotherhood at bay forever. The darkness that prevails in the depressing story is for a cause; to bring about awareness and incite us to raise voice against it.

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***Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits.
-19th century rhyme used in primary schools***

18. Marching From Margins To Mainstream – The Journey Of Indian Dalit Literature

Dr.S.A.Khader

Key words: globalization, mandatory provisions, discriminatory, transformation.

Introduction

India in the backdrop of globalization has initiated reforms which transformed the country into a fastest growing economy but its social reforms introduced way back in 1949 still continued to be practised in its breach. Despite mandatory provisions enshrined in Indian Constitution against discriminatory practices, Dalits are shunned by majority communities branded as “Untouchables”. Most of the Dalits continue to live a precarious existence being driven to undertake the most menial of the tasks for their survival. Apart from the inhuman discriminatory attitude of majority sections of society, other factors such as poverty, illiteracy, social ostracism, and lack of guidance are perceived as road-blocks to the development of Dalits in our country.

Abstract

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Since time immemorial, Literature has been the dependable source for social history, which contributed greatly not only in the past but also continues to do so in the present. Issues of caste, class and other major social concerns of the times have been reflected in the literatures of various languages of Indian nation. As issues of social importance are concerned, Literature has been in the forefront to highlight and to seek transformation of the society. The present Paper makes a humble attempt to study the contribution of a few writers to the Indian Dalit Literature in English while focusing on how Indian Dalit Literature has been marching from margins to the mainstream in the current times carving its own niche.

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Background to Dalit Literature

The word “Dalit” was used in 1930s as a Hindi-Marathi translation of “Depressed Classes” and the word was used by the British for people who are now being called the Scheduled Castes as also enshrined in Indian Constitution later. In fact, the first systematic exploration of anti-caste ideas were traced in Buddhist works. Later the Bhakti movement poetry of the fourteenth century attempted mention of the castes and the outcastes. Dalit literature, in the modern era, received its first impetus with the advent of leaders like Mahatma Phule and Ambedkar, who powerfully projected the issues of Dalits through their works and writings. It gave a fillip and a new trend in Dalit writing began with many Dalit and non-Dalit writers with their works in Marathi, Hindi, Punjabi, Tamil, Telugu and English. By the 1960s, Dalit literature saw a fresh crop of new writers Mahasweta Devi, Namdeo Dhasal, Daya Pawar, Arjun Dangle, Sachi Rautray, Rabi Singh, Basudev Sunani, Bama, Abhimani, Poomani, Imayam, Marku, Mangal Rathod, Neerave Patel, Perumal Murugan, Palamalai, Sudhakar, D. Gopi and others. In the postcolonial times, the works of writers such as Mulk

Raj Anand's novels *Untouchable*, *Coolie* and *The Road*, Raja Rao's *Kanthapura*, Rohinton Mistry's *A Fine Balance*, Arundhati Roy's *The God of Small Things*, Narendra Jadhav's *Outcast: a Memoir Life and Triumphs of an Untouchable Family in India*, Vikas Swarup's *Q & A* and Aravind Adiga's *The White Tiger* have faithfully documented the social history of the untouchables. These works constitute a powerful critique of the moral corruption and hypocrisy of the Indian society which allows untouchability to continue. The works project a kaleidoscopic portrait of modern India.

The Focus of Dalit Literature:

The Dalit writings are mounting a rebellion against upper-caste presumptions towards the Dalits with a hidden motive to enjoy privileges in the society. They are breaking their silence of ages and trying to sensitize the society through their literary attempts. Education and exposure to literature have helped them to move forward from the ill-conceived ideas of exploitation and contamination forced upon them by the upper castes. Identification of their situation with that of the Blacks in America could not have been possible without exposure to education and literature. Though Dalit literature covers a wide range of literary genres, in content, however, similarities could be traced between authors and their works. The medium is different but the overall message in the works is as much about community not individuality, revolt not passivity, progress not backwardness. The shared political position of these authors is against the hegemony of upper and forward-class Hindu beliefs and for the power of the human being against oppressive social rules. Because of this, cultural concepts such as religion and identity are called into question. The language of these texts is very faithful to local, spoken dialects, as high-flown language is not seen to have adequate political power and effect. The common ground of Dalit literary movement is the social oppression and suppression by the practitioners of Hindu caste system. This movement puts more stress on the lived experiences of the writers while depicting the prevailing circumstances. Only those who have undergone the trials of being socially ostracized can be said to write Dalit literature of any political or moral relevance. Dalit writers form a spectrum that comprises different historical, social, and political background spreading over the length and breadth of India from Punjab, Maharashtra, Gujarat, Kerala, Tamil Nadu, and to Andhra Pradesh.

The Glowing Sparks:

The burning embers of writings of a few Dalit writers cutting across the boundaries of the nation are briefly discussed with a view to bring out the fiery passion they had for the cause of the Dalits. These perhaps form the finest representation of the Dalit literary whirlwind gathering into a powerful storm.

Dr. Narendra Jadhav, a well known economist, public speaker and a social worker of Maharashtra, had his novel, '*Outcast - Life and Triumphs of an Untouchable Family in India*' published in 2003 by Penguin, India. Compelling and deeply compassionate, the novel is an illuminating chronicle of one of the most important moments in Indian history. It is an eye-opening work that gives readers access and insight into the lives of India's 165 million Dalits, whose struggle for equality continues even today. Jadhav recounts his family's remarkable journey from penury to privilege. In the novel, Jadhav tells the awe-inspiring story of his family's struggle for equality and justice in India. He vividly brings his parents' world to light and unflinchingly documents the life of untouchables — the hunger, the cruel humiliations, the perpetual fear and brutal abuse. While most Dalits had accepted their lowly position as fate, Jadhav's father, Damu, rebelled against the oppressive caste system and fought against all odds to forge for his children a destiny that was never ordained. It is a story of survival, of oppression as grievous as slavery or apartheid, and of victory, as the author gets an education and learns to embrace his identity and become a spokesman for his community.

Omprakash Valmiki is another leading Dalit writer in Hindi, born into the Chuhra caste (aka Bhangi), whose ordained job it was to sweep the roads, clean the cattle barns, get shit off the floor, dispose of dead animals, work the fields during harvests, and perform other physical labor for upper caste people, including the Tyagi Brahmins.

“Joothan” by Omprakash Valmiki is one such work of Dalit literature, first published in Hindi in 1997 and translated into English by Arun Prabha Mukherjee in 2003. It is a memoir of growing up ‘untouchable’ starting in the 1950s outside a typical village in Uttar Pradesh. Told as a series of piercing vignettes, Joothan is also a remarkable record of a rare Indian journey, one that took a boy from extremely wretched socioeconomic conditions to prominence as an author and social critic.

The title encapsulates the pain, humiliation and poverty of Valmiki’s community, which not only had to rely on joothan but also relished it. Valmiki gives a detailed description of collecting, preserving and eating joothan. His memories of how his family and he guarded the drying joothan from crows and chickens, and of their relishing the dried and reprocessed joothan burn him with renewed pain and humiliation in the present.

Gurram Jashuva., a great creative poet in Telugu and a literary genius of the modern times, was humiliated and subjected to intense mental agony by the inhuman caste system as well as by arrogant and casteist scholar community. His works in Telugu reflect the intense urge for dignified living, self-respect and social equality. The scholarly community dominated by the upper castes treated him as an outcaste. Since he belonged to Dalit community, his creative genius, merit and literary talent were not recognized and despite several onslaughts he resisted and exposed the cruelty of caste oppression through his powerful pen. He said, “Life taught me many lessons. I have two teachers (Gurus) – poverty and Caste/ Religious discrimination. If one taught me patience, the other one increased my power to resist. But did not convert me as a slave. I intend to pierce through caste distinction, poverty and prove that I am a human being. I wield a sword. My sword is my poverty. It has no hatred against the society as such. But hatred on its policy.”³

In the poetry of Jashuva the agony, disgust, anger, misery and the continuous bitter experiences of the Dalits are authentically presented. His famous poetical works, such as ‘The Bat’, ‘The Orphan’, etc, reflect the bitter experiences and stark realities of his personal life. His famous work, ‘The bat’ graphically reflects his growing resistive consciousness and longing for better human values. In it he poses a number of questions to the Hindu society, religion and culture which perpetrated untouchability. ‘The Bat’ is the first poetical work in which a Dalit is the hero and the poet speaks through him to narrate the miserable lives and sufferings of the Dalit masses.

Bhoi Bheemanna captured the intensity and essence of struggles of the dalits for achieving socio-economic and political justice and reflected them in his two plays, Paleru (‘Annual Servant’) and Cooli Raju (‘The Labour King’).

Bheemanna’s play, “Paleru” depicts the village life of coastal Andhra, rigidly characterized by socio-economic stratification, the society dominated by upper castes, engages dalits as agricultural labourers in their fields. The dalits being economically and educationally the most backward continued to work for generations as bonded labour. At that time even Government efforts and Gandhian programmes played no significant role in their upliftment. Social evils like untouchability and caste discrimination were practiced unabated. Moreover, the caste ideology denied them any access to knowledge and education. The hero of the play, venkanna, a dalit ‘Paleru’, works for the same landlord who employed his forefathers. He was a victim of hereditary bonded labour which was practiced by the upper caste landlords in the name of custom and tradition. In spite of rigid customary sanctions, the hero in this play, with the help of an upper caste school teacher, was encouraged to go to school and study but his landlord would not tolerate such an idea. He did not even like the paleru singing songs in the fields. One day when the landlord came to know about the intentions of the paleru, he scolds his father, who in turn goes home and beats his son. The boy runs away from the village to study and obtains his BA degree.

The play projects the strong urge for social equality, acquisition of knowledge and education by the dalit masses for a decent living and respectable place in the society. It also suggests that through education and inter-caste marriage social mobility is possible. The author strongly believes that dalits should be educated first to bring the much needed change in their lives and to obtain good official positions. It was staged in many

villages of coastal Andhra and inspired by the play, many dalits left their traditional occupation and took to education.

The works referred to in this Paper are just a small tip of the growing avalanche of Dalit literature which has been briefly discussed to point out how they encapsulate the pain, humiliation, and poverty of this community, which has lived at the bottom of India's social pyramid from time immemorial.

Great Transformation

Dalit literature, has acquired a prominent position in Indian English literature today having carved an important niche for itself as the most powerful form of literary expression. It focuses on writing that includes Dalit characters, descriptions of their living conditions and experiences. Influenced by post-modern literary movements, it questions mainstream literary theories and upper caste ideologies and explores the unrecorded, hidden facts of neglected issues. Exploitation and discrimination of Dalits are the two core areas of protest in much of the Dalit writing which is transforming into a movement. Literature plays a predominant role in human culture and civilization. Dalit literature has explored new avenues and scaled new horizons in the vast world of literatures – taking the centre-stage moving from periphery in its pursuit to drive away the caste based inequalities in the society and strengthen the struggle for creating an egalitarian society.

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"India was the mother of our race and Sanskrit the mother of Europe's languages. She was the mother of our philosophy, mother through the Arabs, of much of our mathematics, mother through Buddha, of the ideals embodied in Christianity, mother through village communities of self-government and democracy. Mother India is in many ways the mother of us all."
Will Durant

19. Afro-American Literature – The Harbinger To Accentuate The Triple Oppression Of Black Women.

M.K. Padmalata

Key words: *privileges, enchainment, racist culture, repudiation, accessory, colonial violence.*

Introduction

Dalits, an oppressed Indian class under the Indian caste system, forms an important and distinct part of Indian society. *Dalits* are a mixed population consisting of myriad groups of people across India. They speak a variety of languages and practice various religions. The word ‘*Dalit*’ in the 1930s was used as a Hindi and Marathi translation of ‘**depressed classes**’. This class of population not only bears the oppressed set of people based on caste and religion but also those oppressed due to several sets of discrimination like race, gender, class etc. Subsequently, women who suffer the gender bias also can be termed as ‘*dalits*’. *Dalits* and similar groups of oppressed people are found throughout South Asia, Africa and America as well.

If being oppressed, depressed and discriminated is the criteria for ear-marking people as *dalits*, then the Black Americans who immigrated from Africa and were used as slaves can also be termed as ‘*dalits*’. The black Americans or the Afro-Americans even after abolition of slavery suffered multi-faceted oppression of **race, class, gender and repudiation** by the White Americans. Thus, the Afro-Americans in America can be paralleled with the ‘*dalits*’ in India and the *Dalit Literature* which worked towards the emancipation of the oppressed can be paralleled with the Afro-American literature which strives for the liberation of Afro-Americans.

Women - the most suffered *dalit*

*Woman in a patriarchal society is socially sanctioned other.*¹ Her psyche is a result of the social conditioning. From the very moment of the birth, a woman is persistently assailed with social images, rewards and punishments that are designed to ensure that she does not develop any quality with the other half of humanity. She must be “*feminine*” and restrict herself to “*a woman’s place*.” In this set up a woman is always relegated to be dependent, incidental, the inessential and an accessory to man.

The above discussion if placed in the context of Afro-American or the Black feminine experience adds additional implications. Black women in America being at once black, female and poor have been victimized by a triple consciousness of race, gender and class. So any study related to these Afro-American women must be viewed not only from the geometric oppression² but also from the experiences arising out of their femininity.

African – American Women: Their position in America

Jone Johnson Lewis in her “*Black History and women*” describes the historical position of women as...

Abstract

Race, gender and class count

for the traumatic conditions under which African-Americans lived in America populated by *the whites*. These man-made social and psychological restrictions critically affected the lives of the blacks in general and the black women in particular. Black women often referred to as the ‘*slave to a slave*’ enjoyed many privileges and equality prior to their enchainment into slavery. Slavery uprooted them from their native African culture and placed them in a dominant, racist culture. In exile they were judged from the white people’s standard of life, beauty and class. This made the lives of the black unbearable. The evils of sexism – both physical and psychological added to the torments of the black women who were exploited sexually both by the black and the white men. Down the ages, the black women have tried to voice their case through various media, especially literature. Afro-American literature essentially is a human and social document which deals with the experiences of these black Americans of African descent. Afro-American literature has become an avenue for the Black women writers to articulate their anger, jealousy, rage and disappointment with reference to the social status to which they were relegated. This branch of literature highlights to the world of myriad sufferings to which the black women are victimized since times immemorial. Alice Walker, Toni Morrison, Gloria Naylor, Zora Hurston, Alice Childress, Lorraine Hansberry are a few but renowned names working towards achieving the cause of the black women through their works.

“Women are half the human race, and they are half of black history as well.”

From the landing of Columbus in the America, the black women have contributed to the American history and have been affected by it. The Afro-American woman under the ‘colonial violence’ was caught in the serpentine coil of colonialism was pulled from the *Eden-like* heights of Africa and was hurled into the dismal abyss of slavery in America, her “*descent into hell*”. Forced to live as a black and a female in a racist, sexist, patriarchal, capitalistic society, she got degenerated from a human being to a mere object. Her fingers that picked “yellow flowers” in the African garden now started exploring in the bloody soil of America. Her gender and race in this new culture transformed from a *badge of honour to a mark of shame and inferiority*.

In the new situation, the African Queen was suddenly reduced to the level of a “*niggeress*” and became the “*de mule uh de world*” (the mule of the world). She fell victim to the imperatives of a nascent capitalistic economy. Her body became the property that was used with impurity. Slavery robbed black woman not only of her African culture, language, family system but of the basic human dignity. She was depersonalized culturally and battered physically and psychologically.

Being snatched off her ‘*Africaness*’, the black woman stood in all confusion on the alien shores. She stood at the gates of hell.

Predicaments of the Afro-American woman:

The history of blacks in America makes it clear that the process of socialization had profound effect on the personality of the Afro-American woman. Being black, female and poor relegated her to the lowest of the social status. She became more vulnerable to social attacks because of the place she held in the racist and capitalist America.

In such a social set up, the black woman is the only person who suffered most caught in the cross fires of racism, sexism and classism. She was the victim of “*multiple jeopardy*”. **Bell Hooks** argues that ...

“No other group in America has so had their identity socialized out of existence as have black women.”

According to **Patricia Collins** the oppression of the black women was structured along three interdependent dimensions: “*economy, polity and ideology*”.

The first among the three oppressing dimensions was “*economy*”. The economics of American slavery exploited her both in productive and reproductive facet. In order to ensure efficient and competent output the black woman were made to “*think like women and act like niggers*”. The slave owners often resorted to punishments like physical assault, rape, flogging of naked black women. All these sorts of dehumanizing violence created a massive negative impact on the psyche of the black woman but stripped the bonds woman of her basic dignity. The second dimension “*polity*” deprived the black women to have rights and privileges routinely extended to male citizens and by “*ideology*” represented the process by which certain assumed qualities are attached to black women and how those qualities are used to justify oppression.

The unified effect of these forces ultimately conditioned her mind, marred her psyche and brought into her conformity to her oppressors. This deprived her of Self-knowledge and self-respect.

Black women faced cruelty in the hands of the white master as well as her own black man. She became a victim of the frustrations of the black male ego ignited by the white racism and classism especially the brutalities of slavery. Thus the black man emerged to be an exploiter, a lusty man, a rapist, a careless husband, a cruel father and an equally good for nothing son.

In toto, it was all “*man pollutes and man condemns*” affair leaving the black woman abused physically, sexually, emotionally and socially forcing her to loosed her “self-hood”.

Position of Afro-American women in Literature:

The Afro-American women have been victimized and traumatized not only by racist, sexist and classist assumptions but also by scholarly neglect. The writings of the male Afro-American writers were pre-occupied with the Marxist, black male-oriented aesthetics and politics against racism and capitalism. Accordingly, the central characters of all their writings were young black men trapped in white racist and capitalistic world.

Afro-American Literature – Its Evolution

Many movements have been started to revive the inhumane treatment of the Afro-Americans in general and the Black women in particular across the History. The Civil War, the Abolition of Slavery law, the Reconstruction, Black feminist movement, Alice Walker's *Womanism* are a few to name. Yet the Afro-American women have tried their best to present their case through various media, especially through literature.

The Afro-American writers were driven by an overriding impulse towards *Self-assertion*. Through their writings they were able to successfully convert their cultural and social identity into a source of strength rather than a draw-back. A chronological study of the Afro-American literature helps us see the Afro-Americans rise from passivity to consciousness.

Afro-American Literature – Rise and Development

“The Act of writing requires a constant plunging back into the shadow of the past where time hovers ghostlike.” - Ralph Ellison, Shadow and Act

The Afro-American literature did not evolve as a result of creative vocation of a black American but was a response to the multi-faceted oppression which their brethren suffered in *the white nation*. Through their writings they desired to ameliorate their condition. By virtue of its origin, nature and function, the black (Afro-American) literature is mission-conscious. From the beginning, black writers have written a literature of social protest and human enlightenment.³

To be a writer of Afro-American literature is an ennobling task. This has been and is the burden as well as the heritage and the legacy of every black writer in the White America.⁴ Writers like *Phillis Wheatley, Fredrick Douglass, Langston Hughes, Richard Wright, Zora Neale Hurston, Toni Morrison, James Baldwin and Ralph Ellison* not only participated in evolving the canon of Afro American Literature but also done much to influence expand and solidify its place in the global forum.

Afro-American Literature by Women

Afro-American literary tradition by women always existed parallel in the larger tradition of Afro-American literature. From Phillis Wheatley to Toni Morrison it has been a continuous practice. *Lorraine Bethel* writes...***“I believe that there is a separate and identifiable tradition of black women writers, simultaneously existing within and independent of the American, Afro-American and American female traditions.”***⁵ “ It is this genre that traces the transformation of the Afro-American women from stereotypes to character, from dependency to self-empowerment, from assimilation to autonomy from innocence to maturity. This evolutionary process is both historical and psychological. *Harihar Kulkarni* in his *Black Feminist Fiction* divides this process into three interrelated cycles: *suspension, assimilation and emergence*.

The cycle of ‘*suspension*’ can be traced back to the 19th century novels written by **Harriet Wilson, Frances Harper and Pauline Hopkins** and the cycle of ‘*assimilation*’ could be attributed to the novels written in the 30s and 40s by writers like *Nella Larsen, Jessie Fauset* and others. The novelists of 60s and 70s like *Paule Marshall, Toni Morrison* and other novelists displayed an innate ability to reconstruct the black womanhood and to project new trajectories of self. And thus, they can be categorized as the artists belonging to the third cycle of ‘*emergence*.’

Today, the black women writers share an equal significance with their male counterparts on the basis of their expansive and liberating works. These women writers constantly deal with transforming the political mechanism which invigorates the racial, sexual, economical and colonial bars.

Afro-American literature – the harbinger to accentuate the oppressions of black women

The demons of slavery, racism, colonialism, materialism and patriarchy in America has made the black women blind even with vision, distorted in psyche, blurred in perception, self-conditioned and muted in all faculties. Their's is a saga of collective history and cultural past either distorted and defaced by white society or forfeited and surrendered by black women themselves under the pressure of age-old ideologies, lies, secrets, myths, stereotypes and images.

The Afro-American writers wanted to make a recovery and retrieval of this black feminine self, black collective history and black cultural past through their literary canon.

A keen study of Afro-American literature brings before the readers a myriad of maniacs which the black women suffered since their *descent into the hell from the African paradise*. This literature was more of utilitarian than being aesthetic. **Toni Morrison** on her purpose of being a writer quotes...

“If anything I do, in the way of writing...isn't about the village or the community or about you, then it isn't anything. I am not interested in indulging myself in some private exercise of my imagination, which ...must be political.”

Apart from being political, the distinguishing characteristic of Afro-American writing is that their work is generally about the black community and specifically about black women.

Prime Concerns in of Black women literature:

Literature by women in Afro-American context presents a creative assortment of certain themes, motifs, designs and issues which recur again and again through the generations. The female imagination portrays the female gender roles faithfully as oppressed and exploited. In this connection these women writers endeavor to ...

- Present the anger, rage and disappointment of the Black Women.
- Explore the complexities and diversities of man-woman relationship.
- Depict pungently depict the female experience of oppression and exploitation in a male dominated black-society and
- Illustrate the dual oppression to which the Black women are subjected to and
- The loss of self-hood by the black American women

These prime concerns do not just come out of their pens but also from the depths of their hearts which are filled to the brims with their sisterhood and empathy.

Afro-American literature - a reflection to the anguish of black women

Many Afro-American women writers have contributed towards advocating the case of the black women to the world. Their contribution to the American life and literature remained invisible for a long time. By 1983 a large number of Black women writers like **Maya Angelou, Gwendolyn Brooks, Toni Morrison, Alice Walker, Audre Lorde, Toni Cade Bambara and Gloria Naylor** emerged who articulated inner and other realities of women's existence in their works.

Gloria Naylor's Women of Brewster Place(1983) is a collection of 7 inter related short stories which deal with the lives of black women who suffer the circumstances of race and gender. These stories give us a vivid and pathetic account of sexual oppression of her female protagonists who are more than double oppressed. Naylor through her stories shows the ironical fact that Black women are not merely an object to gratify white male desire, black men too are not exception to this.⁶

The lives of *Mattie Michael*, *Luciella Turner* are crystal clear reflection for the sufferings of black women in the hands of their own black men - be it a father or a husband. *Mattie* suffers because of her beau *Buch* – a faithless, lustful lover, her merciless father and till the end because of her irresponsible and exploiting son *Basil*. *Luciella* or *Ceil* is a victim of her selfish, cruel and faithless husband *Eugene* who gives her nothing but babies and sufferings only to desert her and throw her into a long, dark path of pain and sufferings. *Cora*, the protagonist of another story *Cora Lee* suffers similarly at the hands of her men who treat her as a means of gratifying their sexual lust. But all these women prove to be resilient female characters who suffer and survive proving their mettle and shallowness of their male-counter parts.

Alice Walker's Color Purple is yet another saga sufferings of black women by her own men. *Celia*, the protagonist is physically and sexual abused by her step father *Fonso* and later by her husband *Albert*. The cultural conditioning tears her apart from the God as well. Because she thinks God knows and he understands, but compromises with the male wickedness and accepts a woman's silence. She concluded that God must be sleeping. Thus, the deep-rooted patriarchy makes *Celia* lone-fighter against male chauvinism.

Zora Neale Hurston proved herself to be a black feminist writer whose work ushered in a new period of female characters in African-American Literature and set standards for a new womanhood. Her *The Gilded Six-Bites* presents to us how the fangs of capitalism in form of *Ottis Slemmons* impends the ideal love of *Messie and Joe* with his 'mouth full of gold teeth' and 'rich white man looks'. With his monetary edge, *Ottis* comfortably woos a faithful *Messie* who succumbs to him with an opinion of some financial up gradation of her family. Thus *Hurston* takes a new perspective of her own community in relation to itself instead of "black versus white" to present the sufferings of the blacks.

Ralph Ellison's Invisible Man touches upon the complexities of denying selfhood in terms that are essentially racial. The gradual discovery of invisibility is linked with the narrator's evolving sense of identity. The novel envisions the possibility of a complex subjectivity and humanity for the protagonist by using the class and race distinctions for foregrounding the differences. And not by stereotyping and erasing them.

Alex Haley is a unique writer from African America whose discourse is a mixture of fact, fiction and myth. His work *Roots* is regarded as the first Black romance set in the historical past demanding the African Americans believe in their own potentials. The main protagonist in this novel is an heir to this griot tradition. He willfully takes up the ethnic 'Oral tradition' of the African culture in order to make the descendents know the roots of their family. In *Roots*, *Haley's* preoccupation was to draw the comforts of a primitive society like Africa. Use of history, myth and Oral traditions in this novel was *Haley's* effort to nullify the taboo that all African and Afro-Americans are not people without a significant past or history. Likewise, *Haley* tries to safeguard the identity of the Blacks in America.

Toni Morrison is, perhaps, the most formally sophisticated novelist in the history of African American literature whose work has been described as "amazingly high".⁷ She depicts the black lives as they are in her works. The uniqueness of *Toni Morrison* lies in revealing the beauty and the hope beneath the surface of black America. She in her works ponders over the three-pronged discrimination of race, gender and class in relation to each other in creating and deepening the torments of the Africans.

The Bluest Eye (1970) *Morrison's* first novel is the story of *Pecola Breedlove*, who unsuccessfully prays to God for a pair of blue eyes, which for her are the ultimate symbol of beauty. Raped by her father, and unfulfilled in her dream of a pair of blue eyes, *Pecola* degenerates into insanity. Through this novel, *Toni Morrison* presents before the world how the American standard of life style creates a fatal impact on teenaged Afro-American girls which distorts their self-hood. *Morrison's* second novel *Sula* (1973) is about how history, classicism and sexism show an impact on the psyche of Black Americans. The story is about two girls *Sula Peace* and *Nel Wright* who belong to the same community but bear a very opposite self-definition. *Sula* belongs to a family which is highly unruly with single mothers, orphans and incapable men and makes a self-

interpretation as 'evil'. Again we visualize how black women suffer the triple oppression as well as because of their own men from their own community.

TarBaby (1981), Morrison's fourth novel, a fusion of fantasy and realism which touches upon the themes of relationship between black men and black women, black folks and white people, black people of servant class with black elite. The novel projects a community that is trying to come to terms with its slave heritage and its four hundred years of terrible oppression and humiliation. Her latest novel **Jazz** (1992) is an examination of how history impinges upon human emotions, having a profound bearing on human relationships. The novel is set in the Harlem of the 1920s and is about *Joe Trace*, a 50 year old salesman who kills *Dorcas*, her 18 year old lover in a fit of jealousy. The novel puts before the readers the hardships of the black Americans caught between the cross fires of traditional conditioning and their instincts.

Summing up

Apart from the pieces of literature discussed above, there are many more master pieces in the Afro-American literature which show case the myriad sufferings – physical, psychological and social underwent by *the black lot of the white America*. **Alice Childress's *Trouble in mind*, Marsha Norman's *Night, Mother*, Shange's *A Photograph*, Lorraine Hansberry's *A Raisin in the Sun*** are but a few which present to the world the sufferings of the Afro –Americans.

Road Ahead

In the latest past, the Afro-American literature is not bothered to herald to the world about the torments and maniacs of the black Americans, but also have take up to present the solutions for persisting problems. Development of black sisterhood, decolonizing traditional love, defining a self rather than crave for an existing model, struggle for different basis for interaction with men and struggle not for equality but accept the reality are a few niches left open by the writers

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20. Dr.B.R. Ambedkar: Emancipation of Dalit Women from Social Slavery

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Key Words: Women, Dalit Women, Status of Dalit Women, Ambedkar's interaction with Dalit Women, Ambedkar's Efforts.

Introduction

Human societies, world over exhibit deliberate subordination of women. Even among those societies which are matrilineal, it is observed that men act as *defacto* controllers of social, economic and political affairs. The status of women in India has been that of a dependant, sub-servant and unequal sexual partner. Such an inferior position has been culturally approved as having the divine sanction and it is the duty of the women to abide by the designated role of an inferior.

Abstract:

Women in patriarchal society always are delegated to a secondary role in the society. The status of women in India has been that of a dependant, sub-servant and unequal sexual partner. Such an inferior position has been culturally approved as having the divine sanction and it is the duty of the women to abide by the designated role of an inferior. In the case of Dalit women in India she suffers from triple oppressions; gender, as a result of patriarchy; class, being from the poorest and most marginalised communities; and caste, coming from the lowest caste, the 'untouchables'. Although discrimination on the basis of caste is against the Indian constitution and prohibited by many laws, its practice is still widespread, especially in rural India. But for few exceptions all along the history there was tacit approval of this position. It is only in the movement of Buddha find a respectable social emancipatory mission to strive for equality not just between man and man but between man and women. Such an attempt is later on found in the socio-political movement of Jothiba Phule who has initiate in modern time's education and upliftment of women. Declaring both these great men as his Gurus Dr. Ambedkar has consciously involved Dalit women actively in all his endeavors.

The main objectives of the study are to bring out the position of women in India and understand Dr. Ambedkar's attempts in total liberation of Dalit women from slavery. The present work is based on the written sources available, both primary and secondary.

In the case of dalit women in India she suffers from three oppressions; gender, as a result of patriarchy; class, being from the poorest and most marginalized communities; and caste, coming from the lowest caste, the 'untouchables'. But for few exceptions all along the history there was tacit approval of this position. It is only in the movement of Buddha we find a respectable social emancipatory mission to strive for equality not just between man and man but between man and women. Such an attempt is later on found in the socio-political movement of Jothiba Phule who has initiate in modern time's education and upliftment of women. Declaring both these great men as his gurus Dr. Ambedkar has consciously involved women actively in all his endeavors.

The present study is an attempt to understand the overall status of women in India and specific attempts for their emancipation made by Ambedkar in liberating dalit women.

The main objectives of the study are to understand the Dr. Ambedkar's attempts in total liberation of dalit women and to come out with suggestive measures for attaining human dignity to dalit women. The present work is based on the written sources available, both primary and secondary.

Ambedkar's just society was based on Buddha's noble tenets Liberty, Equality and Fraternity. Ambedkar's service to the emancipation of women was unique. During his journey to liberate dalit women he attended many dalit women gatherings, addressed on their grievances and he initiated them to organize their own associations. Mrs Ramabai Ambedkar also holds the post of president to many dalit women organisations and she attended the conferences along with Ambedkar. Ambedkar's speeches and thoughts have had a great impact on women in those days. Ambedkar was keen to involve dalit women in all struggles he took up. He was well aware that unless women take part in social movements, desired change could not be sustained.

In Mahad on 25th December 1927 women were present in large numbers. In the night Ambedkar made speech before the women and this proved to be a revolutionary event in their lives. He emphasised the necessity of participation of women in their struggle for humanity. He said: "I am extremely happy that you come to this meeting. Men and women together resolve the problems of everyday life. So must the problems of society be solved by men and women working together? If the men take up this work on their own, there is no doubt that they will take a long time to complete it. But if women take this work on themselves, I am sure they will soon succeed. Even if they are not able to take up this work (of social change) by themselves, they should take every chance to help those men who are doing it. I therefore tell you that from now on you must always be present in our meetings".

By raising their confidence, he keeps the onus of responsibility equally on women, "To tell the truth, the task of removing untouchability belongs not to men, but to you women. You have given birth to us men. You know how other people consider us to be lower than animals. In some places even our shadow is not acceptable. Other people get respectable jobs in courts and offices, but the sons born of your wombs are held in such contempt that we cannot even get a job as a lowly peon in the police department. When you know all this, if someone asks you why you gave us birth, what answer will you give? What is the difference between us and the children born of the Kayasta and other Hindu women sitting in this meeting? You must think about this: there is as much virtue in you as in the Brahmin women. Just as much as Brahmin women are faithful to their husbands, so are you faithful. And Brahmin women do not have the mental courage, capability and spirit that you have. If this is the case then why the children born of Brahmin women should be treated with respect wherever they go, while your children face insults everywhere, why should they not even have the right to humane treatment? Have you ever thought about this? I feel that you have never thought about this. If you had thought about all this, you would have undertaken the Satyagraha even before the men. Because the only sin we have committed is to have been born from your wombs, and because of this sin we have to bear the punishment of untouchability. So you must reflect on this: why is it a sin to be born of your wombs, while it is a virtue to be born to other women? If you think about this, either you will have to stop bearing children, or you will have to wash of this stigma. You must do one or other of these things. You must make a pledge that from now on you will not lead such a stigmatised existence. Just as the men have resolved to bring about the progress in society, so must you".

Initially women to taken social action, Ambedkar makes clear as to where to start the process of change. "You must all give up your old and disgusting customs. The way you wear your saris is a sign of your being untouchable, you must wipe out that sign. You must begin the practice of wearing your saris in the same fashion that upper-caste women do, it will not cost you anything. In the same way, your habit of wearing heavy necklaces round your necks and bracelets and bangles and kathil on your arms up to the elbow, mark than one necklace. It is not as if your husband's lives will be lengthened or that you will look beautiful because of neckful ornaments. Clothes rather than ornaments make you look good. Rather than spending money on ornaments of silver or Kathil, you should spend it on good clothes. If you must wear ornaments, get gold ornaments made and wear them, or else you need not wear any. Also, you must take care to be clean in your person".

He then arouses them to take control of their houses and discipline their husbands. "You are Laxmis in your homes; you must see to it that no untoward event takes place in your homes. It is a matter for rejoicing that, since last march, everyone has given up eating the flesh of dead animals. But if this has not happened in any single household, you must take on the responsibility yourselves. If anyone's husband brings home the meat of a dead animal. You must tell him. This will not be tolerated in my house. And I am sure that, if you make up your minds on this, this inauspicious custom will be completely ended".

Now, he turns them towards learning. "Also, you must make sure that your daughters are educated. Knowledge and learning are not for men alone, they are essential for women too. Our ancestors were aware of this. If they had not been aware, the people serving in the platoons would not have educated their girls as they

did. They say, as is the quarry so will be the stone, so you must remember that if you want to improve the next generation, you must not neglect to educate your daughters. I am hopeful that you will not go away and forget this speech I have given you. You cannot afford to delay in putting it into practice. So, before you return to your homes tomorrow morning, change your style of wearing your saris, show me and then go. Only then will I believe that what I have said has made an impact”⁸. After hearing this speech, Shrimati Vithabai promised on behalf of the women presents that they would do as Babasaheb had asked.

The Mahad Satyagraha in Mahad brought about a radical transformation in the women. The caste system being so unjust and inhuman created a separate caste of prostitutes for the sole luxury of the males. Probably any human society would have not produced a parallel that every girl boon in that case is looked upon as the future prostitute and every boy is destined to be a pimp. Untouchable and lower caste girls are dedicated to temples as devadasis ‘the servants of God’ and are in reality the sex slaves to the upper castes. Ambedkar was very concerned about the plight of these unfortunate daughters.

The Ambedkarite activists had organised a conference of devadasis, muralis, jogins and other such women at the Damodar Hall in Parel (Bombay) on 13th June 1936. The speech that Ambedkar made on that occasion is very important and enlightening. He advised the women, “You are the cause of shame for our community. Women should be the jewels of the community. Every society gives great importance to the question of women’s moral character. So you should give up this unclean life and improve your own name and that of our community. When I tell you to give up this despicable life it does not mean that I will make other means of earning your living available to you. Recall the example of Draupadi from the Mahabharata. Just as Draupadi suffered a life of poverty with her husband while in exile, so you too will have to suffer. Character is more important than wealth”⁹.

As a result of this speech, several women gave up their occupation as prostitutes and went to Ambedkar saying, ‘We are willing to take up married life’. After this Ambedkar arranged the marriages of a number of prostitutes. Ambedkar has consciously involved women in all his social activities and attended their conferences. The All-India Depressed Classes Women’s Conference was held on 20th July 1942. The total number of members present was 75,000, out of those 25,000 Women representatives attended from all over India. On this occasion Ambedkar made a speech praising the entire women present.

Encouraging them he said, “I am aware that if the women become conscious they can bring about very about great progress in untouchable society. I believe that there should be an organised association of women. They have a great duty in removing the vices of society; I can say this from my experience. When I took up activity for untouchable society, I resolved that the women must be led forward as well as the men. That is why women’s conferences are held alongside our conferences. I measure the progress made by untouchable society by seeing how much progress our women have made. Seeing the presence of women in huge numbers at this conference, I am certain and also I am happy that we have made progress....Again he said that he measured the progress of a community by the degree of progress which women had achieved. He asked them to be clean, to educate their children and to remove inferiority complex. He regarded having too many children as a crime. “Learn to live in cleanliness, stay away from all bad habits and vices. Give education to your children; create a sense of ambition in them. Instill in their minds the feeling that they will become great. Do not press them to marry until they have attained the capacity to bear the responsibility that it is wrong to produce many children. Even if no facilities are available to you, mothers and fathers have a responsibility to keep their children in a good condition. Every girl who marries must be ready to stand by her husband’s party. Not as his slave but in a relation of equality, as his friend. If you behave according to this advice you will lift up not only yourselves but Dalit society as well, and increase respect for yourselves and for the community”¹⁰.

On 20th September 1944, the Women’s section of the Scheduled castes Federation, Hyderabad presented Dr. Ambedkar a welcome address. Speaking on the occasion he said; “I am of the opinion that unless and until women folk too joined the fight, there would be no salvation. The women should take part in the fight, and be sure that with their help and cooperation their object would be fulfilled”⁴.

Ambedkar was a result of his higher education abroad, that it was a product of the influence on his mind of gender equality in the West. Ambedkar always thinks about women education. In Chembur, Bombay on 29th May 1953 he told the women, “it is not correct to wear heavy and cumbersome jewellery; your dress must not be such that your caste can be recognised”⁵. On 25th December 1952 a Dalit Parishad was held in Nipani. Men and women were present in huge numbers. Addressing the women Ambedkar said, “You are

eking out your days eating the meat and dead animals. What worse situation can befall you? You too must join the struggle”. In a speech to students in 1938, Ambedkar explained that the responsibility of family planning fell on both men and women. He spoke about his 14 brothers and sisters and the poverty of his childhood. “We can properly bring up only one child. If there are less children, women are freed from the terrible burden of child bearing and can use their strength for other tasks”.⁶

Ambedkar could systematically explain that the caste system ideologically provides justification for subordination of women. The entire ideology of ‘*Pativrata*’ (worship of husband like to God) is the mechanism to ensure endogamy and maintain the purity of caste. The traditions ‘*Anuloma*’ (which allows upper caste men to have sexual relationship with lower caste woman) and the ‘*Pratiloma*’, which abhor lower caste man to have sexual relation with upper caste woman and all inhuman practices associated with regulating sexuality are targeted to maintain the caste system. Thus Ambedkar explains that the gender ideology legitimizes not only the structure of patriarchy but also the very organization of caste. In order to mitigate the sufferings of women he has consciously involved women in his prolonged struggles. In his very first struggle at Mahad for right to water as right to life, Ambedkar dwelled at length on the issues of women and his burning of Manusmriti as the source of social and gender inequalities justifies such understanding.

At every stage and phase of his social life Ambedkar took up the issues of the women. As a lawyer, as a teacher, as a journalist and as a politician Ambedkar always regarded the liberation of women as equal and as important as the liberation of lower castes from the thralldom of ideological slaver. Ambedkar strived hard to provide rights of women with regard to inheritance, property, marriage and divorce and personal freedom. As a matter of fact the principles of Hindu Code Bill are in harmony with the Constitutional Philosophy of equality of sexes. By pitching the conscience and reason against the Orthodoxy, Ambedkar was shaking the very structure, the very foundations of the caste system. Ambedkar was the great liberator of Indian womanhood. He designed the Hindu Code Bill to liberate Hindu woman, and resigned from the Cabinet as the first Law Minister of independent India for the cause of women. That was his unique sacrifice for the women.

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Abstract

The challenges facing the society to give dignity and a decent living to the Dalits i.e., SCs is a part and parcel of the larger problem i.e., the human rights. The Dalit movement under the leadership of Dr. Ambedkar was parallel to the independence movement and recognized the challenges faced by the deprived classes in the colonial India. The world over a considerable number of communities have been deprived and marginalized, ghettoized like the blacks in the United States, Africa, the Caribbean, Asia and Europe. This is a gigantic problem which a number of reformers in different countries and different times strived but still the problem is staring at our governments directly at their faces.

This subject comes under Human Rights. The exploitation of the weak by the strong is not a new phenomena. It is an old story. It is in the nature of man to exploit wherever an opportunity comes. That is why Karl Marx in his study of class struggle depicted the whole human history as exploitation of the poor by the rich, weak by the strong. He said that from time immemorial there has been a struggle between the two classes-exploiter and exploited. He gave examples from Greek civilization up to the present day. He says there were masters and slaves in Greek civilization. There were patricians and plebeians in Roman civilization. There were feudal lords and serfs in mediaeval times. There are capitalists and proletariat in the present day world. So goes on the exploitation of the underprivileged by the privileged section of the society. There is not only an inter class exploitation but there is also intra-class exploitation which is rampant in the society. This is the nasty situation that prevails anywhere and everywhere irrespective of the time, place and circumstances why this is so we can't explain unless we study the human nature. Man is born free but everywhere he is in chains according Jean Jacques Rousseau. Where are the chains one may ask? All our customs, our religion and habits, our likes and dislikes and what not are our chains. There are six internal enemies for each and every man. External enemies we can overcome by strong efforts. But it is highly impossible to defeat the internal enemies-such as desire, anger, greed, infatuation, pride and jealousy. Of all the six internal enemies' jealousy is the most unproductive. This is the resentment against a rival, a person enjoying success or advantage itself.

Instead of putting an effort for your own success but always weeping at the success of others, is psychology in general. There may be some exceptions for this. This is the main cause of imbalance in the human behavior. This drives him to so many untoward incidents such as hard hearted and cruel behavior towards fellow human beings. As a result he will become a thief, a dacoit, and bandit, a dictator and a friend. This is the source of exploitation. For these unscrupulous people nothing gives satisfaction except others' downfall and degradation.

To overcome all these hurdles some rules and laws are framed in the form of constitutions throughout the civilized societies by following which a tolerable society is evolved. So, India framed its constitution in 1950 in which so many fundamental rights are incorporated. These are specifically mentioned in its preamble. Liberty we have incorporated-social, political and economic. Equality we have instituted. Fraternity we have emphasized and over and above all these we put justice on the great pedestal. But despite all these efforts we still ride in its quicksand not knowing how to come out of it. What all this means? Laws do not transform us into civilized behavior. In spite of all these plugs we could not secure to our citizens right atmosphere to live in peace and dignity without any disturbance. Since the man is vile nobody can change him from his villainy. Even death sentence will not deter him from doing wrong. So reformers come and go but the villainy goes on unchecked ever flowing towards doom.

21. Historical and Sociological Underpinnings of Atrocities against Dalits and the need for New Awakening

Dr. Mrs . D. Madhu Malathi

Key words: *deprived, marginalized, ghettoized, gigantic, patricians, plebeians, degradation*

Introduction:

The challenges facing the society to give dignity and a decent living to the Dalits i.e., SCs is a part and parcel of the larger problem i.e., the human rights. The Dalith movement under the leadership of Dr. Ambedkar was parallel to the independence movement and recognized the challenges faced by the deprived classes in the colonial India. The world over a considerable number of communities have been deprived and marginalized, ghettoized like the blacks in the United States, Africa, the Caribbean, Asia and Europe. This is a gigantic problem which a number of reformers in different countries and different times strived but still the problem is staring at our governments.

This subject comes under Human Rights. The exploitation of the weak by the strong is not a new phenomenon. It is an old old story. It is in the nature of man to exploit wherever an opportunity comes. That is why Karl Marx in his study of class struggle depicted the whole human history as exploitation of the poor by the rich, weak by the strong. He said that from time immemorial there has been a struggle between the two classes-exploiter and exploited. He gave examples from Greek civilization up to the present day. He says there were masters and slaves in Greek civilization. There were patricians and plebeians in Roman civilization. There were feudal lords and serfs in mediaeval times. There are capitalists and proletariat in the present day world. So goes on the exploitation of the underprivileged by the privileged section of the society. There is not only an inter class exploitation but there is also intra-class exploitation which is rampant in the society. This is the nasty situation that prevails anywhere and everywhere irrespective of the time, place and circumstances why this is so we can't explain unless we study the human nature over the years.

Indian society has been divided into four Varna's (i.e. caste) from time immemorial but in the Vedas there are some exceptions. In those days caste was divided on professional principles i.e Brahmins, Kshatriyas, Vysyas and Sudras. A part from these four castes there were eighteen other professional classes i.e. carpenters, Cobblers, blacksmiths, washermen weavers... etc. In the time of Vedas those who practice professions were not rigid. If a man adopts teaching, learning and maintains the principles of Dharma, they are called Brahmins. If a man defends and rules he is called Kshatriya. If a person adopts agriculture, animal husbandry and business is called vysyas. The remaining who serbe the upper three castes are called 'Sudras'. This division is purely on their adoption of their profession only, not on their birth. Any mam from these castes cam

change his profession and rank in the class adopted by him. For example 'Vasishta' is not a Brahmin by birth, by adopting the profession of Brahminism he became a 'Maharshi' (Rambha's son – gamika putro vasishta). So is Visuramitra (gadhi's son) a Kshatriya by birth, adopting brahminism, he became 'Brahmarshi' so is the case with 'Satya Kama Jabaali'. That was the time the society was progressively advanced.

But after sometime these divisions based on birth become rigid. Since then the society degenerated into regressive path.

The first rebellion against this degeneration came in the form of Buddhism and the usefulness of yagna's and the animal sacrifices in those yagna's. He declared all these practices are good for nothing. Only Ahimsa i.e Non –Violence is the only manthra for the development and camaraderie of the human beings. So he shunned all this barbarous methods. He has aggressively taught against the cruel hard – hearted methods of yagnas and their evil effects. There were 'Charvakas'- another school of thought, who defied the existence of God. So the society was divided into three sections – theists, atheists and agnostics. Thus these different schools of thought competing with each other, so the country in course o time fell into the hands of aggressors such as Partians, Greeks, Kushans, Sakas, Huns, Arabs, Turks, etc..

In the medieval times there was a moment to compromise and bring together all the good principles of all religions together into one thought. So there are so many reformers came into prominence such as Namak, Kumbha Tukaram, Kabir, and Raidas – is a chandala and he was the guru of Meera Bai. But all the influence of these reformers is patchy and partial. So the society goes on the principles of upper and lower castes.

In modern times the exploitation of the lower castes by upper castes has become unbearable and people realized the injustice perpetrated in the society. So Gandhi lend his voice against this injustice and called the Dalits as Harijans i.e. these Harijans has no support amongst the people in general, their support and sustenance is of God only. That is why they are called Harijans. Gandhi raised so many battles against this untouchability in the society. Gandhi is born in a conservative vyshnava family. In spite of his background he wanted to uplift the conditions of dalits. To that extent we must accept that he is a revolutionary and reformer.

In national struggle for freedom, there are two parallel struggles for the independence of the country in general and for the upliftment of the dalits in particular. Dr.Ambedkar was the strongest spokesman of the dalits cause. Born in a chandala family, he rose to the top and became the chairman of the drafting committee of the Indian constitution. Ambedkar was an educationist, an economist and an advocate and an administrator. He was a social reformer, political thinker, parliamentarian and constitutionalist of high order. As rightly pointed by Dr. NR Madhava Menon, so long as Indian constitution lives and guides the destiny of nearly a fifth of human race in the subcontinent, the name and fame of Dr. Ambedkar will continue to reverberate and inspire law makers towards structuring a social order committed to equality, dignity and social justice. Ambedkar's eternal search for knowledge, his incredible industry and his unflinching aim with which he raised himself from dust to doyen, from the life of a social leper to the position of a constitution maker and his heroic struggles for raising the downtrodden to human dignity will constitute a golden chapter in the history of this nation and in the history of human freedom as well.

As Dhananjaya Kheer, strongly feels India must learn to understand his life, character and mission and know him as he is and not as he is distorted by his enemies or deified by his devotees.

After having attained the compromising path between his confrontation approach and Gandhian assimilation approach he made a sincere attempt to accommodate and incorporate all the conflicting interests in the constitution of India. Dr. Ambedkar's way of thinking was characterized as social humanism. His views are still thought provoking and continue to give inspiration to the people of India. The constitution of India is a very effective instrument in India to bring social change. It promotes integrity, egalitarian society, secularism, welfare society, just social order.

To overcome all these hurdles some rules and laws are framed in the form of constitutions throughout the civilized societies by following which a tolerable society is evolved. So, India framed its constitution in 1950 in which so many fundamental rights are incorporated. These are specifically mentioned in its preamble. Liberty we have incorporated-social, political and economic. Equality we have instituted. Fraternity we have emphasized and over and above all these we put justice on the great pedestal. But despite all these efforts we still ride in its quicks and not knowing how to come out of it.

Let us hope that ultimately the spirit of humane behavior, equality and hospitality prevails in the society and eternal peace reigns.

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“When I applied to join upper primary school, the registration form demanded to know my religion. Naturally, we left it blank – I have no religion. The same day I handed it in, the headmistress called my father – surely everyone has some religion. They debated the issue for a full hour. School policy was clear, everyone has to write down their religion, but my father was insistent that just as someone could be a Hindu or a Christian, so too could they be an atheist.

Faith in anything should be confined to one's private space, because all it should do is help a person to lead a good life. When it comes out beyond that private space and seeps into our public institutions, it ultimately only serve to dictate and divide.”

- Vinaya Raghavan, writer - Women's Web.

22. Harijan upliftment-early efforts of reformers in Andhra

Mrs.D.Brahmeswari

Key words: transformation, emancipation, deplorable, ignorance, superstitions, degradation.

Abstract

Nineteenth century was a century of reform in India and in Andhra. The educated elite realized the need for the transformation. The urge to develop on par with the British and the fear of losing the basic structure of Indian society due to the influence of British culture resulted in the efforts of the reformers to work for the emancipation of the down trodden classes. The century witnessed caste and class differences along with other social evils like the sati saha-gamana, early marriage system, widow's deplorable conditions, illiteracy, ignorance, superstitions and a large scale unemployment and economic degradation due to irresponsibility of the Britishers as a ruling class. The early reforms are due to the efforts of the institutions like Brahmasamaj, Arya Samaj, Prarthana Samaj, Theosophical Society and Rama Krishna Mission. All the Social reformers stressed the doctrine of universal brotherhood and choice based caste system rather than birth based caste system. The efforts of Sri Kandukuri Veeresalingam garu, Sri Raghupathi Venkata Rathnam Naidu, Sri Chilakamarthi Lakshmi Narasimham Garu, Sri K.R.V.Krishna Rao Garu and Sri Darisi Chenchayya Garu in convincing the people about the need for reform resulted in bringing about a change in the attitude of the people about the problem. Out of all, the efforts of Sri Unnava Lakshmi Narayana and Smt. Lakshmi Bayamma in starting a home for the harijans in Guntur had their effect on the society and people. The part played by the Christian missionaries in the process of propagation of equality is commendable. Finally it is the call given by Mahatma Gandhiji for Harijan upliftment. The moment started by Sri Potti Sreerulu for the temple entry of untouchables was a step towards social equality and the efforts of Sri Ambedkar for reservations are a step towards economic equality. Thanks to all the torch bearers of our society.

Introduction

Nineteenth century was a century of transformation of Indian society from traditional set up to the modern way of reasoning and rationalism. Andhra also responded to this change. There came a drastic change in the customs, traditions and life styles of the people of India. The century was a period of transition from orthodoxy, faith, beliefs and superstitions to the modern way of learning and earning and rationalism and materialistic thinking. The introduction of western education resulted in the rise of elite middle class which brought about a silent revolution in social and economic life of India.

The colonial rule created a new economic order and the traditional system of self sufficiency and financial decentralization withered away. The mercantile trade, commercialization of agriculture and the financial imperialism drained away the indigenous resources and thus resulted in the poverty of the people. Advent of the west to the east brought along with it the religious fervor of the west. The public criticism of the eastern religious, the attack on caste system, idol worship and Hindu pantheon and conversion of large sections into Christianity necessitated rethinking on socio religious issues. The elite felt the need for rejuvenation of socio religious life. The reasoning and rationale of the western thought crept into the educated society to check every practice of life about its authenticity and the urge to cleanse the society of unauthentic practices gave rise to the reformation movement.

At the time of the advent of the British Indian Society was suffering from some factors of suppression and oppression, the major factor being caste system which was very strong and deep rooted.. The society was divided into many castes and sub castes with several customs and taboos generating isolation among the social groups. Profession linked with birth was followed more strictly in the lower castes rather than in high castes. Caste elders and religious gurus cautiously guarded the caste rules and in case of violation punished the culprits with the instruments of ostracism.

Instruments of transformation:-The forces which contributed for a transformation of Indian society were both internal and external. The external factors were like the British education, western ideas, missionary propaganda against the indigenous practices and the influence of British scholars who got influenced by the greatness of Indian culture and tradition. The internal factors like the socio religious reform movement press and journals, urbanization and establishment of different organizations for the upliftment of the down trodden classes influenced the society. Most of the

internal factors are either direct or indirect influence of external aspects. English education facilitated the flow of liberal thinking and progressive attitude among educated Indians and there by created an urge to build a new India, synthesizing all that is best in western and eastern cultures. In India the torch of reform and rejuvenation started with the establishment of Brahma Samaj by Rajammohanroy in Bengal. He was responsible for the legal ban of Sati Sahagamana in 1829 by the Government. The Bengali reform movement was continued by Sri Devendra Nath Tagore, Eswara Chandra Vidya Sagar, Kesava Chandra Sen and Swami Vivekananda. Simultaneously attempts were going on in western India and mention should be made of Swami Dayananda Saraswathi, the founder of Arya Samaj, Atmaram Pandurang, R.G.Bhandarkar, Mahadev Govinda Ranade, D.K.Karve, B.M.Malabari and Panditha Rama Bai. In south the reform work was initiated by Kandukuri Veeresalingam, Unnava Lakshmi Narayana, Raghupathi Venkata Rathnam Naidu, Chilaka Marthi Lakshmi Narasimham and Darisi Chenchayya.

The attempts of the reformers towards social justice resulted in working for the upliftment of the down trodden. Basically three aspects needed concentration, the harijan suffering with the caste discrimination, the nautch suffering under sexual discrimination and the orphan left out due to class discrimination. In Andhra the Brahma Samaj followers reacted to these problems and worked for the abolition of nautch, upliftment of the harijan and protection of the orphans.

The earliest organizations to think about the Harijan upliftment in Andhra were the Christian Missionaries. The famine of 1897-1900 in Telugu region was made use of by the Christian missionaries for the work of proselytisation. The enormous number of conversions in to Christianity alarmed the social thinkers about the need of sustaining the indigenous culture by working towards social justice.

Brahma Samaj principles of universal brotherhood, monotheistic philosophy and social orientation influenced a great number of educated elite in Andhra. By 1878 the social reform association appeared in Rajahmundry and most of the reforms undertaken by the Brahma Samajists there had their impact on other areas. Kandukuri Veeresalingam and his followers were the first people to propagate social equality. On one occasion when an out caste fell on the street due to sun stroke Kandukuri Rajyalakshamma and Kanaparathi Sree Ramulu brought him to the house of Veeresalingam and served him to regain his strength. This kind of service was done at a time when all the people were under the notion that to touch an outcaste is a sin. The social reform associations used to conduct inter dining with harijans as a mark of practicing social equality. All the anustanik Brahmos gave up their caste symbols and names to tell to the people that God created people and the caste system should be followed only by the professional choice. Kandukuri Veeresalingam, Kavikondala Samba Siva Rao, Karumuru Kamaraju, Kamaraju Hanumantha Rao took active part in the social equality programmes. When Kamaraju Hanumantha Rao wanted to have social dining at the time of his marriage, there was a lot of opposition and finally he succeeded in convincing his relatives. Sri Kandukuri Veeresalingam maintained an orphanage for the rescued children and the inmates of the home were taken care of by Mrs. Kandukuri Rajyalakshamma. Before his death he gave the maintenance of the home to the Hithakarini Samaj, under the supervision of all social reformers of Rajahmundry and he donated his total property to the Hithakarini Samaj.

The next generation of reformation was led by Sri Raghupathi Venkata Ratnam Naidu who was known as Brahmarsi for his spiritual thinking and social orientation. Sri Raghupathi Venkata Ratnam Naidu believed that an out caste is –Harijan-God's image cut in ebony. Brahma Samaj addressed itself to this task of uplifting them and making them equal partners in social life. Liberal financial support and incentives for study were offered by the Raja of Pithapuram Sri K.R.V.Surya Rao. Brahma Samaj became the vehicle for leveling down social inequalities and Harijan Homes were established at many places. The persons who worked in this area were Sri Guduri Ramachandra Rao in Gudivada, Vemuri Ramoji Rao in Machilipatnam, Nalla pati Hanumantha Rao in Guntur and Vellanki Krishna Murthy in Eluru. Free boarding, lodging and education were provided for children of the Harijans in Harijan Homes and pocket money was given to the students and the total expenditure was borne by Sri Pithapuram Raja.

The principle of coeducation was adopted with success in all the stages of instruction. In Veeresalinga Asthikonnatha Pathasala, a school organized by the BrahmaSamaj in Rajahmundry the Harijan boys were admitted and no discrimination was shown to them. This school was run due to the philanthropy of Sri Pithapuram Raja. In this aspect we have to remember Sri Chilaka Marthi Lakshmi Narasimham who was the first person to start a school for Harijan boys and girls. He started a school in the Harijan wada and requested teachers to go to that school to teach as the Harijan boys are hesitating to come to the general school due to the fear of untouchability. He was criticized by the missionaries also as his efforts of social equality are hindering their anti Hindu propagation in the Harijan area .

Sri Raghupathi Venkata Ratnam Naidu gave shelter to the Harijan Boys and Girls in his own house. He provided a personal example in rescuing four orphan girls from Ponnuru Railway station near Chennai in his trip to Madras in 1902. These four Harijan sisters were in the age group of 3 to 11. Sri Pattabhi Sitha Ramayya and Mokkaapati SubbaRayudu, who were studying in Madras at that time helped Sri Naidu garu in bringing them to his house. The girls were brought up by him with utmost care and love. Their situation made him think in terms of finding an orphanage at Kakinada.

Smt. Saguna Mahalakshmi who passed the BALT exam and rose to the position schools inspectress was married to Sri Kambhampati RamaSastry, B.A.B.Ed, and a Brahmin by caste. She continued her services to the Brahma Samaj till the end of her life journey. Smt. Vimalamma who became an LMP Doctor married SattiRaju Seshagiri Rao an advocate and a Brahmin. The third daughter Smt. Lokanayakamma was married to a Harijan by name Sabba Neelakantham and who became a Brahma Samajist under the guidance of Sri Naidu garu.

Sri Raghupathi Venkata Ratnam Naidu with the munificence of Rao Surya Rao, the Raja of Pitthapuram, caused the construction of a palatial building in 1909 for rehabilitating the orphans. This institution served as a shelter for about 100 inmates both boys and girls. There were two care takers to look after the girls besides one superintendent, one assistant superintendent two cooks and about six servants. The girls were given formal education by teachers there itself. They were also taught stitching, tailoring and music. They could persue their education and could continue to stay there till suitably settled through marriage.

Among the earliest inmates mention should be made of Ganga Sarojini, Indira, Meenakshi, Damayanthi and the like. Most of the women opted for jobs and joined either as teachers or as nurses. The girls were brought up under the influence of Brahma Samaj and were all encouraged to participate in public meetings.

Venkata Ratnam considered that outcastes and orphans as God's Challenge to man's justice and humanity. To uplift one and protect the other were undertaken by him and his band of dedicated followers and admirers. The spiritual mystic through his speeches and writings and through his "Fellow Worker" exhorted people to be considerate towards the downtrodden.

The region of Andhra should feel proud to have people like Unnava Lakshmi Narayana and his wife Lakshmi Kanthamma. Unnava Lakshmi Narayana was called as Guntur Veeresa Lingam for his consistent efforts in the social reform activities. He was the author of a book called MalaPalli (Harijan Village) which created a lot of sensation in those days. It was a novel explaining the social structure of the village and the internal strength of Indian Society. This book was banned by the Government as the authorities were afraid that this may have its effect on the conversions in to Christianity. He wrote the book after much research about the conditions of Harijan families and their spiritual ties with the society. Unnava Lakshminarayana conducted marriages for child widows and became a strong center of reform movement in Guntur. His wife Lakshmi Bayamma cooperated in the reform activity and the couple maintained an orphanage in their house.

In 1922 in Guntur Sarada Nikethan was established with 10 girls in the house of Sri Kakani Prushottham. This was a school for girl's education due to the efforts of Sri Konda Venkatappayya and Unnava Lakshminarayana became a pioneer in social equality. Kasinadhuni Nageswara RAo Panthulu donated liberally

to this institution. Sri Konda Venkatappayya eminent freedom fighter donated Rs.10000\-(it may be calculated as 10 crores nowadays) and Munagala Raja Sri Vadrevu Venkata Rangarao donated a land worth 80000_-to the institution. The institution was organized on the gurukula model. Along with formal education, the girls were taught music, painting, stitching, embroidery, weaving and other handicrafts with the idea of making them self sufficient. The basic principle of social equality was followed along with Harijan Upliftment.This school provided free boarding and lodging facilities for Harijan girls.

Unnava couple maintained a home for the Harijan girls in their house and became forerunners to dine with Harijans in Guntur. One day a 10 month baby girl was found in the Siva temple near Sarada Nikethan with paper tied to her wrist which consisted of a request that the baby may be handed over to Lakshmi Bayamma. In another case Lakshmi Bayamma went to the court and made a promise to the judge that she will look after the orphan girl who was involved in a case. Thus the personality of Unnava Lakshminarayana and the consistent efforts of Unnava Lakshmi Bayamma have shown a path of dignified living to many orphan girls.

The part played by Mahatma Gandhi in the eradication of untouchability as a part of National movement has its direct impact on Andhra social reform movement. Gandhiji entered the national politics with a clear vision for social equality. He considered untouchability a sin and he gave the name Harijan to the Dalith. He maintained a paper Harijan. His strong conviction for a society with no inequalities even convinced the so called higher caste people to take part in the movement. For Gandhiji political freedom is not complete without social and economic tranquility. Gandhian Influencee was like a tsunami in the social structure of India. All Andhra leaders of the times worked for Harijan upliftment.

In the process of Harijan upliftment the names of Darisi Chenchayya, Darisi Subhadramma, Darisi Annapoorna and Turlapati Rajeswaramma have to be mentioned who established and maintained Harijan Homes for boys and girls in 1928 in Vijayawada. Kasinadhuni Nageswara Rao Panthulu gave publicity to the social reform activities of the period with his Andhra Pathrika.the children were given some times for adoption after thorough verification to eligible and educated couples. Gudipati Venkata Chalam famous writer of Telugu was a staunch social reformer and Brahma Samajist of Machilipatnam. His writings influenced the youth of Andhra to take up the social issues.

Another stalwart of social equality movement was Sri Potti SreeRamulu whose sacrifice resulted in the formation of Andhra Pradesh. Sri Sreeramulu was born in Nellore district in a merchant family in 1928. He completed his engineering education from Victoria technical Institute Bombay and joined the Government service. When he had lost his wife and daughter he donated his whole property and joined the national movement. His relentless efforts in Harijan Upliftment in Andhra are commendable. Between 1943 and 1944 he worked for the widespread adoption of charkha textile-spinning in Nellore district. He was known for taking food provided by all households, regardless of caste or creed. He undertook three fasts during 1946-1948 in support of Harijan's rights to enter holy places, such as the temples of Nellore. He fasted in support of Dalith entry rights to the Venugopaldaswamy temple in Moolapeta, Nellore, which were successfully gained. He again fasted to get favourable orders on Dalit upliftment passed by the Madras government.As a result, the government instructed District Collectors to attend to measures of Dalith upliftment at least one day per week. During the last stages of his life, Sreeramulu stayed in Nellore and worked for Dalith upliftment, walking the city with slogan placards calling for Daliths upliftment barefoot. He was considered as an incarnation of Rama to alleviate the problems of Daliths by the less privileged sections of the society.

The efforts of social reformers against the Devadasi system paved the way for the emancipation of devdasi women in the society. To mention a few Sri Kandukuri Veeresalingam worked against Bhogam Melas or dance parties of the women before public. Sri Raghupathi Venkata Ratnam Naidu started social purity movement and made the students take oaths to that effect. Sri Darisi Chenchayya conducted movement for giving a dignified life to the Dalith women. He encouraged marriages among Deva dasis and facilitated their amalgamation with the society. A mention may be made of Miss Yamini Poorna Thilaka who was a Devadasi

by caste, gave up her caste, worked for the education of the Daliths and conducted many marriages among them. The traditional prostitution by the people was given up and reformers paved the way for their better living.

Finally the efforts of Sri Baba Saheb Ambdekar towards Harijan upliftment resulted in the gaining of reservations for the downtrodden in political and economic spheres. The solidarity and national integration of India is possible only when the people work with commitment and cooperation.. Let us all remember Tagore, who wished that God may lead all of us to that heaven of freedom where there is no discrimination in the society.

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“India is the cradle of the human race, the birthplace of human speech, the mother of history, the grandmother of legend, and the great grandmother of tradition. Our most valuable and most astrictive materials in the history of man are treasured up in India only!”

Mark Twain

23. Socio-Economic Conditions Of Dalits In India In Modern Era

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Abstract

Indian social structure has its unique place in the world, because of its caste system. The word Dalit comes from the Sanskrit root dal- which means 'broken, ground down, down trodden, or oppressed. Those are primarily known as untouchables. The feeling of untouchability grew in the age of Rigveda. Untouchability is the most pernicious aspect of the caste system. Depressed classes and harijans are today increasingly adopting the term Dalit as a name for themselves. 'Dalit' refers to one's caste rather than class; it applies to members of the lowest social status group in the Hindu Caste system. Those are menial castes, which have born the stigma of 'untouchability' because of the extreme impurity and pollution connected with their traditional occupation.

Most of the dalits continue to live in extreme poverty, without land and opportunities for employment or education. With the exception of a minority who have benefited from India's Policy of quotas in education and government jobs, Dalits are relegated to the most menial of tasks, as manual scavengers, removers of human waste and dead animals, leathers workers, street sweepers, and cobblers etc., Caste dominates people's lives from birth to death in India. It controls and regulates social, economic, political, religious life in India. According to Srinivas, the well known anthropologist is a major proponent of the view that 'the caste system in India is not declining but growing more powerful. Modern means of communication, the spread of education and an increase in prosperity have contributed to the strengthening of the caste system.

Even in modern times, all over India, Dalits are still treated as untouchables in the eyes of elite and even of the ordinary people. Economically they are very poor, working at very low wages; socially they have no significance, living in slums, without having basic facilities, nutritious food. They have been facing caste discrimination at schools, colleges and work places. The situation is worst in case of Dalit women. They face a triple burden of caste, class, and gender. Social discrimination is following for the families in many states. Jogini or Devadasi systems prevail in India even though it was abolished. Under these systems, parents perform their daughter's marriage with a deity or with a temple. Crimes have been taking place against Dalits in different ways. A crime committed against a Dalit every 18 minutes, 6 dalits kidnapped every week, 3 dalit women raped every day, 13 dalits murdered every week, and 27 atrocities against dalits every day, 5 dalits home or possession are burnt. Many social reforms have come up in India for the last few decades but still the casteism, and untouchability is continuing more in rural than urban societies. Government programs and other reforms cannot change the minds of elite people. In this paper I have discussed about the socio, economic conditions of dalits in detailed.

Key words: pernicious, mental, stigma, proponent, discrimination.

Introduction

Dalit is a designation for a group of people traditionally regarded as untouchable. Dalits are mixed population, consisting of numerous social groups from all over India; they speak a variety of languages and practice a multitude of religions. There are many different names including **Panchamas** (fifth Varna) and **Asprushaya** (Untouchables). The word 'Dalit' comes from the Sanskrit root dal-and means 'broken, ground down, down trodden, or oppressed. Those previously known as untouchables, depressed class and Harijans are today increasingly adopting the term 'Dalit' as a haven for themselves. 'Dalit' refers to one's caste rather than class; it applies to members of those menial castes which have born the sigma of 'untouchability' because of the extreme impurity and pollution connected with their traditional occupations. The Caste system and the oppression of untouchables prevailed in India, Nepal, Srilanka and Pakistan and Bangladesh and even some non-Hindu social groups. In 2011, the population of Dalits was 24.1 per cent of the India's population. State of Punjab had the highest dalit population with 31.9 per cent.

Socio-Economic Conditions of Dalits:

Indian social structure has its unique place in the world, because of its caste system. The caste system was found primarily in Rigveda and Pursasukta hymn. In the age of Simritis and Sutras, the society has been divided into various castes on the basis of occupation, food conduct and marriage etc., the feeling of untouchability of also grew in this age. Untouchability undoubtedly is the most pernicious aspect of the caste system.

Caste dominates people's lives from birth to death in India. It controls land regulates social, economic, political, religious lie in India. According to Srinivas, the well known anthropologist is a major proponent of the view that 'the caste system in India is not declining but growing more powerful. Modern means of communication, the spread of education and an increase in prosperity have contributed to the strengthening of the caste system. Despite the fact that 'untouchability' was abolished under India's constitution in 1950's the practice of untouchability the imposition of social disabilities on person by reasons of their birth in certain caste-remain in India.

Some of the facts about dalits in India are ..

- 37% of Dalits living below poverty in India
- 79.8% of Dalits live in rural India and in slums
- More than half (54%) of the their children are undernourished

- 83 per live birth children born in Dalit community are probability of dying before the first birth
- 45% of Dalits do not know read and write
- Dalit women burden triple discrimination (gender, caste)
- Only 27% of dalit women give institutional deliveries in India
- About one third of dalit household do not have basic facilities
- Public health workers refused to visit Dalit women in 33% of villages
- Dalits were prevented to entering police stations in 27.7 % villages
- Dalit children had to sit separately while eating in 37.8% government schools.
- Dalits did not get mail delivered to their homes in 23.5% of villages
- Dalits were denied access to water sources in 48.4% of villages because of segregation and untouchability practices. Half of India's dalit children are undernourished. 21% are severely underweight and 12% die before their 5th birthday.

Housing of Dalits:

The Dalit community is deeply wounded one, for centuries been systematically robbed and reduced to a state of empty powerlessness. 79.8% of Dalits live in rural India and in slums. The houses are formed into colonies which are segregated to the upper castes houses. The houses are constructed too close to each other. Apart from the safety concerns this raise, most of the inner parts of the buildings do not get adequate sunlight and fresh air. With the help of the government some people may have permanent houses, but many people in rural areas do not have their own houses. Very few households having toilet facilities and other people go for open toilets. This is spoiling the surroundings and leading the diseases. Only 13.89% Dalit households have piped water supply as compared to 27.51% among the general category. This is a major concern considering most habitant level discrimination and practice of purity and pollution is played out via water. Frequent conflicts arise because of water shortage and garbage collection etc. In some states, Dalits are made to render free services in time of death, marriage, or any village functions. In Karnataka, Caste Hindus force dalit to sacrifice buffalos and drink their blood, they then have to mix the blood with cooked rice and run into the village fields without chappals.

Economic Situation:

Dalits experience an exceptionally high dependence on manual wage labour for their source of income due to restrictions in access to fixed capital assets, low level of skill due to restrictive access to education and high unemployment, underemployment and low wage rates due to discrimination in labour market. They suffer severe economic disabilities. They cannot aim at higher studies, or aspire to the government scholarships that might lead thereto. Most dalits continue to live in extreme poverty, without land or opportunities for better employment or education.

With the exception of a minority who have benefited from India's policy of quotas in education and government jobs, dalits are relegated to the most menial of tasks, as manual scavengers, removers of human waste and dead animals, leather workers, street sweepers, and cobblers, Some dalit children are sold to upper castes to pay off debts. Untouchabilities may not cross the line dividing their part of the village from that occupied by higher castes. Educated dalits are having economically higher standard of living in better housing, better food, health and other amenities of live, but socially they face the problem of caste discrimination from neighbors, at schools, colleges, and work place. Even the educated, employed dalits scared to tell their caste with others due to inhuman treatment.

Condition of Dalit Women:

Ruth Manorama, an active member of the National Campaign on Dalit Human Rights and National Alliance of Women, once stated that in a male dominated society, Dalit women face a triple burden of Caste, Class and Gender' No one practices untouchability when it comes to sex. Rape is a common phenomenon in

rural area. Women are raped as part of caste custom or village trade. Dalit girls have been forced to become prostitutes for upper-caste patrons and village priests. Sexual abuse and other forms of violence against women are used by landlords and the police to inflict political 'lessons' and crush dissent within the community. Jogini or devadasi system still prevails in India even after the abolition Devadasi Act (Prohibition of Dedication) 1988. Joginis are the women forced into prostitution by a religious custom known as devasasi in India. Young girls are married to a local deity and afterwards it becomes their religious duty to provide sexual favors to the local men, usually those of the higher castes. The religious practice was banned in India, but the law is not being enforced in all parts of India.

Crime against Dalits:

There is large number of reputed atrocities on dalits and dalit women that can be found recorded in various news paper articles, journals, and government reports in India. A crime is committed against a dalit every 18 minute, 6 dalits kidnapped every week, 3 dalit women raped every day, 13 dalits murdered every week, 27 atrocities against dalits every day, 5 dalits home possessions are burnt.

Education of Dalits:

Ensuring access to education for Dalits of India has been the greatest challenge for the Indian government in discriminating the social effects of the caste system, which still remain entrenched in India society. According to the National Commission for SC and STs, the majority of the educated people are of the upper caste, many of which may practice caste-based discrimination. The main reasons for the low literacy rate among dalits would be – lack of educational resources in rural areas, privatization of schools and colleges, extreme poverty, demand for an increase in the dowry for educated girls, Humiliation and bullying by the high caste students and teachers.

Many government-run schools exhibit open caste-based discrimination against children belonging to backward and dalit castes, while the private schools do not even engage with a major section of the population, even now in the twenty-first century, when India is claiming to be progressing economically and socially. The traditional upper-caste view that education is not appropriate for the lower caste- continues to have some social influence, and there may be objective differences in the economic and other returns from education for different castes.

The present schooling system has widespread, yet subtle forms of caste-based discrimination against lower-caste children. Some examples include discrimination against SC settlements in the vicinity of schools, instances of teachers refusing to touch lower-caste children and turning children from particular caste into special targets of verbal abuse and physical punishment, and lower-caste children being frequently beaten up by higher-caste classmates. The social exclusion of SC children from primary education in India is to a large extent influenced by the discrimination practiced by teachers in schools. The learning environment, attitude of teachers, support from home/parents, and the economics of school participation for extremely poor/ landless families are all factors that tend to push children out of school.

Health and Nutrition of Dalits:

Dalits work for low wages and they are in extreme poverty. They cannot spend much income on food and health. Infant mortality rate for Dalits is higher than that of other casts due to the problems at the time delivery, type of assistance proved, major illness like pneumonia, fever, diarrhea etc., According to National Family Survey, re-analysis suggests that 53.6% of Dalit children are malnourished compared to 39.2% of children from the general category. It is clear evident that at the time of birth majority of children's size were below average or larger than average. It is important to note that for underweight children, the Anganwadi workers are paying less number of visits to all categories of households including the SC households. Visits to the pregnant or child-bearing household, is also where discrimination by front-line staff can and does easily pan it.

Psychological Conditions:

Centuries of oppression have inflicted on the Dalit people psychological wounds, the trauma of low self-esteem. A dalit cannot send his boy or girl to the village school where the other boys and girls of the village go. Even today in some places the dalit cannot set foot in the temple. Dalit men or women or children may not walk in street where other people line. In a village restaurant, a dalit cannot use the same cup as the caste people. Such constant inhuman treatment has a divesting impend on the psyche. This psychic wound has been inflicted on the dalits by others. In the eyes of the majority people of India, a dalit, by the fact of birth alone, is forever condemned as an agent of pollution.

Dalits in Politics:

While the Indian Constitution has duly made special provision for the socio-economic upliftment of Dalits, in order to enable them to achieve upward social mobility. Some of the popular dalit political parties in India are – Bahujan Samaj Party, (a national party), Republican party of India in Maharastra, Viduthalai Chiruthaigal Katchi a Dravidan political party in TamilNadu, Lok Janshakti party in Bihar. Taking the advantage of the provisions of the Constitution, many dalit men and women are interested to enter into politics, taking the lead in government activities.

Reforms for the upliftment of Dalits in India:

Swami Dayanand Saraswathi, a great scholar who started reformation movement in our country. He was the first person who raised the voice for right of women, advocated right of wearing yagnapavit for women and sudras, advocated interdyning of all high castes with sudras.

Dr. Ambedkar did a great work for the upliftment of Dalit. He said that unless caste is totally annihilated, degrading position of dalits in Indian society wouldn't improve. He adopted **quadrilateral strategy (Education, Agitation, and Organisation) of empowering the Dalits**. The first step of the strategy was to educate the Dalits, so that they know the ills, evils that prevent them from progressing. He stressed that Dalits themselves have to take lead in educating their lot. Secondly, Agitate – educated mind would agitate over the injustice inflicted and would fight against it. Thirdly, Organisation – agitated mind, would force educated people to form organizations and they would fix the problems. He emphasized on the concept of Self-help. He says 'Self help is the best help'. He directed dalits that 'you must stand on your feet and fight as best as you can for your rights. Power and prestige will come to you through struggle.

There is no doubt that after Independence the Government of India has undertaken several measures to improve the conditions of the Dalits. The pro-active policies of Government of India for economically empower them through reservations and provisions of subsidies are very significant. The Constitution of India (1950) guarantees equality before the law (Article 14), prohibits discrimination on the basis of religion, race, caste, sex, or place of Birth (Article 15), and abolished untouchability (Article 17). Promotion of educational and Economic interests of dalits (Article. 46). Anti-Untouchability Act of 1955. Etc. But most of such law and economic policies missed the target of actually empowering the dalits one the reasons for this failure was the imperfect notion of women empowerment. The second reason lies in the process of implementation, which was highly bureaucratic and hence liable to corruption.

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24. Trajectories Of Representations

Mr. Borugadda Subbaiah

Key Words:- Constitution, Representation (reservations), Trajectories, Implementation, Differentiation, Dalits.

“Constitutional morality is not a natural sentiment. It has to be cultivated. We must realize that our people have yet to learn it. Democracy in India is only a top dressing on an Indian soil which is essentially undemocratic”
- Dr Baba Sahed Ambedkar

Introduction to Democracy

Dr. Ambedkar viewed democracy as an instrument of bringing about change peacefully. Democracy does not merely mean rule by the majority or government by the representatives of the people. This is a formalistic and limited notion of democracy. We would understand the meaning of democracy in a better fashion if we view it as a way of realizing drastic changes in the social and economic spheres of society. Dr. Ambedkar’s idea of democracy is much more than just a scheme of government. He emphasizes the need for bringing about an all-round democracy. A scheme of government does not exist in vacuum; it operates within the society. Its usefulness depends upon its relationship with the other spheres of society. Elections, parties and parliaments are, after all, formal institutions of democracy. They cannot be effective in an undemocratic atmosphere. Political democracy means the principle of ‘one man one vote’ which indicates political equality. But if oppression and injustice exist, the spirit of political democracy would be missing. Democratic government, therefore, should be an extension of a democratic society. In the Indian society, for instance, so long as caste barriers and caste-based inequalities exist, real democracy cannot operate. In this sense, democracy means a spirit of fraternity and equality and not merely a political arrangement. Success of democracy in India can be ensured only by establishing a truly democratic society. Along with the social foundations of democracy, Dr. Ambedkar takes into consideration the economic aspects also. It is true that he was greatly influenced by liberal thought. Still, he appreciated the limitations of liberalism.

Reservations Under The Constitution

The Constitution specifically bars the state from discriminating against any citizen of India on grounds of religion, race, caste, sex, and place of birth or any of them. Article 29(2) also guarantees protection to educational institutions on grounds of religion, race, caste, language any of them. The first amendment of the Constitution incorporating clause (4) to Article 15, empowers the state to make special provisions for the advancement of any socially and educationally backward class of citizens or for the SCs and STs. Article 16(4) incorporated in the Constitution shall not prevent the state from making any provision for the reservation who in the opinion of state are not adequately represented is the services under the state. The laws of protective discrimination also find its place in Article

Abstract

The theme of the research paper emphasized the Reservation Policy; it is usually triggers controversies and evokes passionate reactions and debates amongst both adherents and detractors. Irrespective of the context in which it is invoked, the philosophical content of the idea is essentially contestable and complex. The contradictions of socio-economic order in India remain almost the same even after 68 years of independence. The Constitutional commitment of the post-colonial state towards the goal of equality, liberty and justice, the age old structure of inequality has not been dismantled. Social and economic inequality still occupies the centre-stage of Indian reality. The ideals of social democracy and distributive justice, in their essence, remain elusive. The social opportunities, offered to the citizens by the state, are confined to the privileged sections of society. The deprived and disadvantage groups are still exposed to the experiences of cumulative inequality. There is a tremendous gap between the population of the upper castes and the Dalits, in this contest Present paper attempts to look into the enabling and Analysis from the data accessed from the various reports like national and state commission for sc,st, planning commission reports and show the fact sheet of implementations and differentiations of representations (reservations). Finally concluded with how governments are mesmerizing the downtrodden and suggested for true representations for marginalized groups.

29(2) which says that nothing in this Article shall prevent the state from making any special provision for the advancement of any socially and educationally backward class of citizens or for SCs and STs. Article 46 also contains similar provision.

The Constitution provided for the recognition of socially and educationally backward classes. Article 340 provided for the appointment of a Commission to investigate the conditions of the backward classes. On receipt of the report of the Commission thus appointed, the President may by order specify OBCs under Article 338(3) of the Constitution. Preferential treatments to the OBCs are to be covered under an egalitarian framework. While on one hand equality before law and prohibition of discrimination on grounds of religion, race, caste, sex or place of birth, equality of opportunity in matters of public employment and equality in cultural and educational rights are guaranteed as Fundamental Rights under Article 14, 15 (1 and 2), 29(2) respectively. On the other hand, Article 46 included in the Directive Principles of State Policy enjoins upon the State to 'promote with special care the educational and economic interests of the weaker sections of the people.

Violation Of Constitutional Rule

Table No.1, states implementation and differences of rule of reservation in Andhra Pradesh state level eligibility test examination during 2012 and 2013 conducted by Osmania University, Hyderabad. The purpose of the APSET exam is eligibility test, those who are eligible APSET these candidates are eligible for applying assistant professors in universities and degree college lecturer posts without Ph.d degrees. In central level UGC (university grant commission) conducting the UGC-NET exam, where as state level APSET exam was conducted from the last two years by Osmania university. APSET management frame the guidelines for eligibility cut off marks based on the guidelines of UGC, but any rule in India to satisfy the rule of representation as democratic state. As evident from the table no.1, we saw APSET results with special references to mathematics. APSET management is blindly violate the rule of representation and practice the undemocratic way, in 2012, based rule of reservations required qualified candidates are in SCs-98,STs-39 but qualified 63 and 9 only, in 2013, based on rule of reservations required qualified candidates are in SCs-16,STs-7 but qualified 5 and 1 only. What about reaming candidates? Who are enjoying in the name of SCs, STs? What about punishments regarding violation of constitution rule?

Table No.1:- State Implementation And Differences Of Rule Of Reservation In Apset Examination During 2012 & 2013 (With Special References to Mathematics Subject Only)

Category 1	2012						2013					
	Step-I Cleared Candidates 2	Total No. of Qualified Candidates 3	Based on Rule of Reservation Required Qualified Candidates 4	Differences 3&4	Ap set rule top 15% 5	Differences 3&5	Step-I Cleared Candidates 7	Total No. of Qualified Candidates 8	Based on Rule of Reservation Required Qualified Candidates 9	Differences 8&9	Ap set rule top 15% 10	Differences 8&10
General	147	134 (20.58)	332 (51)	-198 (-3.41)	22	+112	92	31 (28.44)	56 (51)	-25 (-22.93)	14	+17 (182)
BC	483	430 (66.05)	163 (25)	+268 (+41.16)	72	+358	272	72 (66.05)	27 (25)	+45 (+41.28)	41	+31 (175)
SC	63	63 (9.67)	98 (15)	-34 (-5.22)	9	+54	27	05 (9.67)	16 (15)	-11 (-10.09)	4	+1 (125)
ST	10	9 (1.38)	39 (6)	-30 (-4.60)	2	+7	5	01 (1.38)	7 (6)	-6 (-5.50)	1	0 (0.0)
PH/VH	30	15 (2.30)	19 (3)	-4 (-0.6)	5	10	6	02 (2.30)	3 (3)	-1 (-0.9)	1	+1 (200)
TOTAL	733	651 (100.00)	651 (100.00)		110	+541	402	109 (100.00)	109 (100.00)		61	+48

Note: “()” Brackets Indicate Percentage to respective Totals, PH/VH was included twice since they claim both social and PH/VH reservation.

Source: 1. Office of the A.P. State Eligibility Test (AP-SET), Osmania University, Hyderabad.
2. by Right to Information Act.

Table No:-2: Reservation Status Of Scheduled Castes In Central Government Recruitment

(Per cent)

S.No	Year	Class I	Class II	Class III	Class IV
1	1953	00.35	01.29	04.52	20.52
2	1965	01.64	02.82	08.88	17.73
3	1970	02.36	03.84	09.27	18.09
4	1975	03.43	04.98	10.27	18.64
5	1979	04.83	08.07	11.54	19.16
6	1992	09.70	11.60	15.80	20.70
7	1995	10.13	13.13	15.45	20.46

Source: 1.Department of Personnel, Government of India, Report, 1993.

2. Social Welfare Committee for SCs/STs Report 1999-2000.

Implementation Of Reservation Policy In India

Implementation of reservation policy described in table.No.2, The Central Government recruitment has been an important and largest area, where the reservation policy can be implemented effectively. But over the years, the status of reservation in this area has been weak. Immediately, after the independence, since, the educational status of Scheduled Castes (SCs) was poor, this factor must be considered. The class of the post can be classified into four, namely, 'Class I', 'Class II', 'Class III' and 'Class IV'. The Class I posts are very important, which are involved in the decision making process. Whereas, Class II posts are also equally important. But Class III and Class IV posts are classified as inferior posts. It includes, 'peons', 'sweeper' etc. Over the years, the representation of SCs in class I posts, has been increasing at a steady rate. It was just 0.35 per cent to the total number of posts in 1953, which reached to 10.13 per cent in 1995. The prescribed quota of reservation for SCs is 15 per cent of the total posts. Yet there remains a backlog of about 4.87 per cent of the total. At national level, this figure may include hundreds of posts. It means, the SCs have been kept away from the decision making process.

This could be stated as, one important reason, for huge backlog of SCs in the recruitment. Similar trend could be found in Class II posts, where the representation of SCs was 1.29 per cent in 1953, which reached 13.13 per cent in 1995. Here also backlog could be estimated at about 1.87 per cent of its total posts. Altogether, Class I and Class II backlog in the reservation has been in significant size. The growth of reservation in the recruitment has been slow. The reservation status of SCs in class III posts in 1953 was 4.52, which increased to 15.46 per cent in 1995. The representation in the present era is satisfactory. More interestingly, In Class IV, the representation of SCs has been higher from the beginning, i.e. in the year 1953, it was 20.52 per cent and in the year 1995, it was 20.46 per cent. The reservation status in Class IV has more than the requirement. This is because, except SCs/STs and other backward castes, no one from upper castes, applies for the post like sweeper'. It means, in the government recruitment also, there could be found a 'Varna' System. The caste system has been percolated in the government services. The main part of the reservation policy is that, the Class I and II backlog must be filled as soon as possible. But the problem Relative Disparity in the Implementation of Reservation Policy in India is that, in the contemporary period, the government is adopting 'Zero Recruitment Policy'. In this situation, the SCs & STs. may be losing its posts or the rights of reservation. This could be stated as an injustice to the SCs.

Relative Disparity In The Implementation Of Reservation Policy In India

The reservation policy for Scheduled Castes is most important, since it is linked with their social and economic identity. Reservation is the right of the Scheduled Castes; however, there have been high rate of disparity in the implementation of reservation policy in India. These disparities are shown Table.no.3, the rate of disparity can

be calculated after 1979-80, since before; the educational level of Scheduled Castes was not satisfactory. But in the present context, the Scheduled Castes have achieved a satisfactory level of education all over India.

Table No:-3: Disparity In The Implementation Of Reservation Policy In India For SCs.

(Per cent)

S.No	Year	Class I	Class II	Class III	Class IV
AIR.	Disp.	AIR. AIR.	Disp. Disp.	AIR.	Disp.
1 11.54	1979 23.06	04.83 19.76	67.8 -31.7	08.07	46.2
2 15.80	1992 -5.3	09.70 20.70	35.3 -38.0	11.60	22.66
3 15.46	1995 -3.0	10.3 20.46	31.3 -36.4	13.13	12.6
4 8.82	2001 (ST) -1.20	3.04 11.28	62.20 -40.15	4.61	48.25

Source: 1.Department of Personnel, Government of India, Report, 1993.

2. Social Welfare Committee for SCs/STs Report 199-2000.

Note: 1.Rate of disparity in the reservation has been calculated on the basis of above data.

2. AIR means actual implemented reservation; Disp. means the rate of disparity

Therefore, the author has calculated the rate of disparity after 1979- 80 in relation to the rate of reservation determined by the Government of India. As per the Government of India, the reservation quota for Scheduled Castes is 15 per cent. The rate of disparity over the years has been declining. In Class I posts, the disparity was higher (67.8 per cent) in 1979, which declined to 35.3 per cent in 1992 and further declined to 31.3 per cent in 1995. However, there still exists a significant level of disparity in the implementation reservation policy. In case of Class II posts, the disparity was 46.2 per cent in 1979, which declined to 22.66 per cent in 1992 and then to 12.6 per cent in 1995. In these two categories of the posts, there exists significant level of disparity in the implementation of reservation. These posts are important, which are part of decision-making process. The trend in the rate of disparity over the years in comparison to other categories of posts. In case of Class III & IV posts, the implemented reservation is more than the prescribed. This indicates negative disparity. These posts are inferior level posts, hence, except the SCs hardly any one is ready to work. This is a result of 'Hindu Caste System'. And once, in the government sector, the caste structure has been strictly established through the occupations.

SC & ST Representations In Universities

Table.no.4, identify with representation of SCs, STs in central universities. It was observed that the representation of SCs, STs is nil in teaching and also negligible percentage in non-teaching category. In the University of Hyderabad having total professor are 99, reader are 76, and lecturers are 64. In this SCs representation in the professors are only one with percent of 1.1, reader are 5 with percent of 5, lecturers are 12 with the percent of 12. Where ad STs the representation in professors and readers are zero percent and in lecturers only 3 posts are occupied with the percent of 4.69 and remaining universities are implement the SC, ST reservation approximately zero, non-teaching cadres in the central universities are very negligible percent. All most all state and central universities are closed the doors to SCs & STs.

Table No:-4: Representation Of Scs And Sts In The Central Universities-A Special Glance - 31.12.2001

S.No	Name of the university		Professor	reader	Lecturer
1	University of Hyderabad	Total	99	76	64
		SC	1	5	12
		%	1.1	5	18.75
		ST	-	-	3
		%	-	-	4.69
2	Aligarh Muslim university	Total	276	396	567
		SC	-	01	-
		%	-	-	-
		ST	-	-	-
		%	-	-	-
3	Banaras Hindu University	Total	109	272	692
		SC	-	02	41
		%	-	0.74	5.92
		ST	-	-	06
		%	-	-	0.87
4	IGNOU	Total	35	81	150
		SC	-	5	18
		%	-	4.95	9.72
		ST	-	01	09
		%	-	0.9	4.86
5	JNU	Total	193	121	74
		SC	04	02	10
		%	1.7	1.1	7.8
		ST	01	02	03
		%	0.4	1.1	2.3
6	Jamia Millia Islamia	Total	117	111	221
		SC	01	-	12
		%	0.85	-	15
		ST	-	-	2
		%	-	-	0.9
7	Maulana Azad national Urdu university	Total	-	02	06
		SC	-	-	-
		%	-	-	-
		ST	-	-	-
		%	-	-	-
8	Tezpur university	Total	14	18	46
		SC	-	-	04
		%	-	-	8.61
		ST	-	-	02
		%	-	-	4.35
9	NEHU	Total	61	73	39
		SC	-	-	37*
		%	-	-	94.87
		ST	-	-	-
		%	-	-	-
10	Pondicherry	Total	46	50	44
		SC	01	07	07
		%	2.17	14.00	15.9
		ST	-	-	02
		%	-	-	4.5

Source; Seventh Report (2001-02), National Commission for Scheduled Caste and Scheduled Tribes, Government of India. P. 59-60.

Notice:* University has been maintaining combined reservation for SC, ST.

The universities not implementing the reservation policy. National commission for SCs and STs pointed out that universities have lack of transparency in filling up posts, under the non-teaching category, as same as in the Andhra Pradesh state. Andhra Pradesh having 43 universities, include 3 central universities, 32 state universities, 7 deemed universities and one university established under State Legislature Act. The university

authorities do not even indicate whether the post was reserved or not. The universities should make a special effort in implementation of reservation policy. Fulfill the short fall in prescribed

Conclusion:

This is present practice of untouchability, the university authorities do not even indicate whether the post was reserved or not. The universities should make a special effort in implementation of reservation policy. Fulfill the short fall in prescribed the main part of the reservation policy is that, the Class I and II backlog must be filled as soon as possible. But the problem Relative Disparity in the Implementation of Reservation Policy in India is that, in the contemporary period, the government is adopting 'Zero Recruitment Policy'. In this situation, the SCs & STs. may be losing its posts or the rights of reservation. This could be stated as an injustice to the SCs. Who are enjoying in the name of SCs, STs? What about punishments regarding violation of constitution rule? I conclude with this is present practice of untouchability, continues this type of practice in future India will lose freedom and the really development of India is development of downtrodden and backward class. So political parties are prohibited the own manifestos and work with only one manifesto that is Indian constitution

“Lost rights are never regained by appeals to the conscience of the usurpers, but by relentless struggle.... Goats are used for sacrificial offerings and not lions”- Babasahed Dr Br Ambedkar,

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Abstract

The three national problems India facing today are the food, the fertilizer and the fuel, the three F's. These are interconnected in a predominantly agricultural country like India. While concerted efforts have been made to meet the challenges of food and fertilizer over a long period, the problem of fuel has come to limelight only when energy crisis has become a worldwide phenomenon. Energy is essential to all activities in the universe. It plays a pivotal role in human development and welfare. The pattern of rural energy consumption is dominated by non-commercial sources such as fire wood, agricultural waste and cow dung cakes which form 90 per cent of the total energy consumed in our country. A familiar scene in almost every village in India is carrying fuel wood and pasting cow dung cakes for sun drying. For the poor women in rural areas, the relentless search for fuel wood for cooking never ends and occupies a major part of their daily drudgery. The best use of traditional household energy source and adoption of appropriate technology to the growing domestic energy crisis is recommended by scientists and planners. In the modern era due to scarce availability of certain resources especially fuel energy, women's role especially in the lower economic strata is found to be very important and crucial in improving the quality of living of the family with the efficient management of available resources. Although much research has been carried out in the field of fuel management practices, attempts were not taken to enlighten the homemakers on fuel conservation techniques in rural households of Ponangi, Eluru, West Godavari District, Andhra Pradesh. Hence, this initiated the investigator to take up a study on **"Fuel energy conservation through the adoption of appropriate technology"** with the objectives of finding out the fuel management practices adopted by the rural families, motivating the homemakers towards the fuel conservation techniques, installing the smokeless chulahs in the rural households and to demonstrate about the use of rural refrigerator and haybox cooking, evaluating the performance of chulah and to understand the benefits experienced by the homemakers with the use of chulah. **Appropriate technology** is the technology which is economically viable, technically feasible and socially acceptable. It is hoped that this study would give impetus for the effective utilization of fuel by adopting fuel energy conserving devices by the rural masses which in turn would safeguard the health of the rural women and thereby support the national energy policy.

Methodology: The methodology pertaining to the study consists of - Household survey on fuel management practices, Motivating homemakers towards fuel energy conserving devices, Installation of fuel energy conserving devices, Evaluation of the adopted device.

Findings: From the survey it was understood that all homemakers are performing their cooking operations on traditional chulah outside the house due to the problems like smoky environment and cracks for the floor. Cent per cent families depend on agricultural residue and fire wood as their main fuels. The advantages were experienced by almost 100 per cent beneficiaries with the use of improved chulah. In conclusion, it may be stated that popularization of smokeless chulahs would help to raise the standard of living of rural masses and in turn reduced the drudgery of economically downtrodden women.

25. Drudgery Of The Economically Downtrodden Women

Dr.K.V.Padmavathi

Key words: *interconnected, pivotal, relentless, conservation, smokeless, homemakers, residue.*

Introduction

The three national problems India facing today are the food, the fertilizer and the fuel, the three F's. These are interconnected in a predominantly agricultural country like India. While concerted efforts have been made to meet the challenges of food and fertilizer over a long period, the problem of fuel has come to limelight only when energy crisis has become a worldwide phenomenon. Energy is essential to all activities in the universe. It plays a pivotal role in human development and welfare. The pattern of rural energy consumption is dominated by non-commercial sources such as fire wood, agricultural waste and cow dung cakes which form 90 per cent of the total energy consumed in our country. A familiar scene in almost every village in India is carrying fuel wood and pasting cow dung cakes for sun drying. For the poor women in rural areas, the relentless search for fuel wood for cooking never ends and occupies a major part of their daily drudgery. In the modern era due to scarce availability of certain resources especially fuel energy, women's role especially in the lower economic strata is found to be very important and crucial in improving the quality of living of the family with the efficient management of available resources. Although much research has been carried out in the field of fuel management practices, attempts were not taken to enlighten the homemakers on fuel conservation techniques in rural households of Ponangi, Eluru, West Godavari District, Andhra Pradesh, India. Hence, this initiated the investigator to take up a study on **"Fuel energy conservation through the adoption of appropriate technology"**. **Appropriate technology** is the technology which is economically viable, technically feasible and socially acceptable. It is hoped that this study would give impetus for the effective utilization of fuel by adopting fuel energy conserving devices by the rural masses which in turn would safeguard the health of the rural women and thereby support the national energy policy.

The objectives of the study are:

- To find out the fuel management practices adopted by the rural families.
- To motivate the homemakers towards the fuel conservation techniques.
- To install smokeless chulah in the rural households of Ponangi and to demonstrate about the use of rural refrigerator and haybox cooking.
- To evaluate the performance of chulah.
- To understand the benefits experienced by the homemakers with the use of chulah

Review Of Literature

The literature pertaining to the topic “**Fuel energy conservation through the adoption of appropriate technology**” is dealt under the following headings.

1. Fuel energy consumption scenario in India: The pattern of rural energy consumption in India is dominated by non-commercial sources which form 90 per cent of the total energy consumed in rural India and about half of the total energy consumed in our country. The continued and widespread use of non-commercial energy sources has resulted in large scale destruction of the environment.

2. Fuel energy crisis: Fuel energy shortage is the main crisis facing mankind today. The energy crisis demands effective planning and use of limited energy sources. The department of science and technology, Government of India has identified some improved cooking stoves, biogas plants and solar devices as measures to alleviate the drudgery facing Indian women and reduce the demand on fuelwood.

3. Fuel energy sources: The energy sources can be broadly classified into commercial sources (coal, oil, natural gas and electricity), non-commercial sources (firewood, animal and vegetable waste and plant residues) and non-conventional sources (solar, wind, geothermal and tidal). Since 1973, all developed and developing countries have been engaged in the development and utilization of new and renewable sources of energy as the oil crisis led to such a situation. As energy experts say, global oil resources are expected to run out in another 50-60 years. Fuel wood continues to be the major source of heat for domestic section in the rural areas of developing countries like India.

4. Fuel energy conservation techniques: According to Devadas (1986), Home Scientists have a great role to play in designing new low cost solar devices for heating, drying, cooking and for various other household purposes, as the solar energy represents the only inexhaustible energy resource. They can augment effectively the nation's effort to improve the utilisation and conservation of energy. Smokeless chulah, hay box cooker and refrigerator for rural homes are a few other devices that help to conserve fuel energy. Traditionally, the chulah used by the villagers is very inefficient, releasing a lot of smoke, making the thatched huts fully smeared with black soot, causing irritation to the eyes and a host of respiratory troubles. Considering that an improved chulah is the best, the cheapest and the most convenient means of mitigating drudgery of women, health hazards, rural unemployment and forest denudation, the DNES (Department of Non-conventional Energy Sources) launched a national programme on improved chulahs. Chulahs having a provision of one pot, two pots and three pots are installed for facilitating cooking of the food.

5. Fuel energy conserving devices:

Smokeless chulah: Women's activities in the house revolve around the kitchen stove and the family's happiness can be increased with improvements in the design of the stove by reducing the fuel intake and nuisance of smoke and soot. Smokeless chulah relieves women from smoke emission and even uses less fuel than traditional chulah. Two to three vessels could be placed on it simultaneously. The heat can be controlled with the draft system and damper. Smoke is controlled and regulated through a chimney provided at the other end of oven upto outside of the roof of the kitchen. Then the materials required for the chulah are clay, cowdung, straw cutting, chimney pipe, grater and dampers. Smokeless chulah solves a number of problems connected with health, housing and fuel. Broadly, the improved chulahs are of two types namely fixed chulahs made out of mud, clay, bricks and chimney and portable chulahs made of metal. The advantages of using smokeless chulah are

- Inexpensive
- Use of locally available materials
- Ease in maintenance
- Durability

- Smoke free kitchen
- Comfort in food preparation
- Ease in cleaning utensils
- Longer heat retention
- Conserves time and human energy
- Extra leisure for productive activities
- Saves fuel energy
- Possibility of preparation of two or more items at a time
- Better family relations

Grover and Sangwan(1987) stated in their study that by cooking on smokeless chulah a housewife can save 43 to 46 per cent of her time, 31 to 35 per cent of fuel and 10 to 24 per cent of money.

Refrigerator for rural homes: where use of Electric refrigerator is not possible, some improvisation can be made. The construction of this device is very simple. An outer shell of about 60 cm x 60cm x 60cm structure built from bricks holds wet sand. On this sand, place an earthenware basin to store fruits, vegetables, milk etc. This basin is then covered by a bamboo basket to provide air circulation. Then a clean wet gunny bag or a thick cloth dipped in water, the edges of which should touch the sand covers the whole structure. Water drips from the cloth and through capillary action, moisture in the sand is retained and cold temperature is maintained. Such device can retain freshness of milk and its products for 48 hours and vegetables for a week, even in summer.

Hay box cooker: Hay box is a fuelless cooker which can be effectively used by the rural women. It depends on the principle that materials which entangle air in their meshes allow very little heat to escape and are bad conductors of heat. A box lined with such material, therefore will retain the heat of anything put into it. If food at boiling point is immediately placed in the box, it will remain practically at that temperature for a very long time. Varghese etal(1995).



Smokeless chulah



Rural refrigerator



Hay box cooker

Methodology

The methodology pertaining to the study on “**Fuel energy conservation through the adoption of appropriate technology**” consists of the following headings.

A. Household survey on fuel management practices: According to Gupta(2005) survey is a process of collecting data from existing population units with no particular control over factors that may affect the population characteristics of interest in the study. Household survey was conducted in the selected rural area Ponangi, Eluru mandal, West Godavari district, Andhra Pradesh, India to study the fuel management practices adopted by the families.

B. Motivating homemakers towards fuel energy conserving devices:Reddy (2006) defines motivation as goal seeking or goal directed behaviour or activity. The investigator created awareness about fuel energy conserving devices through mass contact. Visual aids that were helpful to create awareness include flash cards, photographs, poster and banner presentations. With the help of the above visual aids and method demonstration the investigator enlightened the homemakers about the fuel energy conserving devices which include—smokeless chulah, hay box cooking and refrigerator for rural homes.

Demonstration Of Hay Box Cooking

C. Installation of fuel energy conserving devices:The national programme on improved chulah (NPIC) was launched by the Government with a view to prevent denudation of forests and to meet the fuel energy needs particularly in the rural areas. The project is designed as a programme for women for mitigating their drudgery and health hazards and also to save fuelwood. It provides local employment opportunities for the persons who are to be involved in construction of improved chulah.

D. Evaluation of the adopted device: The homemakers switched over the practice of cooking from the traditional chulah to the improved chulah. The investigator evaluated the performance of the improved chulah after a period of one month in all the installed households. The proforma in the form of a check list was prepared by the investigator to evaluate the performance of the smokeless chulah. The various aspects such as benefits experienced, demerits felt by the homemakers, resource conservation and personal impressions were included in the evaluation. With the help of checklist, the use of smokeless chulah was elicited from all the beneficiaries.

Results And Discussion

The findings of the project study on **“Fuel energy conservation through the adoption of appropriate technology”** comprised of the following aspects:

A. Fuel Management Practices:This aspect is dealt under the various following headings like Socio-economic profile of the families, Details of kitchen, Fuel used for various household tasks, Details of cook stove possessed, Usage of cook stove, Problems faced by the homemakers while using stoves, Type of fuel used, Collection of fuel, Problems faced in the collection of fuel, Purchase of fuel, Storage of fuel, Problems faced while using fuel, Fuel conservation techniques. From the survey it was clear that the trend towards nuclear family is on increase, majority are adopting the medium family norm, nearly cent per cent are residing in the owned house due to government’s intervention programme of ‘Home for the Homeless’ and majority belong to lower economic status. Educational status of the spouses reveal that in majority of the families both the spouses are illiterates. Majority of spouses are daily wage earners. Though all houses are provided with separate room for cooking purpose, due to open chulah all the cooking operations are performed outside the house only. The kitchen area is used for living purposes. During rainy season cooking is done in the verandah or temporary roof is created above the chulah outside the house. From the survey it was clear that in cent per cent families the head of the family takes charge for the procurement of fuel. It was made clear that sons in some families take charge sometimes to collect fuel when father falls sick. Cent per cent families depend on agricultural residue and fire wood as their main fuels. The quantity of purchase varies from time to time depending on the money availability as many of them are daily wage earners. It was observed during the survey that while storing fuels different problems are met with due to rain and theft also. So they are safeguarding them inside the house in which they are living in, though the space available is meager. It was observed that almost all the homemakers experienced similar problems like Scarcity of fuel, Fatiguing, Soot deposition, Difficulty in cleaning, Difficulty to make fire, Smoke emission, Improper burning, Frequent attention, Constant feeding, Single pot chulah, Wastage of fuel, Lack of storage facility etc

B. Motivating Homemakers towards Fuel Energy Conserving Devices:Homemakers were oriented during the household survey about the merits of fuel energy conservation. They were asked to gather for a talk to get to know more about the devices. Homemakers were enlightened about Smokeless chulah, Hay box cooker, Refrigerator for rural homes. Majority homemakers attended the meeting and got sufficient motivation about

the fuel energy conserving devices. During the following household visits homemakers came forward to get the smokeless chulah installed in their houses. With regard to other devices they did not show interest towards Installation due to practical difficulties as they are daily wage earners.

C. Installation of Fuel Energy Conserving Devices: At the time of installation, first the outer structure of chulah mould was fixed in the selected place. Mud poultice by mixing with the required quantity of water was filled in the iron mould, by keeping the mould of the first pot seat in its position. After the structure was completely fitted with the mud poultice the place for the second pot seat was decided as it was little higher in its height compared to the first pot seat. By fixing the mould in the decided place for the second pot seat, the mud poultice of that area was scooped out and the direction to connect the two pot seats was located and the pipe was fixed. The position of the hole for the smoke outlet was decided connecting the second pot seat. Cement pipe was fitted in connection with the base structure. Provision for ash collection was made in the front portion of the chulah. After half-an-hour time the iron moulds of the outer structure and the pot seats were removed. In order to test the smoke emission through the pot seats, the chulah was lit by the lady worker and tested on the spot. The diameter of the pot seats was slightly adjusted in the problematic cases. The chulah was then finished by smoothening the surface by sprinkling water and after a day's time it was given a final finish with the help of cowdung paste. The homemakers were suggested to renew the outer appearance of the chulah atleast once in a week with the cowdung paste. The total amount of time required for the complete construction of one chulah ranged from 30 mts to 60 mts. All the chulahs were fixed with the smoke outlets and chimneys. The homemakers with much enthusiasm and interest started using their chulahs for their daily cooking and heating.

D. Evaluation of the performance of Fuel Energy Conserving Devices: The beneficiaries of the chulah programme were fully satisfied with the performance of smokeless chulah. The drudgery of rural women was thus alleviated with the smoke free environment by adopting improved chulah. The advantages experienced by almost 100 per cent beneficiaries with the use of improved chulah were –saving of fuel, smoke free kitchen, soot free utensils, easy to maintain, comfort in food preparation, better family relationships, neat and clean kitchen, reduction in tension, availability of leisure time etc.

Conclusion:

Success of any programme depends upon the involvement of people in its implementation. People accept changes only when they help improve their quality of life. If the change reduces expenses and drudgery, people will welcome it. Changing the attitude of the villagers is difficult, but once they realize the usefulness of the new ways of doing things, they will voluntarily adopt them in their day – to- day life. Conservation of wood through popularization of smokeless chulahs would help to raise the standard of living of rural masses. Development of good fuel management practices could help to conserve the major resources –time, fuel and money as these resources are the life-centered phenomenon. It is hoped that by bringing energy programmes to the grass-root level, it would help to open many new horizons and new vistas in this vital area. In conclusion, it may be stated that popularization of smokeless chulahs would help to raise the standard of living of rural masses and in turn reduced the drudgery of economically downtrodden women.

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Abstract:

Equality the mantra of Dalit's movement, however, the realities in the World the life of suppressed made us think more about principles of dignity. The human rights discourse is premised also on the fact that there is a right path for a dignified human life that has rights. And work around amended obligations under each right is based on there being a down trodden worker with minimum standards of life style. But their dignity slowly getting vanished and disintegrated. People are surviving for less and less socio – economic status. In present Global scenario one has to question oneself the existing relevance of human rights in such situations how far the society succeeded in uplifting the Dalit Community from **Deprival to Dignity**.

Dignity can be conceptualized in different ways and following are some of the aspects:

1. *Dignity is a sense of Self Respect.*

- Dignity may be defined as a sense of social inclusion—to belong to and to be valued by the society that one belongs to. It also is the ability to challenge and influence how that particular society understands, confirms and/or strengthens dignity.

- Dignity may not be separate from culture, community, society completely; however, there is a need for dignity to be linked to individual's sense of self respect. Hence dignity might be internally realized but is also externally defined.

2. *Ability to work for a decent life*

- Ability to work and secure a decent life for oneself and one's family is also a way of understanding dignity. This ability to meet basic needs i.e food, shelter & clothing, however, takes many forms - access to natural resources, having a decent job with living wage, enforcement of labour laws, etc. Dignity is life with adequate standard of living.

3. *Being free from poverty as the starting point for dignity*

- At a basic level to have dignity is to be free from hunger, to have work, to have respect, have adequate housing etc.—basic human rights.

- Poverty does undermine dignity of existing Dalit's because of the deprivation of certain conditions. However, the poorest families or communities have a strong sense of humanity. Despite material deprivation there is a great sense of sharing and solidarity sharing whatever little they have, helping each other to survive.

- Concept of dignity must be supportive of others' dignity and must include efforts to enable others to realise their dignity. Similar to rights there are two things here:

1. Ability to live in dignity

2. Not to violate other's dignity

- Because of Political Administrations instability and political crisis People's dignity is very often violated in the name of protecting a group's or community's traditions and culture. This is evident in cases of oppression of Dalit's, in caste based atrocities against Dalits.

- On the debate between individual and group rights, the affirmation of women's rights is very tricky. Patriarchal interpretations of culture entrap women's rights in a conservative realm that lead to further violations of their rights. This is generally perceived as preserving the dignity of that culture and community.

Role of the State

When a struggle is linked to aspirations it can in itself be a source of dignity. Poverty is not self induced and even amongst the poorest communities are people with dignity. The state clearly has obligations to ensure dignity. Respecting, protecting and fulfilling human rights are State responsibilities. Government should ensure people enjoy minimum (basic/adequate) quality of life. Demanding State accountability needs conceptual clarity and mass awareness and mobilization. The present trend towards a mere policing State needs to be challenged by State's social responsibilities. To eradicate Caste Discrimination around the World, It is the process of building a global alliance to end caste discrimination around the world. Caste discrimination is not limited to India alone. It is rampant in South Asia and extends to wherever the people of the sub-continent live. It is present among Indians living in the United Kingdom, USA, Canada and other places.

26. Dignity to Deprival: Deprival to Dignity

Laxmi Soujanya Mudunuri

Key words: *premised, obligations, vanished, disintegrated, deprivation, solidarity, rampant.*

Introduction: Dignity to Deprival

There is no caste-system in Vedas. In academic and professional articles published so far, misleading people by myth and irrelevant stories of Aryan Invasion and subjugation of natives as slaves and bonded labour indulged in menial jobs. On contrary, In India the Vedas uphold highest dignity of labor. We have also seen that Vedas consider all the four Varnas including Shudra as Arya and gives them utmost respect. It is unfortunate that in India, where Vedas are the basic foundation of our culture, we ignore these original scriptures of Vedas and got trapped in a variety of misconceptions regarding birth-based caste system and discrimination of people born in certain castes collectively known as Shudras.

The misleading theories of communists and biased ideologists have already caused a great damage to the society and have sown seeds of differences. It is unfortunate that Dalits consider themselves outcaste and hence failing to unite together for prosperity and security. The only solution is to go back to the roots – the Vedas – and rebuild relationships with each other and develop the attitude of fraternity.

In this study the researcher focused on evaluating the reality of caste system in Vedas and actual meaning of Shudra.

1. “Vedas and Shudra”, there is absolutely no element of hatred or discrimination in Vedas regarding any person – be he or she a Brahmin, Vaishya, Kshatriya or Shudra.

2. The concept of caste is relatively new. Vedas contain no word that can be considered a synonym for ‘caste’. The two words commonly considered to mean ‘caste’ is Jaati and Varna. However the truth is that, all the three mean completely different concepts. Caste is a European innovation having no semblance in Vedic culture. **Varna** ‘Varna’ means one that is adopted by choice. Thus, while Jaati is provided by God, ‘Varna’ is our own choice.

3. Those involved in intellectual activities have chosen ‘Brahmin Varna’. Those into defense and warfare are ‘Kshatriya Varna’. Those in economics and animal rearing are ‘Vaishya Varna’ and those involved in other support functions are “Shudra Varna”. They refer merely to various choices of professions and have nothing to do with any Jaati or birth.

Vedas describe God to be shapeless and unchangeable. How can such a God take shape of a gigantic person if He is shapeless? Refer Yajurved 40.8. If indeed this were true, this would defy the theory of Karma of Vedas, because as per Theory of Karma, one's family of birth can change as per his or her deeds. In Vedic culture, everyone is considered

to be born as Shudra. Then based on his or her education, one becomes a Brahmin, Kshatriya or Vaishya. This completion of education is considered to be a second birth. Hence these three Varnas are called “Dwija” or twice-born. But those who remain uneducated for whatever reasons are not discarded from society. They continue as Shudra and perform support-activities for the society.

The word “Shudra” has come in Vedas around 20 times. Nowhere has it been used in a derogatory manner. Nowhere has it mentioned that Shudras are untouchable, birth-based, disallowed from study of Vedas, lesser in status than other Varnas, disallowed in Yajnas. In Vedas, Shudra means a hard-working person. (Tapase Shudram – Yajurved 30.5). And that is why Purush Sukta calls them as foundation of entire human society. Thus, the Vedic society considers all humans to be one single Jaati or race, upholds the dignity of labor and provides equal opportunity for all humans to adopt the Varna of their choice. There is no element of birth-based discrimination of any manner in the Vedas. May we all unite together as one integrated family, reject the last element of birth-based discrimination of any manner and embrace each other as brothers and sisters. Europeans often thought of their wives as property, but true ancient Vedic Philosophy promoted her great equality as a companion, not a piece of property. The status of women in India declined with the increase of Moghul Rule and the increasing emphasis of materialism from the West.

Deprival to Dignity

Change in the dignity of Dalits in India in modern era:

In present era the situation of Dalits is better than the 1940s or earlier. In ancient period they were not allowed to take part in social activities. But now a dynamic change can be noticed in their position and a drastic improvement can be seen in their livelihood and building structures. Pucca houses have replaced the mud-built houses in the villages. Now Dalit houses are seen but not so many. Dalits now run administration and are on reputed posts due to reservation system and the efforts taken by them and the government. In the near future Dalit families will not be socially or economically backward and due Dalit awareness they are coming forward to participate in the social and democratic system of society.

Ending Caste Discrimination around the World

It is the process of building a global alliance to end caste discrimination around the world. Caste discrimination is not limited to India alone. It is rampant in South Asia and extends to wherever the people of the sub-continent live. It is present among Indians living in the United Kingdom, USA, Canada and other places. The right wing Hindutva movement has now spread across the world with offices in all of the major Western nations including North America, the Caribbean, the UK, and the nations of the European Union. These organizations in the West have financed the violent, caste-based, right-wing Hindu fundamentalist groups in India. Caste discrimination should be a legitimate item on the UN agenda and on the agenda of global human rights movements and organizations. Without the active collaboration and support of all global entities that believe in the intrinsic dignity of all humans, caste discrimination will not end.

Position in the Family:

What is the position of the Dalit woman in the family? Of course, it is subordinate like other women in India. For every decision, she waits for the man’s opinion (he might be a father, brother, husband, a son or even a male friend)... In a family, there is paternal domination even though a woman may be an earning member, she cannot feed or allow her maternal relatives to stay in her family. On the contrary, the relatives of her husband are hailed warmly. To serve them is her most important duty. To earn for the family is another essential duty. Moreover, she has to give money to her alcoholic husband to satisfy his addiction. Thirdly, she has to do all the domestic work.

Financial Independence:

A Dalit woman is financially deprived. They were compelled to work at minimal wages. They were never permanently appointed. There is a lot of difference between the pre-independence and post-independence conditions. The very fundamental rights and freedom granted by the Indian Constitution to all citizens - the right against forced labor, the freedom of movement, freedom of speech and expression have been denied to women by their families.

Conclusion:

In Hindu scriptures and especially in Valmiki's Ramayana, Lord Rama is called an ideal king of restriction in the Raghu ancestry whose kingdom is considered ideal where there was no discrimination or bias on the name of their work or caste and everybody had equal rights whether king or a beggar. Reach your target don't take diversions. Don't expect someone to help you. Our goal is not to get more and more reservations but to achieve dignity and equality of dalits. Being women I don't want reservations for women in politics or government jobs because I don't want to hear someone saying you got this job because of the reservations. What I really want is dignity and equality. Don't expect that someone will come and do something for us. Don't be in a position to ask, be in a position to give because we are not inferior to anybody.

More than providing more and more reservations government should implement a project for school students that each and every student whether studying in government or private schools should visit slums and serve them so that they will understand the problems they are facing. And this inequality and caste based discrimination will be eradicated only through education, Education not only for lower caste people to know their rights but also for upper caste people to realize that all are equal. Equality and dignity of dalits will be possible only through education and through change in attitude and mind set of upper class people. Last but not least....

Educate, Evacuate and Eradicate.

Ref : <http://agniveer.com/caste-system/>

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“My parents told me in the very beginning as a young child when I raised the question about segregation and racial discrimination, they told me not to get in the way, not to get in trouble, not to make any noise.”

- John Lewis

“If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions, I should point to India”

- Max Mueller

Abstract

Government of India recognized that e-Governance, in the context of developing countries, provides an excellent opportunity for improving governance. Used imaginatively, it is a trigger for introducing various administrative reforms. These changes could not only go a long way in improving the quality of services to both citizens and business community, but could actually provide them more equitable access to information. In this context, the Government of India views e-Governance as a strategic tool for transforming Governance and improving the quality of services provided by the government to its people.

India's experience in e-Governance / ICT initiatives has demonstrated significant success in improving accessibility, cutting down costs, reducing corruption, extending help and increased access to un-served groups. In this phase of experimentation, e-Governance initiatives have reached millions of people belonging to these sections of society, improved access to information and services has provided economic and social development opportunities, facilitated participation and communication in policy and decision-making processes and empowerment of the weakest groups. The Government of India, in various forums, has indicated its commitment to provide efficient and transparent government to all strata of society.

e-Governance is now mainly seen as a key element of the country's governance and administrative reform agenda. The Government of India aspires to provide:

- 1) Governance that is easily understood by and accountable to the citizens, open to democratic involvement and scrutiny (an open and transparent government)
- 2) **C i t i z e n - c e n t r i c** governance that will cover all of its services and respect everyone as individuals by providing personalized services.etc

27. e-Governance For Dalits: Bridging Digital Divide

Dr Parmar Pratibha*

Key words: Citizen Centric Governance, Digital Divide, Information Need, Information Access.

'Sarva Hitey Ratah' – relates to the action resulting in 'caring for others' and include duties Which ought to be directed towards universal upliftment & welfare.

Introduction

Caste division in the Indian society had created social hierarchy and obstructed social mobility, the humanists and social reformers looks into the aspects of equal human worth and dignity and condemned social inequality. Affirmative action as a means of empowerment and an instrument of social justice has taken multiple forms and has been employed by various levels of government with region-specific political policy decisions. There is considerable change in the composition of the service sector. e-governance is such one of the sector which is good for all the citizens of our country .

e-Governance can be explained as the application of electronic means in (1) The interaction between government and citizens and government and businesses, as well as (2) In internal government operations to simplify and improve process of Governance.

There are various benefits provided by the technology whether it is at an individual level or development of the country as a whole. It's a tool which makes a platform for the growth and development of the country and is therefore important. The use by government agencies of the Information Technology (IT) to improve and transform relations with the citizens, businesses and other arms of the governments for availing services to its citizens and providing them an efficient way of complying with the norms, rules, and regulations set by the government is known as e-Governance.

The use of ICTs can connect all three parties and support processes and activities. In other words, e-Governance uses electronic means to support and stimulate good governance. Therefore objectives of e-Governance are similar to the objectives of good governance.

The term 'governance' has wider meaning and implications than those of the term 'government'. Government refers to the machinery and institutional arrangements of exercising the sovereign power for serving the internal and external interests of the political community, whereas governance means the process as well as the result of making authoritative decisions for the benefit of the society. In its simple dictionary meaning, the expression 'good governance' commends itself to all well-meaning people. But its conceptual difficulties begin when it is found that the term is being touted in recent years by multilateral and bilateral aid-giving agencies as a part of preconditions for economic aid or as a process of reforms qualifying for economic aid.

The World Bank has identified three distinct aspects of governance: (a) the form of political regime; (b) the process by which authority is exercised for managing a country's economic and social resources for development; and (c) the capacity of the government to design, formulate and implement policies and discharge functions. This definition of governance has been further expanded by other agencies to include the degree of democratization to prove legitimacy of the state, media freedom, and transparency in administration to promote accountability of government, individual and group rights, and people's participation in administration to establish Rule of Law and respect for human rights, and finally competence of government to formulate policies and deliver services to the people.

During the 1980s and early 1990s initial attempts towards e-Governance were made basically focusing towards networking government departments and developing in-house government applications in the areas of defence, economic monitoring, planning and the deployment of IT to manage data-intensive functions related to elections, census, tax administration etc. These applications focused on automation of internal government functions rather than on improving service delivery to citizens.

“e-Governance has to be citizen-friendly. Delivery of services to citizens is considered a primary function of the government. In a democratic nation of over one billion people like India, e-Governance should enable seamless access to information and seamless flow of information across the state and central government in the federal set up. No country has so far implemented an e-Governance system for one billion people. It is a big challenge before us.”⁶

In recent years, in many forums, the Government of India has indicated their commitment to provide efficient and transparent government to all strata of society. e-Governance is now seen as a key element of the country's governance and administrative reform agenda. The Government of India aspires to provide:

- 1) Governance that is easily understood by and accountable to the citizens, open to democratic involvement and scrutiny (an open and transparent government).
- 2) Citizen-centric governance that will cover all of its services and respect everyone as individuals by providing personalized services.
- 3) An effective government that delivers maximum value for taxpayers' money (quick and efficient services).

Hence the Government of India views e-Governance as a vehicle to initiate and sustain reforms by focusing on three broad areas like Public services, Management and Governance.

The incumbent Union Government's National Common Minimum Programme also accords priority to improving the quality of basic governance and in that context proposes to promote e-Governance on a massive scale in areas of concern to the common man.

Meaning and Definition of e-Governance:

The “e” in e-Governance stands for ‘electronic’. Thus, e-Governance is basically associated with carrying out the functions and achieving the results of governance through the utilization of what has today come to be known as ICT (Information and Communications Technology). The reason why countries around the world are increasingly opting for ‘e-Governance’ is that governance per se has become more complex and varied in the last few decades and more importantly, citizens' expectations from government have increased manifold. ICT facilitates efficient storing and retrieval of data, instantaneous transmission of information, processing information and data faster than the earlier manual systems, speeding up governmental processes, taking decisions expeditiously and judiciously, increasing transparency and enforcing accountability. It also helps in increasing the reach of government – both geographically and demographically.

The primary purpose of governance is the welfare of citizens. While one aspect of governance relates to safeguarding the legal rights of all citizens, an equally important aspect is concerned with ensuring equitable

access to public services and the benefits of economic growth to all. It is expected that e-Governance would enable the government to discharge its functions more effectively. However, this would require the government to change itself – its processes, its outlook, laws, rules and regulations and also its way of interacting with the citizens. It would also require capacity building within the government and creation of general awareness about e-Governance among the citizens.

During the initial stages of introduction of ICT in governance there was resistance from some quarters. Some felt that computerization cannot work in the complex government system and that introduction of computers would lead to un-employment. There were also serious doubts whether government employees at all levels would be able to handle computers. Fortunately all these misgivings have proved wrong. Today, new software tools have enough flexibility, to accommodate the most complex situations. The new technology makes the machine human interface very user-friendly. The Information Technology (IT) and Information Technology

Enabled Services (ITES) sectors have created millions of jobs besides improving vastly on the services provided by government undertakings like Banks, Airlines, Railways etc. Thus e-Governance is no longer a far-fetched dream. In fact, for a Government in a country like India — with 1.2 billion population, more than 600,000 villages, growing economy coupled with increasing aspirations of the citizens for better quality of life – use of Information Technology in improving government processes has not just become vital but essential and without which it would be extremely difficult, if not impossible, to serve its citizens efficiently and transparently and ensure participation of larger number of people in decision making at all levels of Government – Centre, State and local.

E-Governance is, in essence, the application of Information and Communications Technology to government functioning in order to create ‘Simple, Moral, Accountable, Responsive and Transparent (SMART) governance. This would generally involve the use of ICTs by government agencies for any or all of the following reasons:

1. Exchange of information with citizens, businesses or other government departments
2. Speedier and more efficient delivery of public services
3. Improving internal efficiency
4. Reducing costs / increasing revenue
5. Re-structuring of administrative processes and improving quality of services

Although the term ‘e-Governance’ has gained currency in recent years, there is no standard definition of this term. Different governments and organizations define this term to suit their own aims and objectives. Sometimes, the term ‘e-government’ is also used instead of ‘e-Governance’.

E-Governance aims to make the interaction between government and citizens (G2C), government and business enterprises (G2B), and inter-agency relationships (G2G) more friendly, convenient, transparent, and inexpensive.

The goals of e-Governance are:

- 1) Better service delivery to citizens
- 2) Ushering in transparency and accountability
- 3) Empowering people through information
- 4) Improved efficiency within Governments
- 5) Improve interface with business and industry.⁶

Concept of e-Governance.

There are various benefits provided by the technology whether it is at an individual level, or development of the Country as a whole. It's a tool which makes a platform for the growth and development of the Country and is therefore important. The use by government agencies of the information technologies (IT) to improve and transform relations with the citizens, businesses and other arms of the government for availing services to its citizens, and providing them an efficient way of complying with the norms/rules/regulations set by the government, is known as e-governance. This kind of technological use is been introduced for the welfare of the marginalized sections of the society also, and is therefore an initiative for helping them join the mainstream of the society. It's only that the information needs to be spread among all the sections of the society to avail the services of the e-governance. Government through the use of IT based technology has now become facilitator of its services to different segments of people at all levels.

Advantages and Disadvantages:

There are some ***advantages*** when ICT is implemented by governance. Those are:

- 1) e-Governance promotes the development and application of information and communications technology for sustainable development. It facilitates collaboration among national governments, regional, international and multilateral development organizations, UN. agencies, educational and research organizations, civil society groups, and the private sector in integrating ICTs in the development process. It does so by employing a dynamic mix of strategies - awareness raising, capacity building, technical assistance and advice, research and development, knowledge sharing and partnership building.
- 2) It provides information and services on the Internet, which opens up a way for citizens to contact government that was not available a decade ago. There are a variety of associated benefits, including expanded information sharing between citizens and their governments. Citizens with Internet access are more likely than non-Internet users to contact government. Indeed, the simplicity of e-mail makes it possible for people to be in regular contact with their governments. Internet usage undoubtedly improves their relationship with government.
- 3) It helps in providing insight and knowledge on the changing nature of governments in our growing technology infrastructures: It develops sets of best practices on how best to use technologies to implement the goals and objectives of public administration. Much of the focus is on the multitude of information and administrative policies that will be needed as developing countries increasingly implement new technologies.
- 4) It provides industry-focused services to public and private clients. Specialists from the tax and advisory teams connect their thinking, experience and solutions to build public trust and enhance value for clients and their stakeholders.
- 5) e-Governance can not only improve productivity potential but also address some of the root causes for corruption. It enables citizens to gain access to vital facilities, industrial development, employment, data protection, and regulation of the mass media.

Disadvantages:

There are some disadvantages also while implementing ICT in governance:

- 1) There are limits of e-gov related to people's technological assets, 'preferences, and the wide range of problems people bring to government for example, only a minority in urban areas and hardly anyone in rural areas have Internet access. For the vast majority of the population that is not online, phone calls, in-person visits or letter-writing are the options available for contacting government.
- 2) In addition, many people simply do not choose to use the Web or email to get in touch with government. Interestingly, most people, including those with Internet access, still prefer to use the telephone to contact the government. And, people tend to prefer "real time" interaction with government personnel; via telephone calls or in-person visits, when dealing with urgent or complex problems. Thus, while e-government is a helpful tool

among several options for reaching out to government, it is by no means the only or major one among them. People use the following methods in contacting the government: telephone, in-person visit, e-mail, letter writing, and multiple means.

3) One of the leading causes of failures of large number of e-Governance projects in various countries is attributed to poor communication and inadequate sharing of information among the stakeholders. Various studies have shown that multi-stakeholder partnerships have led to the higher success rates of the e-Governance and ICT for development initiatives. The success of partnerships often, depends on the level of personal interaction among the practitioners rather than the institutional structures.

4) The development and implementation of e-government involves consideration of its effects including environmental, social, cultural, educational, and consumer issues, among others. Governments need to pay attention to the “Digital divide” or the effect of non-availability or inaccessibility of e-government, or of other digital resources, upon the structure of society, and the potential impact on income and economics.

5) There are also management issues related to service integration, local e-government, Internet governance, and financial considerations, such as the cost of implementation/effect on existing budgets, effect on government procurement, and funding. Legal implications include freedom of information and privacy concerns.

6) 80% of needs for rural citizens pertain to health, education and agriculture, which need to be addressed primarily through other means; e-Governance is hardly of any use in such matters.

7) There is also an urgent need to have a comprehensive plan against security threats and cybercrimes, because a lot of sensitive and important information is kept on the Net. Even the most sophisticated and advanced organizations like have become victims of hackers and cyber criminals.

Conclusions:

As we move forward into the 21st century, technological innovations have paved the way for us to experience new and wonderful conveniences in the way how we are educated, the way we shop, how we are entertained and the manner in which we do business. Our day-to-day lives have been forever changed thanks to rapid advances made in the field of computer technology. These changes allow us to communicate over great distances in an instant and permit us, almost effortlessly, to gather and organize large amounts of information, tasks that could, otherwise, prove unwieldy and expensive. The technological treasures that have improved the quality of our lives, however, can reasonably be viewed as a double-edged sword. While computer technology has opened doors to enhanced conveniences for many, this same technology has also opened new doors for criminals.

The internet offers new, inexpensive and rapid methods to provide and enhance legal literacy. Unlike unilateral activity there is interactivity and engagement, enhancing user learning and understanding. It is also possible to have varied content in respect of the same subject matter. It is of utmost importance to pick up and choose only authentic information but not false and misleading, which constitutes a considerable percentage of internet content. For guidance the navigator-litigant may look up for reference of doubtful matter in other desirable and authenticated websites.

Delivering services to the common citizen in the digital mode remains a big challenge for the central and state governments. Although the Department of Information Technology asserts that IT infrastructure has largely been put in place under the National e-Governance Plan, outcomes have been poor even for mission mode projects. A lot of work has to go into re-engineering government processes before the Electronic Delivery of Services Bill, 2011 introduced in Lok Sabha can start delivering results. This legislation and the Right to Information, aligns the state as well with the goal of serving the citizen better. The bill mandates the delivery of public services or other services in the electronic mode, including receipts of forms and applications, issue or grant of licence, permit, certificate, sanction or approval and the receipt of monetary payments. It also provides for setting up central and state Electronic Services Delivery Commissions, an oversight mechanism that can potentially streamline the working of the bureaucracy.

Electronic governance infrastructure can serve as the backbone for delivery of services, but it cannot work a miracle in the absence of administrative reform. The second Administrative Reforms Commission called for a step-by-step analysis and assessment, from the stand point of rationality and simplicity, of every service that a government organization provides. The elimination of unnecessary steps, simplification of others, and re-engineering of the process to ensure suitability for e-governance must follow. Government departments tend to adopt notoriously cumbersome procedures, often demanding basic documents multiple times. Only if this system and mindset are overcome can the new Law start providing e-services within five years of its commencement. Equally important, government must use a common data standard for uniformity and interoperability. While that task requires a fair amount of work, some electronic services can be launched well before the deadline. This is possible where transactions do not require all legacy data to be made compatible. It is welcome that specific e-services to be covered are required to be published within six months of the Bill becoming Law, and progress updates provided annually. The public outcry against corruption has brought forth some measures to eliminate rent seeking and lack of accountability from a government under pressure. It must show sufficient political resolve to deliver.

Bridging a digital divide and which is hindering the progress of e-governance project. The national e-governance plan (2003-07) reflects the strategic intent of the central government in the right perspective. Many projects are earmarked under this plan and it is trying to address the digital divide. The term digital divide refers to the gap between those people with effective access to digital and IT, and those without access to it. It includes the imbalances in physical access to technology, as well as the imbalance in resources and skills needed to effectively participate as a digital citizen. In other words, it is the unequal access by some members of the society to information and communication technology, and the unequal acquisition of related skills. Group often discussed in the context of a digital divide include socio economic (rich/poor), racial (white/minority), or geographical (urban/rural) and man and woman. In case of woman as observed from the study they feel very comfortable operating computer jobs, because it is safe, no tension about any kind of harassment.

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28. *The Dalits In India: From Mahad Satyagraha To Tsundur And Beyond*

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Key words: *Dalits, relegated and oppressed, awakening, reality check, true liberation*

Introduction:

“We are the original children of the soil - We are treated as untouchables”

- G. Kalyan Rao, author of ‘The Untouchable Spring’

Asprushyas (“untouchables”): *Panchamas* (“fifth varna”). Harijans. Suppressed. Oppressed. Dalits. Scheduled Castes- terms and titles may have changed over the years and the various policies and acts of the government may have wrought some kind of a change in the lives of a few people, reformative initiatives of the affirmative leaders may have borne fruit to a certain extent. There is no denying this. Yet, has the lot and the dignity of these people really improved? This is a million dollar question. Each political party claims to have done so much to them through various plans and sub-plans. The stark reality is the governments are good at the level of planning and policy making, but the problem comes in executing these plans, policies and acts.

According to the 2011 census, Dalits – officially known as ‘scheduled castes’ – constitute 201 million people. Dalits constitute about 17% of Indian population which makes it to the fact that out of every six Indians one is a Dalit. Yet, they are meted out discrimination and violence and subjugation even after six decades of the hard-fought Indian freedom struggle. Where have we progressed since the Mahad Satyagraha to the more recent Tsundur judgment? How much has the Dalit Movement achieved since the days of efforts of Mahatma Jyotiba Phule and Dr. BR Ambedkar to the more recent times.

Human rights abuses against Dalits are countless. The stories spill from India’s newspapers: “Dalit boy beaten to death for plucking flowers”; “Dalit killed in lock-up at Kurnool”; “Dalit professor asked to clean tea cup”, “Dalit boy thrown on the fire for crossing the road that belonged to the upper caste people”; “the 14-year-old Dalit strangled because he shared his first name with a higher-caste boy” ; “the 70-year-old man and his disabled daughter burnt alive after a Dalit-owned dog barked at higher-caste neighbours”.

II. *The Paradox called India:*

India is a land of great paradoxes. On one side, India is the cradle of religions (Hinduism, Buddhism, Jainism and Sikhism), sacred scriptures (the Upanishads, the Vedas and the Puranas, the Gita and the Adi Granth). It is a land with rich prehistoric civilization, multicultural ethnicity and a global IT giant -that can make every Indian proud. On the other side, there is one aspect of this great nation that should make every Indian feel

Abstract

The caste system is the pivot around which the cultural, economic, political and social life of an Indian runs. From historic times, Dalits, called as the Panchamas (the fifth varna) are considered too low even to be part of the Caste system propounded in Manu Smriti. Throughout centuries, they are subjugated to misery and violence and relegated to lower ranks and menial jobs. Time has to be taken to understand whether the plight of the Dalits in India has changed or not in the context of the awakening and awareness wrought on in the lives of the Dalits over the last few decades. Achieving human rights and dignity for the Dalits in India looks like a Utopian dream. This paper attempts to understand the life style of Dalits in India in general and from the times of the Mahad Satyagraha to the more recent Tsundur judgement in particular. It throws light on the historical perspectives of a Dalit’s life in its barest reality. It also discusses the contribution and efforts of various leaders and writers to arouse Dalit consciousness. The paper also attempts to mention concrete plans that could be undertaken to improve the lot of Indian Dalits so that liberation is truly and comprehensively achieved.

ashamed- caste discrimination. Indians have been living with this shame for centuries now. India is a land of untold inequalities and injustices, of the so-called pure people and the impure ‘untouchables;’ on this holy land are carried out the most noble as well as the most evil deeds.

III. Origin of the Dalit Problem-Outcastes and Outcasts:

India enjoys an image of the world’s largest democracy and the country with the noblest virtue of temperance. In all these years of this great history, India has never invaded any other country. She has acted as a great host instead. Everybody was welcome to come here and live here. India always played refugee to anyone who sought her protection. Anybody from outside was accepted and protected. Yet, the original sons of the soil were not given the same kind of treatment. History bears witness to this fact. If one looks at history of India, one would realize that the origin of the caste system in the Indian society dates back to 1500 BC when the fair skinned Aryans who arrived in India from South Europe and North Asia. They defeated the dark-skinned indigenous people, Dravidians, who were the founders of the Indian Civilization. The Aryans subjugated them, learnt many things from them and built up another civilization, which came to be known as the Ganges Valley or Hindu Civilization.

To perpetuate and sanctify the enslavement of the original inhabitants of India, the Aryans created the caste system, and thereby excluded the original inhabitants of India from their specially created society. The Aryans created an aura around them and called themselves as caste people falling within the purview of Four varnas based on the Purusa Sukta of Rigveda. The people who perpetuated the so called ‘noble’ system of caste conveniently forgot that even Purusa Sukta was written by a human. Manu Smriti was written by a human. There is no need to guess which varna that person might have belonged to. They ensured that the natives of India were kept outside the four sanctified varnas and called them as Panchamas meaning the fifth varna, a varna outside the sacred varnas. These people were left as ‘outcastes’ who were even denied of human status. History of the Aryan intrusion into India and their dominance over the original inhabitants, Dravidians and the prominence given to the scriptures of the former were the root cause for this caste discrimination.

The stories of Shambuka in the Ramayana and of Ekalavya in the Mahabharata are classic testimonies of the non-egalitarian nature of Hindu society in ancient India.

IV. Historical Aspects:

The earliest known historical people to have rejected the caste system were Gautama Buddha and Mahavira. Later, the Bhakti movements and Ramanuja actively encouraged the participation and inclusion of Dalits. Ramanuja took Dalit disciples publicly into his fold and even took them into temple. In the 19th century, the Brahmo Samaj, Arya Samaj and the Ramakrishna Mission actively participated in the emancipation of Dalits.

During the 19th century, the social justice movement was started by Jyotiba Phule and it reached its pinnacle through the efforts of BR Ambedkar. During the struggle for Indian independence two different approaches emerged for the improvement of the situation of the people now known as Dalits. The first was led by Mahatma Gandhi, who believed in raising the status of Dalit people (or, as he preferred to call them, Harijans) while retaining elements of the traditional caste system but removing the degrading stigma and manifestations of ‘untouchability’. The other approach was led by Dr Ambedkar, a lawyer and himself an ‘untouchable’, who believed that only by destroying the caste system could ‘untouchability’ be destroyed. Ambedkar believed that annihilation of the caste system was the only prescription for this age old untouchability.

He led the Mahad Satyagraha to reestablish the ‘depressed classes’ right to the Chowder Tank. It reaffirmed people’s resolve to fight for human rights, self-respect and equality.

V. The Number Game- The Situation of the Dalits :

According to the UN Human Rights Watch, there are 200 million estimated Dalits in India which constitute 17% of the Indian population. 1 crime is committed against a Dalit every 18 minutes; 27 atrocities are committed against Dalits every day; 13 Dalits are murdered every week; 5 Dalit's homes or possessions are burnt every week ; 6 Dalits are kidnapped or abducted every week and 3 Dalit women are raped every day. 110,000 cases of rape, murder and violence against Dalits are registered in 2005. 36% of rural Dalits live below the poverty line and 38% of urban Dalits live below the poverty line. Discrimination against Dalits still exists in rural areas in the private sphere, in everyday matters such as access to eating places, schools, temples and water sources. It has largely disappeared in urban areas and in the public sphere.

Natalia Antelava in her article 'India's Dalits still fighting untouchability' mentions about a Dalit Amit, a correspondent with the BBC who says "It's like you are born with a stamp on your forehead and you can never get rid of it and today" However, Amit and his neighbours admit that things are slowly changing. But, only a very few manage to break out of the cycle of poverty and caste that they are born into.

VI. Key Issues:

Dalit Women-Dalits among Dalits: A report released by Amnesty International in 2001 found an "extremely high" number of sexual assaults on Dalit women, frequently perpetrated by landlords, upper-caste villagers, and police officers. The study estimates that only about 5 percent of attacks are registered, and that police officers dismissed at least 30 percent of rape complaints as false. The paradox is the caste people don't mind their untouchability when it comes to gratifying their carnal desires.

Forced prostitution: The caste people devised the concept of *Devadasis*, which means "female servant of god." The girls are dedicated or "married" to a deity or a temple. Once dedicated, they are unable to marry, forced to have sex with upper-caste community members, and eventually sold to an urban brothel.

Bonded Labor: Generally means laborer taking loans from a landlord in return he/she agrees to work for that person until the debt has been repaid. In practice such debts are difficult to repay as interest rates are high and poverty forces the laborer into deeper debt. The debt can then be passed on to the next generation and it is almost impossible to escape the cycle of bondage.

Internal Strifes: A study found more than 900 Dalit sub-castes throughout India, with internal divisions. Balmikis fight Jatavs, Balmikis and Pasis in the 1990s refused to support the BSP, claiming it was a 'Chamar Party'. Many Dalit Sikhs that are converts to Sikhism claim a superior status over the Raigar, Joatia Chamar and Ravidasi and do not intermarry with them. In Andhra Pradesh, Mala and Madiga fight with each other.

VII. The Position of Dalits in India Today - the Problem:

A SURVEY OF PRACTICES OF UNTOUCHABILITY WAS UNDERTAKEN IN 565 VILLAGES IN 11 MAJOR STATES OF INDIA. THE FINDINGS ARE SELF-EXPLANATORY.

In as many as 38% of government schools, Dalit children are made to sit separately while eating. In 20% schools, Dalit children are not even permitted to drink water from the same source. 25.7% are preventing from entering ration shops. 33% of public health workers refused to visit Dalit homes, and 23.5% of Dalits still do not get letters delivered in their homes. In 48.4% of surveyed villages, Dalits were denied access to common water sources. In 10 to 20% of villages, Dalits were not allowed even to wear clean, bright or fashionable clothes or sunglasses. They could not ride their bicycles, unfurl their umbrellas, wear sandals on public roads, smoke or even stand without head bowed. Restrictions on temple entry by Dalits average as high as 64%, ranging from 47 % in UP to 94% in Karnataka. Almost every socio-economic indicator shows that the position of scheduled caste families is awful. In many cases their plight is getting worse. Let us have a look at some of the major indicators.

Land: In 1991 70% of the total SC households were landless or near landless (owning less than one acre). This increased to 75% in 2000.

Agricultural Labour: In 2000, 49.06 % of the working SC population was agricultural labourers, as compared to only 19.66 % for the others. This shows the preponderance of Dalits in agricultural labour.

Child Labour: It is reported that out of the 60 million child labour in India, 40 % come from SC families.

Per Capita Income: In 2000, as against the national average of Rs. 4485, the per capita income of SCs was Rs. 3,237.

Poverty: In 2000, 35.4 % of the SC population was below the poverty line in rural areas as against 21 % among others. In urban areas the gap was larger – 39 % of SC as against only 15 % among others.

Employment: In 2000, the unemployment rate based on current daily status was 5 % for SCs as compared to 3.5 % for others in rural and urban areas.

Reservations: For SCs, in Group A, only 10.15 % posts were filled, in Group B it was 12.67 %, in Group C it was 16.15 % and in Group D it was 21.26 %. Of the 544 judges in the High Courts, only 13 were SC and 4 were ST. Among school teachers all over the country, only 6.7 % were SC/STs, while among college and university teachers, only 2.6 % were SC/STs.

Education: In 2001, the literacy rate among SCs was 54.7 % as against 68.8 % for others. Among women, the literacy rate for SCs was 41.9 %, and for others it was 58.2 %.

Health: In 2000, the Infant Mortality Rate (child death before the age of 1) in SCs was 83 per 1000 live births as against 61.8 for the others, and the Child Mortality Rate (child death before the age of 5) was 119.3 for 1000 live births as against 82.6 for the others. These high rates among the SCs are closely linked with poverty, low educational status and discrimination in access to health services.

Sanitation: Only 11 % of SC households and 7 % of ST households had access to sanitary facilities as against the national average of 29 %.

Electricity: Only 28 % of the SC population were users of electricity as against the national average of 48 %. The following measures can be taken up and implemented meticulously so that the benefits reach the poorest of the poor Dalit community.

Land Reforms: Land shall be redistributed to the landless agricultural laborers and poor peasants gratis.

Reservations: All the backlogs in reserved seats and posts and in promotions for SCs, STs and OBCs must be filled forthwith with special recruitment drives.

Infrastructure Development: Infrastructure development in the scheduled caste areas like road, water, health, culture and other needs has to be given proper importance.

Rooting Out Untouchability: All forms of untouchability must be rooted out of the country by strengthening the relevant laws, ensuring their strict implementation and most importantly, by launching a mass movement of the people.

Protection from Atrocities: The Central Government should amend and strengthen the SC and ST (Prevention of Atrocities) Act 1989, providing for special courts with judges, investigating officers and public prosecutors unburdened by any other work. Full economic rehabilitation of victims and their survivors must be ensured.

Employment: The privatization drive should be stopped as it leads to loot of national assets, greater unemployment, a curtailment of reservations and also a spurt in corruption.

Education: The commercialization of education should be stopped .

Public Distribution System: The public distribution system must be universalized to ensure food to all.

Credit: Agricultural credit to peasants and agricultural workers must be made available at 4 % rate of interest.

Bonded Labor and Child Labor: The total liberation and full rehabilitation of bonded laborers must be ensured.

Intercaste Marriages: As Ambedkar advocated, Intercaste marriages should be encouraged by giving special subsidized housing and other facilities to married couples immediately after their marriage. We should consciously try to uphold such inter-caste marriages and make them an event of big social participation and sanction. Besides this, the state should ensure full and proper expenditure of funds allocated for welfare schemes for Dalits, set up a state level commission to oversee the implementation of all schemes connected with the SCs including reservation, simplify procedures of availing financial assistance by Dalits for self-employment and technical training, stop discrimination against Dalit bastis in providing basic civic amenities like power, water, roads, drains, sanitation etc, implement scheme of providing financial aid for construction of houses by Dalits, ensure speedy action against those guilty of perpetrating sexual harassment and violence on Dalit women, end discriminatory attitude of the police in dealing with such cases, provide dispensaries and primary health centres for Dalits.

IX. Acts exist but whither Implementation?

After independence, the Indian constitution abolished untouchability in law. Today Dalit politics largely centers on the just dispensation of the affirmative action benefits in employment, education and electoral representation granted to them under the constitution.

However, the Protection of Civil Rights Act 1955/1976 and the Scheduled Caste and Scheduled tribes (Prevention of Atrocities) Act 1989, both derived from the constitution, remain largely ineffective in their implementation. Many reasons lie behind this, including a lack of political will on the part of both central and state governments, a lack of commitment of upper-caste and class bureaucrats to social justice, the absence of vigilance committees of citizens to monitor the implementation process.

Generally, the state administration and police side with the upper castes. This is partly because the bulk of India's bureaucracy is caste Hindu.

In 1990, the National Commission on Scheduled Castes and Scheduled Tribes emphasized the importance of a responsive police administration. The case studies cited in the National Commission's report, however, revealed disquieting features such as delay in reporting crimes against SCs and STs, or failure to register such crimes, delay in visits to the scene of the offence and delays in charge sheeting the accused. The police machinery resorts to various machinations to discourage registration of cases, dilutes the seriousness of the offences and shields the accused. Further, most police and revenue officials belong to the upper castes; police personnel are not sensitized to offences against Dalits and adivasis; the apathy, negligence and passivity of the police extends to other agencies of government and the district civil and judicial administration as well.

X. A Case Study:

To understand the gap between the plan and the execution, let us undertake a case study of the spending of NCT of Delhi on SCs in 2008. When we look at the statistics of NCT of Delhi, we will be left gaping with surprise. In Delhi as against 31,250 planned merit scholarships only 16,019 or 51 per cent were actually given. Of the 90,000 scholarships for 5th to 8th classes only 29,367 or 32.6 per cent were disbursed. Only 217 of the targeted 2000 open scholarships for students were actually given. Of the 9500 vocational scholarships, 3637 or 38 per cent were disbursed. Tuition fee was to be returned to 15,625 students. None got this benefit. In Economic Development, 54,350 Dalits were to get financial aid for acquiring technical skills aimed at promoting self-employment. Such aid was given to only 14,000 people or 25.7 per cent. Of the 1000 Dalit families to be given financial help for house construction the beneficiaries number just 2. Of the 1000 Dalit families to receive aid for water and power connections, not one got this assistance. The above facts reveal that despite pronouncements and grand proclamations, the government of the NCT of Delhi is paying mere lip service to

the various issues and problems that beset the Dalits in the state. It would be a grave mistake to think that this is the case only in the NCT of Delhi.

XI. Conclusion:

The journey to the present 'Dalit' identity has traveled a long road from being identified as 'untouchable', 'unapproachable', 'harijan', 'depressed caste', and 'Scheduled Caste'.

Transformation therefore has to be a journey towards self-respect and value, a journey from deprivation to dignity as the title of the conference proclaims.

To summarize, 'caste' as a system is an economic, social, political, cultural and psychological order, there has to be a multi-dimensional approach including strategies that involve using law, mass mobilization, awareness of rights, globalization of human rights, land reforms, affirmative action programs, education, women's leadership and reinventing spiritual discourse.

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29. Channeling Dalit Women Towards The Social Endosmosis In India – A Prioritised Initiation For An Inclusive Growth

Santhi Rajasri Sadhanala

Key Words: Dalit, Dali women, Status, Problems, Solutions

Abstract

Objective: To examine the status of dalit women, to analyse issues and challenges faced by them and to suggest applications for an inclusive growth.

Methodology :Social Issues

Findings :

1. Non accessibility to Education, Employment.
2. Living conditions very pathetic.
3. Isolated status.
4. Subservient conditions
5. Victims of oppression

Beginning with the Varna system evolved in the Rig-Veda almost at the point of inception of Hinduism, ensconced within itself the four castes – Brahmin, Kshtriya, Vysya and Sudra / AtiSudra, the society postulated this system for ages and ages. Gradually, disentangling itself from the various infamies and subsequently recognizing equality as the basis for human harmony and development.

In this process of metamorphosis we arrived at a point of history to remember the forgotten and to consider someone who had been for long a victim of oppression, degraded, defiled and deprive again and again even till date. She is the dalit women. Being triply suppressed on basis of class, caste and gender.

Today we are reminded to define her and develop her in the herald of growth in India. But there are questions to ponder upon – “who is she” in this growing India? , where is she? , and what is she?

- 16% of India’s total female population is the demographic status of dalit women.
- She is in a vulnerable position usually victimized by the male chauvinism.
- She is a dependent.

Dalit literature has considerable impact in the pursuit of these issues. Dalit women writers are becoming successful in portraying not only the pathos but also showing the potentialities of dali women. There should be a dalit perspective in the policy making of the Government to expedite the development process in this country. Education to dalit women shall be considered as the vital step for their development.

Introduction:

To channel Dalit women towards social and economic progress is to educate the illiterate, civilize the aborigine, empower the oppressed, uplift the downtrodden, sustain the impecunious and assist the abused. On the whole to enable the unable.

India suffered from slavery and bondage only till 1947, but the Dalit women are still suffering from triple oppression of caste, class and gender. And the need is freedom from this age long yoke. This suppression of Dalit women has its genesis in the insidious untouchability ingrained in the varna system of India.

According to Baba Saheb Ambedkar, “An ideal society should be mobile, it should be full of channels for conveying a change taking place in one part to other parts consciously, communicated and shared. Should be varied and free points of contact with other modes of association there must be “Social endosmosis”. This is fraternity, another name for democracy, not merely a form of Government. It is primarily a mode of associated living of conjoint communicated experience. It is essentially an attitude of respect and reverence towards fellowmen.”

Such empirical views of Baba Saheb had taken concrete form and gradually we are all being channeled towards his much cherished ‘Social endosmosis’. This is happening because of his outstanding work, which is, the drafting of our constitution.

At this point of mobility, conveyance and communication occurring all over India, with hundreds of channels making towards progress, we identify a particular channel, static in nature. That is the channel of Dalit women. The flow of current is hindered by the weed of oppression

The impact of Caste and evolution on Dalit women:

The elitist varna system emasculated a large section of people, both men and women by confining them to the outskirts of the society, impelled them to follow disdainful norms thus denigrating them to a very dismal situation and compelled them to do works, so mean like cleaning the human waste. The spiteful untouchability prevailed in the society and the outcasts are treated as “the polluted” because they eat beef, live in utter penury outside the society and they touch human waste.

On what lines the social demarcations were drawn is a matter of contention and confusion. But how the social demarcation affected the Dalit women is obvious and is singularly objectionable.

The varna system which is postulated for ages and ages is an utter failure and outrageous social evil. It only tainted the glory of this country by alienating its own people from the process of development by depriving them of education and knowledge, thereby taking the country into a labyrinth of darkness and sentencing a quarter of population to untouchability which dwindled the number of people in society participation. Finally it crippled the very structure of Indian society which resulted in falling off in the race of development because of the pestering social ignominies.

The theories of evolution posit various reasons for social change such as religion, culture, time, climate, food, soil, mode of production etc., as valid and vital reasons for social change. Herbert Spencer (1820-1903) a great social thinker says that evolution in the society is bound to take place in the course of time. Regarding the evolution of Dalit women, not a single theory mentioned had any significant impact in dalit women's evolution. And if any change took place, it is inconspicuous. She never really evolved.

The bhakthi movements, the Christian missionaries, the reformers of renaissance could not change the fate of Dalit women. They lived through generations in subjection and subordination, restricted and regulated by the patriarchal dominance. Where they lived is, an abyss of fear and deprivation. A cruel punishment of untouchability was meted out by the higher castes who construed their destiny to be stagnant; muted them and labeled them as outcasts, destroyed them to the state of dalits, meaning "the broken people".

The emergence of constitution in 1950 drafted by Baba Saheb Ambedkar, the messiah of Dalit women alleviated the suffering by compensating with reservations to safeguard themselves from the triple oppression. There is a change now, but only negligible

Dalit Women and Education:

Mahatma Jyothi Rao (1827-1890) Phule enunciated, ***For want of education - intellect deteriorated - For want of intellect - morality decayed - For want of morality - progress stopped - For want of progress - wealth vanished - For want of wealth - the Shudras perished - All these sorrows sprang from illiteracy.***

Being a pioneer of Dalit development he established a school for untouchables in 1848 assisted by his wife Smt. Savitri Bhai Phule. His outstanding efforts to educate girls and dalits had made him the mentor to the future dalit generations. Education was an unknown concept to the Dalit women in those days and she was confined to do menial works and attend to domestic chores. They had no access to gurukuls in the past and the colonial period has done nothing remarkable regarding the education of Dalit women.

In republic India Baba Saheb Ambedkar made provisions in the constitution in article 46 which says "The state to promote with special care the educational and economic interest of weaker section of people and to protect them from social injustice and all forms of exploitation". Articles 330, 332, 335, 338 to 342 and the entire 5th and 6th schedules of the constitution deal with special provision for implementation of the objectives set forth in article 46. A special commission is to be appointed to monitor the development of SC, ST and a National commission for SC, ST is constituted to its affect.

The National policy of education 1986 has a planning for inclusive growth. But the reports of Ministry of Human Resource Development show only 41.90% to be the literacy rate of Dalit women in 2001 and a dropout rate at 73.42%. At such a drastic rate of difference between the literates and dropouts only a 15% growth of literacy is seen in 10 years and in 2011, the literacy rate of dalit women was 56.50%. In spite of many schemes, incentives and scholarships the literacy growth rate of dalit women is sluggish and a matter of concern. The reputation of securing 6th rank for having the highest number of millionaires in the country is quite contradictory to the existing penury of Dalit women.

Reasons for the slow growth of literacy:

A survey done by Dr. J. Muthu Mary (Guindy campus, Chennai) finds, compelling domestic chores, lack of facilities, family responsibilities, financial assistance to parents, nurturing the siblings at home are some of the reasons for dalit girls who are not attending school.

The negative impact of Pupil Teacher Ratio in Govt Primary Schools on Dalit Female Education:

The defective working system of a Govt. primary school is the major cause for the paltry performance of the many Dalit girl students. The govt primary schools run by the Government failed to be assertive and accommodative to Dalit girls. Usually the Govt. Primary school has students, attending 1 to 5 classes. But the school does not have teachers to teach the students class wise. The pupil – teacher ratio hampers the whole system of primary learning because the defined parameters do not allow the teachers to take up the class work teaching for any class exclusively, thus making the schooling deficient and the very quintessence of learning is lost by this defective system. With prescribed syllabus for each class and to complete the syllabus in one academic year is the basic system followed in every school. At least 5 subjects are taught class wise which is highly impossible in a Govt. Primary school. With a fragile foundation in education, the future of Dalit girls is made uncertain.

The Bible says, “Train up a child in the way he should go. When he is old he will not depart from it.”(Proverbs 22:6). The destiny of the nation is made in a class room. But there is no class room wise teaching in Govt. primary schools. The students studying 1 to 5 classes sit together at one stretch and one teacher handles the combined class just like a tuition class. In fact, a teacher merely supervises. He does not teach.

There are questions to ponder on in the system of teaching:

1. How can a 1st standard child complete his syllabus if the teacher teaches the 5th standard student and vice versa, in a combined class of 5 classes?
2. How is any discipline inculcated?
3. How is the black board shared?
4. What kind of pedagogy used?
5. How is the syllabus completed with two teachers handling 5 classes?
6. In this type of system how can a dalit girl whose generation was deprived of education understand and learn in such a chaotic class room?
7. What is the special care as provisioned in article 46 is taken by the Govt. to promote the educational interests and protect them from social injustice and exploitation?

The result analysis draws out facts that, Dalit girl students lack the content to pass through the examinations. They either tops the list of dropouts or the list of failed candidates. They are always in the list of attendance shortage or in the list of ineligibility. Due to the defective schooling at primary level, they are unable to do simple additions and at high school they are unable to make a simple sentence in English. This is all due to the depreciating attitude of the Govt. policy makers and non commitment in implementing the constitutional provisions.

In an RTI¹ query to UGC² by The forum of National Campaign and Dalit Human Rights, Delhi(NCDHR) a deprecatory fact was revealed that out of Rs.780 crores allocation towards SCSP, only Rs.63.36 crores is spent on the schedule castes in the year 2011-12. So the NCDHR derived that the mechanism of implementation is not true to the vision and is faulty because of the delayed release of funds, late disbursal of scholarships, low expenditure diversion of funds, non monitoring. This shows the indifferent attitude of the bureaucracy, which is impeding improvement in the lives of Dalits and Dalit women. The UTC women studies department reports that only 2 to 5 % dalit women are post graduates and a source from research facility TISS³& RUSA⁴ shows the gross enrollment ratio of SC females in higher education is only 9.0% in 2009-10.

The caste-ridden society is far from offering a helping hand to the dalit woman and education is only the answer for all her problems. Just being able read and write cannot provide her the chance to overcome the haunting hegemony. A Dalit woman with higher education is empowered to fight any kind of discrimination,

and she can be made capable of building a bulwark against all types of oppression. Higher Education will change her to a status of an invincible individual from the marginalized state.

Suggestions:

1. Immediate reforms in Govt. Primary School education. The parameter of pupil-teacher ratio should be replaced by appointing a teacher, class wise.
2. Access to learn English language, special focus on establishing English medium schools and colleges for Dalit women.
3. Residential education should be made a priority for the Dalit women.
4. Incentives to be given to families where dalit women gets higher education.
5. Right To Information
6. University Grants Commission
7. Tata Institute of Social Science

Dalit Women and their standings in the Society:

Baba Saheb Ambedkar says “The progress of the dalit community should be measured in terms of the progress made by its women folk.”

⁸Tata Institute of Social Science

⁹Rashtriya Ucchatar Shiksha Abhiyan

A report of “Sathi” for the ministry of women and child development says that, the development of dalit women is not homogeneous. The access to resources and schemes of dalit women is very less. The awareness of Govt. schemes in dalit women is only 5.5% compared to 16.5% of non dalits. Only 38% of dalit women have access to water supply and sanitation. While the non dalit women strives for ownership of lands, house, shops, live stock, the dalit women are complacent with small jobs and little earnings and for them money is important because they buy commodities in less quantities on daily basis. They never cherish an idea of entrepreneurship for which the non dalit women are so enthusiastic. 70% of dalit women feel excluded and isolated from the society participation. In rural areas dalit women are agricultural laborers. In urban areas they are mostly engaged in hawking, scrap collection, petty-trade, construction labour, domestic work, manual scavenging and other menial works. There is also a notable fact that most dalit women, both in rural and urban areas incline to go abroad and earn by doing unskilled works.

A major disadvantage for dalit women is lack of sanitation. The Swatch- Bharat envisioned by the Prime Minister cannot culminate until 70% of dalit women were provided with individual toilets. This living condition of dalit women without an individual toilet is an irrefutable proof for the marginalized status in the society. The lack of toilets at home is making dalit women vulnerable to violence as many women are attacked and are afflicted with physical and mental torture on the way to fields and other secluded areas.(a case study of M.Dhanalakshmi, Narendrapuram, P.Gannavaram, E.G.DIST, 25-05-2012).

Manual Scavenging is an ugly bane on Dalit women. It is degrading the Dalit women in tandem with social evils like devadasis and other debilitating jobs. The dalit women are engaged in this work, which is treated as contemptible by others. The dalit women have been discriminated for ages and still not freed from this insalubrious and inherited employment.

Dalit Women and their standings in the Family:

In the stereotyped patriarchal family setup, the dalit women are a target of domestic violence. Due to the impecunious conditions pervading in the family they work along with their male partners and also attend to the needs of their children and other family members. Usually the men prefer to go to the liquor shops made

available at convenience by the Government. Drunken and spent, the men go home. In their sobriety, they hamper the peace in the family and inclines to violence. The Dalit women might fight back but finally are beaten up by the drunken nugatory husbands.

With this continued strife at home and marginalized state in the society, the Dalit women never think of their own health or nutrition. They simply succumb to the health hazards that come in their way. The NFHS¹⁰ report says that the BMI¹¹ nutritional status of Dalit women is less than 18.5% and they primarily suffer with mal nutrition and anemia. Access to medical facilities is nominal.

Dalit Women - Victims of Multiple Violence:

Manjula Pradeep, ED of Navsarjan Trust, reports that a 3 year study of 500 dalit women experiences shows 62.4% Dalit women are inflicted by verbal abuse, 54.8% by physical assault, 46.8% by sexual harassment, 43% by domestic violence and 23% with rape.

Suggestions:

1. The Govt. should take a special drive of land distribution to all the land less dalit women.
2. The IRDP¹², RLEGP¹³, DWCRA¹⁴, SITKRA¹⁵ schemes should be made aware to the dalit women.
3. National Family Health Survey
4. Body Mass Index
5. The Integrated Rural Development Program
6. Awareness programmes and advertising should reach the interiors of dalit hutments and slums.
7. Liquor shops in close premises of dalit living areas should be removed.
8. Punitive steps should be taken with an immediate action in case of violence.
9. Manual scavenging should be stopped. And an alternative rehabilitation should be provided. This reform should be treated as an emergency.
10. Adult education should be prioritized in dalit women.
11. Doctors should be made available at the rural PHCs.
12. The PDS system should be enhanced generously to all the BPL families.

Impact of Dalit Literature:

The impact of literature on human civilization is immense. It is a vast resource of writings comprising of human emotions and imaginations, and also consists of origin and evolution of people. Literature had influenced countries and examples of the French, Russian, American revolutions and also India struggle for freedom and many other movements of change owe to the impact of literature. The transcendentalist movement in America had created a most advanced development in the country. The Afro-American literature made a decisive effect on the blacks to an extent that today the Americans elected a black man as the President of the country.

In India, we await such transformation. The greater part of Dalit literature is contained in the works of Baba Saheb Ambedkar and it is a vast resource of knowledge and inspiration. Mahatma Jyoti Rao's contribution to Dalit literature is very significant. Non dalits like Mulkraj Anand had described the pathetic conditions of dalit women.

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“If my theory of relativity is proven successful, Germany will claim me as a German and France will declare that I am a citizen of the world. Should my theory prove untrue, France will say that I am a German and Germany will declare that I am a Jew.”
Albert Einstein

30. Poona Pact: A Pause In The Struggle For People's Representation

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Key words : Poona Pact, Struggle, People, Representation, Constituency, Communal Award, Depressed Classes, Electorates, Constitution.

Abstract

In modern times the concept of 'Democracy' is founded on the firm basis of people's representation. In his historic Gettysburg Address (November 19, 1863), the then President of the United States of America, Abraham Lincoln, says that the, "...government of the people, by the people , for the people, shall not perish form the earth." This saying, quoted thousand of times all over the world, reflects the philosophy of 'Representation'.

In modern India, the struggle for people's representation went on for one hundred and eight years from 1848 to1956. This struggle was initiated by Jothi Rao-Govinda Rao Phule popularly known as Jothiba and continued by his wife Savitribai and Sahuji Maharaj. The last social revolutionary to continue this struggle was Babasaheb Dr. B R Ambedkar. In spite of being a relentless social revolutionary, he had to face several stops and pauses in the process of marching ahead. Poona-Pact was one of such pauses he had to face. But it could not check the progress of the struggle for representation in this country.

The purpose of the paper is to make a general survey of the situation prior to Poona-Pact with regard to the issue of people's representation and to examine the pros and cons of Communal Award, which was a brief halt in the struggle for people's representation in modern India.

Introduction

1. The Question of Identity.

In the process of rendering due representation to the people of all walks of life and all social categories, their socio-cultural identity plays a crucial and decisive role. In India the word '*DALIT*' is used to identify the people of Scheduled Castes and Scheduled Tribes. At times, it is extended to the other marginalized social categories like the Other Backward Classes also.

Ever since their advent, Aryans have given many derogatory identities to the aboriginals of the land by using the words like *Anarya*, *Anasa*, *Andhaka*, *Asura*, *Chandala*, *Dasa*, *Dasyu*, *Muthiba*, *Nishada*, *Nicha*, *Pisacha*, *Pulinda*, *Rakshasa* and *Ravana*. The very purpose behind this conspiratorial measure is to deny the share to be given to the natives of this country in education, governance and resources. Time and again the Brahmanical religion and the Brahmanical ideology propagates that the Buddha is an *Arya Kshatriya*. The Buddha belongs to *Sakya Gana* of ancient India. Over the long period of time the ancient social system of Gana metamorphosed into the system of caste and now *Sakya* is a caste that comes under the category of Other Backward Classes identified by *Mandal* Commission. Hence, the Buddha does not belong to Aryan race, which is a foreign race, but he belongs to *Sakya Gana* which is indigenous to India. He scratched away all the insulting identities given by Aryans and gave a democratic identity to the aborigines by calling them, "*BAHUJAN*".

In modern times, in the name of culture, the two abusive terms used to identify the natives of the land are '*HARIJAN*' and '*DALIT*'. The *harijan* identity was given by Mr. Gandhi, the Mahatma. It was vehemently opposed by Babasaheb Dr. B R Ambedkar. It is no more in use, at least, in official documents and records.

Out of the sixty language families in the world, the Indo-European Family of Languages is one of the largest and the word *dalit* belongs to this language family. It came to the Indian sub-continent, via Sanskrit, the Indo-European language. The *dalit* means the defeated, the divided and the bruised. It stands for the defeat imposed on the indigenous people by the Aryan race which is known for its cruelty and exploiting nature.

One can not find the word *dalit* in the constitution of India. Instead, a democratic expression is found in article 340. It categorizes the downtrodden into, 'Socially and Educationally Backward Classes'. It is a

collective, rather, a united identity given by the constitution to the people of Other Backward Classes, Scheduled Castes and Scheduled Tribes. "For the first time the term 'Backward Classes' was used in 1875 in the official records of the Presidency of Madras". The expressions Scheduled Castes and Scheduled Tribes were used first in the Census Report 1931. Subsequently, they were repeated in the White Paper by the British Government in 1933. Later the same expressions were used in the Government of India Act 1935. As the Act of 1935 is the basis for the Constitution of India the same phrases were used in the Constitution.

In all the nineteen volumes in English of Babasaheb Dr. B R Ambedkar published so far the word *dalit* is never used. These classes of people are the prime movers of this country. They do not like the derogatory identities like *dalit*. They want an identity with self-respect and human dignity and hence the fitting identity is 'BAHujan'.

2. In Quest of Representation.

In the History of Modern India, the first gentleman who fought for the representation of the deprived is Jotirao Govindrao Phule, popularly known as Jotiba. On 19th October, 1882 before the Hunter Education Commission, he said; "Under the promise of the Queen's Proclamation I beg to urge that *Mahars, Mangs*, and other lower classes, where their number is large enough, should have separate schools for them, as they are not allowed to attend the other schools owing to caste prejudices".²

Jotiba and his wife Savitribai are the first in the History of Modern India who strove for the education of the Depressed and Lower Classes of India. They started their work in 1848 by establishing a school for the girls of Shudra and Ati Shudra Castes and the work continued till the death of Savitribai in 1907.

In the early part of the 20th century, as a part of the struggle to get represented, a deputation of Muslim leaders led by Aga Khan III, the Nawab of Dhaka, met Lord Minto, the then Viceroy, on 1st October, 1906. They made a request for, 'Separate Communal Representation' for the Muslims. The Lord promised them the same and eventually the All India Muslim League was founded on 30th November, 1906. The League wanted to get, for the Muslims, their share in education, employment and governance, pro rata.

The efforts of the League resulted in getting six constituencies for Muslims- one each from Madras, Bombay, United Provinces and Bihar and Orissa and two from Bengal-out of the 27 constituencies in which elections had to be conducted according to The Indian Councils Act 1909, otherwise known as The Minto Morle reforms. In the history of Indian legislature this is the first instance in which some allocation is made on the basis of separate communal representation.

Soon after assuming office, on 20th August, 1917, the new Secretary of State for India, Mr. Montague made the following announcement: "The policy of His Majesty's Government, with which the Government of India are in complete accord, is that of the increasing association of Indians in every branch of the administration and gradual development of self-governing institutions, with a view to the progressive realization of Responsible Government in India as an integral part of the British Empire. They have decided that substantial steps in this direction should be taken as soon as possible...I would add that progress in this policy can only be achieved by successive stages. The British Government and the Government of India, on whom the responsibility lies for the welfare and advancement of Indian peoples, must be judges of the time and measure of each advance, and they must be guided by the co-operation received from those upon whom new opportunities of services will thus be conferred by the extent to which it is found that confidence can be reposed in their sense of responsibility."

The spirit of the statement is reflected in the making of the Government of India Act, 1919 otherwise known as Mont-Ford reforms. According the Act the Council of State-The Upper House-consists of 60 members among whom 34 members are to be elected from the constituencies. Among them 10 constituencies are allocated to Muslims 3 for Europeans and one for Sikhs. The Legislative Assembly-the Lower House-consists of 145 members among whom 104 are to be elected from the constituencies. Out of these 104, 30 consistencies are allocated to Muslims, 9 for Europeans and 2 for Sikhs. The Act had to be reviewed after 10 years because

of “the increasing association of the Indians in every branch of administration and the gradual development of self-governing institutions”⁴ as it was laid down in the Preamble of the Act.

A commission was to be appointed to review the Act in 1929. Instead, the commission was appointed in November, 1927, two years in advance. The chairman of the commission was Sir John Simon and it comprised seven other members of the British Parliament. It is called the ‘Simon Commission’, after the name of its chairman. Had the commission been given a chance to work in India, the precedence of giving representation to the Muslims, the Sikhs and the Europeans in this country would have been followed, and the other marginalized classes of people like the untouchables, would have been given their due representation in the crucial areas of public life like education, employment and governance while drafting the future constitution.

Two visionaries and statesmen of this country foresaw this. Babasaheb Dr. B R Ambedkar, having foreseen this future opportunity for the untouchables, who constitute 1/5th of the population of this country, to get represented in education, employment and governance, gave a call to the untouchables: “Degrade your caste, welcome Simon”. The media controlled by Congress never published this. The reason behind the call is very simple. The untouchables of this culture lose their representation because of the untouchability of their castes.

On the other hand the saint-politician, Mr. Gandhi, to fill up the gap of the political unemployment of Congress gave a call: “Upgrade your caste and send back Simon”. The people who had faith in their caste and belief in the religion which created that caste, wanted to glorify their caste and they responded to the call and they shouted “Simon go back”. The reason, Mr. Gandhi had shown to boycott the commission was ‘no representation for Indians in Simon Commission’. The Commission was the ‘Royal Parliamentary Commission’ and the people who had the basic knowledge of the then polity and Jurisprudence knew well that practically it was impossible for any Indian to be on the ‘Royal Parliamentary Commission of the United Kingdom’. Congress-media gave a wide publicity to “Simon go back” and alas, the people who had to welcome Simon also shouted “Simon go back”. Eventually, the Commission, which toured India twice during the periods from 3rd January, 1928 to 31st March, 1928 and from 11th October, 1928 to 13th April, 1929 was made a failure by Mr. Gandhi and his Congress.

However, the Commission submitted its report to the Parliament of the U K in May, 1929 and subsequently the report was published into two volumes during June 10-14, 1930. No provision, in the report of the Commission, is made to abolish separate electorates but rather extended to other communities as well.

To make up for the ignominy suffered by the Commission, Lord Irvin, the then Viceroy, and announced Indian Round Table Conference (IRTC) in 1929, to prepare the future constitution for India.

Babasaheb Dr B R Ambedkar observes: “The Communal question was the rock on which the Indian Round Table Conference suffered a shipwreck. ... The minorities in India insisted that their position under Swaraj should be safeguarded by allowing them special representation in the Legislatures. Mr. Gandhi, as representative of Congress was not prepared to recognize such a claim except in the case of the Muslims and the Sikhs”⁵.

The first phase of IRTC was held in London from 12th November, 1930 to 19th January, 1931 about which Babasaheb says:

“When at the Round Table Conference, the Indian delegates did not agree upon a solution of the Communal question, followers of Mr. Gandhi said that nothing better could be expected from them. It was said that they were unrepresentative and responsible to nobody and were deliberately creating disunity by playing into the hands of the British whose tools and nominees they were. The world was told to await the arrival of Mr. Gandhi, whose statesmanship, it was promised, would be quite adequate to settle the dispute”.⁶

Against the previous stand he took, Mr. Gandhi took part in the proceedings of the second phase of IRTC held during the period between 7th September, 1931 and 1st December, 1931. About the Mahatma’s participation in

the second IRTC Babasaheb observes: “A more ignorant and more tactless representative could not have been sent to a Conference which was convened to forge a constitution which was to reconcile the diverse interests of India. Mr. Gandhi was thoroughly ignorant of Constitutional Law or Finance. He does not believe in intellectual equipment. Indeed he has a supreme contempt for it and his contributions to the solutions of the many difficulties is therefore nil. He was tactless because he annoyed almost all the delegates by constantly telling them that they were nonentities and he was the only man who counted and who could deliver the goods”.⁷

Babasaheb also says, “At the first Round Table Conference the delegates did not agree upon a solution of the communal problem. But it is equally true that they were very near agreeing to it and when they departed they had not given up hope of agreeing. But at the end of the second Round Table Conference, so much bad blood was created by Mr. Gandhi that there was no chance of reconciliation left and there was no way except arbitration”.⁸

3. The Battle of Letters and Statements

To solve the deadlock of the communal question the arbitration and intervention of the Premier of the United Kingdom was inevitable and unavoidable. In the intervening lull, between the second IRTC (7th September, 1931- 1st December, 1931) and the third IRTC (17th November, 1932- 24th December, 1932), much in advance to the arbitration of the British Premier dated 17th August, 1932 in the form of a statement, the saint and saviour of the then Indian politics Mr. Gandhi sensed something would go wrong against his wish and will. As a precautionary measure he wrote a letter of warning dated 11th March, 1932 to Sir Samuel Hoare, the then Secretary of State for India. In his letter, if the Depressed Classes are going to be represented in the form of separate electorates, he says,

“I should resist with my life the grant of separate electorates to the Depressed Classes”.⁹

At the end of his letter he expresses his strong conviction against the representation that could be given to the Depressed Classes. He reiterates: “...in the event of their decision creating separate electorate for the Depressed Classes, I must fast unto death”.¹⁰

To this threatening letter the Secretary of State, Sir Samuel Hoare gave his reply on 13th April, 1932 from India office, Whitehall, London. He says, “I can only say that we intend to give any decision that may be necessary solely and only upon the merits of the case”.¹¹

At this point Babasaheb observes: “After giving this warning Mr Gandhi slept over the matter thinking that a repetition of his threat to fast unto death was sufficient to paralyse the British Government and prevent them from accepting the claim of the untouchables for special representation.”¹²

For the Mahatma, just like a bolt from the blue, on 17th August, 1932 the ‘Communal Decision by His Majesty’s Government 1932’ popularly known as the ‘Communal Award’ or the ‘Mac Donald Award’ was announced. It says, “...if the communities in India were unable to reach a settlement acceptable to all parties on the communal questions which the Conference had failed to solve, His Majesty’s Government were determined that India’s constitutional advance should not on that account be frustrated, and that they would remove this obstacle by devising and applying themselves a provisional scheme”.¹³

It also observes: “Members of the Depressed Classes qualified to vote, will vote in a General Constituency. In view of the fact that for a considerable period these classes would be unlikely, by this means alone, to secure any adequate representation in the Legislature, a number of special seats will be assigned to them ... These seats will be filled by election from special constituencies in which only members of the Depressed Classes, electorally qualified, will be entitled to vote. Any person voting in such a special constituency will, as stated above, be also entitled to vote in a General Constituency”.¹⁴

The Mahatma took to his heels. On 18th August, 1932 from the Central Prison of Yeravada he wrote a letter to the Premier. He once again writes, “ ... I have to resist your decision with my life”.¹⁵

He says: “The proposed fast will come into operation in the ordinary course from the noon of 20th September next ...”¹⁶He claims, “... as a man of religion that I hold myself to be, I have no other course left open to me.”¹⁷ To this letter, from 10, Downing Street, on 8th September, 1932, in his reply Mr. Mac Donald wanted, “... to place them (*the Depressed Classes*) in a position to speak for themselves which every fair-minded person must agree to be necessary.”¹⁸ To clear the clouds he says: “We have always understood you were irrevocably opposed to the permanent segregation of the Depressed Classes from the Hindu Community.”¹⁹ He categorically says, “ ...we felt it our duty to safeguard what we believed to be the right of the Depressed Classes to a fair proportion of representation in the Legislatures...”²⁰

As a part of the ‘provisional scheme’ which he announced on 17th August, 1932 he states that the measure will be in vogue, “ ... but for the first twenty years...”²¹ He finally says, “...my answer to you must be that the Government decision stands...”²² In his last request to the Mahatma, the Premier urges, “...ask yourself seriously the question whether it really justifies you in taking the action you contemplate.”²³ To this telegraphed letter of the Prime Minister, Mr. Gandhi gave his reply on 9th September, 1932 from the gaol. He writes : “In the establishment of separate electorate at all for the Depressed Classes I sense the injection of poison that is calculated to destroy Hinduism ...”.²⁴

In the same letter Mr. Gandhi throws his last but the same old straw. He finally says : “I have, therefore, been compelled reluctantly to adhere to the decision conveyed to you”.²⁵

Accordingly, the fast unto death of the Mahatma went on from the afternoon of 20th September, 1932. It went up to 24th September, 1932 for a brief while of four and a half days during which it was ‘reported’ that the life of the Mahatma was in jeopardy. One Mr. Pyarell wrote the entire story of this part in a fantastic and dramatic manner and the title of the book was ‘The Epic Fast’.

In his entire span of life the Mahatma went on fast for 32 times which lived short. But this was the only occasion on which he went on fast unto death. He never uttered a single word against the constitutional provisions made for the Muslims and the Sikhs. But, in case of the people made untouchables, he made a ‘historic fast’ and finally it was given the shape of ‘The Epic Fast’.

4. The Result

The result was Poona Pact. On many occasions Babasaheb said : “Poona Pact was our defeat”. Regarding the Pact he says :

“It was a baffling situation. I had to make a choice between two alternatives. There was before me the duty which I owed as a part of common humanity to save Gandhi from sure death. There was before me the problem of saving for the Untouchables the political rights which the Prime Minister had given them. I responded to the call of humanity and saved the life of Mr. Gandhi...”²⁶

The final verdict of Babasaheb in his own words is :

“This fast unto death was a great gamble on the part of Mr. Gandhi. He perhaps felt that the mere threat to fast unto death would make me and other Depressed Classes who were with me just shiver and yield. But he soon found that he was mistaken and that the Untouchables were equally determined to fight to the last for their rights. No one except his own followers was convinced that Mr. Gandhi’s fast had any moral basis and if Gandhi got a second lease of life, he owes it entirely to the generosity and goodwill shown towards him by the Untouchables.”²⁷

5. Conclusion

According to the Communal Award 72 seats were allocated to the Depressed Classes. It was their original strength. But later, according to Poona Pact which was made in a manner satisfactory to Mr. Gandhi the

number of seats was enhanced to 148 and the enhanced strength was borrowed, rather inflated. The reason was all the 148 constituencies were not 'separate electorates' in accordance with Communal Award but 'composite electorates' according to Poona Pact.

In these constituencies, the candidates who contested to get elected were from the Depressed Classes. But the voters were of composite nature, all the general voters including the voters of the marginalized Depressed Classes, and they elected the Legislators. This means, the candidates who were loyal and faithful not to the depressed classes, but to the political parties like Congress, were elected. This was proved in February, 1937 when elections were held in accordance with Poona Pact. Out of the 151 seats reserved for the Depressed Classes, 78 seats were bagged by the Congress. Hence, the candidates elected, were the fake representatives of the Depressed Classes and they were true representatives of the political parties like Congress to which they belonged to. This drama continues to date.

But this is not permanent. The solution is-to educate the masses and the enlightenment makes them agitate against the discrimination, deprivation, marginalization and exploitation. The educated and in turn the enlightened masses will organize their society on the foundations of the four noble goals of the constitution of India: Liberty, Equality, Fraternity and Justice, social, economic and political.

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***“We owe a lot to the Indians, who taught us how to count, without which no worthwhile scientific discovery could have been made!”
- Albert Einstein***

***“If there is one place on the face of earth where all the dreams of living men have found a home from the very earliest days when man began the dream of existence, it is India!”
- French scholar Romaine Rolland***

31. Dalits in leadership and politics

*Dr. C.A. Jyothirmayee,

** Dr. K. Sreelatha

Keywords: Dalit politics, Indian Constitution, anti-capitalist agenda, post-Ambedkarite Dalit politics.

Introduction:

INDIA must come together to clean up the “filth and barbarism”, created long ago. Only when we remove the “Castes, and the Caste system” from the face of this earth and from India, only then we can call this is a nation, that day India will be a civilized nation. If we don’t act now, the savages of the system will destroy India and it is destined to perish.

Dalits are a mixed population, consisting of numerous social groups from all over India; they speak a variety of languages and practice a multitude of religions. According to Victor Premasagar, the term expresses their “weakness, poverty and humiliation at the hands of the upper castes in the Indian society.”^[1] In 2011, the proportion of Dalit population was 24.4 percent of India’s total population. The Dalit population is broadly distributed across Indian states and districts. Before India’s independence, in 1932, the British Raj recommended separate electorates for Dalits in the Communal Award. However Mohandas Gandhi opposed it; negotiations resulted in the Poona Pact with B. R. Ambedkar. Since its independence in 1947, India has implemented an affirmative policy of reservation, the scope of which was further expanded in 1974, to set aside and provide jobs and education opportunities to Dalits.^[2]

Social status of Dalits:

In the context of traditional Hindu society, Dalit status has often been historically associated with occupations regarded as ritually impure. Elaborate precautions were sometimes observed to prevent incidental contact between Dalits and other castes.^[3] Discrimination against Dalits still exists in rural areas in the private sphere, in everyday matters such as access to eating places, schools, temples and water sources. It has largely disappeared in urban areas and in the public sphere. Some Dalits have successfully integrated into urban Indian society, where caste origins are less obvious and less important in public life. In rural India, however, caste origins are more readily apparent and Dalits often remain excluded from local religious life, though some qualitative evidence suggests that its severity is fast diminishing.

Reform movements:

Chanan Ram Pal President of the Talhan Dalit Action Committee stated, “We fought a war for swabhimaan (self-respect). The teachings of Guru Ravidas and the access to modern education inculcated in us this

Abstract.

Dalits are a mixed population, consisting of numerous social groups from all over India; they speak a variety of languages and practice a multitude of religions. Dalits and similar groups are found in India, Nepal, Pakistan, Sri Lanka and Bangladesh. Further wherever immigrants from these countries have left, caste has gone with them. As a result Dalits can also be found in the U.S., U.K, Singapore, Malaysia, Canada, and the Caribbean. Dalits seem to have come a full circle from the agenda of “annihilation of caste” to “secularization of caste,” and conversion from Hinduism to actively claiming the Hindu identity, as is evident from the spate of communal riots in Uttar Pradesh in the last few months which have been primarily between Dalits & Muslims. The dynamics in rural Dalit politics seems to have moved from challenging the upper castes to finding acceptance and becoming a part of the majoritarian polity that is under construction. Mobility by gaining acceptance looks far more tangible and achievable than the abstract and rather Utopian idea of annihilating caste. This acceptance can be perceived as mobility as well as an undermining of the dominance of the upper castes by compelling them to recognise that they need Dalit support in rural hinterlands against the perceived aggression of Muslims, and that they are mutually interdependent.

desire. We are an economically independent community, Here, we do not work for landlords, and we are self-employed. We are as good as anybody”^[4]

Dalits and contemporary Indian politics:

While the Indian Constitution has duly made special provisions for the social and economic uplift of the Dalits, comprising the scheduled castes and tribes in order to enable them to achieve upward social mobility, these concessions are limited to only those Dalits who remain Hindu. There is a demand among the Dalits who have converted to other religions that the statutory benefits should be extended to them as well, to overcome and bring closure to historical injustices.^[5]

Some of the popular Dalit political parties of India are:

- Bahujan Samaj Party ,a national party of India.
- Republican Party of India,^[6] active in Maharashtra.
- Viduthalai Chiruthaigal Katchi a Dravidian political party in Tamil Nadu.
- Bharipa Bahujan Mahasangh a party is led by Prakash Yashwant Ambedkar, the grandson of Dr. Ambedkar.
- Lok Janshakti Party, main party of Bihar.

Bangaru Laxman, a Dalit politician, was a prominent member of the Hindutva movement. A dalit, Babu Jagjivan Ram became Deputy Prime Minister of India from 24 March 1977 to 28 July 1979 representing his party CFD (later on as Congress (J)).^[7] In 1997, K. R. Narayanan was elected as the first Dalit President. K. G. Balakrishnan (was of Dalit origin) was appointed Chief Justice of India on 14 January 2007. In 2007, Mayawati, a Dalit, was elected as the Chief Minister of Uttar Pradesh, the most populous state in India. Some reports claimed her 2007 election victory was due to her ability to win support from Dalits and the Brahmins, the so-called uppermost castes. However, surveys of voters on the eve of elections, indicated that caste loyalties were not necessarily the voters’ principal concern. Instead, inflation and other issues of social and economic development were the top priorities of the electorate regardless of caste. Mayawati’s success in winning broad support across castes has led to speculations of her as a potential future Prime Minister of India.^[8] Dalit who became chief Ministers in India are Damodaram Sanjivayya was the chief minister of Andhra Pradesh (from 11 January 1960 – 12 March 1962), Mayawati four times chief minister of Uttar Pradesh, Jitan Ram Manjhi chief minister of Bihar.

Some Dalits have been successful in business and politics of modern India.

Dalits suffer discrimination in education, jobs and health care. A 2006 article in BBC News reported incidences of violence, disputes and claims of discrimination against the Dalits in Maharashtra.

In the modern era, Dalit literature was energized by the advent of leaders like Mahatma Phule and Dr. Ambedkar in Maharashtra, who focused on the issues of Dalits through their works and writings; this started a new trend in Dalit writing, and inspired many Dalits to come forth with writings in Marathi, Hindi, Tamil and Punjabi. By the 1960s, Dalit literature saw a fresh crop of new writers like Baburao Bagul, Bandhu Madhav and Shankar Rao Kharat, though it’s formal form came into being with the Little magazine movement. In Sri Lanka, Dalit writers like K.Daniel and Dominic Jeeva gained mainstream popularity in the late 1960s.

Conclusion:

Dalits seem to have come a full circle from the agenda of “annihilation of caste” to “secularization of caste,” and conversion from Hinduism to actively claiming the Hindu identity, as is evident from the spate of communal riots in Uttar Pradesh in the last few months which have been primarily between Dalits and Muslims. The dynamics in rural Dalit politics seems to have moved from challenging the upper castes to finding acceptance

and becoming a part of the majoritarian polity that is under construction. Mobility by gaining acceptance looks far more tangible and achievable than the abstract and rather Utopian idea of annihilating caste. This acceptance can be perceived as mobility as well as an undermining of the dominance of the upper castes by compelling them to recognise that they need Dalit support in rural hinterlands against the perceived aggression of Muslims, and that they are mutually interdependent.

Earlier, in the 1970s and even the 1980s, the tension between Dalit and Left politics was articulated around how to draw equivalence between caste and classes. Now, however, Dalit politics has a conflict with the very vision of the Left and the anti-capitalist agenda. The post-Ambedkarite Dalit politics, among other things, is gradually but unmistakably taking a rightward shift. This in turn would be decisive for the content and contours of democracy in India, for a long time to come.

Keywords: *Dalit politics, Indian Constitution, anti-capitalist agenda, post-Ambedkarite Dalit politics*

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"The earth is the mother of all people, and all people should have equal rights upon it."

Chief Joseph

"Democracy and socialism have nothing in common but one word, equality. But notice the difference: while democracy seeks equality in liberty, socialism seeks equality in restraint and servitude."

Alexis de Tocqueville

32. Revolution to Reservation - Counter Revolution Via Religion

Mr. Madhu.Laxmalla

Key Words: economic disabilities, Conversion, redeemed, stigma.

Introduction

The roots of casteism are deep, it pervades all walks of life, even the realm of religion. In practice, the Dalits remained 'Dalits' regardless of religion. A Dalit is a Dalit whether he is a Hindu or a Muslim or a Buddhist or a Christian. Even as members of various Christian communities, Christian Dalits suffer the same ancient segregation, oppression and unjust discrimination, the same social, educational and economic disabilities, only now at the hands of their fellow 'upper caste' Christians.. Conversion to the new faith has not redeemed them from their 'dalitness', the stigma of 'Untouchability'. History always revolves in a circle, the story of India and its aboriginals' is also the same. New paradigms in the developmental discourses confined to nomenclatures, positive discrimination, protective and promotional policies never let off dalitness. Unfortunately independent India is not able to listen to the voices of these people at the bottom rank. It is evident by denying the schedule caste Christians the socio-economic and political and Human rights through the Constitutional (scheduled caste) order 1950. Extending the Scheduled status to Dalit Christians, Muslims has been a contentious issue for the decades. Already there are two petitions pending in the Supreme Court, and a third from the All India Christian federation has been admitted at the beginning of the year. Whether in human rights frame work or constitutional frame work, it is a justifiable demand to include these groups in the scheduled castes.

Caste in our social history served as the principal determinant of mechanisms of production of goods and services, distribution of resources and delineation of power. Dalits the major productive classes of the Indian society are deprived of the basic facilities of life and out casted to a dehumanized existence. "Graded inequality" in this unique caste system ensures the hegemony of the dominant groups and acts as a safety net from being overthrown from the upper stratum. Social exclusion negates and destroys the dialogical character of human life. **Invalid source specified..** To 'regain' self respect and to attain human status by questioning the irrational divisions' sufferers too involved in spirited revolts starting from the Buddha to Dr. BR. Ambedkar. From early times, conversion has been one of the strategies adopted by Dalits in seeking to counter their humiliation. Dr.BR Ambedkar after giving deep thought to the problem, everybody will have to admit that conversion is necessary to the Untouchables as self-government is to India. In my opinion, conversion is the only way to eternal bliss. Conversion brings no harm to the political

Abstract

The roots of casteism are deep; it pervades all occupations, even the realm of religion. In practice, the Dalits remained 'Dalits' regardless of religion. A Dalit is a Dalit whether he/she is a Hindu, a Muslim, a Buddhist, or a Christian. Even as members of various Christian communities, Christian Dalits suffer the same ancient segregation, oppression and unjust discrimination, the same social, educational and economic disabilities, only now at the hands of their fellow 'upper caste' Christians. Conversion to the new faith has not redeemed them from their 'dalitness', the stigma of 'Untouchability'. It is evident by denying the schedule caste Christians the socio-economic and political and Human rights through the Constitutional (scheduled caste) order 1950. Extending the Scheduled status to Dalit Christians and Dalit Muslims has been a contentious issue for the decades. Already there are two petitions pending in the Supreme Court, and a third from the All India Christian federation has been admitted at the beginning of the year. Whether on looks at the issue within human rights frame work or constitutional framework, it is a justifiable demand to include these groups in the scheduled castes.

The present paper throws light on the plight of Dalits converted to Christianity and Islam and discusses pre-independent and post independent discourse of caste and religion.

safeguards. I do not understand why the political safeguards should at all be jeopardized by conversion. Wherever you may go, your political rights and safeguards will accompany you. I have no doubt about it **Invalid source specified.**

To sustain the supremacy, counter revolutions were adopted by the dominant groups. In the progression of revolts and counter revolts, self identities of the down trodden also have undergone transformation from time to time. The terms outcaste, the untouchable, depressed classes the harijans have been replaced by an assertive and revolutionary term 'Dalit' denoting affirmative action. Hindu, Muslim and Christian Dalits roughly resemble each other in terms of their relative economic or social status – it is necessary to show that this similarity is *due to their caste identity* rather than other possible causes **Invalid source specified.** Muslims and Christians in India are heterogeneous rather than monolithic homogenous communities. The most prominent divisions and differences have to do with the presence of multiple sects and denominations among both Muslims and Christians **Invalid source specified.** Despite no visible change in their social or economic status as a result of conversion, the converts are deprived of the benefits of reservation and protective measures formulated for their counterparts in the Hindu, Sikh and Buddhist religions. This amounts to discrimination by the state on the ground of religion. Caste system in its principle and operation is fully alive and active even in Christianity and they are “Twice discriminated against” firstly, by the society and secondly, by the church. A Dalit who adopts a non-Hindu religion like Christianity ceases to be a Dalit. In other words, it is not possible to be a Christian as they are discriminated within the church and simultaneously, an untouchable. The atrocities committed on the Dalits are the same irrespective of the religions they belong to. Yet persons of scheduled caste origin converted to Christianity are deprived of special protective provisions solely on the basis of religion.

Caste and Scheduled Caste

‘Caste’ refers to a closed ascribed group, whose membership is decided by birth and is mandatory and unalterable. Scheduled castes are a constitutionally declared collection of castes, which suffered from the practice of untouchability. To understand the term scheduled caste we need to go into its genesis. The term “Scheduled Caste” first appeared in the Government of India Act 1935. It was Sir Denzil Ibbetson, the then census commissioner in the British India in 1880, who classified certain marginalized caste groups involved in diverse occupations into 17 groups. Later on elaborate attempt was made by the census commissioner, JS Hatton, in census report 1931 to specify criteria for identifying the untouchable groups. Being an anthropologist he adopted a 9 point scale to study the incidence of disabilities arising out of untouchability **Invalid source specified.** The parameters applied by the British authorities for identifying the depressed classes, which later came to be known as scheduled castes, largely related to the practices and prejudices arising from untouchability **Invalid source specified.** The term scheduled caste was used by the British Government to designate all castes and classes previously covered under the term “Depressed Classes”. Officially this word was embodied in Section 305 of the Government of India Act, 1935 **Invalid source specified.** Later the expression was included in the Government of India (Scheduled Castes) Order, 1936.

In the Indian Constitution the term “Scheduled Castes” has been defined in Article 366(24) read with Article 341(1) as: “‘Scheduled Castes’ means such castes, races or tribes or parts of or groups within such castes, races or tribes as are deemed under Article 341 to be scheduled castes for the purposes of this Constitution.”

(a) “The president may with respect to any state or union territory, and where it is a state, after consultation with the governor thereof, by public notification, specify the castes, races or tribes or parts of or groups within castes, races or tribes which shall for the purposes of this Constitution be deemed to be scheduled castes in relation to that state or union territory, as the case may be.”

(b) “Parliament may by law include in or exclude from the list of Scheduled Castes specified in a notification issued under clause (1) any caste, race or tribe or part of or group within any caste, race or tribe, but save as

aforesaid a notification issued under the said clause shall not be varied by any subsequent notification.”**Invalid source specified.**

2. Under these provisions, a Constitution (Scheduled Castes) Order was issued in 1950. Para 3 in the order said that any non-Hindu could not be regarded as a scheduled caste. Since this order was amended in 1956 to include Sikh’s and in 1990 the Buddhists, among the scheduled castes, since the latter amendment, this Para says that nobody who is not a Hindu, Sikh or Buddhist can be a scheduled caste **Invalid source specified.**

During the British rule in India, with a view to protecting the interests of converts to the rulers’ religion (viz., Christianity) a law called the Caste Disabilities Removal Act was passed in 1850. The Act, of course, provided in general terms that: So much of any law or usage now in force in India as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right of inheritance by reason of his or her renouncing, or having been excluded from the communion of, any religion, or being deprived of caste, shall cease to be enforced as law in any court**Invalid source specified.**

The Constitution (Scheduled Castes) Order 1950

“In exercise of the powers conferred by clause (1) of Article 341 of the Constitution of India, the president, after consultation with the governors and Rajpramukhs of the states concerned, is pleased to make the following order, namely:

1. This order may be called the Constitution (Scheduled Castes) Order 1950.
2. Subject to the provisions of this order, the castes, races or tribes or parts of, or groups within, castes or tribes specified in (Parts to (XXII)) of the schedule to this order shall, in relation to the states to which those parts respectively related, be deemed to be scheduled castes so far as regards member thereof resident in the localities specified in relation to them in those parts of that schedule.
3. Notwithstanding anything contained in paragraph 2, no person who professes a religion different from the Hindu, the Sikh or the Buddhist religion shall be deemed to be a member of a scheduled caste.
4. Any reference in this order to a state or to a district or other territorial division thereof shall be construed as a reference to the state, district or other territorial division as constituted on the 1st day of May 1976.”**Invalid source specified.**

The presidential order of 1950 was issued by the president of India under Article 341 of the Constitution. The power conferred on the president by public notification is a delegated power which cannot run contrary to Article 13(2) of the Indian Constitution which states as follows: “The state shall not make any law which takes away or abridges the rights conferred by this part and any law made in contravention of this clause shall, to the extent of the contravention, be void.”**Invalid source specified.** Under Article 13(3), unless the context otherwise requires, “law” includes any ordinance, order, by-law, rule, regulation, notification, custom or usage having in the territory of India the force of law. So the presidential order of 1950 is unconstitutional and it is a black letter written outside the Constitution, introduced through the back door by an executive order**Invalid source specified.** Article 14 of our Constitution says: “The State shall not deny to any person equality before the law and shall provide equal protection for every person within the territory of India**Invalid source specified.** Though this Article appears to be very short and simple, it is one of the greatest pillars of democracy. It protects both minority and majority alike against the discriminatory conduct of the government both negatively and positively. This provision embodies a concept which is a hall-mark of democracy. However, to the question as to whether the Indian minorities really enjoy this fundamental right to equality, the answer, unfortunately, is ‘no’**Invalid source specified.**

Under Article 341, the president has no authority to proclaim para 3 of the Scheduled Castes Order contrary to the Articles 15(2), 16(2), 29(2), and it is also against the basic structure of the Constitution as decided in *Kesavananda Bharati vs State of Kerala*; and para 3 of the presidential order can be quashed as per

the judgement of the Supreme Court in *Maharajadhiraja Madhav Rao Jiwaji Rao Scindia Bahadur vs Union of India* (AIR 1971 SC 530 (1) SCC 85). Para 3 of the presidential order is an anathema which disfigures the beauty of the written Constitution of India. Further, the Constitution speaks of SCs as a social category in Articles 330, 332, 334, 335, 338 and 341. In these Articles there is no mention of religious background of the SC communities **Invalid source specified..**

Even under Article 341 the president is not given the power to prohibit any citizen from professing any religion of his choice. But the president under Article 341 prescribes indirectly people, particularly scheduled castes, not to profess any religion different from the Hindu or Sikh religion. In other words, to get a benefit under the Scheduled Castes Order 1950, a citizen should profess only the Hindu or Sikh religion. This is against the preamble to the Indian Constitution, which secures “liberty of thought, expression, belief, faith and worship” to all its citizens. Under Article 341, the power given to the president is to specify the caste and not to specify religion or to identify the caste by the symbol of religion and hence it is a coloured legislation under the guise of a presidential order. The Presidential Order, as it was interpreted, was not only communalistic, it was also anti-Dalit. It tended to divide the Dalits on the basis of religion **Invalid source specified..**

The explanation given under Article 25 cannot be construed as exception to treat Sikhs, Jains, Buddhists and Hindus as a single class or group except for the purpose of applicability of personal laws under Article 25(2) and the presidential order has misconstrued explanation II of Article 25 for the purpose of discriminating other religions such as Christians and Muslims. Para 3 of the Scheduled Castes Order of 1950 suffers as it discriminates citizens on the ground of religion only, whereas the Scheduled Tribes Order 1951 has omitted para 3 deliberately and citizens of backward class and the forward class are not subject to discrimination on religion only in getting the equality of status and of opportunity [that] is undermined in the case of scheduled castes under the presidential order of 1950 [which] does not promote fraternity among all citizens irrespective of caste, religion and creed.

In view of the judgment passed by the apex court in *Indira Sawhney vs Union of India* (Supp (3) SCC 217), the impugned Constitution (Scheduled Castes) Order 1950 is required to be struck down. The apex court in the said judgment, delivered by BP Jeevan Reddy (on behalf of Kania, CJ, Venkatachaliah, Ahmadi, and for himself), in majority view came to the conclusion that the concept of castes is not confined to the Hindu religion only but it extends irrespective of religious sanction **Invalid source specified..**

Efforts have been made in the past to get the Constitution (Scheduled Castes) Order 1950 amended by legislation so as to make it religion-neutral. A number of private members’ bills have been moved in Parliament but to no avail. In 1983 Gopal Singh Panel and the central Minorities Commission which were strongly recommended to delete para 3 of the SC Order of 1950 On 22nd December 1986 an attempt was made to introduce the Constitutional (Scheduled Caste) Orders (Amendment) Bill once again drawing the attention of the Parliament and the ruling class to look into the demands of the SCs. One of the main arguments of Prof. P.J. Kurien who moved this Bill was that socially, economically and educationally, the SC converts to Christianity are at par with and in certain cases below that of their Hindu counterparts. Another attempt was made from 1991 to 1994 to introduce a Bill making provisions for reservation to Dalit Christians. Narayana Swamy introduced a Private Member Bill recommending the amendment of the Constitutional (Scheduled Caste) Orders so as to include Dalit Christians under this purview. Once again in 1994 This Bill made the point clear that the SCs and converted Christians from SCs are living in the same villages or towns in similar milieus **Invalid source specified..**

An official bill called the Constitution (Scheduled Castes) Order (Amendment) Bill was at last drafted in 1996. The opinions expressed by the state/UT governments on the bill, obtained by the central government, were divided. The government also took note of the recommendations in view of all this divergence of opinion, the bill was not introduced in Parliament. On 6.3.1996, The Ministry of Welfare had proposed to include SC converts to Christianity as SCs in the Constitutional (Scheduled Caste) Orders so as to make them eligible for

all statutory safeguards and benefits accruing to the members of SCs. The Cabinet approved this proposal at its meeting held on 07.03.1996. In pursuance of this decision, the Constitutional (Scheduled Caste) Orders (Amendment) Bill 1996, (Bill No. 17 of 1996) was prepared. The Bill sought to amend the earlier Constitutional (Scheduled Caste) Orders so as to remove the bar in Christians converted from the SCs being deemed to be members of the SCs. Although, the Bill was listed for introduction as a supplementary item in the Lok Sabha on 12.03.1996, it could not be introduced. Following the adjournment of Parliament, the Cabinet decided on 14.03.1996, that an Ordinance be issued for the purpose. An Ordinance was proposed to the President, but was not promulgated **Invalid source specified.**

Several writ petitions were filed in different High Courts and in The Supreme Court of India by Center for Public interest litigation (WRIT PETITION (CIVIL) NO.180 OF 2004). The petitioners have sought the relief that the Supreme Court should strike down Paragraph 3 of the Constitution (Scheduled Castes) Order 1950 as unconstitutional, being violative of Articles 14, 15 and 16 of the Constitution, and direct the government to extend the protection available under the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act 1989 and the Protection of Civil Rights Act 1955 to all persons of scheduled caste origin irrespective of their religion.

Conclusion:

The action of the government is arbitrary and discriminatory towards the Scheduled castes converted to Christianity. on the ground that on one hand the Muslims have been excluded for the purposes of treating their caste as scheduled caste but on the other hand the Muslims are included in the list of backwards, meaning thereby that a person belonging to a caste which has been included in the list of Scheduled Castes shall stand excluded from being treated as scheduled caste on the simple ground that he is a Muslim. But on the contrary, if a person though Muslim, but his caste is included in the list of backwards, shall stand included for the purpose of treating him as a backward. In view of this, the action of the government suffers from hostile discrimination against scheduled caste Muslims. These petitioners have also sought the same relief as sought in the petitions pending before the Supreme Court. Constitution (Scheduled tribes) Order 1950 is religious neutral contrary to the scheduled caste order. Status of a backward class is also religious neutral. Indian Constitution clearly stipulates: "No person shall be deprived of his right of personal liberty except according to procedure established by law." The fact that the Dalit Christians are not getting protection of life and personal liberty is manifest in the various government Acts and rules passed by Parliament to give special protection to the Scheduled Castes but these are not applicable to the Christians of Scheduled Caste origin during atrocities **Invalid source specified.** However even today, religious values and traditions continue to have a strong influence on Indian society. This religious aspect remains duly reflected in the Constitution and the quickly growing body of national laws. It has also not remained outside the ambit of judicial activism generally witnessed in India **Invalid source specified.**

The Mandal commission's report unambiguously stated that state assistance should be given to all genuinely backward sections of people irrespective of religion or caste which many thought would end discrimination against the poor among the minorities. But the 'soft' Communists or secularists or religious fanatics in the majority community are now said to have found another excuse to deprive the Christians of these facilities. Discrimination against Christians may be due to their negligible "vote-bank". This is the way our rulers create divisions, frictions and differences in our country. The only demand of secularism, as mandated by the Indian Constitution, is that the state must treat all religious creeds and their respective adherents absolutely equally and without any discrimination in all matters under its direct or indirect control.

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"I have a dream that one day on the red hills of Georgia, the sons of former slaves and the sons of former slave owners will be able to sit together at the table of brotherhood."

- Martin Luther King, Jr.

"We came equals into this world, and equals shall we go out of it."

33. Issues before the Dalit Movement in Andhra Pradesh.

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Key words: substantial, democratization, categorization of reservations, patriarchy, Wielding power.

Introduction

There are two important issues before the Dalit movement in Andhra Pradesh for bringing substantial meaning to internal democratization and unity of the community. One is the issue of Dalit women and the other is the categorization of reservations. Dalit women are on the Dalit periphery and are still hampered by a democratic deficit in terms of social, economic and political power. In spite of significant women's movements in Andhra Pradesh, Dalit women were in habited, in fact the untouchable women in Indian women's movement was a meek weapon, while denying equal status for Dalit women on par with the other higher caste women. Unfortunately, the literature on women's movement is mostly confined to the participation of higher caste women. As argued by a Dalit women activist, in spite of their common reality, as women, they are only given secondary rolls. She poses the question of how many Dalit women are there in leadership positions in the Indian women's movement at the local, regional, national and international levels. How many Dalit women have participated in the Fourth World women's Conference, held in Beijing in 1995? Higher cast women engage in gender struggles to reclaim and expand space. While Dalit women's struggle is not only against patriarchy but also against cast and class. However, unlike the previous mobilizations which did little to overturn the gender bias within the Dalit life, the Karamchedu incident in 1985 is symbolized as the critical event for Dalit women around which the Dalit movement mobilized, and there emerged a proliferation of critical mobilization of Dalit women on the question of caste and patriarchy within and without . The age of Dalit women is surely to dawn. It was the Dalit women, Suvarta, whose simple refusal to obey the dominant caste brought a storm of retaliation on the Dalits by the dominant caste . When the state officials including the then Chief Minister came and offered help, it was the majority of Dalit women who refusal outright to accept the government largesse. Dalit women's response and their participation were remarkable. Thousands of Dalit women went to Hyderabad and staged a protest in front of the Chief Ministers house, demanding immediate release of the arrested movement leaders, and punishment of the accused.

Dalit women who participated in the Karamchedu movement mustered her participation successive Dalit struggles and played an important role by carrying out a number of struggles over the land, livelihood, patriarchy and cast oppression and atrocities. The famous anti-liquor movement of 1992 in Andhra Pradesh , which has been otherwise championed by the dominant caste educated women, was actually initiated by the starved, cursed, and desolated rural Dalit women.

Abstract:

There are two important issues before the Dalit movement in Andhra Pradesh for bringing substantial meaning to internal democratization and unity of the community. One is the issue of Dalit women and the other is the categorization of reservations. Dalit women are on the Dalit periphery and are still hampered by a democratic deficit in terms of social, economic and political power. In spite of significant women's movements in Andhra Pradesh, Dalit women were in habited, in fact the untouchable women in Indian women's movement was a meek weapon, while denying equal status for Dalit women on par with the other higher caste women. Unfortunately, the literature on women's movement is mostly confined to the participation of higher caste women.

The movement socio-political context of Andhra Pradesh was also molded by the political culture in which Dalits tried to weaken the traditional rational authority. whereas the dominant castes upheld the tradition. the communists both traditional and racial also played a notable role in the enhancement of Dalit consciousness.

In particular, the radial Marxist-Leninists created a significant impact on the Dalits in endowing them with self-respect and self-confidence in Andhra Pradesh. Thus, the Dalit movement has affected the agenda setting of various political parties.

“It was the untouchable women of rural Andhra Pradesh who formed the backbone of this mass movement and it all began with one Dalit women, learning, Alphabet, nonformal educating programmes launched by the government of Andhra Pradesh enlightened Dalit women to the evils of liquor that consumed by their men she realized her sufferings of physical ,economic, and psychological, insults and Humiliation, beatings, and lack of nutritious food, self-respect, and inability bear the burden of the family.”Having understood the root cause of her oppression and suffering, the Dalit women revolted and she fought head-on with the police and other government officials, leading the movement in all parts of rural and urban Andhra Pradesh. And Dalit women fought, struggled, demanding the ban of Arrack or liquor by the government . They were on the roads braving the hot sun, destroying the liquor shops and burning in anger the government vehicles and bravely bore all the sufferings, arrests and beatings by the police, often at the cost of their own life and blood”

Dalit women organized a movemmmnet for land and land rights. A huge mass rally in 2003 called Dalit stree bhooporata mahayatra was organized for the land under the banner of Andhra Pradesh Dalita Mahila Sangham, started by Katti Padma Rao. It was reported that more thirty thousand women gathered at Hyderabad and demanded, that every Dalit women should get one acre of land, proper housing, a share in small scale industry, a ban on arrack(liquor) a monthly pension, and free bus and rail passes for all Dalit women labours. Dalit women Literary Parishat was started in 1989 under the leadership of B.M Leela Kumari, a lawyer by profession and activist to bring about awareness to the naked realities of Dalit women. She was one of the most progressive Dalit women activists during the karamchedu and chundur movement. Dalit Stree Shakti was started by G.Jhansi, a Dalit woman activist. Dalit women’s literary creativity remained unknown to the mainstream literary world. But some of the Dalit women writers took the initiative to express their literary creativity. Gogu Shyamala brought out an outstanding creativity collection of anthology of Dalit women writers and activists in the name of Nallapadu. Some of the Dalit women writers like B.Vijay Bharathi, Shrat Jyothsna Rani, Jupaka Subadra, and Chandra Stree, established themselves as the most popular Dalit women writers and activists.

The issues of Dalit women are of a crucial importance in the context of Dalit movement due to their narrowing space in democracy. In spite of strong women’s movements since the 1970s the voice of dalit women was invisible. Dalit women are on the Dalit periphery, ,Dalit among Dalit, worst among the worst. Remarkably, movement leaders such as K.G. Sathya murthy, Bojja Tarakam ,katti padma Rao and Gaddar, Masterji have elevated the question of Dalit women to the level of primacy within their practical political activities and their intellectual work. They emphasized that the struggle for Dalit emancipation must include the issues of Dalit women’s equality and commitment to their rights and freedom. They enthusiastically supported the moves of Dalit women from the kitchen into the factory modern mainstream world. The enthusiastic participation of Dalit women in the Dalit movement was on a mass scale, and occupied front positions in agitation rallies and processions.

The Dalit movement, as the movement against this distortion, invoked the democratization process. It is not only an correction mechanism but also brought about fundamental changes in the political culture that includes the way the Dalits think of their rightful position in relation to the democratic state institutions, the way in which public policies are made and implemented in Andhra Pradesh. The Dalit movement in Andhra Pradesh as a social movement made an important contribution in shaping democratic values and social relationships. The fundamental importance of the Dalit movement in Andhra Pradesh for understanding these changes have been gathered through the fact that Dalit movement in Andhra Pradesh has been the primary bearer of the hopes, and aspirations of the Dalits.

The Dalits’s political mobilization and their legitimate demand for equal opportunities influenced the welfare state to respond the Dalits fair demands for material uplift in some measure. The Dalits relationship with the welfare state thus elements contradiction and has raised many questions about the nature of democratic processes in caste-class ridden Indian society. This contradiction itself became an instrument for quickening Dalit consciousness. The agents of these contradictions were, primarily, the ruling upper castes in Andhra

Pradesh ,namely the Kammas,Reddys,velamas,and Brahmins. Wielding power in the state for decades their perennial endeavour came to stabilize and to consolidate their position. This endeavour took two forms. The great majority of Dalits were forced to remain confined to the occupations traditionally enforced on them, like scavenging, leather work, and bonded labour. Even a mild protest from the alienated Dalit met with indelible violence from members of the upper castes. Secondly, the educated Dalits who had been incorporated and absorbed into the state institutions through reservations, and who could have led their Dalit brethren to autonomy, were marginalized and discriminated against, in keeping with the Hindu social order which has an inherent caste –class bias. The result was that both the Dalits working inside the state apparatus and those who were merely members of the civil society developed an antagonistic relationship with the welfare state. This perspective of the Dalits towards a state that was unsympathetic to their plight and aspirations, and which in fact endeavored to suppress their struggle for emancipation, brought about the Dalits collective resistance. The result was the mobilization of a new form of struggle by the Dalits that challenged the traditional order.

The movement socio-political context of Andhra Pradesh was also molded by the political culture in which Dalits tried to weaken the traditional rational authority. whereas the dominant castes upheld the tradition. the communists both traditional and racial also played a notable role in the enhancement of Dalit consciousness. In particular, the radical Marxist- Leninists created a significant impact on the Dalits in endowing them with self-respect and self-confidence in Andhra Pradesh. Thus, the Dalit movement has affected the agenda setting of various political parties. The increased mobilization of Dalit activism and proliferation of Dalit organizations, the ‘class’ dominated analysis of civil society suggesting the growing evidence of democratic consolidation and solidarity among the oppressed. And it played an active role in formulating public policy and instrumental in how it should be implemented. Even more important than these external political processes in bringing about Dalit consciousness was the Dalits study and absorption of Ambedkar’s thought.

The unleashing of political violence on the Dalits whenever they assert and exercise their democratic right of franchise against the will of the dominant castes exposes the tension between the traditional power elite and those who are aspiring for the access to the democratic state institutions, thus, the democracy becomes the battle ground in which Dalits are standing to weaken the traditions of caste and its hierarchical power structure in order to create equality and social justice.

Conclusion: The Dalits have always been ostracized and opportunities to cultivate their human faculties were restricted an account of caste hierarchy. To uproot that institutionalized caste prejudice and social discrimination for the realization of democracy Dalits led multifarious struggles. The Dandora movement initiated debate that the policy of reservations has ended up by creating not only a class division among the Dalits but also the deep-rooted caste cleavages among the Dalits. Mala elitist kind of commitment to democracy might impede the deepening of the democratization process. Mala Mahanadu recognizes the existence of exploitation but tends to give it a minor role and fail to provide an explanation of democratization in historical perspective. The broader perspective inevitably recognizes the primary role of agents of democratization included subaltern forces whose location in civil society is the least of the least.

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34. A study on health status of low socio-economic group among 3 rural settings in Eluru (West Godavari District., A.P).

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Key words: *Ancylostoma duodenale*, Slum areas, Eluru.

Introduction

The large roundworm, *Ascaris lumbricoides* and the hookworms, *Ancylostoma duodenale* and *Necator americanus* occur in tropical and subtropical regions of Asia (Bundy, 1999). Prevalence of hookworm infections represents a major public health problem in tropical and subtropical parts of the developing countries (Ukpai and Ugwu, 2003). Soil transmitted helminthic infections result in severe morbidity mainly in school children because of their vulnerability to nutritional deficiency (Stephenson et al, 1990; Adams et al, 1994; Bethony et al, 2006). Heavy infection of hookworms causes serious health problems in newborns, children, pregnant women and malnourished persons. (Haburachak, 2006) and affect a significant proportion of World population (Olsen et al, 2006). Hookworm infection is endemic in poor sanitation areas particularly in warm humid areas of the tropics and subtropics (Schad, 1991). Hookworm infection is transmitted via contaminated feces or urine (Adenusi and Ogunyomi, 2003) or direct penetration through skin (Albonico et al, 2004). Hook worm infection causes anaemia and school children are more susceptible to this infection (Ayorinde, 2004). The prevalence of soil transmitted helminth infections was assessed among school children in South-Eastern Nigeria and found 16.9% of infection; stunted growth by 1.6m and 0.04 kg weight loss were recorded among infected children (Chigozie, 2007). Occurrence of intestinal geohelminthic infections namely *A. lumbricoides*, *A. duodenale*, *Strongyloides stercoralis*, *Taenia*, *Entamoeba* and *Giardia* were noticed in rural preschool children of administrative blocks of Khunti District, Jharkhand (India). Use of hand pump water and open air defecation, household crowding, uneducation and cattle ownership were mainly responsible for the prevalence of helminthiasis (Awasthi et al, 2008). Studies on the prevalence and intensity of hookworm infections in a State specialist hospital in Ekiti, Nigeria revealed that both males and females of all ages are susceptible to hookworm infection but young children of males were found with higher infection than females (Adewole and Akingbolu, 2009). *Ancylostoma* infection was found as predominant infection in Jos-North local Govt. area of Plateau State Nigeria (Bala, 2010). Information on the prevalence and epidemiology of hookworm infection is lacking in South India. *Ancylostoma ceylanicum*, a hookworm of candis and fields of Asia, is the most common hookworm infecting humans. The absence of chemotherapy and concurrent hygiene and animal health programmes may be a factor (Tawin inpankaew et. al (2014). Therefore the present study is designed to estimate the prevalence of ancylostomiasis in low socio-economic group of rural population of 3 rural areas in Eluru, West Godavari District, Andhra Pradesh.

Abstract:

Prevalence of hookworm infections represents a major public health problem in tropical and subtropical parts of the developing countries. Hookworm infection was found in three slum areas (Yanadigudem, Vangayagudem & Philhousepet) of Eluru, West Godavari District, A.P. which have scheduled caste population. Infection relates to different climatic conditions, socio-economic status, and poor hygienic and sanitation conditions. All the infected positive cases showed *Ancylostoma duodenale* infection. Hookworm infection prevailed in adults and children during summer, rainy and winter seasons. In the tribal population of Yanadis, females of 10-19 years age group was found as high risk age group for hookworm infection in winter season (in Yanadigudem) (a typical slum area as it includes animal farmers and rag pickers). In Vangayagudem, (slum area with scheduled caste people) the prevalence of hookworm infection was low in children when compared to adults in summer, winter and rainy seasons. Different age groups like 10-19, 20-29, 40-49, 50-59 and >60 years showed highest prevalence of ancylostomiasis. In Philhouse pet, (slum area with people of scheduled caste and scheduled tribe) and 128 children (40 males-32.5%) and 136 adults (64 men, 25% and 72 women, 30.5%) showed helminthic infection in rainy season. Much variation is seen in the prevalence of disease in rainy and winter seasons in all the age groups. The infected individuals were treated with Albendazole just after rainy season. Three weeks after antihelminthic treatment, the infection rate among them was lowered; health education also plays a role in reducing the % of infection.

Materials And Methods

Study areas: Yanadigudem, Vangayagudem & Philhousepet.

Yanadigudem, Vangayagudem and Philhousepet located about 5 and 3 kilometers of Eluru municipal corporation (West Godavari District) respectively. Yanadigudem is comprised only of the Yanadi Tribal population with a total of 246 individuals in 44 houses. The area is covered by paddy fields and the occupation is rag picking. People defecate in the open fields and behind their house yards. Fifty percent of the house holds have latrines using only for bathing and all the inhabitants defecate in the open places as a common practice. There being no water supply to houses, water is collected from a common tap which provides water once a day. Most of the houses have thatched houses.

Survey and Analysis:

At the beginning of the study, village programmes were initiated to create awareness among the people.

Sampling design:

Stool samples from 240 subjects including 132 children (80 male and 52 female) and 108 adults (40 males and 68 females) belonging to Yanadigudem (Tribal scheduled tribes population), 264 subjects having 92 children (36 males and 56 females) and 172 adults (92 males and 80 females) of Vangayagudem (scheduled caste) (and 264 subjects having 128 children (40 males and 88 females) and 136 adults (64 males and 72 females) of Philhousepet (scheduled caste and tribes) were collected. Each of the stool samples were examined for helminthic infection.

Stool sample collection:

Collection and examination of faecal samples was made as given in previous paper (Indira and Vardhani, 2009). Faecal sample collection was done in the morning in a labelled container. The samples were brought to the laboratory and processed within one hour. Fecal smears were made and examined for eggs of hook worms and other intestinal helminthes, by using direct smear method (Beaver, 1950). The intensity of infection was assessed by counting the number of eggs per gram (EPG) of faecal sample following Stoll's solution counting method (WHO, 1963) and infections were classified according to individual egg counts as heavy, moderate or light, following standard method (Ragnanathan, et al., 1995). The species identification was determined on the basis of the morphological characteristics of the eggs of helminthic parasites.

The present epidemiological survey was carried out from March 2004 to April 2005 (on alternate days within 10 day period). The prevalence of infection was recorded in summer (March-June, 2004), rainy (July-Oct. 2004) and winter (Nov. 2004 – Feb. 2005) seasons. Immediately after the survey in rainy season, the infected individuals were treated with a single dose of Albendazole (500 mg) under the supervision of the Government medical practioner. Stool examinations were carried out again and the prevalence of infection was recorded after 3 weeks period. Data were also collected on the living conditions of the infected individuals.

Results

Prevalence of hookworm infection in Yanadigudem during the study period is shown in tables 1 to 7. In summer season, of 132 children (table 1) comprising 80 male and 52 female children of Yanadigudem, all the male and female children of 0-4 and 5-9 age groups were found negative and males and females of 10-19 showed 50.0% and 100% infection. One hundred and eight adults (table 2) comprising of 40 males and 68 females (20-29 and 30-39 age groups showed 40.0% and 20.0% infection) showed 80.0% and 76.4% of infection (20-29, 30-39 and 40-49 age groups showed 100%, 100% and 75% of infection respectively). Males and females of 50-59 years were found negative.

In rainy season, 17.5% of males and 57.6% of females were found infected (Table 3). The age group of 5-9 years was identified as the high risk age group lodging 58.3% of infection. Females of 0-4, 5-9 and 10-19 age groups were infected with 50%, 50% and 66.6% of infection respectively. Of the 108 adults (table 4), males

(20-29 and 30-39 age groups harbored 100%) and females (40-49 and 50-59 age groups showed 75% and 25%) showed 82.5% and 76.4% of the helminthic infection. Highest prevalence rate was observed in females of 20-29 years with 90% and 30-39, 50-59 age groups with 60% and 50%.

In winter season, 2.5% males and 34.6% females were found infected with *A. duodenale* (table 5). After treatment 0-4 and 10-19 years of males were found free of infection. 5-9 years age group was found infected with single infection of *A. duodenale* (8.3%). Females of the age group 10-19 years were found infected with 41.6% infection. The age groups of 0-4 and 5-9 have showed lower prevalence of 29.1% and 25% infection respectively. Of the 108 adults screened, the infection rate declined to 35.0% in males and 25.0% in females (table 6). Males of 20-29 and 30-39 harbored 41.6% and 50.0% of infection. The age group of 40-49 showed 31.2% of infection. Males of above 60 years were free from the infection (0.1%); females harbored 30.0%, 15.0% and 25.0% of infection. Females of 20-29, 30-39 and 50-59 age groups harbored 30.0%, 15.0% and 25.0% of infection.

Season – wise prevalence:

The maximum prevalence of 92.3% ancylostomiasis infection was noticed in both summer and rainy seasons in the age group of 20-29 years (table 7). Maximum prevalence was noticed in 20-29 and 40-49 age groups. The incidence of infection was lower in all the age groups in winter season.

In summer season in Vangayagudem, of 92 children (comprising 36 males and 56 females) screened, all the males of different age groups were freed from of helminthic infection (table 1). Where as females of 5-9 and 10-19 age groups showed 25% and 37.5% infection. Out of 172 subjects examined, 92 males (20-29, 30-39, 40-49 and 50-59 age groups showed 25%, 20.0%, 75% and 50.0% infection respectively) and 80 females (20-29, 30-39 and 40-49 showed 50.0% each and above 60 years age group harbored 33.3% infection) showed 30.4% and 45% infection (table 2). Males of above 60 years and females of 50-59 age groups did not show helminthic infection.

In rainy Season, males of 5-9 and 10-19 age groups showed 33.3% and 50.0% infection, while the children of 0-4 years were free from infection. Females of 5-9 and 10-19 age groups were negative for infection. Of 172 adults (table 4) examined, males of 40-49 age group showed 100% of infection. 20-29, 30-39, 50-59 and >60 years age groups showed 50%, 20%, 50% and 33.3% of infection respectively. Females of 40-49 years had 100% of infection and that of 20-29, 30-39, 40-49 and >60 year age groups showed 40%, 56.2%, 87.5% and 58.3% of infection respectively.

In winter season, hookworm infection was found to be low in males of 5-9 (12.5%, 10-19 (25.0%) age groups (table 5) when compared to the observations of before treatment. The age group of 0-4 years did not show helminthic infection females of 5-9 and 10-19 age groups showed 18.7% and 25% infection. Of 172 adults screened, (table 6), the prevalence rate was low both in males and females. 15.2% of males and 20.0% of females were found infected. Males of 20-29, 30-39, 40-49, 50-59 and >60 years age groups showed 18.7%, 7.5%, 13.2%, 25%, and 8.3% infection respectively. In females of 20-29, 30-39, 40-49, 50-59 and >60 year age groups the infection rate was declined to 17.5%, 25.0%, 25.0%, 25.0%, 16.6% respectively.

Season – wise prevalence:

The percent of prevalence of infection increased from summer season to rainy season in all the age groups (except 0-4 age group) with a maximum prevalence of 66.6% in summer season and 95.8% in rainy season in the age group of 40-49 years in both males and females (table-7). Next higher prevalence (45.8%) was noticed in the age group of >60 years in rainy season. The minimum prevalence of 12.5% was found in both the age groups of 30-39 and >60 years in winter season.

In summer season in Philhousepet, out of 128 children (table 7) 30.0% males, 9.0% females were infected with *A. duodenale*. Males of 5-9 and 10-19 age groups lodged of 33.3% and 40.0% infection; while the 0-4 age group children were free from helminthic infection.

Males of 20-29, 30-39 and above 60 years age groups had higher prevalence of *A. duodenale* (33.3%, 20%, 33.3%), 40-49 and 50-59 age groups were safe from the risk of helminthic infection (table 1).

In rainy Season, of 128 children (40 males and 88 females), males of 5-9 and 10-19 years showed 41.6% and 40% of infection (table 3), and females of 0-4 and 10-19 age groups showed 8.3% and 22.5% infection males of 0-4 years and females of 5-9 year group did not lodge infection.

Of 136 adults examined, males and females showed 25% and 30.5% infection respectively (table 4). Males of 20-29 age group has higher prevalence of *A. duodenale* (100%) 30-39, 40-49 and >60 years showed 25%, 6.2% and 50.0% of infection respectively. 50-59 years were found negative for helminthic infection. Females of 20-29, 30-39, 50-59 and >60 years showed 41.6%, 30%, 41.6% and 12.5% of infection respectively. While 40-49 years were free from the risk of infection.

In winter season, of 128 children tested, males of 5-9 age group (33.3%) and 10-19 age group (30.0%) were found infected with single species of hookworm (table 5). While 0-4 years were free of infection. Females of 10-19 years age group showed 20% of infection, the age group of 0-4 and 5-9 years were found negative for helminthic infection.

The prevalence of infection was found to be low in adults when compared to other seasons and before treatment. Males of 20-29, 30-39 and >60 years showed 75%, 21.4% and 37.5% infection respectively (table 7). The age groups of 40-49 and 50-59 were found free of infection. Females of 20-29, 30-39 and 50-59 age groups showed 33.3%, 20.0% and 33.3% infection respectively. While 40-49 and >60 showed no infection.

Season – wise prevalence:

Incidence of ancylostomiasis was higher in all the age groups in rainy season when compared to summer season (table 7); this could be due to higher exposure stress. Comparatively lower incidence of ancylostomiasis was noticed in all the age groups in winter season.

Discussion

The present survey on ancylostomiasis in three rural slum areas explains that the infection may go up to 67-100%. Unhygienic environment, consumption of improperly cooked or contaminated food / water may contribute to high prevalence of disease as suggested by Fernandez et al., (2002) in rural children living in and around Chennai. *A. duodenale* infection prevailed throughout the year in all the subjects; this suggests the primary role of bad habits in people of study area. The high prevalence of infection in male children and male adults relates to the habits of working more in the fields and outdoors, and therefore, are prone to more infection as compared to females. The % of prevalence of ancylostomiasis was found low in all the 3 slum areas in summer season.

In the present study (in Yanadigudem) children lodged more infection than adults in rainy season. Yadav and Tandon (1989) also reported a high prevalence of hookworm eggs/larvae in places where children are exposed. Also, Toma et al (1999) identified the age group of 4-14 years as the high risk group. Children and adults showed a decline of infection by winter season. The control of transmission of hookworm infection achieved in all the 3 slums with good medication, health education and promoting their social status.

In rainy season, in the population of Yanadigudem, male and female children of 0-4, 10-19 and male children of 5-9 years age groups were totally free of helminthic infection, while the females of age groups 0-4 (50.0%), 5-9 (50.0%) and 10-19 (66.6%) age groups harbored *A. duodenale* infection. Men of 20-29 and 30-39 age groups showed 100% *A. duodenale* infection, males of these age groups showed a higher rate of prevalence of infection suggesting an increased opportunity of exposure to contaminated food (with feces). With regard to children to adult ratio, the positivity of ancylostomiasis did not show much variation. Men of 20-29 and 30-39 year age groups were the high risk groups for ancylostomiasis and women of >60 years age groups were free of risk to ancylostomiasis. High prevalence of *A. duodenale* has also been recorded in other studies from Tamilnadu (Elkins et al, 1986) and in fishing community in Eastern India (Bandoyopadhyay, 1987).

In winter season, the females of 10-19 years age group were found as high risk age group (10-14 year age group represents typical in lodging hookworm infection) as reported by Udonsi (1983) in Nigeria. The infection relates to semi urban epidemiology as they include coal miners and animal formers. Both the males and females of age groups 20-29, 30-39 and 40-49 years harbored heavy infection. Chemotherapy might have provided a cure but not check or predisposition of infection.

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Table 1: Age and sex wise prevalence of *Ancylostoma duodenale* among children of Yanadigudem, Vangayagudem and Philhousepet in Eluru Town in summer season. (Number in parenthesis indicates the sample size)

In Yanadigudem :					
Sex	Age in Years			Total	No. of children tested – 132; No. of children infected–32; % of infection – 24.2%
	0 - 4	5 - 9	10 - 19		
Boys	0% (40)	0% (24)	50% (16)	10% (80)	
Girls	0% (24)	0% (4)	100% (24)	46.1% (52)	
Total	0% (64)	0% (28)	80% (40)	24.2%(132)	
In Vangayagudem :					
Boys	0% (8)	0% (24)	0% (4)	0% (36)	No. of children tested – 92; No. of children infected–16; % of infection – 17.3%
Girls	0% (8)	25% (16)	37.5% (32)	28.5% (88)	
Total	0% (16)	10% (40)	33.3% (36)	17.3% (92)	
In Philhousepet :					
Boys	0% (8)	33.3%(12)	40% ((20)	30.0% (40)	No. of children tested – 128; No. of children infected–20; % of infection – 15.6%
Girls	0% (12)	0% (36)	20% (40)	9.0% (88)	
Total	0% (20)	8.3% (48)	26.6% (60)	15.6 (128)	

Table 2: Age and sex wise prevalence of *Ancylostoma duodenale* among adults of Yandigudem, Vangayagudem and Philhousepet in Eluru town in summer season. (Number in parenthesis indicates the sample size)

In Yanadigudem :							
Sex	Age in Years					Total	No. of adults tested – 108 No. of adults infected–84 % of infection – 77.7%
	20-29	30-39	40-49	50-59	>60		
Men	100% (12)	100% (8)	75 (16)	0% (4)	-	80%(40)	
Women	90% (40)	80% (20)	-	0% (8)	-	76.4%(68)	
Total	92.3%(52)	85.7%(28)	75% (16)	0% (12)	-	77.7%(108)	
In Vangayagudem :							
Men	25% (16)	20% (40)	75% (16)	50% (8)	0% (12)	30.4%(92)	No. of adults tested – 172; No. of adults infected–64; % of infection – 37.2%
Women	50% (04)	50% (16)	50%(8)	0% (4)	33.3%(12)	45%(80)	
Total	42.8% (56)	28.5%(56)	66.6% (24)	33.3%(12)	16.6% (24)	37.2%(172)	
In Philhousepet :							
Men	100% (4)	28.5% 28)	0% (16)	0% (8)	50% (8)	25%(64)	No. of adults tested – 136; No. of adults infected–32; % of infection – 23.5%
Women	33.3%(24)	20% (20)	0%(8)	33.3%(12)	0% (8)	22.2%(72)	
Total	42.8% (28)	25%(48)	0% (24)	20%(20)	25%(16)	23.5% (136)	

Table 3: Age and sex wise prevalence of *Ancylostoma duodenale* among children of Yanadigudem, Vangayagudem and Philhousepet in Eluru town in rainy season. (Number in parenthesis indicates the sample size)

In Yanadigudem :					
Sex	Age in Years			Total	No. of children tested -132; No. of children infected- 44; % of infection - 33.3%.
	0 - 4	5 - 9	10 - 19		
Boys	0% (40)	58.3%(24)	0% (16)	17.5%(80)	
Girls	50% (24)	50% (4)	66.6%(24)	57.6% (52)	
Total	18.7%(64)	57.1% (28)	40% (40)	33.3% (132)	
In Vangayagudem :					
Boys	0% (8)	33.3%(24)	50% (40)	27.7%(36)	No. of children tested - 92; No. of children infected -27; % of infection - 29.3%.
Girls	0% (8)	31.2%(16)	37.5% (32)	30.3% (56)	
Total	0% (16)	32.5%(40)	38.8%(36)	29.3% (92)	
In Philhousepet :					
Boys	0% (8)	41.6%(12)	40%(20)	32.5% (40)	No. of children tested - 128; No. of children infected -23; % of infection - 17.9%.
Girls	8.3% (12)	0% (36)	22.5%(40)	11.3%(88)	
Total	5.0%(20)	10.4% (48)	28.3%(60)	17.9%(128)	

Table 4: Age and sex wise prevalence of *Ancylostoma duodenale* among adults of Yanadigudem, Vangayagudem and Philhousepet in Eluru town in rainy season. (Number in parenthesis indicates the sample size)

In Yanadigudem :							
Sex	Age in Years					Total	No. of adults tested - 108; No. of adults infected - 85%; % of infection - 78.7%.
	20-29	30-39	40-49	50-59	>60		
Men	100% (12)	100% (8)	75% (16)	25% (4)	-	82.5% (40)	
Women	90% (40)	60% (16)	-	50% (8)	-	76.4%(68)	
Total	92.3% (52)	71.4% (28)	75% (16)	41.6% (12)	-	78.7% (108)	
In Vangayagudem :							
Men	50% (16)	20% (40)	100% (16)	50% (8)	33.3% (12)	43.4% (92)	No. of adults tested - 172; No. of adults infected - 83; % of infection - 48.2%.
Women	40% (40)	56.2% (16)	87.5% (8)	100%(4)	58.3% (12)	53.7% (80)	
Total	42.8% (56)	30.3% (56)	95.8% (24)	66.6%(12)	45.8% (24)	48.2% (172)	
In Philhousepet :							
Men	100% (4)	25% (28)	6.2% (16)	0% (8)	50% (8)	25% (64)	No. of adults tested - 136; No. of adults infected - 38; % of infection - 27.9%.
Women	41.6% (24)	30% (20)	0% (8)	41.6% (12)	12.5% (8)	30.5%(72)	
Total	50% (28)	27% (48)	4.5% (24)	25% (20)	31.2% (16)	27.9% (136)	

Table 5: Age and sex wise prevalence of *Ancylostoma duodenale* among children of Yanadigudem, Vangayagudem and Philhousepet in Eluru town in winter season. (Number in parenthesis indicates the sample size)

In Yanadigudem :					
Sex	Age in Years			Total	No. of children tested-132; No. of children infected- 20; % of infection - 15.1%
	0 - 4	5 - 9	10 - 19		
Boys	0% (40)	8.3% (24)	0% (16)	2.5% (80)	
Girls	29.1% (24)	25% (4)	41.6% (24)	34.6% (52)	
Total	10.9% (64)	10.7% (28)	25% (40)	15.1% (132)	
In Vangayagudem :					
Boys	0% (8)	12.5% (24)	25% (4)	11.1% (36)	No. of children tested - 92; No. of children infected -15 % of infection - 16.3%.
Girls	0% (8)	18.7% (16)	25% (32)	19.6% (56)	
Total	0% (16)	15% (40)	25% (36)	16.3%(92)	

In Philhousepet :					
Boys	0% (8)	33.3% (12)	30% (20)	25% (40)	No. of children tested – 128; No. of children infected -18; % of infection - 14%.
Girls	0% (12)	0% (36)	20%(40)	9% (88)	
Total	0% (20)	8.3% (48)	23.3%(60)	14% (128)	

Table 6: Age and sex wise prevalence of *Ancylostoma duodenale* among adults of Yanadigudem, Vangayagudem and Philhousepet in Eluru town in winter season. (Number in parenthesis indicates the sample size)

In Yanadigudem :							
Sex	Age in Years					Total	No. of adults tested - 108; No. of adults infected - 31; % of infection - 28.7%
	20-29	30-39	40-49	50-59	>60		
Men	41.6% (12)	50.0% (8)	31.2% (16)	0% (4)	-	35% (40)	
Women	30% (40)	15% (16)	-	25% (8)	-	25% (68)	
Total	32.6% (52)	25%(28)	31.2% (16)	16.6% (12)	-	28.7% (108)	
In Vangayagudem :							
Men	18.7% (16)	7.5% (40)	31.2% (16)	25% (8)	8.3% (12)	15.2%(92)	No. of adults teste - 172; No. of adults infected-30; % of infection - 20.5%.
Women	17.5% (40)	25% (16)	25% (8)	25% (4)	16.6%(12)	20% (80)	
Total	17.8% (56)	12.5% (56)	29.1%(24)	25% (12)	12.5%(24)	17.4% (172)	
In Philhousepet :							
Men	75% (4)	21.4% (28)	0% (16)	0% (8)	37.5% (8)	18.75% (64)	No. of adults tested - 136; No. of adults infected - 28; % of infection - 20.5%.
Women	33.3% 4)	20% (20)	0% (8)	33.3%(12)	0% (8)	22.2% (27)	
Total	39.2%(28)	20.8% (48)	0% (24)	20%(20)	18.7%(16)	20.5% (136)	

Table 7: Age and season wise prevalence and intensity of ancylostomiasis in the study areas (based on stool examination) of Yanadigudem, Vangayagudem and Philhousepet.

In Yanadigudem:				
Age Group	No. of Subjects	<i>A. duodenale</i> Infection %		
		Summer Season	Rainy Season	Winter Season
0-4	64	0%	18.7%	10.9%
5-9	28	0%	57.1%	10.7%
10-19	40	80%	40%	25%
20-29	52	92.3%	92.3%	36.6%
30-39	28	85.7%	71.4%	25%
40-49	16	75%	75%	31.2%
50-59	12	12%	41.6%	16.6%
>60	-	-	-	-
In Vangayagudem:				
0-4	16	0%	0%	0%
5-9	40	10.0%	32.5%	15%
10-19	36	33.3%	38.8%	25%
20-29	56	42.8%	42.8%	17.8%
30-39	56	28.5%	30.3%	12.5%
40-49	24	66.6%	95.8%	29.1%
50-59	12	33.3%	66.6%	25%
>60	24	16.6%	45.8%	12.5%
In Philhousepet:				
0-4	20	0%	5%	0%
5-9	48	8.3%	10.4%	8.3%
10-19	60	26.6%	28.3%	23.3%
20-29	28	42.8%	50.0%	39.2%
30-39	48	25%	27%	20.8%
40-49	24	0%	4.1%	0%
50-59	20	20%	25%	20%
>60	16	25%	31.2%	18.7%

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Abstract

From conception to death, woman had to suffer in many ways. Polygamy, child marriage, widowhood, rape, illiteracy, malnutrition, exploitation, subordination at home and outside, prostitution, trafficking, the Devadasi system etc. are some of the social evils have their direct or indirect impact on the health of women in lower strata. There is discrimination between the rich and the poor, between men and women, between literates and illiterates, but it is felt more strongly in the lower strata. Women in lower strata are typically less aware of their rights and privileges. Even the facilities promised by the government are grabbed by middlemen. Overwork with low wages, fatigue, restlessness, inadequate and non-nutritious diet, ignorance of diseases and medical care make their life very miserable. Women of lower strata lack knowledge of hygiene and environment, which affects their health. Women in certain communities are treated as secondary or subordinates in the family and in society. Lower purchasing capacity affects their food intake and the nutrition - Which in turn affect their health. Yet, certain practices in these communities are unique and health promoting. Out of ignorance or the bond of communism, practices like sharing foods with neighbors - especially the pregnant play an important role. For ex., in remote rural areas of Andhra Pradesh, It's a practice that a pregnant woman should collect food from seven houses every day. It was believed that this practice would prevent nutritional deficiency among pregnant women and the new born. Unless the women are given equal opportunity in the family on par with male, access to basic needs for women may not be fulfilled. It is also necessary to promote indigenous practices.

35. Nutrition implications of indigenous practices on the health of

Dalit women in rural Andhra Pradesh

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Key words: Polygamy, malnutrition, fatigue, hygiene, deficiency.

Introduction

Hard work is in the the Culture of Dalits and not rituals and leisure that are characteristic of others. They go out in the early morning to the fields and fishing much before the sun-rise. We see all the family members - old and young, men and women, boys and girls equally, sharing and working. This in stark contrast to the Women of other communities indulging in make-ups, artificial beautification, and things like that. The other communities have taken all the bulk of produce from all resources leaving the Dalits and their children hungry, and on the other they have begun to control the basic means of production especially the land, leaving the Dalits without regular income which makes them economically dependent on the them. More over the dalits got in to the habit of hard liquor and drugs, the enslavement of Dalits was done by the land lords in the wrong means. The dalits fall to the feet of the land lords for a glass of liquor or drugs and become slaves.

Health is a common right to people among all prosperities. Article 25 of the Universal Declarations of Human Rights guarantees everyone the right to a standard of living, adequate for one's health, including food, clothing, housing, medical care and necessary basic services. Almost all the common dalit family never pays attention to the popular saying "health is wealth", and they don't agree that health is wealth. It is true in the common dalit's family that that they don't have aand cant access health care without as they don't have wealth and good health is merely an illusion. As we all know Caste system plays a prominent role in distribution of everything including power and other basic services. Dalits are most oppressed and under developed people, especially in rural India and they don't even have a permanent work as the only accessible labour work is seasonal and temporary and consequently they don't have sufficient income and therefore they do not acquire an adequate service of health. These illiterate laborers don't even have basic knowledge of health care and preventive measures and they don't have a proper idea of health care service .

Dalits are treated as untouchables and they lived outside the civilized society without anybody's care in any way and then who will take care of their health care. They will live in unhygienic environment under deplorable conditions and filthy food and drink habits and definitely fall prey to ill health and who will take care of their health? Can we consider that Govt should take care of their health as the people in the society they live in don't take care of them? But who are Government? The same civilized people and consequently they don't get proper health care or any care from the Government too.

Health is directly proportional to anybody's socio- economic and educational condition as they need the knowledge of health through education and wealth to accede to health care. Who is responsible to their present socio economic conditions? What kind of knowledge do they possess about and what is their attitude towards disease and preventive measures? The painful conditions under which they live are not conducive for the development of complete human potential.

A child needs environmental support for healthy human development. His survival depends on healthy environment and safe conditions and hygienic food. Considering the above factors Poverty interferes with Physical and mental health of human development in many ways. For instance lack of nutritious food or inadequate nutritional ingredients affect mental development during early childhood. Nutrition plays very important role in the development of the child not only physically but mentally. The data collected regarding the outcome of pregnancy showed that the mean birth weight of infants born to low income undernourished young women was lower when compared with their counter parts. Due to lack of wealth the dalits cannot provide nutritious food to the pregnant mother as well as the new born child. Lack of nutritious food to mother results in defective child birth. And lack of nutritious food to the child results in mental ill health. The imminent poverty, food shortages, spread of incurable diseases due to unhygienic living conditions , ethnic cleansing, and lack of education, inhibits the development of the children of dalits exclusively.

Hygiene practices are practiced as preventative measures to reduce the incidence and spreading of disease in hospitals, at home (domestic) and everyday life settings in the general society. But where can we see hygiene among the dalit families living outside the village by the fields and ponds and canals and by the grave yards. The terms cleanliness and hygiene are two different concepts which can confuse us. In general, hygiene is defined as practices that prevent spread of disease-causing organisms. Since cleaning processes (e.g., hand washing) remove infectious microbes as well as dirt and soil from body as well as the house , cleaning is a means to achieve hygiene. We also use terms like body hygiene, personal hygiene, sleep hygiene, mental hygiene, dental hygiene, and occupational hygiene regarding public health. *Hygiene* is also the name of a branch of science that deals with the promotion and preservation of health. Hygiene practices prevent or minimize disease and the spreading of disease at home, public transport, the work place, public places etc are very crucial as preventive measures. Hygienic practices vary widely and they are different in different cultures and one practice in one culture might not be acceptable in another. And these practices are not followed among the dalits and therefore they are being affected by all kinds of diseases and this is attributed to poverty or low income. Their habits like washing hands or body properly before the meal; wash houses to keep clean; their habit to open defecation; and other habits are neither hygienic nor sensitive.

The Indian National Family Health Survey reported 17 percent of Dalit women to be short in stature and 42 percent to have chronic energy deficiency (International Institute for Population Sciences,2000). Among individuals belonging to scheduled castes, health care utilization tend to be lower and mortality rates tend to be higher than among members of higher castes. According to a study on health care-seeking behavior and health care spending by young mothers in India, women from lower castes spent less on public sector practitioners than higher caste women. Additionally, lower caste women also spent less on private practitioners and self-medication than higher caste women and non-Hindu women, yet experienced more self-reported morbidities than women from higher castes. Some of the cultural practices among the dalits in telangana districts give us glimpse of their food habits in their culture.

The Dalit traditional food culture in the Telangana region has survived, largely as a result of conservation and the continuation of rich agro-biodiversity by women, which not only yields good food and medicine for humans, but also fodder and medicine for animals.

The Dalit food list includes an extensive variety (329 species/varieties) of cereals, millets, pulses, oil seeds, fruits, vegetables, greens, roots and tubers. Roots, leaves, flowers, fruits, gums and bark which are consumed seasonally. We see different variety in processing methods: cooking, smoking, roasting, boiling, sun drying, shade drying, shallow frying and deep frying. The nutritional contribution of the Dalit food system is fascinating as they are considered weeds by the scientific community. The wild fruit is part of their food

system which creates respect for the environment of the village and develops among the young generation an appreciation for nature. Some of the cultural practices may be studied to know their food culture. They eat some food only to please local deities in their normal routine of their lives. If we consider the following traditions we understand how traditions lead to some food and drinking habits.

Nua Khai and Kurei leaf:

Nuakhai is one of the most important festivals of the Dalit community in some parts of north Andhra and Orissa. This festival is celebrated to offer their first produce from jungle or from agriculture to their ancestral deity. Every group has their own deity. They consider their ancestors have found accidentally that forest produce as a food material and thereby subsequently directed them to these for their survival. Therefore, whatever new food materials either from natural source or by cultivation that they produce when it comes to edible stage, are first offered to the local deity first. Then they eat it in a group. For instance when mangoes come to ripe state the first mangoes are offered to deity first at the beginning of the season. This is followed in the case of any fruit or vegetable or any food item like paddy, Pumpkin, Rice bean, *Gurji* along with some of the forest produce like **Mahua**,Mango, **Chaan**retc.

During the **Nuakhai** festival, the newly produced food materials are offered to the ancestral deity by the head of the family the elder woman of the family performs this particular activity first and then other women and the other family members follow her to do the same one by one to pay their respects to the ancestral deity. Once the women complete the worshipping episode then all the family members gather together and start eating the newly found material and celebrate the festival with joy and happiness. Thus women performing this activity of worshipping instead of men show that women are given importance over men. This speaks of women empowerment in the dalit community. While celebrating the festival the elder woman distributes the food material to all the family members not in any metal plates but traditionally distributes in Kurei leaves or Bhaalia leaves as it is part of their culture and it is mandatory. Different families use different leaves according to availability but most of them use kurei leaves. Some people are in the practice of using Mahua leaves too, but kurei leaves are culturally and traditionally used by majority of them.

The interdependency and interrelation of the Dalit community with natural resources is clearly shown in the rituals of respecting the crop and forest products and dedicating those food materials to the deity in a great way.

Mahuliwine

Most of the dalit communities live in group and each group has an ancestral deity to identify them in their tradition. Most of the Dalit communities use Mahua in multifarious ways. It is used commonly as food material. They offer this Mahua to the deity every day because it is precious but they use this as their food material during slack seasons when they don't get food. It is collected all through seasons, Preserved in different forms and used by the community either to offer to the deity or for self consumption. They even feed their live stock/cattle with this Mahua sometimes.

The mahua fruits are collected by the community together and preserved and by processing these fruits they extract some kind of oil from these fruits with which they prepare some kind of cake. In the above example of Nua Khai we have seen that the community will use Mahua leaves also during distribution of food materials in leaves after the offering to deity. In the process of extraction of oil they also process this in a variety of forms and extract wine as a by- product and this process is a strange process known to only these communities in history. They offer the Mahua fruits and the other by products like cake and even the wine extracted from the fruits to the deity which is integral part of the worship to the deity in different communities. The Dalit communities also use Mahua salap in the same way.

This Mahua wine keeps them in intoxication for long. But the main intention of the mahua consumption is not to be intoxicated but they consume it as prasadam or left over offering of the deity. It is only a tradition to drink but not to intoxicate themselves. But later the sophisticated distillation processes came into existence and others made commercial manufacturing of wine and started using this wine for commercial use. We should understand that as per the tradition the Dalit people drink this but they are by nature not drunkards. They consider this wine as sacred after offering this to the deity and so they consume it according to the availability.

Another interesting study about a tradition in Telangana shows that the pregnant mothers in these villages are in the tradition of collecting food from at least seven neighboring houses and eat the mixture of the food collected for at least one month before giving birth. Here they do this only as part of the tradition but they do not know their real motive or intention behind this. The ancestors have established this as a tradition because some of these dalit pregnant women do not get enough nutritious food. Individual families may not have nutritious food in their families due to their poverty or lack of availability of nutritious food. By collecting food from seven neighboring houses it is intended that they might get at least some nutritious food material from any of the houses and therefore they get good food before child birth during pregnancy which very crucial for the pregnant mothers and the baby to be born for their good health.

In all the above practices we see that the dalits use these unhealthy food items or raw food items only as a religious ritual or traditional practice. It forms part of their culture. They eat in leaves and they drink intoxicants only as part of their tradition in their culture. There are many such practices in various cultures in various sub castes of dalits in various parts of Andhra. We understand that the dalits eat anything for the pleasure of their deity and don't see the nutritional value of the food and the hygienic conditions of the food or the environment and this affects their health. And they don't care for and preventive measures which leads to ill health.

In a study about the nutritional status of Dalit mothers in rural Telangana they found prevalence of malnutrition and their correlates of nutrient and traditional food consumption in rural Dalit mothers the prevalence of chronic energy-deficient mothers was 58% and their body mass index is less than 18.5 kg/m². Illiterate women and active women were more likely to have CED than those literate and non-active but literacy and activity were not significant in multivariable analyses including sanitation and number of children. Increasing levels of fat intake, as a percent of total energy, was significantly associated with lower risk of CED. Consumption of pulses was also inversely related to CED in univariate and multivariable analyses. Carbohydrate intake, as a percent of total energy, was inversely related to percent energy from fat and although positively related to CED in univariate analyses, carbohydrate consumption was not significant in multivariable analyses. Mothers' age in years and income was positively related to vitamin A deficiency. These results confirm that CED and vitamin A malnutrition among Dalit women are predominant problems in this area due to increased consumption of local traditional Dalit food. Thus it is concluded that though women in any community traditionally the providers of food and nutrition within the household, they are also affected by malnutrition due to socio-economic and gender inequity, and traditional food practices which affect the health of women.

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Abstract

Dalit women in India face discrimination which is threefold: as Dalits, as poor, and as women. The population of Dalit women in India as per the 2011, National Census is 9.79 crore which is 48.59% to the total Dalit population in India. Dalit women are extremely poor, and make up 2% of the world's population. Socially discarded for a long period of time, they are compelled to live a vulnerable life, be it economic education health and all other areas that fall under basic needs. The word Dalit itself connotes the lowest strata of the society in all the aspects, a term which is condemnable itself.

Health status of Dalit women

The high degree of deprivation among Dalit women is reflected in the indicators of wellbeing —nutrition and health. About 65 per cent and 56 per cent of ST and SC women respectively suffered from anemia. About 72 per cent of births to SC women and 81 per cent of births to ST women take place at home. One of the many unnecessary hardships of a Dalit woman's life is being denied access to basic services, particularly maternal health services. Dalit women never received the legally required antenatal and postnatal care. Dalit rural women are even unaware of the fact that health care is a basic human right, thus they are unable to raise their voices to demand it. A significant proportion of Dalit women lose their lives in the absence of basic health services. Along with this, Dalit women are plagued with more health-related problems than people of other castes.

Nutritional Status of Dalit Women:

Dalit rural women have very limited access to and control over land, which in turn leads to food insecurity. Since Dalit women have the least amount of power and access to resources, they are forced to do bonded labour leads to poverty and violence by denying them necessary resources for income and food. BMI indicates the nutritional status of women. As per the official figures from NFHS report, the percentage of married Dalit women in the age group of 15 to 49 years with BMI less than 18.5 was 42 in comparison to the general women which were 36 percent. The National Federation of Dalit Women (NFDW) was launched by Dalit women themselves and committed itself to undertake several tasks to bring about positive changes in the lives of Dalit women. Targeted programs for Dalit women must be implemented focusing on key development indicators such as food security, access to clean drinking water, health and sanitation, education, and decent employment.

36. Health and Nutritional Status of Dalit Women in India

Dr. K.Rani, Lecturer,

Key words: Dalit, women, health, nutrition, status, anemia, food, insecurity.

Introduction

In an era when issues relating to human rights have been under critical focus, status of marginalized groups have acquired great significance. In all nations across the world there are communities which continue to be marginalized and are denied their rights due to their location within the society determined by their class, caste, race, ethnicity, gender and colour. The word 'Dalit' comes from the Sanskrit and it means "down-trodden", 'suppressed,' 'crushed' or 'broken to pieces'. It was first used by Jyotirao phule in the nineteenth century. In India, caste discrimination ensures *Dalits* remain one of the most oppressed and exploited people. *Dalit* women form a major part of the poor in India. On the one hand *Dalit* women are forced into the labour market because of the need to sustain themselves and their families. At the same time the only occupations that are available and traditionally allocated to them are those which no one else would prefer to do. Better paid and dignified occupations continue to be out of reach for them through a systematic denial of rights to education, training, land and other livelihood resources.

Dalit women in India face discrimination which is threefold: as Dalits, as poor, and as women. The population of Dalit women in India as per the 2011, National Census is 9.79 crore which is 48.59% to the total Dalit population in India. Dalit women are extremely poor, and make up 2% of the world's population. Socially discarded for a long period of time, they are compelled to live a vulnerable life, be it economic education health and all other areas that fall under basic needs. The word Dalit itself connotes the lowest strata of the society in all the aspects, a term which is condemnable itself.

Ruth Manorama, an active member of the National Campaign on Dalit Human Rights and the National Alliance of Women, once stated that in a male dominated society, "Dalit women face a triple burden of caste, class and gender" in which she sums up the plight of Dalit women, highlighting the fact that Dalit women are a distinct social group and cannot be masked under the general categories of "Women" or "Dalits" (*NewsArchives*).

According to the National Commission for Scheduled Castes and Scheduled Tribes, the majority of the educated people are of the upper caste, many of which may practice caste-based discrimination. Therefore, Dalit girls feel discouraged to enter education and we see the lowest literacy rate for Dalit girls compared to the Total population of educated upper caste girls (*NationalCommission n.pag*).

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

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

Family role:

Because of the girls remain uneducated, they got married very early. Marriage in the higher productive stage with high fertility rate, children care more. Because of the unlimited family, the burden fell on the young girls which affected their health. They were not able to assist in family matters to their husbands. So Dalit Women are facing:

- ♣ gender discrimination - patriarchy
- ♣ social /caste discrimination - untouchability
- ♣ Violence - domestic, at work place and in society
- ♣ economic deprivation – poverty, unemployment, landlessness
- ♣ Political powerlessness – non acceptance and participation in decision making

Dalit Women also have a limited access to

- Livelihood ,
- Food,
- Water,
- Sanitation and
- Other welfare programmes.

All available data on the status of Dalit women's rights to education, health and work participation, indicates that they are subjected to lower levels of enjoyment of these rights as compared both to non-Dalit women and men, and Dalit men.

Health status of Dalit women

The high degree of deprivation among Dalit women is reflected in the indicators of wellbeing — nutrition and health. About 65 per cent and 56 per cent of ST and SC women respectively suffered from anemia. About 72 per cent of births to SC women and 81 per cent of births to ST women take place at home. One of the many unnecessary hardships of a Dalit woman's life is being denied access to basic services, particularly maternal health services. Dalit women never received the legally required antenatal and postnatal care.

Dalit rural women are even unaware of the fact that health care is a basic human right, thus they are unable to raise their voices to demand it. ***A significant proportion of Dalit women lose their lives in the absence of basic health services.*** Along with this, Dalit women are plagued with more health-related problems than people of other castes. In India there are many laws to protect the rights of every citizen. But most of the dalits especially women are unaware of the rights which are essential for fulfilling the basic needs of human beings.

Right to Food

The human right to food has been recognized as a distinct human right since the adoption of the

Universal Declaration of Human Rights (UDHR) in 1948, which proclaims that-*Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food.*

Right to food as a human right has the following elements:

- 1. Adequacy:** The right to adequate food is realized when every man, woman and child, alone or in community with others, has physical and economic access at all times to adequate food or means for its procurement.
- 2. Dietary Needs:** The diet must as a whole contain a mix of nutrients adequate for physical and mental growth, development and maintenance, and physical activity that are in compliance with human physiological needs at all stages throughout the life cycle and according to gender and occupation.
- 3. Freedom from Adverse Substances:** The notion of freedom from adverse substances sets requirements for food safety and for a range of protective measures by both public and private means to prevent contamination of foodstuffs through adulteration and/or through bad environmental hygiene.
- 4. Cultural or Consumer Acceptability:** Right to food implies the need to take into account, as far as possible, the perceived non nutrient-based values attached to food and food consumption and informed consumer concerns regarding the nature of accessible food supplies.
- 5. Sustainability:** Food must be accessible to both present and future generations.
- 6. Accessibility:** In order for food to be accessible to *everyone* without discrimination, various dimensions of accessibility are:
 - a. Non-discrimination:** Water must be accessible to all, including the most vulnerable or *Marginalized* sections of the population, in law and in fact, without discrimination on any of the prohibited grounds.
 - b. Economic Accessibility:** Food is economically accessible to a person or community when the personal or household financial costs associated with the acquisition of food for an adequate diet are at a level such that the attainment and satisfaction of other basic needs are not threatened or compromised. Without the means to procure food, economic access to food is impossible.
 - c. Physical Accessibility:** Adequate food must be accessible to everyone, including physically vulnerable individuals, such as infants and young children, elderly people, the physically disabled, the terminally ill and persons with persistent medical problems, including the mentally ill. Victims of natural disasters, people living in disaster-prone areas and other specially *disadvantaged groups* may need special attention and sometimes priority consideration with respect to accessibility of food.
- 7. Availability:** This refers to the possibilities either for feeding oneself directly from productive land or other natural resources, or for well functioning, distribution, processing and market systems that can move food from the site of production to where it is needed.

Right to Water

Water is a limited natural resource and fundamental for life and health. The human right to water is indispensable for leading a life in human dignity. It is a prerequisite for the realization of other human rights

The right to water as a human right has the following elements:

- 1. Adequacy:** Water must be *adequate* for human dignity, life and health.
- 2. Availability:** The water supply for each person must be sufficient and continuous for personal and domestic uses. These uses ordinarily include drinking, personal sanitation, washing of clothes, food preparation, personal and household hygiene. Some individuals and groups may also require additional water due to health, climate and work conditions.

3. **Quality:** The water required for each personal or domestic use must be safe, therefore free from micro-organisms, chemical substances and radiological *hazards* that constitute a threat to a person's health.

4. **Accessibility:** Water and water facilities and services have to be accessible to *everyone* without discrimination. Various dimensions of accessibility are:

a. Non-discrimination: Water must be accessible to all, including the most vulnerable or

Marginalized sections of the population, in law and in fact, without discrimination on any of the prohibited grounds.

b. Physical Accessibility: Sufficient, safe and acceptable water must be accessible within, or in the immediate vicinity, of each household, educational institution and workplace. Physical security should not be threatened during access to water facilities and services.

Nutritional Status of Dalit Women:

“*Dalit*” means oppressions and denial of rights at all levels. Their very existence as human beings with dignity is denied, leading to further denial of all basic services like health, education and livelihood. Dalit rural women have very limited access to and control over land, which in turn leads to food insecurity. Since Dalit women have the least amount of power and access to resources, they are forced to do bonded labour leads to poverty and violence by denying them necessary resources for income, food and water. BMI indicates the nutritional status of human beings. As per the official figures from NFHS report, the percentage of married Dalit women in the age group of 15 to 49 years with BMI less than 18.5 was 42 in comparison to the general women which was 36 percent. Malnutrition and prevalence of chronic energy-deficiency (CED) among Dalit women are predominant problems.

The National Federation of Dalit Women (NFDW) was launched by Dalit women themselves and committed itself to undertake several tasks to bring about positive changes in the lives of Dalit women. Targeted programs for Dalit women must be implemented focusing on key development indicators such as food security, access to clean drinking water, health and sanitation, education, and decent employment.

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37. A Study on Livelihood of Dalits-A Case Study of Yanadigudem, West Godavari dist.A.P.

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Key Words: rag pickers, inhabitants, Yanadis, prevailing, untouchability, Segregation.

Abstract

Helapuri (Eluru) was a part of the Buddhist kingdom called Vengi from the ancient times. The eastern Chalukyas ruled the coastal Andhra from 700ad-1200ad with Vengi as their capital .then Eluru (Helapuri) was a province of Chalukya empire. Some 30 villages and its hamlets are dependent on Eluru town for their education and commercial activities. According to latest census there are 46 mandals in west Godavari district.

People of the Yanadigudem are highly affected by hookworm infection mainly among natives living in this slum area, the tribal population (Yanadis) at Yanadigudem of Eluru (West Godavari district are highly economically backward sections mainly their occupations is known as rag pickers. The inhabitants of Yanadigudem mainly practice collection of rats, lizards and bats from paddy fields. It is a typical slum area as it includes animal farmers and rag pickers. The inhabitants are daily wage workers in agricultural fields and household workers with a poor level of hygiene and sanitation.

Objective:

The present study aims to focus the socio-economic status in present conditions, and its impact on their life style in this slum area of Yanadigudem, Eluru, (West Godavari District, A.P, India). Untouchability and discrimination in this area is still **prevailing**. In the name of untouchability, Dalits in this area are facing work and descent-based discrimination at the hands of the dominant castes. Instances of this discrimination at different places and times included:

- Prohibition from eating with other caste members
- Provision of separate cups in village tea stalls
- Segregation in seating and food arrangements in village functions and festivals
- Prohibition from entering into village temples
- Prohibition from wearing sandals or holding umbrellas in front of higher caste members
- Prohibition from entering other caste homes
- Separate burial grounds
- No access to village's common/public properties and resources (wells, ponds, temples, etc.)
- Segregation (separate seating area) of children in schools
- Bonded labour
- Social boycotts by other castes for refusing to perform their "duties"

Introduction

Yanadigudem of Eluru, West Godavari district is one of the highly economically backward area. The tribal people of Yanadigudem are popularly known as Yanadis. Most of the households in Yanadigudem live below the poverty line. Poverty plays an important role in short of balanced diet which resulted in Protein Energy Malnutrition. People of the Yanadigudem are highly affected by hookworm infection because of barefoot. A group of persons normally living together and taking food from common kitchen constitute a household. Household condition is one of the important indicators of socioeconomic development of the country. It is one of the basic requirements for human survival and it provides significant economic security, status in the society and raises quality of life. Further, it will have a direct effect on the health, education and efficiency of the workforce. Living Standard Measurement of a particular area will be obtained by Village Facility Survey. With this background knowledge a survey was conducted in yanadigudem village for a preliminary understanding of socioeconomic problems of that area in the month of October 2014.

Methodology

A cross sectional observational study of the tribal area Yanadigudem, Eluru, W.G.Dist, A.P was done by using a self-designed questionnaire in the month of October, 2014. 21 house-holds, 36 families in the tribal area were interviewed. A total of 129 people were a part of this study of which 64 were male population and 65 were female population. The broad subjects include list of houses, number of families living in one house, member's names and their relationship, age, sex, education, village facilities, personal benefits, health conditions etc. The present study aimed to collect information of some general facilities to the villagers relating to education, health, street lights, type of roads, drinking water, government development programmes, etc. The required information has been obtained by interviewing 'Yanadis' at Yanadigudem. The data was collected and was analyzed on 24th October, 2014.

Results And Analysis

The data analysis of this survey outlines the social and economic background of Yanadigudem and provides strengths and liabilities associated with this particular involvement. The following segments describe the major findings of the survey in relevant categories.

literate persons come under the age group of 5-25. Hence the next generation youth in Yanadigudem will have better prospects for enhanced quality of life.

Literacy rate of male population:

Total male population is 64. Boys below five years are 4. Out of 60 boys 20 are literates and literacy rate is **33.33%**.

Literacy rate of female population:

Total female population is 65. Girls below five years are 7. Out of 58 girls 22 are literates and literacy rate is **37.93%**.

Sources Of Livelihood:

Like many other tribal areas Yanadigudem is also dependent on rag picking for their livelihood. Previously many Yandis' were used to catch rats, lizards and bats from paddy fields and led their life. But the farmers are cheating by not paying wages. Hence all of them transformed as rag pickers. Now they are earning in an average 100-300 Rs/- per day. The day starts at 5AM with a cup of tea. They roam all around Eluru and collect materials like tins, covers, glass pieces, plastic pieces, iron pieces, bottles, papers, card board etc from garbage. After grading they sell the materials in the shop situated in Yanadigudem. The prices per 1 kg: tins, plastic and iron-20 Rs/-, covers-15Rs/-, glass pieces-1Rs/-, papers-2 Rs/-, card board-7 Rs/-.

Food Habits:

The staple diet consists of rice, dal and vegetables 2 times per day. It falls short of requirement of balanced diet.

Other Facilities:

One hand pump is situated in Yanadigudem for drinking water. A small drainage is there where the people wash their utensils and cloths. All together 4 streets are there with cement roads. In the junction there is one street light which is in working condition. Altogether 21 households are there with one room and one wash room. All of them are pakka houses with cement bricks and concrete roof. In many houses more than one families are living. All the houses are electrified. Goddess Mahalakshmi temple is situated in the midst of Yanadigudem. All the tribal people worship Goddess mahalakshmi every day and celebrate all the Hindu festivals. They dispose the garbage at the dead end of the village. Only two members are getting pension. Out of 21 households 9 of them are having ration cards. Out of 129 total population 112 persons are having Adhar cards. None of them are having gas connection. Out of 129 only two persons are suffering from arthritis and BP. The children are suffering from carbohydrate and protein deficiency syndromes.

Summery and Conclusion

The household size in the village is 6 people/household and average family size as 4 people/family. Total number of households 21, families 36 and population 129. Sex ratios is 64 Males/65 Females. The number of children and youth in the age group of 0 to 25 years constitute 61.24% the age groups 26-60 constitute 31.78%. The older people above 61 years of age are only 9 in number which constitute 6.97%. All of them are followers of Hindu religion. Total literacy rate is 35.59%. Literacy rate of Male is **33.33%** and female is **37.93%**. Above 95% are unemployed. Almost all are Rag pickers. The socioeconomic survey revealed that the majority of the study population belonged lower socio-economic class. The village is 3 km from Eluru. It may be responsible for better socio demographic profile of the village. Sex ratio is improved. Literacy rate is improving. Out of total 68 persons in the age group of 5-25, 42 are literates which constitute 61.76%. The high number of people living in the lower socio-economic class suggests the need of a financial upliftment of the villages. This has to be associated by providing better education, self-help schemes, better health etc.

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Table:1 Socio-Economic survey of Yanadigudem

S.No	H.No.	No. of families living in one house	Head of family & other members	Age/ Sex	Relationship with head of family	Occupation	Education	Own House	Type of house
1	7D-9 62/16	3-families	1.Bandi.Subbaiah	50 M	Head of family	Rag picker	---	YES	cement bricks with concrete roof
			B.Sita	40 F	Wife	Home Maker	----		
			Chenchamma	80 F	Mother				
			Chenchamma	13 F	2 nd daughter			5 th class	
			B.Sitamma	11 F	3 rd daughter			2 nd class	
			B.Venkaresh	09 M	2 nd son			1 st class	
			2. B.Chechayya	25 M	Elder son	Rag picker	-----		
			B.Lakshmi	23 M	Daughter in law	Home Maker	5 th drop out		
			B.Durgamma	09 F	Grand daughter			1 st class	
			B.Yesuratnam	06 M	Grand son			Anganvadi	
2	7D-9- 62/3D	2 families	3. K.Ramana	21 F	Elder daughter	Home Maker	Intermediate drop Out		
			K.Bhadra	26 M	Son in law	Rag picker	-----		
			Papa (No name)	9 days F	Grand Daughter				
			1 Kathi.Subbarao	53 M	Head of family	Rag picker	-----	YES	cement bricks with concrete roof
			K.Chenchamma	44 F	Wife	Home Maker			
			K.Ganga	18 F	Elder daughter			6 th class	
			K.Nagesh	07 M	2 nd Son			4 th class	
2. K.Durgarao	24 M	Elder son	Rag picker						
K.Bhavani	20 F	Daughter in law	Home Maker						
K.Prasad	9 months M	Grand son							
3	7e-3-4	1 Family	1.Yadagiri. Sanjivarao	72 M	Head of family	Rag picker		YES	cement bricks with concrete roof
			Y.Venkatamma	61 F	Wife	Home Maker			

Table:2 Socio-Economic survey of Yanadigudem

S.No	H.No.	No.offamilies living in one house	Head of family and other members	Age/ Sex	Relationship with head of family	Occupation	Education	Own House	Type of house
4	7D-9-62/17	1-families	1.Kowrigiri.Challayya	45 M	Head of family	Rag picker	---	YES	cement bricks with concrete roof
			K.Ravulamma	35 F	Wife	Home Maker	----		
			K.Challayamma	65 F	Mother				
			K.Ramanamma	16 F	Daughter		10 th class		
			K.Challamma	13 F	Daughter		6 th class		
			K.Durgarao	12 M	Son		4 th class		
5	7D-9-62/28	1-Family	1.Bandi.Subbarao	36 M	Head of family	Rag picker	---		
			B.Chenchamma	30 F	Wife	Home Maker	----		
			K.Chenchamma	10 F	Grand daughter		3 rd class		
6	7D-9-62	1-Family	1.Ponnuri.Venkaresh	45 M	Head of family	Rag picker	---	YES	cement bricks with concrete roof
			P.Radhamma	38 F	Wife	Home Maker			
7	7D-9-62/9	2-Families	1.Ponnuri.Narasimulu	54 M	Head of family	Rag picker		YES	cement bricks with concrete roof
			P.Ravulamma	45 F	Wife	Home Maker			
			P.Rani	19 F	Twin daughter	----	10 th pass		
			P.Lakshmi	19 F	Twin daughter	Agriculture	10 th pass		
			P.Lakshmayyah	15 M	2nd Son	Agriculture	----		
			2.P.Durgarao	25 M	Elder son	Rag picker	---		
8.	00 Eastern street	1-Family	1.Yadagiri.Srinu	54 M	Head of family	Rag picker		YES	cement bricks with concrete roof
			Y.Chenchamma	44 F	Wife	Home Maker			
			Y.Durgarao	07 M	Son		2 nd class		
			Y.Siddhu	06 M	Son		1 st class		

Table:3 Socio-Economic survey of Yanadigudem

S.No	H.No.	No.offamilies living in one house	Head of family and other members	Age/ Sex	Relationship with head of family	Occupation	Education	own House	Type of house
9	7D-9-62/12	3-families	1.Kathi.Subbarao	80 M	Head of family	Rag picker	---	YES	cement bricks with concrete roof
			K.Mahalakshmi	70 F	Wife	Home Maker	----		
			2.K.Ramayya	30 M	Elder son	Rag picker			
			K.Subbamma	25 F	Daughter in law				
			K.Durga	2 yF	Grand daughter				
			3.Yadagiri.Ramana	28 F	Elder daughter	Pregnant 5 th month			
			Y.Yesubabu	32 M	Son in law	Rag picker			
Y.Mavulamma	3 yF	Grand daughter							
10	20-280	4-Families	1.Kathi.Sambrajam	65 F	Head of family Mother	Rag Picker	----	YES	cement bricks with concrete roof
			2. K.Durgarao	45 M	Elder son	Rag Picker			

			K.Subbamma	34 F	Daughter in law	Home Maker			
			3.K.Venkannababu	25 M	1st Grand son	Rag Picker			
			K.Bujjamma	20 F	Grand Daughter in law	Home Maker			
			4. K.Cenchayya	20 M	2 nd Grand son	Rag Picker			
			K.Venkamma	18 F	Grand Daughter in law	Home Maker			
			K.Babu	1 month M	Great grand son				
11	7D-9-62/18	1-Family	1.Adduri. Mutyalayya	36 M	Head of family	Rag Picker		YES	cement bricks with concrete roof
			A.Chenchamma	33 F	Wife	Home Maker			
			A.Ankamma	15 F	Daughter		5 th class		

Table:4 Socio-Economic survey of Yanadigudem

S.No	H.No.	No.offamilies living in one house	Head of family and other members	Age/ Sex	Relationship with head of family	Occupation	Education	Own House	Type of house
12	7D-9-86	1-Family	1.Adduri Mariya	28 M	Head of family	Rag picker		YES	cement bricks with concrete roof
			A.Subhashini	25 F	Wife	Home maker	10 th pass		
			A.Annamani	06 F	Daughter		1 st class		
			A.Dayamani	04 F	Daughter		Anganvadi		
			A.Nirikshanpal	6mM	Son		---		
13	7e-3	2-Families	1.Bandi Polayya	60 M	Head of family	Rag picker		YES	cement bricks with concrete roof
			B.Venkatamma	50 F	Wife	Home maker			
			B.Durgarao	18 M	Younger son	Rag picker			
			2.B.Subbarao	41 M	Elder son	Rag picker			
			B.Sanjeevamma	35 F	Daughter in law	Home maker			
			B.Subrahmanyam	08 M	Grand son		2 nd class		
			B.Durgarao	07 M	Grand son		Anganvadi		
14	7D-9-62/14	2-Families	1.Bojja.Muniswami	85 M	Head of family	Rag picker		YES	cement bricks with concrete roof
			B.Subbamma	75 F	Wife	Home maker			
			2.B.China muniswami	51 M	Son	Rag picker			
			B.Subbamma	38 F	Daughter in law	Home maker			
			B.Ramya	10 F	Grand daughter		2 nd class		
			B.Subbamma	04 F	Grand daughter		Anganvadi		
			B.Bhavani	02 F	Grand daughter		Anganvadi		
15	7D-9-62/26	2 Families	1.Bojja.Gangayya	20 M	Head of family	Rag picker	---	YES	cement bricks with concrete roof
			B.Sanjeevamma	16 F	Wife	Home Maker	--		
			2.B.Subbarao	18 M	Brother son	sweeper in theater			
			B.Durga	16 F	Daughter in law	-do-	--		
			B.Polamma	16 F	Brother daughter	-do-	10 th pass		

Table:5 Socio-Economic survey of Yanadigudem

S.No	H.No.	No.offamilies living in one house	Head of family and other members	Age/ Sex	Relationship with head of family	Occupation	Education	Own House	Type of house
16	7D-9-82	3-families	1.Manikala.Subbarao	60 M	Head of family	Rag picker	---	YES	cement bricks with concrete roof
			M.Venkataramana	50 F	Wife	Home Maker	----		
			M.Vuyyalia	18 M	3 rd Son	Rag picker			
			M.Kanakayya	15 M	4 th Son	Rag picker			
			2. M.Venkatesulu	35 M	Elder son	Rag picker			
			M.Mallamma	25 F	Daughter in law	Home Maker			
			M.Venkateswarama	10 F	Grand daughter		4 th class		
			M.Subramani	08 M	Grand son		1 st class		
			3. M.Cinasubbarao	25 M	2 nd son	Rag picker			
			M.Papamma	22 F	Daughter in law	Home Maker			
			M.Paparoo	05 F	Grand son		Anganvadi		
			M.durgabhavani	01 F	Grand daughter				

17	7D-9-82/23	1 Families	C.Nagendra	30 F	Hof f Mother	Rag picker		YES	cement bricks with concrete roof
			C.Venkatesh	12 M	Son		5 th class		
			C.Dilip Kumar	07 M	Son		2 nd class		
			C.Karthik	05 M	Son		1 st class		
18	7D-9-62/29	1-Family	I.Kathi. Krishna	36 M	Head of family			YES	cement bricks with concrete roof
			K.Vhenchemma	31 F	Wife				
			K.Chencheyya	18 M	Elder son		10 th class		
			K.Mutyalamma	16 F	Daughter in law		---		
			K.Rambabu	14 M	Younger son		5 th class		

Table:6 Socio-Economic survey of Yanadigudem

S.No	H.No	No. Of Families living in one house	Head of family and other members	Age/ Sex	Relationship with head of family	Occupation	Education	Own House	Type of house
19	7D-9-62/20	1-families	I.Ponnuri.Ram babu	40 M	Head of family	Rag picker		Rented	cement bricks with concrete roof
			P.Ramanamma	30 F	Wife	Home Maker			
			P.Masthan	15 M	Son	Rag picker			
			P.Suri	11 M	Son		1 st class		
			P.Nagamani	10 F	Daughter		1 st class		
			P.Srianjaneya	05 M	Son		1 st class		
			P.Durgamma	07 F	Daughter	2 nd wife	1 st class		
			P.Duralamma	05 F	Daughter	child.(wife exp)	1 st class		
20	7D-9-62/32	1-Family	I.Ega.Subbarao	25 M	Head of family	Rag picker		YES	cement bricks with concrete roof
			E.Durga	20 F	Wife	Home Maker			
			E.Babu (no name)	03 M	Son		Anganvadi		
			E.Papa (no name)	02 F	Daughter				
			E.Babu(no name)	6mont hsM	Son				
21	7D-9-62/19	2-Family	I.Enamala.Ses hadri	35 M	Head of family	Municipality job		YES	cement bricks with concrete roof
			E.Nagalakshmi	28 F	Wife	Home maker			
			E.Venkatesh	16 M	Son		7 th class		
			E.Nageswari	14 F	Daughter		4 th class		
			Thirumalasetty. Sanjeevarao	35 M	Head of family	Rag picker		Rented	cement bricks with concrete roof
			T.Malleswari	30 F	Wife	School Ayamma			
			T.Srinu	15 M	Son		6 th class		
			F.GangaBhavani	12 F	Daughter		3 rd class		

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38. "A Study on Behavioral Practices of the ICDS Beneficiaries In The Area of Health and Nutrition in the Selected Tribal Villages of Polavaram In West Godavari Dt. of A P"

Dr. M. Padmaja

Key Words: ICDS, Malnutrition, Immunization, LBW, poverty, BCG, DPT, Polio, Birth spacing.

Introduction

India has the largest child population in the world. The health and well being of our children are crucial indicators of the Nations' progress. While significant improvements have been made in many spheres of health and development in the last 50 years, we still have a long way to go in improving the health of children. More children die in India than any other country in the world. Of those who survive, many have illness and disability that have a lifelong impact. Social aspects like poverty, inequity, status and education of women are major determinants of child health and nutrition.

The infant and child mortality levels remain high with an annual infant mortality of 66 per 1,000 live births and an annual child mortality rate of 21 per 1,000 children reaching age one. CARE India, an International Humanitarian organization has been in collaboration with the Government of India to implement a range of development and relief projects since 1950. Support from the USAID, a program began with food for work and school feeding program and evolved into support for GOI's Nutrition and Health programs. Presently it has been initiating "Integrated Nutrition and Health Program (INHP : 2nd phase)" in 8 states in partnerships with the Ministries of HRD & Health and Family welfare, Department of Women And Child Welfare, local NGOs and community based organizations. In Andhra Pradesh it is supporting in 8 districts. Even in this 21 century, traditional health practices are still in practice in Tribal communities because they are living in remote areas where no health practices are available . Some of those 'Age hold practices' linked with their behaviors and attitudes; customary and traditional influences could be seen still in many tribal folk, these are all referred to be the 'barriers' for various interventions to launch either by the Service providers or Non Governmental agencies.

The present project study is intended to gauge the present behavioral practices of the beneficiaries in the area of Health and Nutrition with life cycle approach from pregnancy to child attaining the age of 3 years. As part of the study four Anganwadi centre villages- Mamidigondi, LND Peta, Malakalapalli and Thupakulagudem were selected randomly from four ICDS sectors of Polavaram ICDS project. The key features covered under the study are new born care, feeding practices, birth spacing and planning, administration of immunization schedule, administration of Vitamin A, malnutrition & growth monitoring and deaths among children and mothers etc

Abstract:

India has the largest child population in the world. While significant improvements have been made in many spheres of health and development in the last 50 years, we still have a long way to go in improving the health of children. Social aspects like poverty, inequity, status and education of women are major determinants of child health and nutrition. As part of the study four villages were selected randomly from ICDS sectors of Polavaram ICDS project. The key features covered New born care, Feeding practices, Birth spacing, Administration of Immunization schedule, Malnutrition and Deaths among children and mothers etc

Research Design: Exploratory and Descriptive in nature.

Results and Discussion: Fifty households were studied among most of the tribal women were getting married at 15-16 years of age. The early marriages are the underlying cause for many health constraints and resulting in LBW babies. Administration of BCG, DPT, Hepatitis B, measles, Vitamin A doses were neither regular nor not administered. Polio vaccine is administered at the full length as part of pulse polio program. The malnutrition situation of the children in the study is quite alarming.

Objectives of the Study

- To Assess the present Behavioral Practices of the Beneficiaries (of ICDS) in the area of Health and Nutrition
- To study the immediate care of new born
- To study the administration of immunization schedule
- To study the supplementation practices among the tribal communities
- Assessment and categorization of degree of malnourishment in 0-3 years children
- To focus on the infant mortality rate and its factors responsible in these communities
- To bring awareness among the tribal women and to educate tribal women with regard to healthy practices through counseling

During 1992, the SEARCH team realized that of the residual IMR of 80 per 1,000 live births, neonatal mortality contributed 75%. Recognizing that hospital-based care for sick newborns was not possible in their community, SEARCH conceived the innovative idea of home-based newborn health care. Care had to be home-based because 83% of births in rural India occurred at home, more than 90% of parents were unwilling to go to hospital for treatment of a sick newborn, local doctors were not trained to manage sick neonates and hospital care was inaccessible to and too costly for most rural communities.

Methodology

- ***Research Design*** - Exploratory and Descriptive in nature.
- ***Location of the Study*** - Four Anganwadi centre villages-Mamidigondi, LND Peta, Malakalapalli and Thupakulagudem were selected randomly from four ICDS sectors of Polavaram ICDS project.
- ***Sample selection*** – Purposive sampling
- ***Collection of data*** - Interview method

Results and Discussion

Fifty households were studied from the four selected villages and it was observed from Table-1, that 60% of the women belong to SC, 10% of them belongs to ST and OC communities each and 20% of them belongs to BC community. Size of the family affects the relationship within the family and thereby affects the development of the children and the interpersonal relationship. In the present study (Table-2) majority (60%) of the respondents are from families having a family size of 4-6 members, whereas 40% of them were having 4 members in the family. From the study it was found that majority (60%) of the respondents are from joint families and the remaining 40% of them were from nuclear family.

Below table-3 shows the distribution of women according to age. About 30% of women were in the age group of 16-20 years. 60% of women were in the age group of 21-27 years and 10% of them were in 28-30 above years of age. It was noticed that early marriages are common in rural areas. Most of the tribal women were getting married as soon as they reach 15-16 years of age and some of the women even mothers by that age. The early marriages are the underlying cause for many health constraints and resulting in low birth weight babies.

Among the fifty households the educated female is less than the male members. Only few female members could complete college level education. Some of the women were dependent on agriculture as their primary occupation. From the table-4 the results show that 40% of children weighed up to 2 - 2.5kgs, 30% of them were weighing 2.5-3 kgs, and 20% of them weighed 3kgs and 10% of women do not remember the actual weight of their babies.

As the immunization is the preventive measure from dreadful diseases, administration of BCG is not within the stipulated time in case of some children. It was found that only 40% of the children were vaccinated with BCG. It is similar in the case of administering the DPT doses (50%) and many of the children were not given the measles vaccine in time. Administration of Vitamin A doses was also not proper for many of the children (60%) and from second dose onwards it was neither regular nor not administered at all. None of the Anganwadi centres were possessing the paediatric IFA which were supposed to be given to the malnourished children above one year. Polio vaccine is administered at the full length (100%) because of pulse polio program.

The malnutrition situation of the children in the study is quite alarming. Most of them are not normal in their weight. Only 20% of the children in normal weight category 50% of them were under weight, 30% of them were in Grade I Malnourishment and 10% of the children are in Grade II Malnourishment category. Regarding initiating the supplementary nutrition to the infant some of the mothers were not initiating in time. And even those who initiated supplementary feeding were not considering the factors like quality, quantity, consistency, hygienic and responsive feeding. All these factors were contributing towards malnutrition in children.

There is indeed a wide gap existing between the existing behaviors and ideal behaviors in the tribal communities. The silver lining, however, is the inquisitiveness of these people to learn, to know and to practice new ideas and behaviors. Thus, the challenge lies in devising a practical cost-effective model of need-based optimal infant feeding interventions aiming at desired behavioral changes.

Summary

There must be regular visits by the Anganwadi worker and ANM and counsel the beneficiaries with regard to ideal Health and Nutritional practices. Mother committees or self help groups need to review the community level services received by the beneficiaries and address the left outs and drop outs. Even at the grama sabha there must be wider level discussions on health and nutritional aspects and ensure the peoples participation for encountering the malnutrition, IMR, MMR and other health disorders. And there must be demand driven from the communities to access all the services. Prevention of Neo natal sepsis (with focus on drying & wrapping of the new born), Care of the weak new born (Premature / Low birth weight), Early / exclusive Breast feeding, Appropriate Complementary feeding, Feeding during the illness (to the child), Vitamin A supplementation should be continuously supervised. Demonstration of the ideal behaviours / practices in problematic villages should be encouraged. Organising kalajathas to educate the community elders and Institutional deliveries must be encouraged through the system. Joint meetings with the health and ICDS counterparts regularly and plan for the predetermined action plan and review through various reports with proper interpretations and analysis can be done. There must be convergence with other key stakeholders like Velugu, CARE, STEP and others for best results.

“Nutrition and health package can achieve child survival, nutrition, education, productivity and consequently long term development if implemented well”.

Table no: 1. Distribution of respondents according

S.No.	Caste	No. of respondents	Percentage
1	ST	5	10
2	SC	30	60
3	BC	10	20
4	OC	5	10
TOTAL		50	100

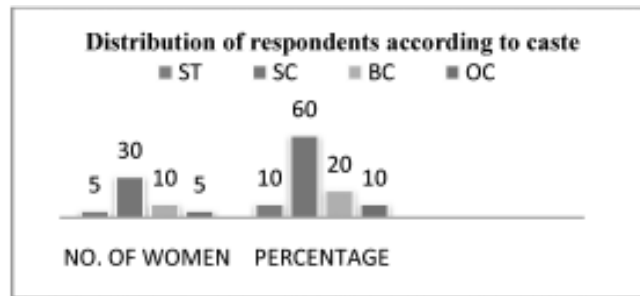


Table no: .2 Distribution of women according to family size & type of family

S.no	Family size	No.of women	Percentage	Type of family	No. of respondents	Percentage
1	4-6	30	60	Joint	30	60
2	Below 4	20	40	Nuclear	20	40
TOTAL		50	100		50	100

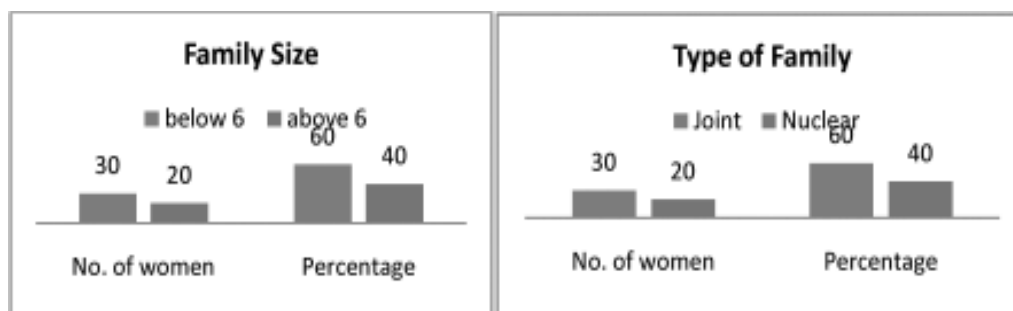


Table no: 3 Distribution of respondents according to their age

S.No.	Age (yrs)	No. of Women	Percentage
1	16-20	15	30
2	21-27	30	60
3	28-30 above	5	10
Total		50	100

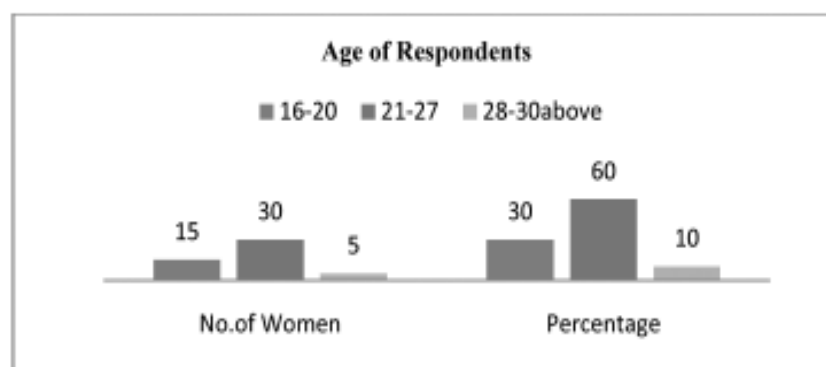


Table no: 4 Details of weight of babies

S.No	Weight of the baby	No. of Children	Percentage
1	2 - 2.5 kgs	20	40
2	2.5 - 3 kgs	15	30
3	3 kgs+	10	20
4	Do not remember	5	10
Total		50	100

S.No	Weight of the baby	No. of Children	Percentage
1	2 - 2.5 kgs	20	40
2	2.5 - 3 kgs	15	30
3	3 kgs+	10	20
4	Do not remember	5	10
Total		50	100

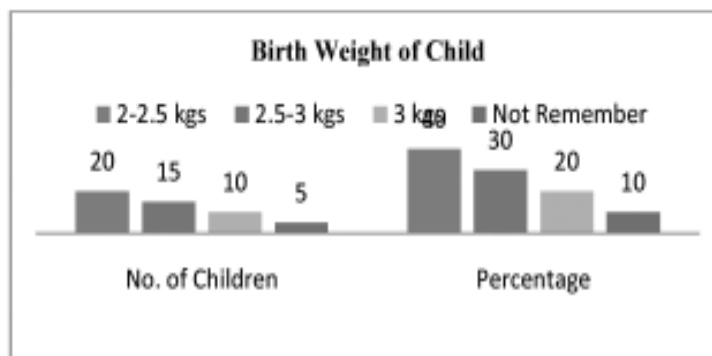


Table no: 5 Details of Immunization Schedule

S.No	Immunization	No. of Children	Percentage
1	BCG	20	40
2	DPT	25	30
3	Vitamin A	10	20
4	Polio	50	10

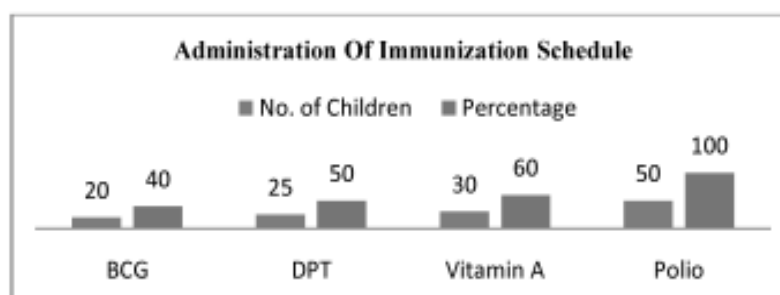
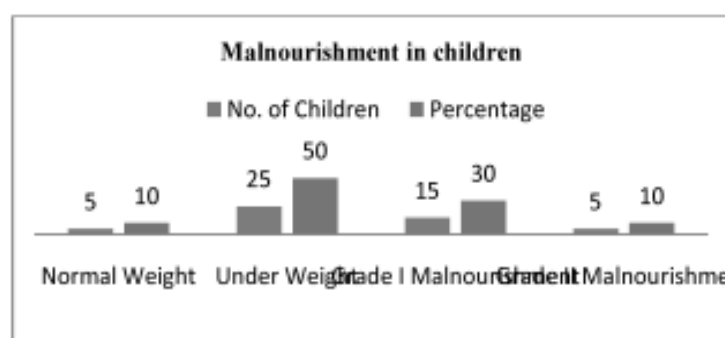


Table no: 6 Details of Prevalence of Malnutrition

S.No	Grades Of Malnutrition	No. of Children	Percentage
1	Normal Weight	5	20
2	Under Weight	25	50
3	Grade I Malnourishment	15	30
4	Grade II Malnourishment	5	10



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“The cost in human lives and suffering is so high that we all have to work to end violence and oppression once and for all. We have to proclaim that every human being is equal, in dignity, in freedom —and, as the first article of the Universal Declaration of Human Rights states, we have to live “in a spirit of brotherhood.”

— Federico Mayor

“The greatest step forward in human evolution was made when society began to help the weak and the poor, instead of oppressing and despising them.”

— Maria Montessori

39. Deprivation to Dignity: A Decade of Journey of the Child Rag Pickers of Yenadi Community in the Slums of Eluru

Dr. Sr. Mercy Punnamchira

Key words: *unkempt, deprivation, hazards, malnutrition, recurrence, multipronged, unredeemable.*

Abstract

Child rag picking is one of the most demeaning manifestation of the neglect and violation of the child rights. Scrap collection or rag picking is most unhygienic jobs as children scrounge around in garbage dumping grounds, waste bins and roadsides for plastics, glass, paper, metals, and electric wires and even left over foods. Their dirty unkempt appearance, coloured matted hair, unwashed filthy smelling clothes and lifeless eyes in their thin faces reveal the extent of deprivation they are subjected to. The health hazards they are exposed to, the bad habits they pick up in their work sites, the abuses they face often and the threat of being fixed for any misdeeds that occur in the neighboring area are but shadows of the heavy burden they carry on their tender shoulders even before they are 5 years old. They accompany their parents to work early in the morning, often without any food, comb through streets and dust bins to get hold of their prized possession which in fact were discarded by others as useless, return to their home to sort out the rags and sell it to get the first as well as the last meal of the day in most cases. They substantiate the family income and help parents who are weighed down under sicknesses and debts.

Not much of literature is available on this issue though such children live and move among the so called developed societies. Reasons for this are many. The present study is a peep into the lives of the child rag pickers of the Yenadi community in the slums of Eluru. Extremely high infant and child mortality rates, severe protein calorie malnutrition, frequent recurrence of illness, poor food habits, extreme poverty, total illiteracy, exclusion from the community are some of the links in the shackles that bound these children. A ray of hope dawned on them through Ch. S. D. St. Theresa's college for women, Eluru, who adopted and developed the slum through multipronged interventions like housing and sanitation, health education and camps, awareness programs and supplementary feeding, education programs and income generating activities. The lives of these rag picking children changed for the better and they stand as testimony to miracles that can be achieved even among people whom the society has written off as unredeemable. The decade long journey (2004 – 2014), to dignity and freedom is not without hurdles, pain of failures but the small miracles of change happened in their lives give hope to the slum dwellers of a dawn in the near future and their tears of desperation are transformed into sweet ones of joy and hope.

Introduction:

The Yenadi belong to a tribal group whose traditional livelihood occupation is hunting small animals like rats, snakes, birds and fish. Due to urbanization and development which diminished these natural resources. These resilient people now live in the modern city by picking rags. The Yenadis in Thoorpuveedi, Yenadi colony were settlers there for the past 40 years. Cluttered around the drainage in the midst of fast developing villages in tiny huts roofed with plastic bags and rags, housing minimum of half dozen people one would find them creeping into through narrow opening like the rats and bandicoots which are their cohabitants and source of food. They leave for their houses for livelihood early morning with burning babes not their breast tony tots with plastic bags, running briskly along with their parents contributes to the family income. They return to sort their petty collector – fighting with these that however over their prized possession, sell it to scrap merchants out 30 – 40% of their income to money lenders to whom they are invested. At the end of the day men, women and children would be dancing to the popular cinematic songs most of them intoxicated. Some would cook a fungal meal the one and only meal of the day which at times to flying at each other in the fit of intoxication. They would these.....***The child rag pickers search through hazardous wastes without any precautions, eat the food remnants that they find, pay in the dumping ground and run. The risk of being hurt or infected***

According to the International Labour Organization estimates India has the largest working and street children in the world with a magnitude of 23.2 millions . In our society the child right issues need to be addressed with commitment from legal and various reasons lead them out on the streets and at work.

Objectives:

- To review the status of rag picking children of the Yenadi community of Eluru.
- To understand child right status – right of survival development. Protection and participation multi programmes.
- To implement educational and developmental intervention and study the impact.
- To recommend possible plan of action to the society and the Government.

Methodology:

The study was done by the Management, Staff and students of Ch.S.D.St.Theresa's College for Women, Eluru. The children of the 25 families of the slums at the Yenadi colony of Thoorpuveedi in Eluru mandal, W.G.Dt. at the beginning of the study formed the sample group. Baseline survey, including socio-economic, cultural, educational health status was ascertained after which various developmental multipronged interventions were done for a period of 10 years. The impact of the interventions on the society, particularly on the children assessed and analysed.

Sample Collection:

40 children of the selected community were taken randomly. They belonged to 5 – 10 years age group. All were engaged in rag picking.

Tools of data Collection: The following tools were used for obtaining the data.

1. Participatory observation
2. Assessment of nutritional status
3. Clinical and anthropometric assessment.

Types of Interventions:

- Supplementary feeding with high proteins high energy foods.
- Non-formal education
- Health education and camps
- Awareness programmes
- Income generative activities
- Slum development programme.
- Self-help groups
- Anganwadi
- HCLP Schools

Study duration:

The study period extended for 10 years from January 2004 to January 2014.

Status of Children and Physical appearance:

Wearing greasy unwashed clothes, Sticking body order, Matted, coloured, uncombed hair, Physically challenged, Coloured, unclean teeth, Joyful in appearance, Dull & sick appearance and Lack of slippers.

Status of child rights – India as a signatory to the United Nations Convention on Rights of Children was a mandate to protect the 4 internationally recognised types of rights of children namely – right to survival, right to protection, right to development and right to participation. The present study throws light on the violation of their rights. The level of deprivation the children were subjected to and how they could be empowered. Child rights include their Health Status, Educational Status, Nutritional Status and Children and their daily routine.

Right to Survival:

The right to survival includes food, nutrition, health, shelter, acknowledgement of being alive, and other essentials required to survive. The very start of their life was in danger because of the poor sanitation and health condition of the pregnant women and mothers. Due to fear of hospital none of the mothers would take even a TT injection during pregnancy, leave alone other pre-natal and post-natal cares. Hence abortions, fetal

death, infant and child mortality was very high. In infants severe proteins calorie malnutrition was frequently and compounded with lack of knowledge, poor hygienic conditions and practices ———% of the children died during the study period. Early marriages (average age 13) long reproductive period, lack of family planning, increase number of children all add to the woes of the family.

Right to protection:

- On an average each child spent about 7 hours in rag picking
- The youngest child in rag picking was 3 months old (in mothers arms)
- Every child of the slum about 5 years of age went to work. Many of the 8 years and above went about their own in groups of 2/3 (40%)
- Only 6% of the family had a cycle for carrying the scraps collected. Rest of them carried them on their shoulders.
- They begin their work as early as 4.30 a.m. and travelled 5 – 10 km per day.
- Most of them sold scraps to regular merchants and so would carry home the scraps and sort it at home.
- Majority of the children who worked independent of their parents would sell the scraps and use part of the money for themselves (65%).
- Many working children complained that they were bullied by bigger children and adults and threatened by the people (60%).

Right to Survival:

- All of them were born at home (97%) without any medical help or nursing assistance.
- None of them had any identity of being alive – no birth certificates – neither did parents know their age.
- Childhood immunizations was very rare 12%
- Majority of the children had only one meal per day (80%)
- None of the families prepared any breakfast (100%) Lunch was prepared only in 20% of houses.
- 95% of the children were dirty in appearance and had 1 – 2 baths / week
- Severe protein calorie malnutrition (66%) and other diseases were present.

Right to protection:

It includes safeguards against abusive environments, physical, emotional and neglectful.

- On an average each child spent about 7 hours in rag picking
- The youngest child in rag picking was 3 months old (in mothers arms)
- Every child of the slum about 5 years of age went to work. Many of the 8 years and above went about their own in groups of 2/3 (40%)
- Only 6% of the family had a cycle for carrying the scraps collected. Rest of them carried them on their shoulders.
- They begin their work as early as 4.30 a.m. and travelled 5 – 10 km per day.
- Most of them sold scraps to regular merchants and so would carry home the scraps and sort it at home.
- Majority of the children who worked independent of their parents would sell the scraps and use part of the money for themselves (65%).

- Many working children complained that they were bullied by bigger children and adults and threatened by the people (60%).

Right to development:

This right revolved around the child family and the condition provided for growth and development.

- None of the children were being educated. No one know to read or write.
- 10% of the children (5 – 14 yrs) know few alphabets
- 20% of the children tried to go to the local school but discontinued due to discrimination experienced.
- The children were talented in dancing, singing and drawing
- None of the children were desired to go to school.

Right to participation:

80% of them had no say in any matters concerning them. They did not know or care. 20% of the children used part of their earnings on themselves. 70% of the children got married by the time they were 13 – 15 years of age and had children in their teenage. They were excluded and shunned by the people in the society as dirty and worthless. They were moved and derided in the school by the students for the way they dressed, spoke and blamed for mistakes. They did not commit as a result they dropped out within a short time.

Invention Programmes:

Multiple Slum development programmes were conducted for 10 years, from 2004 to 2014. They include

- The status of the family had to be changed if the lives of the children were to be changed. The following changes were:

Housing:

- 40 families lived together in 30 huts. Each housing on an average 5 – 8 children and adults. Availing the vambey housing project and loan from Punjab National Bank with contributions from the Ch.S.D.St.Theresa’s College for Women, Eluru, the Management and Staff constructed 23 concrete houses in 2005 February.
- None of them had any toilets, the open drainage close to their huts being the only recourse at night. Toilets were constructed for every home using the municipal sanitation project.
- Only 10% of the families had ration cards which were all mortgaged at that time. They were assisted to procure ration cards (95%).

Table - I

Particulars		At the beginning of the study	At the end of the study
1.	Houses	100% huts	100% concrete houses
2.	Toilets	Nil	Toilets for every house 100%)
3.	Ration Cards	10%	95%
4.	Voter ID for parents	Nil	95%
5.	Registration of births	Nil	85%
6.	Pre and post natal care	Nil	100%

Table - I Shows that at the initial stage of study during 2004 100% of families of Yanadi community living in the huts at slum area of Eluru, after taking up a live project “ the Vambey Housing Project” by sanctioning of loan facility from Punjab National Bank and financial assistance by the Management & teaching community

of Ch.S. D. St. Theresa's College for Women, Eluru successfully completed construction of 100% concrete houses with toilet facilities in February 2005. At the end of the study 95% of house holds availed ration cards and 95% of parents had Voter ID cards and continuous counselling conducted by the College 85% of Registrations of Births and 100% of Pre and post natal care was taken by the women folk.

Table - II

Facilities developed in the Slum:

Facilities	Year of Commencement	
1.	Aganwadi School	2004
2.	National Child Labour School	2008
3.	Self employment training centre	2008
4.	Income generating activities	2008
5.	SHGs	2007

Dignity through various programmes:

Establishment of anganwadi school initiated the 3 – 5 year old children. The 5 – 14 year old children were given non formal education in the college campus. After 1 – 2 years of bridge courses 60% of the children were joined in regular formal schools.

Table - III

Details about child rag pickers:

Particulars	Category	Number	Percentage
Age group	5 – 10 years	28	70
	10 – 14 years	12	30
Sex	Male	31	77.5
	Female	9	22.5
Nutritional Status	Severe Malnourished	10	25
	Moderate	13	32.5
	Healthy	17	42.5
Education	Illiterate	37	92.5
	Literate	3	7.5
Health Status	Weak	15	37.5
	Moderate	15	37.5
	Normal	10	25
Work Status	Full time	32	80
	Part time	8	20
	Not working		

Analysis:

Table - III:

This analysis presents that still 25% of children suffering with severe malnourishment, 32.5% are in the category of moderate and 42.5% with in one year has come under the categoryb of healty people. But regarding education 92.5% are still illiterate whereas only 7.5% are literates. 40% of the children having acquired the skill to read and write and basic arithmetic skills discontinued their studies and started working. 45% of the children who joined the formal education discontinued after 6th/7th class as they were unable to bear the pressure of study or became they did not wish to stay away from home in the boarding's. 15% continued the studies beyond high schools. 4% passed SSC Class common exam as private students and joined in technical education. 8% completed SSC through open school. As the dropout rate from formal school was increasing a school was set up in the slum through the National Child Labour project (NCLP). Through the loving care of the staff 60% of the present 5 – 14 year old children are pursuing their study. Some of the educated children are working as instructors. All of them learned to read and write.

They take bath daily appear clean and are not discriminated at the very sight. They take at least 2 – 3 meals a day and have better nutritional status. They are all immunized regularly and enjoy better health. They go to hospital when they are sick and are not left at home to recover as before. 80% of the 5 – 14 year old children are at school, They have all got proof of being alive – ration cards and adhaar Cards. Their births are being registered. 25% of the children still go to work during school holidays. None of the children go for begging for food, money or material. All of them have a comparatively clean, good home. All the children have clean toilets at home. The children have stopped dangerous activities, jumping into lakes for coins. They have got specific aim in life, work towards fulfilling them. Educational success of some of the children through SSC open school have motivated all the others. They recognize that passing SSC is a reachable goal. Average age of marriage was increased from 13 – 15 to 15 – 18 years.

Limitations:

- Many children who were main streamed to regular schools discontinued their study as they felt threatened by the environment.
- The children were not prepared sufficiently to face the demands of formal education.
- The cultural influence of the society and established system of early marriages. Continued to influence children and they would follow the practices of culture and traditions of the communities and society.

Conclusion

The decade long journey of the Yenadi rag picking children from deprival to dignity was not an easy one. There were many failures and disappointments. The cultural practices and influence of the society could not be changed easily. There is a need to instill confidence in children about their ability to succeed. Slow and gradual change from the familiar situations will ensure greater success of any programme. Technical education combined with formal education will benefit the children better than the regular course of school / college education. Gainful employment of the educated children will motivate the others. Their journey to dignity is still a long way to go.

40. Women - Health Hazards of Malnutrition

Mrs. D.Mounija,

Abstract

Dalits are a mixed population, of social groups from all over Indian states traditionally regarded as untouchables. The government of India recognizes them as Scheduled Castes(SC) and scheduled Tribes(ST). They are variously named as *Panchamas, Asprushya, chandalas, atishudras, avarnas, antayas and antyavasan*. There are about 250 million Dalits in India. About 75% of Dalits live below poverty line. Economic backwardness of Dalits is mostly due to exploitation and injustice done by the high castes. According to the national census, about 18% of India's total women population constitute Dalit women. Dalit women are placed at the absolute bottom of the social hierarchy in India as they face gender and caste discrimination threefold: as Dalits, as poor, and as women. Hence, only a small percentage of the total population of Dalit women are educated. From the time immemorial they worked like slaves, sold as commodities resulting in their social discrimination and economic deprivation. They don't own any land nor are they aware of their rights on land.

Of the many problems faced by the Dalit women, under nutrition is the main factor leading to many health problems in them. The World Health Organization defines health as a "state of complete physical, mental, social and spiritual well-being and not just the absence of disease and infirmity". Health is also a function of nutrition, education, employment, and housing, access to drinking water, sanitation and hygiene. Dalit women's daily diet is the leftover of family meals, inadequate in quantity and quality. Health services are either not available in case of illness or unaffordable even if available. In addition to that, due to early marriage and too many pregnancies their health is always at risk. Dalit women are living a history of pain, agony, sorrow, misconduct, maltreatment and suffering. These women are also vulnerable to serious health issues, sex trafficking, domestic violence, and suffer from social, political, and economic powerlessness.

Because of the girls remain uneducated, they got married very early and face unlimited family burden which affected their health. Hence, they were not able to assist in family matters to their husbands. The health condition of Dalit women is alarming with high incidence of maternal mortality and infant mortality due to inaccessible health care services. Because of poverty, Dalit women are malnourished, anemic and the life expectancy is also as low as 50 years. Early marriage and multiple child births causes the women to suffer from prolapsed uterus leading to many gynaecological problems. Continuous bending in agricultural jobs causes acute back pain. They also develop skin irritation and allergy due to excessive use of pesticides. As they work barefoot and the soil is damp and wet, the women develop sores between their toes. Due to lack of awareness and medical care, many of them suffer from reproductive health complications, including Sexually Transmitted Diseases and cervical cancer with white discharges. Inequalities in health status is the most grave and inadmissible of all inequalities as it has a direct impact on an individual's right to life. Hence few factors suggested were awareness programs on personal and environmental hygiene, low cost and high nutritious food to check malnutrition, health education, marital awareness etc.,

Key words: malnutrition, awareness, health, injustice, hygiene, diseases.

Introduction to Dalits in India:

According to Hindu beliefs, India's caste system assigns individuals a certain hierarchical status. Traditionally, there are four principal castes (divided into many sub-categories) in a four-tiered socio-economic-political system, basing on occupation and the social status; in sinking order:

1. Brahmins (priests),
2. Kshatriya (warriors),
3. Vaishya (merchants) and
4. Sudra (servants).

and one category of people who fall outside the caste system—the Dalits. Untouchables, or Dalits, were the people so low in social status that they were not included in the caste system; outcasts. Dalits are a mixed population, of social groups from all over Indian states traditionally regarded as untouchables. The government of India recognizes them as Scheduled Castes(SC) and scheduled Tribes(ST). They are variously named as *Panchamas, Asprushya, chandalas, atishudras, avarnas, antayas and antyavasan*. There are about 250 million Dalits in India. About 75% of Dalits live below poverty line.

As members of the lowest rank of Indian society, Dalits face discrimination at almost every level: from access to education and medical facilities to restrictions on where they can live and what jobs they can have. There are approximately 167 million Dalits in India, constituting over 16 percent of the total population. Dalits have been oppressed, culturally subjugated, and politically marginalized.

“ The principals of untouchability and “purity and pollution” dictate what Dalits are and are not allowed to do; where they are and are not allowed to live, go, or sit; who they can and cannot give water to, eat with, or marry; extending into the minutia of all aspects of daily life.”

Economic backwardness of Dalits is mostly due to exploitation and injustice done by the high castes. The practice of untouchability is forbidden by law in the Indian constitution, but the social stigma, discrimination and social exclusion of Dalits remains both on an institutional and personal level even today. They are suffering from the double burden of being poor and being Dalits. For Dalit women, the situation is even worse, they are placed at the absolute bottom of the social hierarchy in India as they suffer triple oppressions of being poor, being female and being female Dalits. Dalit women constitute about approximately 48 per cent of the total Dalit population, 16 per cent of the total female population and 8 per cent of the total Indian population. Hence, only a small percentage of the total population of Dalit women are educated.

Position of dalits in india:

Within the Dalit community, there are many divisions into sub-castes. From the time immemorial they worked like slaves, sold as commodities resulting in their social discrimination and economic deprivation. Dalits are divided into leather workers, street sweepers, cobblers, agricultural workers, and manual “scavengers”. The last group, is considered the lowest of the low and officially estimated at one million, traditionally are responsible for digging village graves, disposing of dead animals, and cleaning human excreta. Approximately three-quarters of the Dalit workforce are in the agricultural sector of the economy. A majority of the country’s forty million people who are bonded laborers are Dalits. These jobs rarely provide enough income for Dalits to feed their families or to send their children to school. As a result, many Dalits are impoverished, uneducated, and illiterate. Dalits have been oppressed, culturally subjugated, and politically marginalized.

Position of dalit women in india:

Dalit women are facing many devastating effects of the caste system in the educational, social, and economical status, in modern India. The hardships of Dalit women are not simply due to their poverty, economical status, or lack of education, but are a direct result of the severe exploitation and suppression by the upper classes. All available data on the status of Dalit women’s rights to education, health and work participation, indicates that they are subjected to lower levels of enjoyment of these rights as compared both to non-Dalit women and men, and Dalit men.

Caste based untouchability, discrimination and violence is extensively researched and documented, now a days mostly with referring to Dalits as one single group, not illuminating the gender identity in the experiences of Dalit women. Dalit women are, like their male counterparts, subordinated by poverty and caste, but at the same time they are also subjected to the patriarchal power that makes them vulnerable to exploitation and domination not only by upper castes, but also by Dalit men. In all states, an overwhelming majority of Dalit women work outside of their homes – mostly with labour connected to agriculture, which is known for exceptionally low wages. Dalit women face the paradox of being socially regarded as untouchable and polluted. But still being exploited in the most intimate spheres of their existence. “dalit women face the paradox of being socially regarded as untouchable and polluted, but still being exploited in the most intimate spheres of their existence”

Various problems of dalit women:

In addition to working outside, these women also have the sole responsibility of running the household like attending to domestic chores as cooking and cleaning, raising children, fetching water, collecting fuel and fodder and tending livestock or land. In the lives of Dalit women, two aspects are of specific concern;

A. sexualized form of oppression and B. gendered labour that provides occupations in which Dalit women are even more vulnerable to Untouchability than Dalit men. Dalit women do not own and control property such as cultivable land, and have no inheritance rights. Their only alternative source of livelihood at their disposition is all day long engagement in less paid casual labour, but also from which earnings, the husbands tend to forcefully want to control. In extreme cases, this results into wife battering due to women’s refusal to accept men’s demand to share the earnings, coupled with abuses, accusations and counter abuses /accusations leading to domestic violence, which is both a cause and a consequence of poverty.

Every day, those women confront wide spectra of challenges – having to manage the social stigma of being Untouchable as well as being dependent on their oppressors – upper castes and in some cases even Dalit men –both in economical and gendered relations. Social discrimination does play a part in influencing women’s under- and unemployment rates. When the Dalit women refuse to work for ridiculously low wages or fail to follow their harsh orders it results open violence, humiliation, beatings, rape, and jail. Dalit women are victims of social, religious and cultural practices like Devdasis and Jogins. In the name of these practices, village girls are married to God by their helpless parents. These girls are then sexually exploited by the upper caste landlords

and rich men and directed in to trafficking and prostitution. Dalit women are living a history of pain, agony, sorrow, misconduct, maltreatment and suffering. These women are also vulnerable to serious health issues, sex trafficking, domestic violence, and suffer from social, political, and economic powerlessness.

In short, Major issues of Dalit Women:

- Untouchability/Caste discrimination
- Victim of inter-caste marriage
- Economic backwardness
- Ignorance
- Absolute poverty
- Severe condition of reproductive health
- High mortality and fertility rate
- Sexual exploitation
- Lack of employment opportunity
- Compulsion for prostitution
- Illiteracy
- Lowest life expectancy
- No representation at political including policy and decision levels
- Trafficking Dalit Women in Constituent Assembly

Major problem is health:

Of the many problems faced by the Dalit women, under nutrition is the main factor leading to many health problems in them. The World Health Organization defines health as a “state of complete physical, mental, social and spiritual well-being and not just the absence of disease and infirmity”. Health is also a function of nutrition, education, employment, and housing, access to drinking water, sanitation and hygiene. Dalit women’s daily diet is the leftover of family meals, inadequate in quantity and quality. These women are habituated to eat bhung, this kills the appetite and saves them from hunger which is lie a solution to their problem of poverty. But this habit is making many of them victims of oral cavity cancers. Health services are either not available in case of illness or unaffordable even if available. In addition to that, due to early marriage and too many pregnancies their health is always at risk.

Health hazards due to malnutrition:

The health condition of Dalit women is alarming with high incidence of maternal mortality and infant mortality. This is due to the fact that Dalit women are unable to access health care services. Due to denial and sub standard healthcare services the life expectancy of Dalit women is as low as 50 years. Due to poverty, Dalit women are malnourished and anemic. Early marriage and multiple child births causes the women to suffer from prolapsed uterus. Continuous bending and working while sowing and harvesting in agricultural causes acute back pain. They also develop skin irritation and allergy due to excessive use of pesticides. As they work barefoot and the soil is damp and wet, the women develop soars between their toes. Due to lack of awareness and medical care, many of them suffer from reproductive health complications, including STDs and cervical cancer with white discharges. Dalit women are easy target for the Government Birth Control Schemes. Women face forced sterilization, are tested for the use of new invasive hormonal contraception like guinea pigs. They are forced to use long-acting, hormonally dangerous contraceptives. They do not get basic medical facilities. Pregnant Dalit women receive discriminatory treatment in hospitals and there are instances where

doctors have refused to conduct the delivery of Dalit women. Even a number of dalit children in the state are suffering from ailments due to lack of proper nutrition.

Present position of dalit women:

The present position is better because of education, literacy rate for boys 31.48%, girls 10.93%. Now they have lot of self respect, aware of their rights, organisations to voice their feelings. The creamy layer is well aware of the Government welfare schemes. Among SC dalits executive positions in associations are occupied only by men, very poor representation by women. Feedback about the welfare programme is very essential.

Suggestions:

Recommendation for Dalit Women Issues:

- The new constitution should ensure the dignified representation of Dalit women at all state mechanisms.
- Reservation mechanism at all state organs should be provisioned in new constitution for Dalit women to empower them on their economic, social, cultural and civil and political rights.
- Dalits ownership on land should be ensured with due consideration to Dalit women on their access and control over resources.
- Free technical, vocational and academic education should be provided to Dalit women by the state with scholarship facility to them.
- The promulgation of the provision as untouchable free country should be implemented through constructive plan of action effectively.
- The discriminatory laws, traditional practices and dogmatism happening against Dalit women should be abolished by providing them the social security for their rehabilitation.
- The international legal obligations and instruments related to Dalit and Dalit women should be applied in practice with it effective implementation, monitoring and evaluation.
- Constitutional Dalit commission should be established with special support centre for Dalit women.
- Appropriate compensation should be provided to the victims of transitional period on trafficking, rape, sexual exploitation, displaced Dalit with due consideration to Dalit women.
- Dalit women economic enhancement programs should be launched for their income generation and self reliance.
- Dalit women employment opportunity should be ensured.
- Massive awareness against caste discrimination should be escalated.
- Strong legal action should be implemented in the case of caste discrimination and abuses.
- One-step solution to the issue of Dalit and Dalit women rights does not exist.
- In order for any progress to be made, the government must take a stand and enforce the anti-caste discrimination laws currently in place.
- Dalit must also be afforded equality and proportional representation in society, government and each state organ with due consideration to Dalit women.
- The lack of political party mobilization to include the Dalit community and their agenda is a serious concern.

Conclusion:

“Dalit” is a decent term adopted by the Dalits themselves to indicate the fact that they are the most oppressed, exploited and dehumanized section of the Indian society. Education is the only answer to help them. If a woman is educated the whole family will be educated and taken care of nutrition and health aspects also. The woman plays a major role in the society and she is the first person to take the first step for better livelihood of the dalits. Dalits should be made aware of the various schemes of both state and central govt. Also the govt should see that the schemes are reaching the dalits. I personally bring to the notice of dalit youth, women to understand the atrocities and harsements prevailing in india and abroad. They must know that nobody can come farward to save them. And they themselves should step farward to uplift the status of dalits.

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“What shall we choose? Violence or non violence? ...We have to choose knowing that when we are violent to our enemies, we do violence to ourselves. When we brutalize others, we brutalize ourselves. And eventually we run the risk of becoming our oppressors.”

— Arundhati Roy

41. Dalit Women and Human Rights

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Key words: *Dalit Women, violence, discrimination, rights, dignity, empower, forward.*

Introduction

Dalit women experience endemic gender and caste discrimination and violence as the outcome of severely imbalanced social, economic and political power equations. Discrimination is the denial of agency and dignity to an individual or group of individuals based on a perceived accident of birth, occupation, language, religious affiliation or any other primordial identity is visualized to the full extent in the analysis of situation of Dalit women. Often denied entry into places of worship, sources of water and livelihood, governance and education, Dalit women are the worst sufferers of injustice and oppression in Indian society.

Human rights of Dalits and women in general are normally violated by dominant castes and powerful communities to practice and exhibit it patriarchy and caste based discrimination. Dalit women are oppressed by the broader Indian society, men from their own community and also their own husbands and male members in the family. Thus, Dalit women face multiple disadvantages and vulnerabilities. But human rights of Dalit women are violated in peculiar and extreme forms. Stripping, naked parading, caste abuses, pulling out nails and hair, sexual slavery & bondage are few forms peculiar to Dalit women.

Dalit women lit women are in worst position than Dalits in general, in terms of sex ratio, wages, employment, occupation, assets, education, health, social mobility and political participation. Without economic assets including land and other resources, Dalit women have to go out to the fields and constructions sites, necessitated by economic deprivation, and an urgent need to earn for livelihood. Thus, their subjugation is more acute – being Dalit they are treated with great contempt by upper caste men and women alike, and their own men folk.

Further Dalit women have been subjected to rape, molestation, kidnapping, abduction, homicide, physical and mental torture, immoral trafficking and sexual abuse. The National Crime Records Bureau data records reveal that more than four Dalit women are raped every day in India. The recent years has also seen a rising violence against Dalit human rights defenders, and Dalit women activists are at greater risk. They have been silenced using various forms of pressure and violence including threats, intimidation, kidnapping and sexual violence.

Status of Dalit Women and Challenges

The word Dalit usually stands for oppression and untouchability and occupies the extreme and the lowest position in the hierarchical division

Abstract

Dalit women are one of the largest socially segregated groups anywhere in the world. They are discriminated as Dalits, as poor, and as women. In India, Dalit women are often met with violence when attempting to assert their rights in areas such as access to housing, drinking water, the public distribution system and education. Police personnel often neglect or deny Dalit women of their right to seek legal and judicial aid. In many cases, the judiciary fails to enforce the laws that protect Dalit women from discrimination. Often they face the triple burden of caste, class, and gender. Dalit women face verbal, physical and sexual violence in the public and private domain. In the private domain Dalit women are assaulted for not being dutiful wives, not bearing children or male children specifically or not bringing enough dowries into the marriage. They also face violence from community members, complicit police personnel, their in-laws and their families. This paper highlights how Dalit women become instruments in the hands of caste based social system that deny them opportunities, choices and freedom at multiple levels, undermining not only Dalit Women's dignity and self respect but also their right to development. The main objective of the paper is to analyze the status of Dalit women and promote awareness to empower and lead them forward.

of Indian society. One of the most oppressive aspects of the caste system has been the practice of untouchability. They were forced to live outside the village, to live a life in an inhumane condition. Government of India abolished untouchability and introduced a new secular constitution, and under the law, untouchability was made an offence. The caste based quota system in education and government employment has helped them to look beyond the village. However, despite the radical legislation and other changes, caste system has continued to be an important fact of life for individuals and communities in India.

Dr. Vijendra Kumar in his book **Rise of Dalit Power in India** stated that “Dalits women’s place in family is secondary even if she earns and they are subjected to inhuman rights violation in the world today, and especially when the women are from the Dalit community then she is looked down in all levels. Dalit Women constitute 16.3 percent of Indian female population, experience the brutality of casteism, other than the socio-economic discrimination; they also are subjected to sexual exploitation. Upper caste violence against the Dalits is increasing in its magnitude and in more cruel and vulgar than the past. Meeena Anand in her book **Dalit Women-Fear and Discrimination** quotes that Atrocity on Dalit women are an increasing trend. They are victims of Landlords, police and goondaism. In all instances of caste system, Dalit women are victimized. Many of the women who stood against the local landlords are punished by being paraded naked. It was reported that on an average three Dalit women get raped every day.

The annual report of the National Crime Records Bureau reported 1172 cases of rape of Dalit women during 2005. In 2002 only one among 25, upper caste occupies 78% of the judicial post. According to the 2001-2002 Annual Report on the Prevention of Atrocities Act 2002, only 2.31% of cases brought under the prevention of Atrocities Act led to convictions. The situation of Dalit women is more precarious and what is worse is that they have to face social, economical, educational health and political difficulties. Dalit women faces triple burden of caste, class and gender issues. Multiple forms of discrimination confront her, from Dalit and non-dalit community. Being in the bottom of the societal hierarchies, the means of asserting her constitutional and legal rights are minimal. And this is taken advantage by upper-caste men through sexual abuse to reinforce the caste divisions. Any action that comes on the way of undermines the caste division can lead to sexual violence. Upper caste men consider them available for their benefits. It is also found that whenever a Dalit women attempts to assert their constitutional rights, as access to land property and Panchayats, which is a clash of interest with upper caste member, then Dalit women are always targeted in the form of sexual exploitation. Dalit women in particular have to fight both socially economically and also politically. Political parties in India speak about equality of women but have totally ignored the Dalit women.

Challenges

- Incidents of all kinds of violence against women are increasing, including rape, sexual assault and domestic violence.
- Police often do not respond to rape cases or murder cases of women with any interest at all (this is a particular challenge in Kheda).
- Dalit men sometimes refuse to accept women in leadership positions and spread rumours and lies about women who speak out for their rights.
- Many women hide behind their veils, and are not ready to speak out.
- There are certain sub-castes within the Dalits that are not ready to have their girls educated.
- In villages that are close to towns, upper caste students get private education in the towns, so the teachers do no care to teach anymore, since most of the students left at school are Dalits or other poor people.
- Migrant laborers often do not keep their children in school.

Action To Take The Dalit Women Forward

Dalit women's movements across the world are growing stronger and are connecting to each other and reaching out to decision-makers and the global public. They are asking the international community and people of the world to come together and stand beside them, and to speak up to end the global silence that is allowing this gruesome form of discrimination to persist. The Indian Constitution banned the practice of untouchability under Article 17 and the Schedule Caste/Schedule Tribes (Prevention of Atrocities Act), 1989 was introduced to combat persecution and discrimination against Dalits and Adivasi (tribal) People. Despite the existence of these strong legal provisions, Dalit and Adivasi populations found it virtually impossible to access their rights through the legal system. In this context, the Dalit and Adivasi Rights Initiative should provide legal aid and rights-awareness to members of Dalit and Adivasi rights are addressed through the legal system. The Indian Government has an obligation under international human rights law to act with due diligence to prevent, investigate and punish acts of violence against Dalit women in both the general community and in the family, at the hands of state or non-state actors. Any case of violence against a Dalit woman has to pass through the hands of the local police and the judiciary in order for the women to receive justice under the law.

Conclusion

Caste plays a powerful role in shaping the patterns of society. Indian constitution abolished untouchability but the fact remains that the situation of Dalit is worse as before. The struggle for the liberation of Dalits right, ought to be treated as equal to the struggle for the independence of the Nation. National independence cannot be complete unless all the segments of the society are free. The society has to change its attitude towards Dalit community. The Indian Constitution abolished untouchability and has made it punishable offence, but the Indian religious ideologies and philosophies are so deep rooted in the minds of Indian society, especially in rural India, that all these legislation and protection of human rights of the Dalits are futile when the society is not willing to accept these laws. As the National Federation of Dalit Women has stated in its **Declaration of Dalit Women's Rights 2002**, Dalit women have the rights to life and to freedom from oppression and violence, the right to expression, conscience and autonomy. It is only when support is extended to Dalit women across the country that these women will become empowered and enjoys these fundamental rights on par with the rest of the Indian citizen.

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42. Impact Of The Human Rights In The Development Of Dalit

Dr. Y. Padmaja Rani

Abstract

Without vidya (knowledge), intellect was lost, without intellect virtue was lost, without virtue and morality, dynamism was lost, without dynamism, money was lost; without money Dalit women were demoralised, all this misery and disaster were due to avidya. (The lack of knowledge) Mahatma Jyothirao Phule (1827-1890) Pioneer of Dalit Women Education. Ever since the revolutionary Jyothirao Phule critically analysed the fundamental impatience of knowledge seeking for dalit women. There has been rapid increase in education of women and girls now a day. But the Dalit women are facing bundle of problems for access to education. In this paper an attempt has been made especially in Indian perspective what was the position of the Right to Education of Dalit women in past present and future. For thousands of years Dalit Women in India had no right to education. Manudharma sahastra says that women by nature were regarded as a frail, untrustworthy, wicked, thoughtless, lewd person. If a Dalit woman received education meant a sacrilegious act against the caste and the society. If a Dalit girl received an education against upper class her husband would die prematurely. Dalit women were prohibited for all functions in the society.

There are about 250 million Dalits in India. There is meager improvement in the socio-economic condition of dalits in the past 50 years which that is not enough when compared to non-dalits. Of course, much more needs to be done. The urgent need is to have a national sample survey on dalits. Every fourth Indian is a dalit. There is no proper survey to give the correct number of dalit women in India. They are generally scattered in villages and they are not a monogamous group. About 75% of dalits live below poverty line. Economic backwardness of dalits is mostly due to injustice done to them by the high castes and also due to exploitation. From the time immemorial they worked like slaves, sold as commodities resulting in their social discrimination, economic deprivation and educational backwardness.

Education:

Till some years ago, many dalit women were ill treated and educationally backward in spite of the facilities for free education. The reasons for the high rate of illiteracy among dalit women are many.

The following are the main reasons:

1. Resistance from the family to send girls to schools.
2. Fear of insecurity in villages.
3. Lack of physical facilities like accommodation, school, transport and medical facilities.
4. The girls were forced to take care of the siblings when the parents are away at work.
5. Girls were forced to do domestic chores which prevent them from attending school.
6. Working to earn for the family prevent the girls from attending school
7. Working with parents to earn their livelihood in beedi factories or other unorganized Sector made them illiterate.
8. Because of the sick and unemployed parents girls were forced to work.
9. Many were forced to get married at young age, which stop schooling.
10. Social restriction is that the girls should stop education after marriage.
11. In some areas there are complaints from dalit women teachers of misbehaviors, blackmail and exploitation by the male staff of other high caste people.
12. Distance of schools from home.
13. Irrelevant content of the education system.
14. Fear of alienation of girls from their environment as a result of education is some of the other factors for low literacy level among SC girls. Even if the education improved the marriage prospects of the girls, the minus point is the increase in dowry. Therefore many parents wish to withdraw the girls from schools.

Objectives of the present study

1. To examine the contributions of Mahatma Jyothirao Phule towards dalit women education in India.
2. To discuss the historical trends about education of dalit women in India.
3. To analyse the present problems faced by the Dalit women in Education.
4. To analyse the constitutional safeguards for the protection of dalit women education.
5. Finally giving suggestions for the improvement of Dalit women education in India.

Women In India.

Human Rights are Women's Rights, and Women Rights are Human Rights.

Hillary Clinton

Key words: *customary, obligations, abrogated, Promulgation, Convention, unorganized, blackmail.*

Introduction

Human Rights are often expressed and guaranteed by law, in the form of international treaties, customary international law general principles accepted by international law, International human rights law lay down obligations of Governments to act in certain acts, and protect human rights and fundamental freedoms of individuals and groups.

The human rights that human have by the fact of being human, and that are neither created nor can be abrogated by any government. Supported by several International conventions and treaties, these include cultural, economic and political rights, such as right to life, liberty, education and equality before law and rights of association, belief, free speech, information, religion, movement, and nationality. Promulgation of these rights is not binding on any country, but they serve as a standard of concern of people and form the basis of may modern national constitutions.

India is a democracy and is a Party to most of the major human rights treaties. These treaties provide the same rights for men and for women. Because India is also a Party to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the Government has an extra obligation to make sure that women can realise their rights. It is generally accepted in international Law that governments have to do more than just pass legislation to protect human rights. ²

Housing and, and the right and clothing, and the right to health. Dalit women hardly enjoy any of these human rights. India is a Party to the International Covenant on Civil and Political Rights. Based on this treaty, the Government of India³ has an obligation to make sure that Dalit women can enjoy a whole range of human rights, such as the right to life, Freedom from torture or cruel, inhuman or degrading treatment or punishment, freedom from slavery, the right to be equal before the court, the right to recognition as a person before the law, the right to privacy, the right to marry only with Housing free and full consent, and the right to take part in public affairs.

In this paper an attempt has been made on the impact of Human Rights in the Development of Dalit women in India.⁴

Human rights are moral principles or norms that describe certain standards of human behaviour, and are regularly protected as legal rights in national and international law. They are commonly understood as inalienable^l fundamental rights "to which a person is inherently entitled simply because she or he is a human being," and which are "inherent in all human beings regardless of their nation, location, language, religion, ethnic origin or any other status. They are applicable everywhere and at every

time in the sense of being universal, and they are egalitarian in the sense of being the same for everyone.¹ They require empathy and the rule of law and impose an obligation on persons to respect the human rights of others. They should not be taken away except as a result of due process based on specific⁵ circumstances, and require freedom from unlawful imprisonment, torture, and execution. The Dalits In India and other countries in South Asia, people have been systematically discriminated against on the basis of their work and descent for centuries. Over 200 million people are Dalits, also known as untouchables or outcasts. They experience violence, discrimination, and social exclusion on a daily basis. Economic growth in India has been strong over the past decade. However, the caste disparities are increasing.

Dalit women

The situation of Dalit women in India needs special attention. They are one of the largest socially segregated groups anywhere in the world, and make up 2% of the world's total population. Dalit women are discriminated against three times over: they are poor, they are women, and they are Dalits. Dalit women constitute half of the ca. 200 million Dalit population, and 16.3 of the total Indian female population.⁶ The traditional taboos are the same for Dalit men and Dalit women. However, Dalit women have to deal with them more often. Dalit women are discriminated against not only by people of higher castes, but also within their own communities. Men are dominant in Dalit communities. Dalit women also have less power within the Dalit movement itself. Women are active in large numbers in the movement but most leadership positions in the organisations, local bodies and associations have until now been held by men.

Human rights of Dalit women

India is a democracy and is a Party to most of the major human rights treaties. These treaties provide the same rights for men and for women. Because India is also a Party to the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), the Government has an extra obligation to make sure that women can realise their rights. It is generally accepted in international law that governments have to do more than just pass legislation to protect human rights. The Government of India has an obligation to take all measures, including policy and budgetary measures, to make sure that women can fulfil their rights. It also has an obligation to punish those who engage in caste-based violence and discrimination. The government of India, as a modern country with a growing economy, has the means to fulfil its obligations.⁷

Civil and political rights

India is a Party to the International Covenant on Civil and Political Rights. Based on this treaty, the Government of India has an obligation to make sure that Dalit women can enjoy a whole range of human rights, such as the right to life, freedom from torture or cruel, inhuman or degrading treatment or punishment, freedom from slavery, the right to be equal before the court, the right to recognition as a person before the law, the right to privacy, the right to marry only with free and full consent, and the right to take part in public affairs. The life and dignity of Dalit women depends on the realisation of these human rights. However, they are breached systematically. An essential precondition for the realisation of civil and political rights of Dalit women is registration. Article 24 (2) of the Covenant provides that every child shall be registered immediately after birth. In India, 46 % of all children are not registered. There is also no system of registration of marriages. This is not only a barrier for the realisation of civil and political rights; it also prevents the protection of Dalit girls from sexual exploitation and trafficking, child labour and forced and early marriages.⁸

Economic, social, and cultural rights and their ignorance is exploited by their opponents, by the police, and by the judiciary system. Even when cases are registered, the lack of appropriate investigation, or the judge's own caste and gender biases, can lead to acquittal. Action by Dalit women Dalit women have been active throughout history, though often this has not been recorded. They were actively involved in the anti-caste and anti-untouchability movements in the 1920s. Today they are the strongholds of the Dalit movements in thousands of Indian villages. They continue to play a critical role in the movements for land rights. They are making their mark as independent thinkers and writers in the literary world and visionary leaders in the Panchayati

Raj institutions. However, they are unable to put an end to the structural discrimination and exclusion. Violence and impunity are used to keep them in their place. Getting organised as Dalit women Since the late 1980s, therefore, Dalit women have increasingly felt and articulated the need for a separate platform—created, developed and controlled by themselves – through which they could forge their own identity, fight for their rights and find solutions to their particular problems as Dalits and as women. Conscious that the call for a separate platform could be interpreted as a divisive move by both Dalit men and non-Dalit women, the proponents of such a special forum emphasise that their initiative must not be mistaken for a separatist movement. Rather they assert that there is need for strong alliances between the Dalit movement, the women’s movement and the Dalit women’s movement if their common vision of social, economic and political equality and justice for all is to be realised. The National Federation of Dalit Women (NFDW) was launched by Dalit women themselves and committed itself to undertake several tasks to bring about positive changes in the lives of Dalit women, such as legal action against caste based atrocities, political empowerment of Dalit women, economic empowerment against growing pauperisation, building self-confidence and leadership.

Systemic Discrimination, Violence and Impunity caste system declares Dalit women to be intrinsically impure and ‘untouchable’, therefore socially excluded. In class terms, the vast majority of Dalit women are poor; many are landless daily wage labourers who are systematically denied access to resources. As women, they labourers who are systematically denied access to resources. As women, they are subjugated by patriarchal structures. Due to this intersectional discrimination The, Dalit women are specifically targeted for daily, egregious acts of violence, in particular for sexual violence, including the Devadasi system of forced and ritualised prostitution. On account of their ‘impure’ caste and poverty, Dalit women comprise the majority of manual scavengers, that is, labourers who clean human excrement from dry toilets. When they assert fundamental rights, Dalit women are targeted for punitive violence by dominant castes. Due to patriarchal notions of community honour residing in women, dominant caste violence against Dalit women functions to punish the entire Dalit community and teach Dalits a lesson of obedience to caste norms. Moreover, Dalit women are discriminated against not only by dominant castes on account of their caste, class and gender, but also by their own communities on account of their gender. Dalit women have less power within the Dalit community in general.

Conclusion:

As the countries are also party to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), governments have a specific obligation to make sure that women can realize their human rights. It is generally accepted in international legal standards that governments have to do more than just pass laws to protect human rights. Governments have an obligation to take all measures, including policy and budgetary measures, to make sure that women can fulfil and enjoy their fundamental rights. Equally importantly, governments must implement these laws, policy measures and programmes to fully discharge their obligations under international law. This includes an obligation to exercise due diligence in punishing those who engage in caste-based discrimination and violence. The countries should take more protection for the Dalit women.⁹

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“To be patriotic is to be able to question government policy in times of crisis. To be patriotic is to stand up for the Bill of Rights and the Constitution in times of uncertainty and insecurity. To be patriotic is to speak up against the powerful in defense of the weak and the voiceless. To be patriotic is to be willing to pay the price to preserve our freedoms, dignity, and rights. To be patriotic is to challenge the abuses of the PATRIOT Act.”

~Sami Al-Arian

43. Human Rights and Dignity of Dalit Women

Dr. K.V. Lakshmi

Key words: Dalit, Caste, education, human rights, dignity, atrocities, discrimination.

Introduction

The main objective of this paper is not only to throw light on the gross human rights violations against millions of Dalit women in India but also to generate global awareness and to seek worldwide support for the predicament of the Dalit women in India. The international communities must take up responsibility in bringing total justice to the Dalits who have been systematically deprived of their respect, dignity, culture and rights by the superior caste people of India.

Human Rights

The notion of human rights endeavors to protect the rights of individuals to life, liberty and property. These rights are sanctioned to all citizens without any stipulation to class, caste, gender, colour and religion. The preamble of Indian Constitution authorizes the central and state government to eradicate the violation of human rights effectively in the country. In Indian society, due to the social interference of the caste system, untouchability, patriarchy, superstition, religious exploitation and class variations, particular groups have become weaker and marginalized. These groups are experiencing the problems of identity crisis, deprivation, discrimination and atrocities. These marginalized groups are identified and recognized as Dalits, SC (scheduled castes) ST (scheduled tribes), OBC (other backward castes), NT (nomadic tribes), DT (denotified tribes), religious and linguistic minorities.

The Universal Declaration of Human Rights was unanimously adopted by the UN General Assembly on December 10th 1948. India is a democracy and is a participant in most of the major human rights treaties. These treaties grant identical rights to men and women. Because India is also a participant in the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), the Government has an extra responsibility to make sure that women realize their rights. It is generally accepted in international law that governments have to do more than just pass legislation to protect human rights. The Government of India has therefore a duty to take all measures, including policy and budgetary measures to make sure that women are encouraged to exercise their rights. It also has a responsibility to reprimand those who engage in caste based violence and discrimination. The government of India, as a developing country with a mounting economy has the means to fulfil its obligations.

Dalits

Dalit (oppressed or broken) is not a new word. Apparently it was used in 1930's as a Hindi and Marathi translation of depressed classes. The British too used this term for what are now called as scheduled caste.

Abstract

All human beings deserve an equal right to lead a respectable human life. This right is neither bestowed upon nor wrested from any person. This right is applicable to one and all irrespective of caste, colour, creed and religion. It is sanctioned by our constitution. Although this is the accepted and confirmed norm by all nations, the civil liberties and constitutional rights of Dalits and Dalit women in particular, have been constantly violated by the powerful communities. The position of Dalit women had always been at the lowest rung of the hierarchical ladder and they have thus become vulnerable to various atrocities. Therefore the need of the hour is to probe into the problems faced by Dalit women and suggest steps to extract them from their travails and also upgrade their position with regard to health, education and economic status, and thereby restore self esteem and dignity to them.

Objectives

- To understand the Historical and Sociological underpinnings of atrocities against Dalits and the need of New Awakening
- To understand how Dalit women are Marginalized
- To understand the struggle of Dalit Women to regain their Dignity

Dr. Ambedkar chose the term ‘broken men’ as English translation of dalit, to refer to the original untouchables. Mahatma Gandhi named them harijans. Dalit panthers, the Youth activists from dalit revived the term in their 1973 manifesto expanding its reference to include the scheduled tribes, neo Buddhists, the labour, the landless and poor peasants, women and also those who are being exploited politically, economically and in the name of religion. So dalits form a huge group of people. Today we do not regard Dalit as a caste but it has become a symbol of change and revolution.

In India and other countries in South Asia, people have been systematically discriminated against, on the basis of their work and descent for centuries. Over 200 million people are Dalits. They experience violence, discrimination, and social exclusion on a daily basis. Economic growth in India has been strong over the past decade. However, the caste disparities are increasing.

Dalit Women

The situation of Dalit women in India needs special attention. They are one of the largest socially segregated groups anywhere in the world, and make up 2% of the world’s total population. Dalit women are discriminated against three times over: they are poor, they are women, and they are Dalits. Dalit women constitute half of the 200 million Dalit population, and 16.3% of the total Indian female population. The traditional taboos are the same for Dalit men and Dalit women. However, Dalit women have to deal with them more often. Dalit women are discriminated against not only by people of higher castes, but also within their own communities. Men are dominant in Dalit communities. Dalit women also have less power within the Dalit movement itself. Women are active in large numbers in the movement but most leadership positions in the organizations, local bodies and associations have until now been held by men. Dalit Women are in inferior position to dalit men in general, with regard to sex ratio, wages, employment, occupation, assets, education, health, social mobility and political participation. Hence it has become imperative to discuss the status of dalit women and various problems they face even after 67 years of independence.

Dalit women are one of the most marginalized segments in the society. The condition of dalit women is more vulnerable than non-dalit women.

The manner in which the Human Rights of dalit women have been violated

It is necessary to study the various issues which are responsible for the condition of dalit women and the manner in which their rights have been trampled upon and violated. The following factors are discussed in detail.

Untouchability

The practice of untouchability is strongest in rural areas, where 80 percent of the country’s population resides. There, the underlying religious principles of Hinduism dominate. Hindus believe a person is born into one of four castes based on karma and “purity”—how he or she lived their past lives. Those born as Brahmins are priests and teachers; Kshatriyas are rulers and soldiers; Vaisyas are merchants and traders; and Shudras are artisans and laborers. Untouchables are literally outcastes; a fifth group that is so unworthy it doesn’t fall within the caste system. Although based on religious principles practiced for some 1,500 years, the system continues today for economic as much as religious reasons. Because they are considered impure from birth, untouchables perform jobs that are traditionally considered “unclean” or exceedingly menial, and for very little pay. One million Dalits work as manual scavengers, cleaning latrines and sewers by hand and clearing away dead animals.

Segregation from the society

Dalits were forbidden to worship in temples or draw water from the same wells as caste Hindus, and they usually live in segregated neighborhoods outside the main village. In the Indian countryside, the Dalit villages are usually a separate enclave a kilometer or so outside the main village where the other Hindu castes

reside. In the cities, however the dalits are relegated to the slums where they live in cramped and crowded quarters. Families of five or six people often live in single rooms and they do not have any kind of toilet facilities. They also lack privacy of any sort.

Education

Dalit girls feel discouraged to participate in school events because Caste-based discrimination is practiced by upper caste, who are majority of the educated people and as a result the lowest literacy rate of dalit girls is found as compared to that of other castes. According to The Annual Report of University Grant Commission for 1999- 2000, dalits in general have very low participation rates in higher education.

There are many reasons for the low rate of literacy in Dalit women for example (1) Resistance from the family to send girls to schools, (2) fear of insecurity in villages, (3) lack of material facilities like accommodation, (4) School transport and medical facilities, (5) The girls are forced to take care of the siblings when the parents are away at work, to work to earn for the family and to do domestic chores which prevent them from attending school. One of the major reasons is that many girls are forced to get married at a young age. Indian traditional thinking is that the girls should stop studying after marriage. Fear of alienation of girls from their environment as a result of education also can be attributed as one of the reasons for low literacy level among Dalit girls. Even if the education improved the marriage prospects of the girls, the minus point is, the increase in dowry. Therefore Educational development among SC women is very marginal because girls are not sent to school. The dropout percentage of the Dalit girl is approximately 75% in primary schools, though there exists strict law of govt. of India which offers reservation for dalit children as far as National Commission for Scheduled Caste And Scheduled Tribe 2000 is concerned. The high dropout percentage is because of poverty or to escape humiliation, bullying isolation by classmates, society and even their teachers.

Many bright dalit students are prevented from sitting in the front row, sharing water or food, or mixing with high caste students. Teachers are often violent against them for showing greater aptitudes in classrooms. As a result most of those students go back to their family profession and reject education.

Health and nutrition

Dalit women's daily diet consists of the leftover of family meals, which is not only inadequate in quantity but also substandard in quality. They cannot afford to purchase fruits or meat to supplement their diet. Mostly they subsist on green leafy vegetables. They cannot think of cooking pulses. Generally dalit women are weak and anemic. Health services are either not available in case of illness or unaffordable even if available. In addition to that due to early marriages and too many pregnancies, their health is always at risk. Birth control is almost nil but if it is practiced at all a great percentage of tubectomy are performed on the women who have to bear the burden of family planning also. In an overall dalit women suffer from serious ailments in general and more varied kind of sickness. More than 80% of women in the age group of reproductive age suffer from poor health in all respects and this situation pushes them into a more vulnerable position.

Violence against dalit women and sexual exploitation

Certain kinds of violence are traditionally reserved for Dalit women. These include: extreme verbal abuse and sexual epithets, being paraded naked, dismemberment, being forced to drink urine and eat faeces, branding, pulling out of teeth, tongue and nails, and violence including murder after proclaiming witchcraft. Dalit women are also threatened by rape as part of collective violence by the higher castes, but sexual assault and rape of Dalit women and girls occur within their own communities too. The devadasi (or jogini) system of forced temple prostitution is the most extreme form of exploitation of Dalit women. In the name of these practices, village girls are married to God. Then they are sexually exploited by the upper caste landlords and rich men and directed into trafficking and prostitution. In spite of its severity and frequency, most cases of violence against Dalit women are not registered. The lack of law enforcement leaves many Dalit women unable to approach the legal system to seek redress. As the women are often unaware of the laws, their ignorance is

easily exploited by their opponents, the police and the judiciary. Even when cases are registered, the lack of appropriate investigation, or the judge's own caste and gender biases can lead to acquittal. Dalit women are often targeted for punitive violence by dominant castes. Due to patriarchal notions of Community honour practiced by women, dominant caste violence against Dalit women functions to punish the entire Dalit community and teach Dalits a lesson of obedience to caste norms.

Violence against dalit women is to deny them opportunities, choices and freedoms at multiple levels undermining not only dalit women's dignity and self respect, but also their right to develop. Apart from the forms of violence described earlier there are also other forms of violence used against dalit women like kidnapping and abduction, forced incarceration and medical negligence which are done by the general community. Within their own family they suffer from female feticide and infanticide, child sexual abuse and domestic violence from natal and marital family members. Hence Dalit women are discriminated against not only by dominant castes on account of their caste, class and gender, but also by their own communities on account of their gender. Dalit women have less power within the Dalit community in general

Economic condition

Dalit women are the poorest of the poor. They do not get employment and even if they get jobs they get very poorly paid. They say that they do not desire bank accounts, property or cars, but they wish for honourable lives, education and dignity. The economic situation of dalit women reveals that they rarely own any land. A large majority of dalit women are agricultural labour. But there is a high rate of unemployment among dalit women. Human Rights Watch Report (1998) mentioned that dalit women are engaged in unclean inferior occupations such as sweeping, scavenging, working in dump grounds, rag picking and prostitution. These women have to face unreasonable discrimination in the matters of social relation and employment due to their engagement in these occupations.

Political situation

Women constitute half of total population, but are unable to get their fair share in active politics. Their socio-economic status directly depends on their participation in politics. Political parties in India talk much about equality of women but have totally neglected the dalit women. Dalit women's sitting on chairs is viewed as a threat to the social hierarchy. So the higher castes in the villages vetoed chairs in the panchayat office. Dalit women also faced many problems due to their illiteracy, lack of information and dependency on the male members of their families. An important obstacle is the no confidence motion against dalit women as Pradhan by the dominant sections. Rural elites are unable to accept power, which has been given in the hands of the poorer and disadvantaged women. Despite recognition and legal sanction of political rights, rigid caste system and patriarchy has directly and indirectly suppressed dalit women and violated their political rights.

All the above factors establish that human rights of dalit women are violated by the society as well as her family. These factors are responsible for the degraded and deplorable position of dalit women today. Hence they became mute spectators to the violation of all their rights.

Conclusion

India is a party to the International Covenant on Civil and Political Rights. Based on this treaty, the Government of India has an obligation to make sure that the dalit women can enjoy a whole range of human rights, such as the right to life, freedom from torture or cruel or inhuman or degrading treatment or punishment, freedom from slavery, the right to be equal before the court, the right to recognition as a person before the law, the right to privacy, the right to marry only with full consent, and the right to take part in public affairs. The life and dignity of Dalit women depends on the realization of these human rights.

On observing the current state of affairs of Dalit women there is an all round agreement about the need of women's education because in today's world education alone is the weapon to obliterate unemployment and poverty. Secondly there should be special provisions where they are not denied their right to education.

Since dalit women have suffered from discrimination for a very long period, , the fulfillment of women's education seems difficult to realize. The society claims that now there is an equality and there is a growing awareness about education but this claim is not true . Even today the problem persists. There is a growing need to sensitize people about the appalling situation of dalit women. The situation is not as it should be, we can just hope that these situations might change in the future. The talent and potential of dalit women should not go waste but be utilized. If women of a particular nation are not given appropriate regard then the nation is considered to be weak and unstable. Hence in order to maintain a healthy state and to fulfill the dreams of dalit women their rights must be granted and their dignity should be restored.

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“One cannot achieve peace without realizing justice, realize justice without seeking out the truth, seek out the truth without practicing freedom. So living and thinking free is the root of achieving peace in our world.”

-Sami Al-Arian

“Never depend upon institutions or government to solve any problem. All social movements are founded by, guided by, motivated and seen through by the passion of individuals.”

-Margaret Mead

44. Human Rights of Dalits

***S. Soma Sekhar**

****B. Satyanarayana**

*****K. U. B. N. V. Prasad**

Key words: *nomenclature, conservative thinker, suppression, marginalization, connotations, recommendations.*

Introduction:

The term Dalit which was used in the nomenclature of dalit literature, was suggested by Dr. B.R. Ambedkar, the most outstanding leaders of the anti caste movement in India. Defying the term like Asprushtha suggested by a conservative thinker M S Mate and Harijan suggested by M.K. Gandhi, Ambedkar preferred the term Dalit which means Down trodden. Ambedkar wrote Dalit hood is a kind of life condition which characterizes the exploitation, suppression and marginalization of the lower castes by the social, economic, cultural and political domination of the upper caste Brahminical order. The term was not used to refer to a particular caste according to Raosaheb Kasbe, the term Dalit refers to all those sections of the society, which are oppressed for various reasons. He argues that the term has universal connotations. The term neither exclusively refers to caste nor can it substitute the term caste, Caste system which is a defying characteristics of the Indian society. The term Dalit refers to all the exploited people belonging to various lower castes in India.

Abstract:

The term Dalit which was used in the nomenclature of dalit literature, was suggested by Dr. B.R. Ambedkar, the most outstanding leaders of the anti caste movement in India. Defying the term like Asprushtha suggested by a conservative thinker M S Mate and Harijan suggested by M.K. Gandhi, Ambedkar preferred the term Dalit which means Down trodden. Ambedkar wrote Dalit hood is a kind of life condition which characterizes the exploitation, suppression and marginalization of the lower castes by the social, economic, cultural and political domination of the upper caste Brahminical order. The term was not used to refer to a particular caste according to Rao Saheb Kasbe, the term Dalit refers to all those sections of the society, which are oppressed for various reasons. He argues that the term has universal connotations. The term neither exclusively refers to caste nor can it substitute the term caste, Caste system which is a defying characteristics of the Indian society. The term Dalit refers to all the exploited people belonging to various lower castes in India.

From the beginning the Dalits are suppressed and depressed in our society. A central feature of caste discrimination is the untouchability practices. Stemming from the notion the different caste groups are considered to be impure and polluting to other caste groups. Consequently the caste system leads to social exclusion and systematically denial of basic rights of Dalits at all levels in society. Although India has an impressive range of constitutional provisions and laws that ban caste discrimination and un touchability the lack of implementation remains a chronic problem UN human rights bodies including the treaty bodies and special Rapporteurs have made extensive recommendations on the need for the government of India to take effective measures to prevent and address violations stemming from the need discrimination. 13th Session of the universal periodic review of human rights council in India when the formation of human rights commission the rights of the Dalits protected strongly key human rights violation for Dalits in India.

Impurity and non implementation of laws for the protection of Dalits, as noted by the UN special Rapporteur on Human Rights Defenders in her 2012 mission report impunity for atrocities against Dalits is a chronic problem in India. Though there are series of laws in place, the conviction rates of the SC/ST act 1989 which aim to eliminate against SC's are shockingly low. More over special provisions are not implemented properly by the state missionary. For example while the special component plan did

bring the benefits to SC's, the overall record on factual findings found that many states had failed to allocate funds as per the normative SC population percentage.

There is an urgent need to check whether these laws ensure the protection and promotive aspects of Dalits, and to amend it where necessary. Exclusion in access to basic services and extreme poverty, exclusion segregation, and discrimination against Dalits in the education and health sector remains a widespread problem in India. Out of India's 37.2% poor population the minority of them are Dalits. Diversion of economic benefits allocated for dalits, allocations for special component plan for SCs has been inadequate at national level and that many states have failed to allocate as per the normative SC population percentage. The amount denied to SC's from 2005-2009 amounts to US dollars 20.8 billion. This means that annually around US \$ 5.2 billion have been denied through non implementation as per the policy requirement of the special component plan for the SC's. Lack of political participation Dalits is often limited from equal and meaningful political participation. While legal mechanisms to protect Dalits are in place, implementation remains very weak.

Dalit women trafficking and forced prostitution. A significant proportion of India's Dalit women suffer multiple forms of discrimination, incl. verbal abuse, physical assault, sexual harassment and assault, domestic violence, naked parading, and rape. Some young Dalit girls are even exposed to a form of forced prostitution in temples, serving as sex workers for men from dominant castes. Manual scavenging and Bonded Labour: An estimated 1.3 million Dalits in India make their living through the inhuman and outlawed practice of manual scavenging. The use and abuse of Dalit bonded labourer's remains endemic within the range of occupations. In this aspect, Dalit children are particularly vulnerable.

During disasters, Dalits are systematically excluded in rehabilitation measures. The existing laws, policies and guidelines of the national and state government are not comprehensive enough to capture the sensitive issue of caste-based discrimination in emergencies.

Discrimination in Education:

50% of all SC children and 64% of girl students drop out due to discrimination being practiced against them in school. The difference in dropout rates between SC youth and all Indian youth has actually grown from 4.39% in 1989 to 16.21 in 2008. Faster Growth, Faster Exclusion: As India is taking a lead in economic development; Dalits are paying a price for it. Infrastructure inaccessibility, demolition of houses, displacement is some of the problems.

Implementation of the Upr-I Recommendations: Recommendation No. 1:

Ratification of the Convention against Torture (UK, France, Mexico, Nigeria, Italy, Switzerland, Sweden) and its Optional Protocol (UK)

Currently, the prevention of Torture Bill 2010 in its amended version has yet to be tabled before both Houses of Parliament. In 2008, a series of People's Tribunals on Torture covering 47 districts across 9 states clearly revealed that more than 60% of the victims of torture belonged to Scheduled Castes or were religious minorities. The adoption of the Bill (2010) should be given immediate priority, even prior to ratification at UN level.

Recommendation No.5:

Maintain disaggregated data on caste and related discrimination (Canada, Belgium, Luxembourg)

Despite early strong resistance from the GOI, the 2011 nationwide census of caste-wise enumeration has been done, but with serious lacunae: (i) Disaggregation of data by caste, gender, religion, status and religion is missing; (ii) There is no data available on education, health, civic amenities, employment, entrepreneurship, and other important social indicators. Secondly the national Crime Record Bureau Report of the GOI does not provide disaggregated data on crimes against SC and ST women and children, which is essential for proper policy intervention. Besides, there is neither proper analysis, nor mention of the extent of crime complaints of SCs unregistered by the police. Social audit is seriously missing regarding implementation

of special protective unregistered by the police. Social audit is seriously missing regarding implementation of special protective legislation and policies although in place for these communities.

Recommendation No. 7:

Consider signature and ratification of the ILO Conventions No. 138 and 182 concerning Child Labour (Brazil, Netherlands, Sweden)

Across social groups, the incident of child labour was 1.6% for SCs while it was 0.36% for others in India. Similarly, in the age-group of 10-14 years, the incidence of child labour was the highest i.e, 15% for SCs compared to others. Given this strong data Weightage against SC Children, it is imperative for the GOI not only to give urgent priority to ratifying the ILO conventions, but also bring consistency and coherence in the formulation and implementation of all child-related laws and policies.

Recommendation No.8 (accepted):

Share best practices in the promotion and protection of human rights taking in to account the multi-religious, multicultural and multi-ethnic nature of Indian society (Mauritius).

Several governments and UN experts have called for the sharing of good practices to eliminate caste-based discrimination. During a visit to India in 2009, the UN High Commissioner for Human Rights noted that the Indian Prime Minister Manmohan Singh has strongly condemned the practice of “untouchability” associated with caste-based discrimination and has compared it with apartheid. The High commissioner stated that “This is an area where India cannot only address its own challenges nationally, but show leadership in combating caste-based discrimination globally. “The GOI should take a global lead by sharing example of the range of laws and provisions enacted for the protection of Dalit rights in the country, by engaging in substantive discussions on the topic.

Recommendation No.11:

Take into account recommendations made by treaty bodies and special procedures, especially those relating to women and children, in developing a national action plan for human rights which is under preparation (Mexico)

Although the National Human Rights Commission (NHRC) has been tasked with drafting a national action plan (NAP), there is still no NAP. The GOI should give immediate priority to design, develop and implement a NAP to eliminate all forms of discrimination, including caste- and gender-based discrimination, applying the CERD General Recommendation No. 29 on descent, the Durban Review Conference Outcome Document (2009), the Durban Declaration and Programme of Action (2001) where appropriate. The draft UN principles and guidelines for the Effective Elimination of Discrimination based on Work and Descent can serve as a useful too in developing a NAP to prevent and eliminate caste-based discrimination. This exercise should begin with a State policy instrument, and should integrate Human Rights Education and Training at all levels.

Recommendation No.13:

Strengthen human rights education, specifically in order to effectively address gender and caste-based discrimination (Italy)

With the World Programme on Human Rights Education already in its second phase, together with the Declaration on Human Rights Education and Training, the GOI is strongly recommended to come out with a coherent plan that will include, among others, focused training for officials and professionals, including law enforcement personnel on anti-discriminatory approaches to policing. State and non-state actors should take active part in this reform process. Those involved in the judicial system should also be given training in the prevention of discrimination in the administration and functioning of the criminal justice system.

General Recommendations:

In accordance with the provision in CERD General Recommendation XXIX (2002)

Besides implementing the recommendations from UPR-I, the GOI is requested to take action on the following:

1. The GOI should take effective measures to address impunity of the State and dominant castes and prevent and eliminate atrocities against Dalits by ensuring that the Ministry of Social Justice & Empowerment brings in amendments to the SCs & STs (PoA) Act, as per the recommendations from Dalit Civil Society Bodies.
2. The GOI should recognize the caste-based discrimination is a violation of international human rights law, as reaffirmed by several UN human rights bodies and experts, and show global leadership in promoting and exchanging views on best practices to eliminate caste-based discrimination in a constructive dialogue with the national and state governments, relevant UN bodies and experts, the private sector, local authorities, national human rights institutions, CSOs and academic institutions for Dalits and other excluded groups in India. In the process, the GOI should consider the draft UN principles and Guidelines for the effective Elimination of Discrimination based on Work and Descent as a comprehensive, voluntary framework to eliminate caste discrimination.
3. The GOI should take concrete steps to follow up and implement UN recommendations on caste-based discrimination by Treaty Bodies and UN special procedures. In the implementation process, the GOI should ensure proper and active coordination of line ministries and National and State institutions, and should actively involve NGOs/CSOs. The GOI should comply with its reporting obligations as a signature to international conventions and prevent further delays in the submission of reports to Treaty Bodies.
4. The GOI should ensure that a national action plan is developed and implemented without further delays, giving immediate priority to design, develop and implement a NAP to eliminate all forms of discrimination, including caste- and gender-based discrimination.
5. The GOI should take effective measures to prevent atrocities and multiple forms of discrimination against Dalit women as recommended by CEDAW, CERD, and the UN Special Rapporteur on violence against women. Specifically, the GOI should take steps to eliminate the culture of impunity for perpetrators of violation, incl. physical assaults, sexual harassment, rape, naked parading, and forced prostitution.
6. The GOI should extend disaggregated data to caste and gender, religion, status and region to ensure effective policy formulation and implementation for Dalits and other vulnerable groups. Data should be made available on social indicators such as education, health, civic amenities, employment, entrepreneurship, and the National Crime Record Bureau Report of the GOI should provide disaggregated data on crimes against SC & ST women and children.
7. National and State governments should enact equal employment opportunity and equality laws and other measures that prohibit discrimination against Dalits in capital market, labour hiring, work place, private enterprises, etc.
8. The GOI should extend reservation measures to Dalits of all faiths, including Dalit ;Christians and Muslims, who are presently excluded from the reservation benefits owing to religion-based discrimination.
9. The GOI should adopt the unorganized workers social security Bill without any further delay. Equal attention should be given to Dalit women domestic workers by giving due consideration of the ratification of the recent ILO Convention on domestic workers and rules, 2011. The GOI should enact and ensure cross border monitoring mechanisms to stop the flow of trafficking of Dalit women and children.

Conclusion:

The establishment of Human Rights Commission for the need protecting the rights of people of the world and the people of Dalits strongly

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45. Empowerment Of Dalit Women Through Self Help Groups In Andhra Pradesh: A Case Study Of West Godavari District, A.P.

D.C.Mohan kumar

Keywords: Women, empowerment, self help, marginalized groups

Introduction:

In India Untouchability stigma, physical isolation and social distance are very much attached with the dalit. Especially dalit women's are faced mentally and physical isolation from male and female people of the higher communities in India. Their socio economic status is very low compared with other women. So, they need empowerment.

Empowerment of dalit women through Self-Help Groups (SHG) is the main objective of my research. Also, we seek to bring about unity among the dalit women to poster collective efforts by them to get liberated from poverty exploitation, illiteracy and backwardness. The role of women development is most important related to the goal of comprehensive socio-economic development and it is a strategic way for the development of all societies. Due to dalit women constitutes half of the India's demographic dividend. The government of India has been launching and implementing various welfare programmes for the Dalit women empowerment and development. One of the programme is SHG's .The SHG's approach is a new paradigm into the field of Dalit women Development With its main objectives are

1. To inculcate Self help attitude among women folk
2. To develop collective leadership
3. To enhance effective Dalit women's participation in their development programmes.
4. To promote saving habit and develop indigenous banking system within the village among the women folk.
5. To federate this SHG s under one umbrella or apex body, not only for credit purpose but also to promote women's solidarity and Dalit women empowerment.

While the traditional women association took up for help from outside, the SHGs help themselves, with their resources. Hence helping themselves becomes the prime motto of SHGs. In these backgrounds there is a need to study the impact of SHGs on the socio economic status of Dalit women in Eluru and Denduluru mandals of West Godavari District, A.P. Since two decades ago the SHGs programme initiated changes in Socio economic parameters of the Respondents. The study area gives an idea about the impact of SHGs on Dalit women among SHG members.

Objectives of Study:

1. To study the impact of SHGs on socio economic status of the Dalit women in Eluru and Denduluru Mandals of West Godavari District of Andhra Pradesh.

Abstract:

The social nature of women was clearly reflected in terms of social and economic indicators which shown them occupying the position in the Indian society. Along with the scheduled caste and scheduled tribes, the women were also included among the disadvantaged or marginalized groups of people in India. The Government of India has taken many measurements for women empowerment since independence. Empowerment of women is an essentially by a process of upliftment of economic, social and political status of women, they are traditionally under privileged once in this society. The Self-Help Groups helps the women to grow their savings and access the credit which banks are increasingly willing to lend. It also considered as community platform from which women became an active in village affairs, standing for local elections and take action to address social or community issues. The SHGs have created tremendous impact upon the life pattern and style of poor women participation; women came together for the purpose solving their problems through this SHGs and mutual help. It is a tool (SHG) to remove poverty of women and give financial support in India. Today in India SHGs represent a unique approach to financial intermediation. SHGs are formed and supported usually by NGOs by the Government and linked with banks, SHGs enhance the equality of status of women as participants, decision makers and beneficiaries in the democratic, economic, social, and culture of life. My aim is to educate the dalit women about the SHGs developmental programmes

- To find out the problems of SHGs, so as to suggest the remedial measures for their sustainable development.

Hypothesis:

Impact of SHGs programme on socio, economic status of the Dalit Women is normal.

Methodology:

A stratified multi-stage random sampling method is used for the purpose of the study. The primary data was collected from 100 samples SHG members who receive at least four bank linkages in selected samples of Eluru and Denduluru mandals of West Godavari District in Andhra Pradesh, through a well questioner by face to face interview. Sample percentage and other relevant statistical techniques and graphical presentation were adopted.

Analytical Techniques:

For Statistical Analysis of the data pertaining to the study, major part is based on Tabular Analysis. Percentages and mean figures are used to analyses the data. Analysis of the socio, economic conditions of the SHGs in Dalit Women. The socio and economic conditions of sample respondents are studied by analyzing the respondent’s position with respect to age, literacy level, income level, occupation, awareness, and communication, residential accommodation, investment purpose and liabilities are analyzed.

Table-1 – Age of respondents

Age	Percentage
Less than 20	15
21-40	46
41-60	29
Above 61	10
Total	100



Source: Primary data

Table 1, shows the distribution of sample respondents by age. It is found that 46% of the respondents are in the age of 21 to 30 years followed by 29% respondents are in the age of 41 to 60 years, 15% respondents are in the age of less than 20 years and 10% in the above 60 years. The majority of women in SHG are found to be relatively young.

Table-2 Educational status of Respondents

Educational status	Percentage
Illiterate	43
Primary	21
Secondary	10
High School	08
Intermediate	06
Graduation	07
Above Graduation	05
Total	100

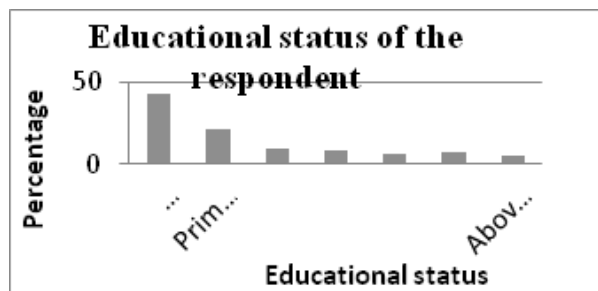


Table 2, refers to the distribution of sample respondents by their education. It is observed that 43% of respondents are illiterates. 21% with primary education, 10% with above secondary education, 8% with high school level, , 7% with graduate level education, 6% inter education and above graduation level is 5% of respondents are education.

Table-3: Occupation of the Respondents

Occupatio	Percentage
Agricultural	45
Caste based profession	40
Employment	04
Others	11
Total	100

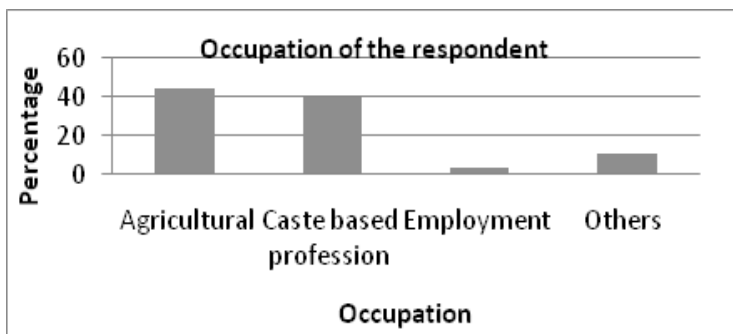


Table 3, refers to the distribution of sample respondents by their occupation. It is observed that 45% of respondents are involved in agriculture followed by 40% are involved in caste based services 11% are involved in other sources and 4% in the employment. Thus, the occupations of the most of the respondents are agriculture laborers.

Table-4: Income of the Respondents

Income	Before joining SHG monthly income Percentage	After joining SHG monthly income Percentage
Less than 3000	50	46
3001-5000	24	23
5001-7000	15	13
7001-8000	9	15
Above 8000	2	3
Total	100	100

Source: Primary Data



Table 4, refers to the distribution of sample respondents by monthly income. It is observed that before joining in SHGs, 50% of respondents were got less than Rs.3000 followed by 24% of respondents got between 3001 to 5000 Rs, 15% of respondents got between 5001 to 7000 Rs 9% of respondents got in between Rs 7001-8000 and 2% of respondents got above 8000. After joining in SHGs, 46% of respondents are getting monthly income less than Rs 3000 followed by 23% of respondents are getting between Rs 3001-5000, 15% of respondents are getting between Rs 7001 to 8000 , 13% of respondents are getting between 5001-7000 and 3% of respondents are getting above Rs 8000. Thus the most of the respondents increased their income for month

Table - 5: Reasoning for joining in self help groups

Reasoning for joining in SHGs	Percentage
For business	25
For getting debt	10
For Family support	63
For other purpose	02
Total	100

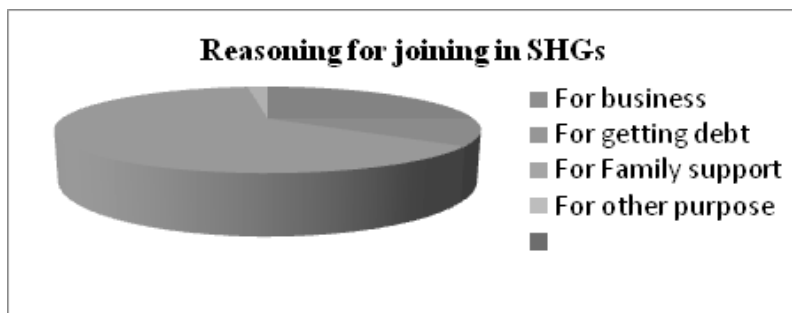


Table 5, , refers to the distribution of sample respondents by reason for joining in self help groups. It is observed that 63% of respondents for family support followed by 19% of respondents are for getting loans, 25% of respondents are for business purpose, 10% of respondents are for increasing savings and 02% of respondents are for other purpose. Thus, the most of the respondents said that for family support.

Table – 6: Investment from SHGs for money earning

Money earning	Percentage
Yes	92
No	8
Total	100

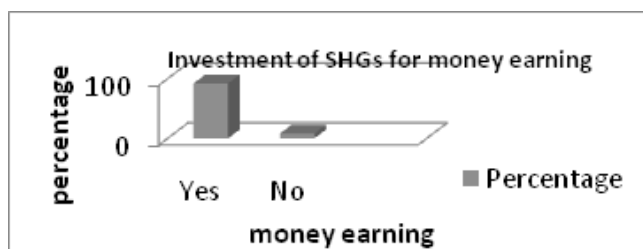


Table 6 refers to the distribution of sample respondents by investment for growing money in future. It is observed that 92% of respondents are investing for growing money and 8% of respondents are not do investment for growing their money. Most of the respondents are investment after getting their loan in various fields.

Table-7: Awareness about society and community of the respondents.

Awareness	Percentage
Yes	55
No.	45
Total	100

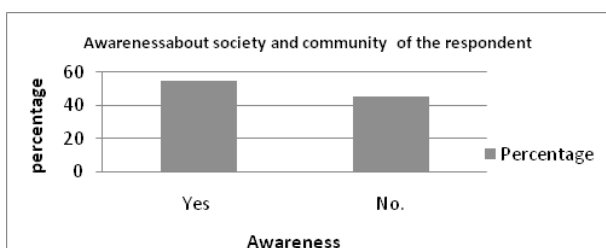


Table 7, refers to the distribution of Awareness about society and community 55% had observed Awareness of the society and community but 45% of respondents had no aware about society and community Most of the Self Help Group members are aware about society and community.

Table-8: Communication Skills of respondents

Communication Skills	Percentage
Increased	59
Constant	41
Total	100

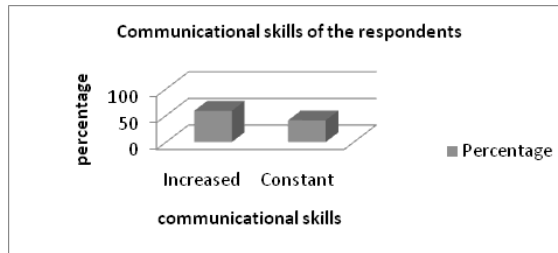
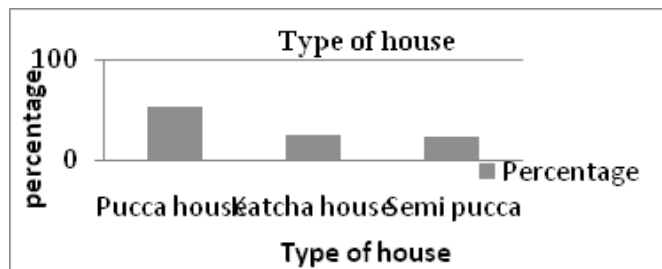


Table 8, refers to the distribution of sample respondents by Communication skills. It is observed that 59% of respondents are increased their communication skill with the others, they will communicate with their mandal level officers and 41% of respondents are not increased their communication skill with their officers

Table – 9: Residential Accommodation of respondents.

Type of House	Percentage
Pucca house	53.3
Katcha house	23.7
Semi pucca	23.0
Total	100



9, refers to the distribution of Residential Accommodation of 53.3% are having pucca house, 23.7% are living in katcha house the rest are found living in semi pucca house is 23%. Most of them are lived in pucca house.

A Case Study:

This case study belongs to SHG Dalit women of Denduluru village the district of West Godavari, A.P. Several communities (O.C., B.C., and S.C.) are living in this village. A Dalit women jyothi is taken loan through SHG for the purpose of self-employment. She was investing loan in Vegetable shop at the centre of the village. But, her productivities are not sold by other communities and same communities also. So she had no profit in her business. So she had rejected to do business, because these people belong to S.C. community. Not only that because of globalization most of the products are made by the companies and sold to door to door step. Hence the Dalit women had no improvement in the business field, but other community people, by using recent trends and had good profits in the business line. Dalit women had no line to grow up in this business line. So they are refusing to do business.

Suggestions:

Self-Employment is being related as one of the methods to utilize the potential of dalit a women. I suggested a few points on socio-economic empowerment of dalit women.

Poverty Eradication: - Since Dalit women comprise the majority of the population below the poverty line and very often in situations of extreme. Poverty, given the harsh realities of intra-household and social discrimination, macro-economic policies and poverty eradication programmes will specifically address the needs and problems of such Dalit Women, there will be improved implementation of programmes. Which are already women oriented with special targets for Dalit Women. These steps will be taken for mobilization of dalit women and convergence of services, buy offering them arrange of economic and social options along with necessary support measures to enhance their capabilities.

Micro Credit: In order to enhance Dalit Women's access the credit for consumption and production, the establishment of new and strengthening of existing Micro – Credit mechanisms and Micro – Finance. Instructions will be undertaken, so that the outreach of credit is enhance other supportive measures will be taken to ensure adequate flow of credit through financial institutions and banks, so that all Dalit Women below poverty line have easy access to credit.

Women and Economy: Dalit women respective will be included in designing and implementing Macro-economic and social policies by institutionalizing their participation in such process. Their contribution to socio, economic development as producers and workers will be recognized in the formal and informal sectors, and appropriate policies relating to employment and to her working conditions will be drawn up. Such measures could include re interpretation and re-definition of convention concepts of work where ever necessary. eg in the census, records to reflect Dalit women's contribution as producers and workers.

Women and Agriculture: In view of the critical role of Dalit women in agricultural and allied sectors, producers, concentrated effort will be made to ensure that benefit of training, extension and various programmes will reach them in proportion to their numbers. The programmes for Dalit Women in soil conservation, social forestry, diary development and other occupations allied to agriculture like horticulture, live stock including small animal husbandry, poultry, fisheries etc... will be expended to benefit Dalit women workers in the agriculture sector.

Women and Industry: The important role played by Dalit women in electronic, information technology and food processing and agro-industry and textiles has been crucial to the development of this sector. They would be given comprehensive support in terms of labour legislation, social security and other support services to participate in various industrial sectors. Women at present can't work night shifts in factories unless not suitable safety measures are taken to enable women to work on the night shifts in factories. This will be accompanied with support services for security, transportation etc...

Support Services: The provision of support services for Dalit Women mainly special university for Dalit Women, child care facilities, including crèches at work places and homes for the aged, the disable will be expanded to ensure their full co-operation in social, political and economic life. Dalit Women friendly personnel policies will also be drawn up to encourage dalit women to participate effectively in the developmental process.

Conclusion:

SHG members learning from past experience are walking ahead for a bright future. The dalit women empowerment through SHGs in Eluru and Denduluru mandals of West Godavari district of Andhra Pradesh. The major findings in the study the NORMAL role played by SHGs in social empowerment of Dalit women, making them financially low as well as not helped them to save amount of money and had no interest and invest the further development or programmes. It is also found that the SHGs created confidence for social, economic, self reliance among the members in two mandals. It develops the awareness programmes and schemes, loan facilities etc. However there is a negative impact on Dalit women social empowerment and normal impact on Dalit women economic empowerment in Andhra Pradesh.

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46. Empowering the Socially Challenged: A College Committed to Making a Difference

(A Case Study with Reference to St. Theresa's College, Eluru)

**Ms. G. Josephine*

***Sr. G. Fatima Edwin*

Key Words: *Education, Dalit women, commitment, excellence, wholesome life.*

Introduction

Nowadays, the themes, issues, and movements which draw more attention, for debate and discussion, contemplation and reflection are the issues concerning the “Dalits”. The deliberations are facilitated by the philanthropic zeal attempting to untie the fetters of oppression existing in varied forms socially, economically, culturally and politically. Intellectuals from education and economics, politics and administration, technology and medicine and experts from socio-political, national and international organizations, government departments and service societies and non-governmental organizations and self-help groups gather together in conferences and discuss issues pertaining to the marginalized; these gatherings inspire individuals, infuse energy, and make them integrate the decisions wherever possibilities emerge. Besides, Feminist movements, several national and international organizations strive exclusively for the emancipation and empowerment of women. In the educational scenario, founders of institutions have attempted and succeeded in integrating several issues concerning the marginalized with the provision of education to the socially downtrodden.

Education of Women and Dalits

The word ‘Dalits’ means the ‘segregated’ section of people ‘living in society,’ yet ‘isolated’ in many ways from the mainstream society. Their habitats are pitched on the fringes of the villages and/or towns with no access to education facilities, or civic amenities required for a decent living as human beings. Though the National policy of free and compulsory education has been enacted, the basic education is still a distant reality for the marginalized people. Even while the programme of compulsory education is open to them, a host of difficulties and discrimination beset the unfortunate and downtrodden. The provision of the opportunities is prevented on account of their gender or community identity in the society. At every stage, the marginalized have to face impediments while receiving education, in seeking employment, in getting promotions and in every opportunity of empowerment. “They are placed socially, culturally, economically and politically at the lower rung of a hierarchical social ladder. Every effort is made to keep them there through enforced poverty and social degradation” (Webster, 1992:31). They are “Dalits” because it suits the convenience of the higher castes to keep them at the bottom. In the case of women, their status is still ignominious and reprehensible. The

Abstract

The present paper deals with the mission and vision of St. Theresa's College for Women, Eluru managed by the Congregation of St. Ann's of Providence, and the reasons for being graded as an institution of Potential Excellence by the UGC. The college provides education to rural women in general and Dalit women in particular in order to empower them and become socially accepted individuals. Education is a boon for the first generation learners as the education of women will make families empowered through education. The college not only provides education to rural women and makes them women of caliber bringing out their innate capacities through various programmes and co-curricular activities. Apart from educating the women, the College implants grit and determination in the minds of students and leads them to a wholesome life: physically, economically, socially, emotionally and spiritually. When Dalit women are given opportunities for empowerment through education blended with career counseling and guidance, justice and equality are upheld, impoverishment will cease, social degradation will be minimized. When mature, professionally equipped and service oriented integrated women leaders committed to excellence and trained on the lines of the Gospel truths, they will surely become inalienable assets not only to the family and community but also to the nation. It is the coordinated efforts exerted by the missionary zeal of the management, dedicated and committed educators and the involved and interested beneficiaries, namely the students that make education a radiant light to bring out the downtrodden to the paths of prosperity freed from the darkness of discrimination and degradation.

women suffer not only being “Dalits” but also being womenfolk and they are not exempt from torment and persecution. The women need redemption from caste discrimination and exploitation through gender. Education is one of the means to alleviate the sufferings of the hapless women from exploitation, discrimination and segregation. Education is to be blended with support and succor through social commitment.

Brazil Model and Ambedkar

It is pertinent to quote the model of Brazil and the exhortations of Dr. Ambedkar on the value of education in the empowerment of women. Education is not value free; it occurs within a particular context. Freire, one of the proponents of the participatory method believes that “education is a meaningful weapon to the extent that it engages learners in reflecting on their relationship to the world they live in, and provides them with a means to shape their world” (Freire and Macedo 1987 in Auerbach 1992). In the early 1960s, Freire developed a literacy programme for slum-dwellers and peasants in Brazil. He engaged them in dialogue to solve their problems. These dialogues not only became the basis for literacy development but also for the reflection and action to improve people’s lives and in particular girl students coming from these localities. The goal of this participatory approach is to help students to understand the social, historical, or cultural forces that affect their lives, and then help to empower students to make decisions and take action in order to have a control over their lives (Wallerstein:1983). Therefore in the context of empowerment the role of education is invaluable.

Dr. Ambedkar highlights that it is not the endurance of the exploitation and discrimination and denial of equality in the society but those who suffer should also ‘arise and shine’ in carrying out the tasks in solemn responsibility.

Emphasizing on the personal responsibility in working for what one wants to achieve and establish before one puts the onus on others, Dr. Ambedkar exhorts the Dalits of his time: “The task of removing untouchability and establishing equality that we have undertaken, we must carry out ourselves. Others will not do it. Our life will gain its true meaning if we consider that we are born to carry out this task and set to work in earnestness. Let us receive the merit that is awaiting us” (Ambedkar: 103). The emphasis of this quotation is more on the responsibility of establishing equality than working with the problem of untouchability. It is those who are affected by it, needs to work for it according to Dr. Ambedkar. His exhortation is to the victimized to rise and assert one’s self and one’s identity as an equal to other human beings. The cost of achieving it is much, but the first step must begin at home, with the individuals and not at the conversion of the other.

Case Study

This paper tries to present a case study of “Action supported efforts” of St. Theresa’s College for Women (A), Eluru as its mission is to strive for the empowerment of the rural women through education. Most of the Dalit communities have their habitations in rural areas.

According to Stake (1995: xi) ‘case study’ is the study of the particularity and complexity of a single case. Case studies explore in depth a programme, an institution, an organization or a community. Van Lier opines that case study research is a key method for researching changes in complex and particular phenomena over time. Setting the case study at the summit of the qualitative research methods, he extols: “Many of the processes investigated in case studies cannot be adequately researched in any of the other common research methods” (2005: 195).

St. Theresa: A College of Potential Excellence

The paper tries to make an analysis how St. Theresa’s College for Women, Eluru maintains the sterling performance of providing education to women and also in fulfilling the social commitment to the society. The indefatigable missionary zeal and the distant vision of the leaders of the institution; the unblemished service and untiring commitment of the educators had achieved the coveted title from the UGC as a “Centre with Potential for Excellence in the Year 2006” and other deserving accolades. It is no small feat as an achievement

of course, but definitely a case worth of international awareness. The vibrancy of dedication and through which the college functions on the educational front had provided avenues for its social development oriented activities and empowerment programmes, the record of which will be placed here.

Vision and Mission of St. Theresa's: Further, the study received the impetus from the bold pronouncements of the vision and mission statements of the institution, St. Theresa's College of Women, Eluru.

“To create personally mature, professionally equipped and service oriented integrated women leaders committed to excellence and trained on the lines of Gospel truths to become assets to the community and to the nation (From the website);” to educate women [exclusively] in view of empowering them and through them reach out to all those who are connected with them, to light up the lives of many who are living in the darkness of oppression and discrimination. Therefore it is the aim of this paper to ascertain and showcase the efforts made by the college in educating and empowering the rural population and the contribution it makes to the nation's growth and development, as it focuses on the practical dimension of the social education for the raising of the social status of women (Dalit) imparted to the learners in this college in twofold: directly to the students hailing from the Dalit communities and indirectly serving the communities in the villages through the NSS cadets.

In the wake of the oppressive socio-cultural distinctions fragmenting the society, ‘education’ had been identified and implemented as a powerful intellectual weapon to combat ‘amicably’ the unhealthy forces of casteism and womanism. The host college is exclusively **for the women, of the women and managed by the women** is an example. The educational organization which began 6 decades ago in response to the clarion call to work for the emancipation and empowerment of the women, pledges to rededicate itself year after year to the service of the down-trodden.

The vision of the college is to ignite the lives of women with the light of experiential and state of the art education by which to transform them into “**assets for the country**”. As was expressed by Rajaji, “when a man is educated only an individual is educated; if a woman is educated the family is educated”; and [if it is stretched a further to include the community, it can be said that] if the community is educated the country is educated.” Hence, there is the justification and relevance of education of women in general and the Dalit women in particular. Using the rich and noble means of education given to them, the Dalit communities seemingly have a long way to go to set themselves on the road to progress, after being empowered.

St. Theresa's College not only by word of vision and mission statements makes explicitly its commitment, but also by its location amidst the rural surroundings. The college is situated in the rural area as a beacon light directing its flood light of spirited, spiritual and human resources towards the empowerment of the rural population and the improvement of their living conditions; to show them the way to a decent living and means of better livelihood.

Objectives of the Study

The objectives of the present study are:

- to understand the attitudes and perceptions behind the efforts of the college to narrow down the gap between the mainstream society and its socially disadvantaged section.
- to study how the college integrates the goal of social consciousness with the formal education.
- to find out the efforts made by the college to make a difference in the attitudes in the students and in particular the socially disadvantaged in the society.
- to understand how the college has been able to make a difference in the living conditions and the life style of the socially disadvantaged in the society.

Research Questions

In the present study the researchers tried to find out the answer for the following questions.

1. What are the attitudes and perceptions behind the efforts of the college to narrow down the gap between the mainstream society and its socially disadvantaged section?
2. What are the efforts made by the college to cause a change in the attitudes both in the students and in particular the socially disadvantaged section of the society?
3. How has the college been able to make a change in the living conditions and the life style of the socially disadvantaged people in the society?

The researchers tried to explore the efforts made by St. Theresa's College for Women (A), Eluru, as an educational institution to make a difference in the lives of women and in particular the socio-culturally and economically disadvantaged women. The researchers study to understand the philosophy and motivation behind the efforts the college puts in, to narrow down the gap between the mainstream society and its socially disadvantaged sections and to yoke together the goal of social consciousness and the empowering of the socially disadvantaged sections of the society, and integrate these with the subsuming goals of formal education curriculum. The researchers also seek to find out the satisfaction level of the benefactors and the benefitted about the services offered by the college.

The researchers attempted a study of the means, methods and the results of the endeavours the college had undertaken, in conducting various programmes for the empowerment of the Dalits and women both on campus and off campus. This study focuses to find out the attitudes and motivation of the students of the College with regard to the Social Outreach Programme as the benefactors and the beneficiaries. A semi-structured interview was conducted involving the students, teachers and the women of the village, in the outreach programme to elicit their views. The views were recorded and later analyzed. Another source of data is the college records of the activities taken up by the college in the campus and off the campus. The data obtained from different sources have been triangulated and studied.

Participants of the Case Study

The total participants in the study are 75 undergraduate students out of whom 53 are from final year and others are from second year. 90% of the total participants are from socioeconomically challenged background; 35% of the students are first generation learners. The occupation of 33% students is manual labor working on daily wages. The humanistic and the participatory approach applied by the college facilitates the empowerment through education and Dalits in particular as well as the establishment of equality, justice to the said sections. The ideology of humanism advocates that all are God's children, all are equal in the sight of God. When God created human beings he endorsed his creation with the stamp of everything being 'good'. "And God saw that it was good". If so, then all, as humans have a right to be respected and treated with dignity; Maslow's hierarchy of needs will serve as a yard stick against which to measure and see at what level the marginalized stand in terms of growth and human development. How can they ever rise to a state of self-actualization if they are suppressed by forces of caste and deprived of the social justice that is so basic to the human survival in a society?

Facilities: The college provides the following educational facilities.

Education facilities:

A significant number of students from the Dalit communities pass out successfully either as undergraduates or post-graduates. The number of degree students alone is roughly about 600 every year joining for the UG without counting the intermediate or post-graduation students.

Year	No. of Under Graduates Enrolled(All three Years)			
	Total	By Percentage (%)		
		SC	ST	OBC
2010- 2011	1775	35.2	7.1	33
2011-2012	1764	35.2	7.1	32
2012-2013	1788	32.4	6	31
2013-2014	1859	37	7	33
2014- 2015	1893	38.7	7.3	32

Table 1: Year-wise Enrollment of Students from the Dalit Communities.

The table shows the number of students from the Dalit communities who have been educated in the last five years. (Due to the time limit we have been able to get the information only of the last five years).

Value Based education:

Value education is the mainstay of the formal education of this institution. Be it character formation, or intellectual formation or holistic personality development; moral and ethical values imparted along with the knowledge based studies. Students are exposed by precept and practice to a lived philosophical attitudes of human dignity, self-respect, other-respect, religious tolerance, social justice, human solidarity and empathy in the college as well as experiencing and living the same values they have imbibed on the field of NSS work. The students are given a good grounding in moral and ethical values along with socially relevant values and are provided opportunities to make this instruction a lived reality through social outreach programme. The NCC cadets too have an exposure of real life situations at the time of their camps when they need to prove their educated human personality.

Creating Career Opportunities

Many of the alumni of this college come back to their Alma mater absorbed into the institution as professors (lecturers) and/or as the supporting staff in this college, to serve the society through their institution. Creating jobs for the qualified people; producing qualified personnel for prestigious jobs according to the calibre of the students, and creating a future for the people and people for the future looks to be the guiding principles of the stalwarts in this college working for the cause of women in general and Dalit women in particular.

Job Fair

The college invites companies to hold job fairs for job recruitment. The college heartily records that a wholesome number of their alumni do well in the job market, garner highly paid and responsible jobs in the companies owing to their competence and performance.

Campus Recruitment and Selection

Every year students of this college are prepared to appear for interview for recruiting students for various jobs in the national and multinational companies. The students face the interviews confidently and impress the recruiters to absorb them into the companies without any further questioning the caliber of the students. Cognizant, Datapro, Wipro, Genpact, Acer, International Techno Schools of Rajamundry etc. are some of the companies to name a few now.

Types of jobs the former students occupy at different levels

Teachers; (University, College, High School, Primary School levels), Administrative cadre:

Managers, Managing Directors, Doctors; Social workers and social activists; Auditors, Engineers, Lawyers etc. to mention a few.

Financial Assistance

Instituting and securing scholarships to help the students specially the SC, ST, OBC sections to complete their education. Some are provided the employment opportunities on the campus itself. There is a provision for ‘earning while learning’ etc. The following table gives the data of the students who depend on the scholarships for their education. They include: Schedule Caste (SC); Schedule Tribe (ST); Other Backward Castes (OBC); Physically Handicapped (PH); Economically Backward Community (EBC); Minority (M). As the table shows the percentage of students benefitting and depending on the scholarships for their higher education range between 79 – 80% over the last four years.

	Total	SC	ST	OBC	PH	EBC	M
2010-11	79%	41%	1.3%	34%	.17%	2.33%	—
2011-12	75%	44%	1.3%	32%	—	2%	—
2012-13	80.3%	45%	1.3%	31%	—	2%	1%
2013-14	80%	47%	1.5%	30.25%	—	2%	1%

Table 2: Table showing the number of student beneficiaries from Scholarships

Scholarships / awards available

The number of awards and scholarships instituted for the students is amazing. The following table is the list of cash awards and Scholarships being instituted by the college to aid the students to complete their studies successfully.(the information can be accessed from the website).

S. No.	Scholarships/Awards
1.	Merit Scholarships
2.	UGC Scholarships
3.	Pratibha awards
4.	Scholarships for SCs, STs, BCs
5.	Scholarships for physically handicapped
6.	Awards by benefactors & alumnae
7.	Economically backward students fund
8.	Fee concession and exemption for deserving students.
9.	Scholarship from Jindal Educational Trust
10.	Financial assistance to children of ex-servicemen

Table 3. List of Scholarships/Awards made available to students

Health and Emotional Assistance

Medical facilities, Health and hygiene awareness programmes are conducted at the regional, national levels of which the students of this college benefit and extend to others the same help they receive. The inputs they receive have an immediate and direct bearing on the work they take up in the villages at the time of NCC and NSS programmes. This assistance is directed towards making a difference in the life of students to enable them to lead a wholesome life socially, emotionally, physically, spiritually and economically.

Counselling and Guidance

In services of counseling and guidance, the students are orientated towards career opportunities available in the society. The students are given information well in time so that they can choose, and have their dream realized. The fund of information available from this resource center prepares them to train themselves towards it, and take up suitable career when a chance arises.

Women Managers in the Making

To turn delicate women into daring and motivated leaders, the institution has the MCA and MBA courses and this is supplemented by training students in life-coping skills, managerial skills and other soft skills needed to emerge as effective and efficient women managers. The staff in the college who provide, monitor the challenges of life, education and careers, become examples for these budding managers.

Socialising activities

Socialising activities conducted in the college create a platform for students of all classes and communities without any discrimination to meet on a common ground to interact and share their views, attitudes, knowledge, Skills, talents, experience the joy of being one and breathe a healthy notion of equality and unity among themselves.

Tutor Ward System

Ward Tutor/Mentoring system is a three decade old practice at St. Theresa's. Every staff is assigned 25-30 students who will be their friend, confidante and counsellor. The ward tutor maintains a record of academic, co-curricular achievements/progress of the wards, interacts with the wards at least once a week, helps in their growth and well-being and intervenes when necessary to correct them and guide them. The practice builds a good rapport between the staff and the students on a personal level.

Socially – There are 5 NSS units at the college each unit with about 50-60 students taking up project works in the form of NSS and AICUF to adopt villages and work for the development of the people. These opportunities help students become responsible citizens and contribute to building a sustainable society (Ref. from NSS Records, and college website).

Emotionally – The students have the opportunity to seek guidance from the counseling cell which functions throughout the year. Staff mentors are available to the students; they meet on a regular basis and have a review and a follow up of the progress of their education.

Conclusion

The dreams of the visionaries of the Congregation of St. Ann's of Providence, their policies to translate their set goals, to offer an inclusive education to the economically backward and socio-culturally excluded section of the society who come to the college for education are being fulfilled on the basis of its performance in the empowerment of women in general and Dalits in particular through education and untiring commitment.

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47. Empowerment of Dalit Women through Entrepreneurship

A Study of Dalit Women Entrepreneurs In Lace Industry

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Key words: social stratification, institutional inequality, parlance, empowerment,

Abstract

Historically, Hindu society in India has been described by a high degree of social stratification. The caste system is being governing the institutional inequality. The scheduled castes, in government parlance, which are treated as untouchables i.e. *dalits* stand at the bottom of the caste hierarchy. The number of Scheduled Castes (SCs) in India increased by 35 million during the decade ranging from 2001 to 2011, recently released census figures have shown. This means that there are now 201.4 million Hindu, Sikh and Buddhist Dalits in the country. Majority female SCs are struggling for survival and to feed their family members. Out of them some female members planned to extend their cooperation in the survival of the family and decided to become entrepreneurs.

In this scenario the researchers wish to examine the empowerment of dalit women through entrepreneurship in lace industry and take up the study with the following objectives.

Lace is a fabric woven in an intricate manner with a stainless steel crochet that gives a special craft look. Most of the cases the women weave the laces in different manner with cotton/ other fabric yarn and a needle. This is an art of stitching lace threads to form door mats, decorative articles, bags etc. This traditional craft and has been practiced in India for the last three to four centuries.

Many a time it is the compulsion rather than the ambition that leads the individual to a great success. Sometimes the initial ambitions and the opportunities may clash with each other and threw the individual in to suspense. Then the destiny is shaped by the compulsion of the situation. Sometimes, unexpectedly one may be thrown out of the job and he is forced to pursue an alternative source of income. There are certain cases of people trying their level best to get petty employment and as a matter of last resort becoming a petty trader and ultimately entering industry and making millions of rupees and providing employment to others in thousands. Such is the magnificent element of compulsion in every day's life.

Some of the entrepreneurs are put into the industrial path to make use of their technical or professional skills which they have acquired already, since it is ranked first with 115 points and opted by 49 entrepreneurs as their best three options. In the nine motivational factors 'to manage the family business' stood first with 99 total score and it is opted by 46 entrepreneurs.

The entrepreneurs who are proud about their profession will perform in a successful manner. And at the same time, self confidence of the entrepreneurs will improve which paves way for self sufficiency. Nearly 60 per cent of the respondents (i.e. 48 of 81) felt to be the entrepreneur as they are able to do the business with their own ability and talent and they are able to provide employment opportunities to educated or uneducated youth.

The main purpose of doing some economic activity is to increase the earnings and to get raise in their standard of living. Nearly 90 per cent of respondents i.e. 72 out of 81 respondents are happy as their standard of living has increased. The society will also recognize the earners as self sufficient persons and as achievers. Almost all the respondents except only one, got very good recognition in the society and getting their works done with that recognition. Nearly 80 per cent of the respondent women entrepreneurs got recognition of their success as an entrepreneur to be the way for their social recognition. Nearly thirty per cent of the total respondents are nominated in responsible positions and extending their services to the society.

Fifty per cent of the respondents felt that it is very prestigious to be invited as a guest for functions of public importance and others are also happy with their success as their success is recognized in the society. 31 respondents out of 81 are taking decision individually in the family matters and it indicates their achievement in the business and their role in improving the standard of living of the family. Participation in lace industry the dalit women empowered in social recognition and in decision makings.

Introduction

Historically, Hindu society in India has been described by a high degree of social stratification. The caste system is being governing the institutional inequality. The scheduled castes, in government parlance, which are treated as untouchables i.e. *dalits* stand at the bottom of the caste hierarchy¹. They were historically denied equal rights in all spectrum such as property, education, and business, as well as civil, cultural, and religious rights. They were suffered from social and physical segregation and isolation. The result was a high level of deprivation and poverty. Discrimination and exclusion in access to sources of income (land, capital and education) has led to high levels of economic deprivation and poverty among SCs. Dalits experience an exceptionally high dependence on manual wage labour for their source of income due to restriction in access to fixed capital assets, low level of skill due to restrictive access to education and high unemployment, underemployment and low wage rates due to discrimination in the labour market².

Dalits – present scenario

The number of Scheduled Castes (SCs) in India increased by 35 million during the decade ranging from 2001 to 2011, recently released census figures have shown. This means that there are now 201.4 million Hindu, Sikh and Buddhist Dalits in the country.

The increase of 20.8 per cent is somewhat higher than the general population increase of 17.7 per cent. This means that the overall SC share of the population has grown from 16.2 to 16.6 per cent. India's demographic imbalance is reflected in the number of SCs of which there are 103.5 million males and 97.9 million females³.

More than three fourths of India's SCs are still living in rural areas, but since the 2001 census, there has been a 40 per cent increase in the number of SCs living in urban areas. This figure is now approaching 50 million, while more than 150 million still live in rural India. Majority female SCs are struggling for survival and to feed their family members. Out of them some female members planned to extend their cooperation in the survival of the family and decided to become entrepreneurs.

Need For Women Entrepreneurship:

The emergence of women entrepreneurs in a society depends to a great extent on the economic, religious, cultural, social, psychological and other factors. To developing countries like India, the presence of entrepreneurs, that too women entrepreneurs is of vital necessity, to achieve

a rapid, all round and regionally and socially balanced economic growth through industrialization. It also helps in tapping the inherent talent prevailing among them and acts as a panacea for many problems faced by them, such as dowry death, low recognition in the society, poverty, unemployment and excessive dependence on male members. In this scenario the researchers wish to examine the empowerment of dalit women through entrepreneurship in lace industry and take up the study with the following objectives.

Objectives of the Study

The following are the specific objectives of the study.

1. To examine the social profile of women working in lace knitting activity in the study area.
2. To study the economic activities in which women workers engaged in lace industry.
3. To study the social development and recognition in women,
4. To offer suggestions for developing women entrepreneurship in the study area.

Lace Industry at Narsapur

Lace is a fabric woven in an intricate manner with a stainless steel crochet that gives a special craft look. Most of the cases the women weave the laces in different manner with cotton/ other fabric yarn and a needle. This is an art of stitching lace threads to form door mats, decorative articles, bags etc. This traditional craft and has been practiced in India for the last three to four centuries. The oldest centre, Jamnagar in Gujarat, has involved the womenfolk in this craft since the time of the Mughal Emperor Aurangzeb. This craft is also prevalent in the delta of the Godavari River. This forms the primary livelihood for poor rural folk in Narsapur area of East Godavari district of Andhra Pradesh. Many lace businessmen with business deals with Australia, UK & US have origins in Narsapur. The lace industry at Narsapur in Andhra Pradesh is famous worldwide for over 300 kinds of designs which are made by the women of this region who are mainly from the fishing community. Their familiarity with net-making helps them with the crochet work. It was the Dutch and Portugese missionaries who introduced lace and crochet embroidery in both Tamil Nadu and Kerala. This forms the primary livelihood for poor rural folk in Narsapur area of East Godavari district of Andhra Pradesh. Many lace businessmen with business deals with Australia, UK & US have origins in Narsapur. The lace industry at Narsapur in Andhra Pradesh is famous worldwide for over 300 kinds of designs which are made by the women of this region who are mainly from the fishing community. Their familiarity with net-making helps them with the crochet work. It was the Dutch and Portugese missionaries who introduced lace and crochet embroidery in both Tamil Nadu and Kerala.

Narsapur is a remote place in West Godavari District of Andhra Pradesh, India. It is famous for the crochet lace products. The cluster is having around 50 exporters who are exporting to various countries. The cluster is having around 2 lakh women artisans doing the lace work. The cluster is located in and around Narsapur, Andhra Pradesh, India, in various villages like Sitarmpiuram, Palkol, venkatrayapalem, Antarvedi, Royapeta, Mogaltur, etc. The cluster is specialised in doing the lace works like dollies, furnishings, garments, tablemats, etc. The cluster is 168-year-old.

It all started by a Scottish lady by name Macrea who came here on missionaries of Charity work in the year 1844 and taught the house wife's the art of lace work by needles and since that time it spread in the district and women took up the activity as a source income. Most of the women do the lacing in there respective houses. Traditionally the families are doing it since generations. In some places women gather at a common place in the village and do it together.

The Hand Crochet Lace cluster of Narasapur, West Godavari, District, A.P. (Approx 600 km away from Hyderabad) is located around it within a radius of about 35 km. It has about 0.98 Lakh Lace artisans (100% women) mainly located in rural areas (Total 480 villages), in about 22 Mandals of West Godavari District, A.P. The major Mandals of West Godavari District, A.P with substantial lace Artisan concentration.

Reasons compelling entrepreneurs to enter industry:

Many a time it is the compulsion rather than the ambition that leads the individual to a great success. Sometimes the initial ambitions and the opportunities may clash with each other and throw the individual into suspense. Then the destiny is shaped by the compulsion of the situation. Sometimes, unexpectedly one may be thrown out of the job and he is forced to pursue an alternative source of income. There are certain cases of people trying their level best to get petty employment and as a matter of last resort becoming a petty trader and ultimately entering industry and making millions of rupees and providing employment to others in thousands. Such is the magnificent element of compulsion in every day's life. Hence it is thought appropriate to examine the reasons that might have compelled the entrepreneurs in putting them on the path to industry.

Table.1: Reasons compelling entrepreneurs to enter lace industry

Reasons	First rank		Second rank		Third rank		Total score
	No	Weights	No	Weights	No	Weights	
Dissatisfaction with previous employer/job	18	54	11	22	13	13	89
Unemployment	14	42	9	18	10	10	70
Make use of technical/professional skills	26	78	14	28	9	9	115
Make use of idle funds	6	18	19	38	21	21	77
Diversification of economic interest	7	21	22	44	14	14	79
Inability to get decent job	8	24	6	12	10	10	46
Any other specify	2	6	0	0	4	4	10
Total	81	243	81	162	81	81	486

Source: survey

Some of the entrepreneurs are put into the industrial path to make use of their technical or professional skills which they have acquired already, since it is ranked first with 115 points and opted by 49 entrepreneurs as their best three options, whereas 'dissatisfaction with previous job or employer' pushed the entrepreneurs to select industrial sector as their occupation as it stood at second place with 89 weighted points and opted by 42 entrepreneurs. For some others they enter this industrial path to diversify their economic interest. Inability to get a decent job is not all a compelling reason for most of the entrepreneurs in the study. It is evident from above table the same aspect got only 46 weighted points.

Motivational factors: Majority of the entrepreneurs are motivated towards business line for some purpose.

Table.2: Motivational factors lead the entrepreneurs to lace industry.

Factors	First rank		Second rank		Third rank		Total score
	No	Weights	No	Weights	No	Weights	
To fulfill the desire of spouse/parents	13	39	10	20	9	9	68
Desire to be independent	14	42	5	10	18	18	70
To manage family business	19	57	15	30	12	12	99
Role model to others	12	36	10	20	8	8	64
Create jobs for others	5	15	6	12	6	6	33
To earn more income	3	9	15	30	17	17	56
To get social status	6	18	10	20	2	2	40
Help and support from the previous or other entrepreneurs	3	9	2	4	4	4	17
Provide qualitative goods and services to the society	2	6	3	6	2	2	14
Any other specify	4	12	5	10	3	3	25
Total	81	243	81	162	81	81	486

Source: survey

Researcher selected nine motivational factors to collect the opinion of entrepreneurs in the study. In those nine motivational factors ‘to manage the family business’ stood first with 99 total score and it is opted by 46 entrepreneurs. Further it followed by ‘desire to be independent’ stood second with 70 points (opted by 37 entrepreneurs). ‘To fulfill the desire of spouse/ parent’ got third rank with 68 points (opted by 32 entrepreneurs) and surprisingly ‘help and support from previous or other entrepreneurs’ ranked by only nine entrepreneurs and got 17 points total score.

Pride in being an entrepreneur:

The entrepreneurs who are pride about their profession will perform in a successful manner. And at the same time, self confidence of the entrepreneurs will improve which paves way for self sufficiency. The researcher think it is need to collect the opinion of the women entrepreneur and presented in the following table.

Table.3: Pride in being an entrepreneur in lace industry

Level of Satisfaction	No. of entrepreneurs	Percentage
Highest Satisfaction	24	29.63
High Satisfaction	48	59.26
Moderate Satisfaction	6	7.41
Low Satisfaction	3	3.70
Total	81	100.00

Source: Survey

As per the table 3, it is evident that nearly 60 per cent of the respondents (i.e. 48 of 81) felt to be the entrepreneur as they are able to do the business with their own ability and talent and they are able to provide employment opportunities to educated or uneducated youth. 24 out of 81 respondents expressed the highest satisfaction in being an entrepreneur.

Increase in standard of living:

The main purpose of doing some economic activity is to increase the earnings and to get raise in their standard of living. The entrepreneurs are self employed to earn their livelihood and to assist their family. In this regard the researcher looked into the standards of living of the respondents under study.

Table.4: Opinion on increase in standard of living

Opinion	No. of entrepreneurs	Percentage
Excellent	18	22.22
Improving	24	29.63
Good	30	37.04
No Idea	9	11.11
Total	81	100.00

Source: Survey

Nearly 90 per cent of respondents i.e. 72 out of 81 respondents are happy as their standard of living has increased whereas only nine respondents were not happy with their standard of living. 22.22 per cent of respondents expressed that their standard of living is excellent after they becoming as an entrepreneur they have achieved a tremendous uplift in their earning and they felt happy.

Recognition in the Society:

The society will also recognize the earners as self sufficient persons and as achievers. The society’s recognition helps the entrepreneurs for their development and for the development of the business. The recognition in the

society creates some successful paths for the development of the business. The socially recognized persons can easily get access with political people or with local body members or with local officials and they can easily do the various things from those government offices. In this connection the recognition in the society of the respondent women entrepreneurs is collected & submitted in the table 5.

Table.5: Opinion on Recognition in the Society

Opinion	No. of entrepreneurs	Percentage
Excellent	27	33.33
Improving	31	38.27
Good	22	27.16
Decreased	1	1.23
Total	81	100.00

Source: Survey

Almost all the respondents except only one, got very good recognition in the society and getting their works done with that recognition. Surprisingly, with the comparison of table 4 and 5, it is evident that the women entrepreneurs who are not get recognition in the family are also acquired the recognition in the society and paves the ways for their success.

Recognition for nominated designations:

Recognition in society provides some important roles in the society by discharging some duties as a member of some nominated bodies like trust boards, business associations, Non- governmental organizations, social service organizations, nominated jobs or professions in local bodies, membership in educational societies etc. By this additional responsibility the entrepreneurs are able to get benefited for their individual or organizational development.

Table.6: Opinion on Recognition for nominated designations

Opinion	No. of entrepreneurs	Percentage
Good	24	29.63
Moderate	42	51.85
No	15	18.52
Total	81	100.00

Source: Survey

Nearly 80 per cent of the respondent women entrepreneurs got recognition of their success as an entrepreneur to be the way for their social recognition. Nearly thirty per cent of the total respondents are nominated in responsible positions and extending their services to the society.

Invitation for public functions as a guest:

Important individual with some social repute are being invited for the public functions as special invitees or chief guests or honorary guests etc. at public functions. These public functions are very important for celebrating various occasions including national festivals, school anniversaries etc. The researcher collected the information about the opinion of the entrepreneurs on this aspect.

Table.7: Opinion on “Are you being invited for public functions as a guest”

Opinion	No. of entrepreneurs	Percentage
Most prestigious	41	50.62
Happy	40	49.38
Total	81	100.00

Source: Survey

Fifty per cent of the respondents felt that it is very prestigious to be invited as a guest for functions of public importance and others are also happy with their success as their success is recognized in the society.

Decision making in the family:

Decision making in the family matters is very important. If the women entrepreneurs are involved in the decision making process in the family means their role and their hard work is recognized in the family. In this aspect the decision making role of the women entrepreneurs is studied.

Table.8: Opinion on Decision making in the family

Opinion	No. of entrepreneurs	Percentage
Self	31	38.27
With consultation with others	42	51.85
Ignored	8	9.88
Total	81	100.00

Source: Survey

31 respondents out of 81 are taking decision individually in the family matters and it indicates their achievement in the business and their role in improving the standard of living of the family. More than fifty per cent of respondents, even though they are earners, they will take the decisions in family matters in consultation with other family members. Nearly ten per cent of them are ignored even if they are earning through their initiation as an entrepreneur.

Conclusion:

Around 11 per cent of the respondents are not proud to be an entrepreneur, hence the steps to be taken by the agencies to make all the dalit women entrepreneurs in lace industry to earn more and more incomes and to become a proud entrepreneurs, which motivate other dalit women to become an entrepreneur.

Around 77 percent of dalit women lace entrepreneurs are not satisfied with their standard of living hence it is the need of the hour to encourage them with skills training which enable them to raise their income levels and standard of living.

Nearly 18 per cent of the dalit women in lace entrepreneurship are not getting nominated posts in the society. Their inclusion can help the other dalit downtrodden women to participate in any type of earning activity and their standard of living may raise.

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48. "Dalits, Their Issues And Empowerment"

R.S.N.Sarma

Key words: *discrimination, constructive path, communities, intervention, exploitation, atrocities.*

Introduction

Dalits were unfortunately once upon a time, regarded as untouchable group. The word Dalit is used interchangeably with the terms scheduled castes and scheduled tribes. These groups of people were once upon a time historically discriminated communities in India. Before independence with a result of negotiations between Gandhiji and British government, poona pact with B.R.Ambedkar, in 1947 India implemented to which some jobs and educational opportunities would be set aside for Dalits. The scope of the policy was expanded in 1974. By 1995, of all jobs in India, 17.2 percent of the jobs were held by Dalits. This was greater than their proportion in Indian population. In 1997, Sri K.R.Narayana was democratically elected as the president of India. Many social organizations actively promoted better conditions for Dalits through improved education, health and employment. Discrimination basing on caste was prohibited and untouchability was abolished. As per 2011, census, Dalit's population was 24.4 percent of Indians total population. This population was distributed across Indian states and districts. In 2011, the state of Punjab had the highest proportion of Dalits population in its total population was at 31.9 percent and the state of Mizoram had the lowest at nearly zero.

Social status of Dalit's History:

In the past, Dalit's used to work involving in leather work, removal of waste, animal carcasses, butchering etc., and worked as mammal laborers, cleaning streets, latrines. This work used to pollute them that means the work was harmful to them and created so many health problems and it is contagious also with this effect they were segregated and barred to enter into full participation in Hindu social life. They were not allowed to enter into a temple, school and public places to mingle with other caste people. Even at the water places, eating places also. This practice still can be unfortunately found in some rural areas.

Present Phenomena:

So many steps were taken by great people like B.R.Ambedkar as the best example in changing the history and passing a strong constructive path for these discriminated people to accommodate themselves with strong mental and physical power in the changing society so far. By 1995 of all jobs in India, 17.2 percent of the jobs were held by Dalit's which was greater than their proportion in Indian population. Over 10 percent of all highest paying senior job positions in government agencies were held by Dalit community.

Abstract:

Dalits were unfortunately once upon a time designated and regarded as untouchables. For so many years, they suffered a lot in pathetic conditions in their every walk of day to day life. they struggled a lot to get livelihood and faced severely punishable ill treatment from other communities in the society. With the passage of time, by intervention and initiation of some great people like Dr. B. R. Ambedkar, so many reforms and acts were passed and implemented by government of India to safeguard the Dalits from different angles of their lives. Dalits are becoming gradually strengthened to get equal status along with other groups of people in all aspects life like social, economical, educational and political areas. Now they can protect themselves from exploitation, atrocities and other hurdles in the changing Indian society. Atrocities still are going on in a very few remote rural areas which can be eradicated with the combined effort of all the people, NGOs , and initiation from government of India .This paper is an attempt to focus attention on gradual improvement in the social, economical, educational and political conditions of 'Dalits' in India. The study is based on the material facts published in various annual reports and journals.

In 1997, K.R. Narayanan was elected democratically as the president of India, in the year 2001 in terms of matrices such as access to drinking water, health care, life expectancy, education, housing facilities for the Dalit community attained certain level of quality of life.

In the most populated state Uttar Pradesh, Dalit leader Ms. Mayawati was elected as chief minister later on she was regarded as potential future prime minister of India. Babu Jagjeevan Ram, a Dalit leader held the post of Deputy Prime Minister from 24th March, 1977 to 28th July, 1979.

Prevention of Atrocities Act, 1989:

The government of India passed this act in 1989 to curb and punish violence against Dalits. Some acts were strictly prohibited like forced labor, denial of access to water and other public amenities and sexual abuse of Dalit women. But in practice, the act was not properly implemented. According to 1999 study, nearly a quarter of those government officials charged with enforcing the Act are unaware of its existence.

Terminology:

- Dalit's
- POA (Prevention of Atrocities Act)
- Atrocities.

Review of literature

- 'Government Policies and Programmes for Urban India: A Critical Appraisal', in Anuradha Banerjee (ed), Contemporary Urbanisation in India: Issues and Challenges, New Delhi: Concept Publishing, 2013.
- 'Differential Food Insecurity among Tribal and Non-tribal: Evidence from Tribal-dominated Areas of Maharashtra, India', in Prem Nath (ed), The basics of Human Civilization: Food, Agriculture and Technology- Volume II, New India: Publishing Agency, 2013.
- Deprivations in Slums of Million plus Cities in India: A case of Allahabad, in N. C. Jana and Lakshmi Svaramkrishana (eds), Resources and Development: Issues and Concerns (pp. 270–279), Kolkata: Progressive Publishers, 2013.
- 'Living environment in metropolitan urban agglomerations' in Anuradha Banerjee (ed.), Contemporary Urbanisation in India- Issues and Challenges, New Delhi: Concept Publishing, 2013.
- 'Dalit women in political space: Status and issues related to their participation', in proceedings on Voices for Equity Minority and Majority in South Asia, Rindas International Symposium, The Centre for the Study of Contemporary India, Ryukoku University 2011.
- 'Rural and Agrarian Studies', in Yogesh Atal (ed.), Sociology and Social Anthropology in India (ICSSR Survey of Advances in Research), New Delhi, Pearson Longman and Indian Council of Social Science Research, pp. 50-117, 2009
- Social Inequality and Human Development: Drinking Water and Sanitation in Rural Areas of Allahabad', in S K Pant (ed.), Human Development, New Delhi, Rawat Publications, 2006

Statement of the problem:

- Status of Dalit's in the past and present India.

Objectives:

- To study the social, economical status of Dalits in India in the past in India.
- To understand the changes in the improved conditions of Dalits in modern India.
- To analyze the gradual growth and development in the lives of Dalits.

Methodology:

❖ **Data Collection:** The study is based on secondary data. Annual reports, various journals, news items are taken for study and conclusions were drawn.

❖ **Period of study:** As per data available in between the years 1961 to 2014.

❖ **Significance:** It is necessary to know the past and present conditions of Dalits to irradicate atrocities completely and strengthening people who were discriminated once up on a time.

❖ **Sampling:** Dalit population in India is taken as a whole.

Scope of the study:

- In India, Dalit population – social, economic and political conditions were studied.

Limitations of the study:

- Various news items annual reports of National crime bureau and SC Commission were taken for study. Information is used and analysed for only the period for which it is available
- Some cases of atrocities against Dalits might not be reported or brought into light.
- The study is a search into the past days conditions of Dalits in India with the help of the above secondary data. Basing on that conclusions were drawn.

Hypothesis:

- Improvement in economic, social, employment and educational conditions of Dalits in India is significant.

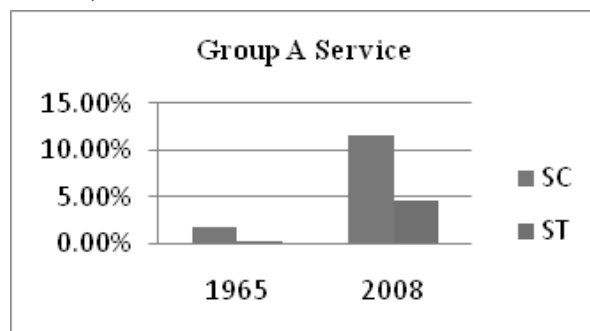
Data Analysis

SAIL : In the matters of recruitments and promotions as on 31.03.2014. Out of total manpower 97897, 15.95% belong to SC category and 13.77% belongs to ST.

During the last 46 years, representation of SC and STs in

Group A Service		
Year	SC	ST
1965	.64%	0.27%
2008	11.60%	4.50%

Source: Directors report, SAIL March, 2014.



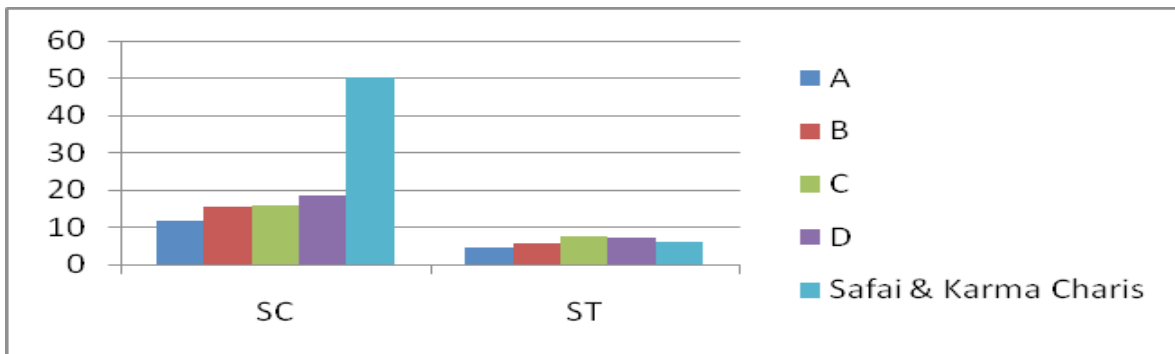
The above table and diagram are clearly indicating rate of improvement in the representation of SC and STs in Group A services of steel Authority of India limited in between the years 1965 and 2008, SC representation in empowerment of group A service role to 11.60% in 2008 when compared to the year 1965 (0.64%) and for STs represent from 0.27% to 4.50. Over the period provision of reservation helped in increasing the representation of SCs and STs in services of the Government of India. As per available information, they were only 13.17% and 2.25% respectively in services on 1st January, 1965.

Now it is increased to about 17.15% and 7.16% (inclusive of Safais– Karma charis).

On 1-1-2010 representation of SC and STs in 67, Ministries/Departments

Group	A%	B%	C%	D%	Safai & Karma Charis %	Total%
SC	11.6	15.3	15.9	18.6	50.1	17.15
ST	4.5	5.7	7.4	7.2	6.0	7.16

Source: SC Commission of India- Annual Report

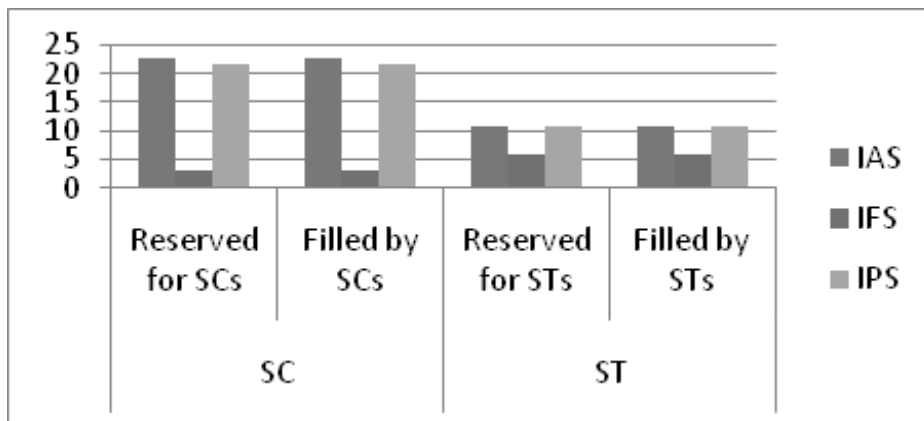


The given information indicates that the representation of SC and STs in 67 Ministries/Departments under the cadres of A, B, C, D and others in significant for SC representation for group C, ST representation is more next higher is C and B. But safai and Karmacharis posts SCs is the highest. The same is depicted in diagram.

On 1-1-2010 representation of SC and STs in Civil services: Civil services exams in 2010

Service	SC		ST	
	Reserved for SCs	Filled by SCs	Reserved for STs	Filled by STs
IAS	23	23	11	11
IFS	03	03	06	06
IPS	22	22	11	11

Source: SC Commission of India- Annual Report

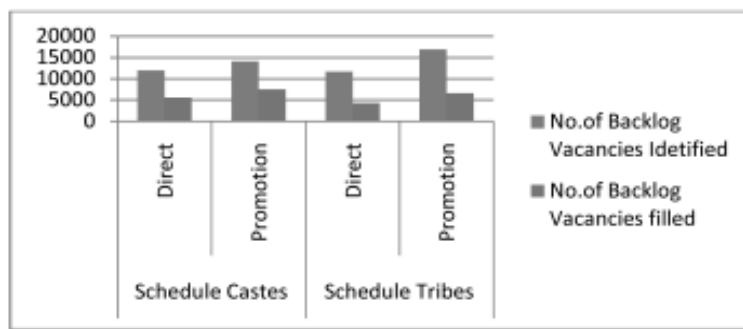


The table shows that in the civil services exam conducted in 2010, all the reserved vacancies for SC and STs are completely filled in.

Special recruitment drive launched in November 2008 to fill up the back log reserved vacancies of SCs and STs. As per the information received from 73 ministries/departments there were a total of 77383 backlog reserved vacancies as on 1st November, 2008 of which 33550 had been filled up by the end of January 2012 details.

Particulars	Schedule Castes			Schedule Tribes		
	Direct	Promotion	Total	Direct	Promotion	Total
No. of Backlog Vacancies Identified	11967	14110	26077	11703	16921	28624
No. of Backlog Vacancies filled	5611	7500	1311	4229	6667	10896

Source for all: Ministry of personnel, public grievances pensions, Govt. of India – Annual report 2011-12.

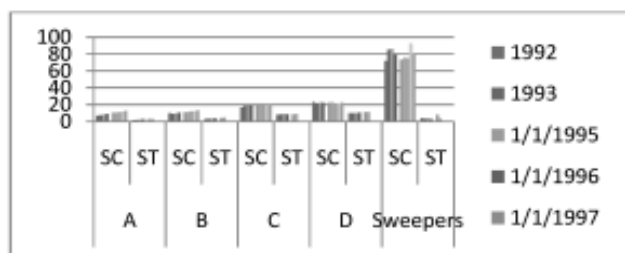


From the above table it is clear that vacancies reserved for SC and STs are some filled by direct recruitment and some by promotion under special drive recruitment conducted in 2008.

Representation of SC and ST in public sector undertakings (Information available from 225 undertakings)

Year	A		B		C		D		Sweepers		Total	
	SC	ST	SC	ST	SC	ST	SC	ST	SC	ST	SC	ST
1992	6.69	1.66	9.92	2.95	16.82	8.13	23.25	9.71	71.91	4.04	17.76	7.51
1993	7.37	1.88	9.12	3.28	18.71	8.42	21.90	9.76	85.19	3.16	18.55	7.71
1/1/1995	8.19	2.17	9.49	3.30	18.95	8.72	22.57	9.85	85.95	3.94	18.80	7.87
1/1/1996-1/1/1997	9.19	2.50	10.40	3.70	18.98	8.62	22.61	10.82	79.98	3.09	18.89	8.05
1999-2000	10.35	2.97	11.05	4.18	18.93	8.46	22.51	11.40	73.15	8.09	18.84	8.01
1/1/2001	10.77	3.04	11.53	4.61	18.95	8.82	22.89	11.28	75.86	3.42	18.75	8.16
1/1/2002	11.20		12.00		19.04		21.67		74.76		18.61	
1/1/2003	11.75		12.44		19.38		21.47		92.84		19.00	
1/1/2005	12.70		13.37		19.48		22.39		79.19		18.99	

Source: SC Commission of India- Annual Reports



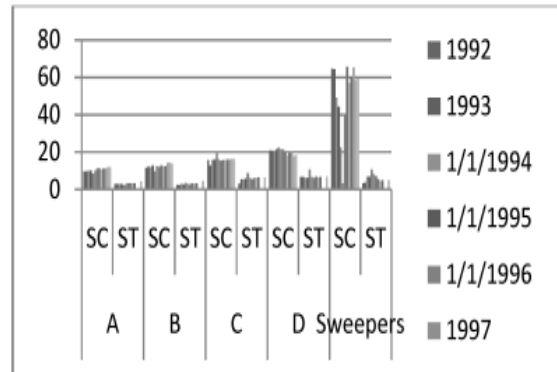
From the above information it is evident that representation of SC and ST in public sector undertakings is in increasing trend.

Representation of SC and ST in central government services: Central Government Representation of SC/ST in services

Year	A		B		C		D		Sweepers		Total	
	SC	ST	SC	ST	SC	ST	SC	ST	SC	ST	SC	ST
1992	9.70	2.90	11.6	2.40	15.8	3.2	20.9	6.7	64.7	3.4	18.92	4.24
1993	9.80	3.06	12.17	2.35	12.91	5.43	20.73	6.87	64.35	3.71	18.84	5.65
1/1/1994	10.25	2.92	12.06	2.81	15.73	5.38	20.46	6.15	49.06	6.90	18.81	5.57
1/1/1995	10.15	2.89	12.67	2.68	16.15	5.69	21.26	6.48	44.34	6.91	17.43	5.78
1/1/1996	8.41	2.27	9.68	3.52	19.14	8.72	22.41	10.68	22.41	10.68	18.91	8.05
1997	10.21	3.06	12.38	3.02	16.08	6.27	21.54	6.71	3.42	8.26	18.47	6.33
1998-1999	11.27	3.37	11.90	2.64	15.38	5.63	21.27	6.05	40.06	7.27	18.18	5.73

1999-2000	11.29	3.39	12.68	3.35	15.78	6.07	19.99	7.00	65.57	5.51	17.99	6.15
1/1/2000	10.77	3.32	12.13	2.86	15.84	6.34	18.25	6.64	57.02	4.68	17.73	6.17
1/1/2001	11.21	3.45	12.43	3.48	16.24	6.49	19.55	6.78	60.45	4.89	16.30	6.36
1/1/2002	11.09		14.08		16.12		20.07		65.22		18.61	
1/1/2003	11.93		14.32		16.29		17.98		58.57		18.09	
1/1/2005	11.90	4.3	13.7	4.5	16.4	6.5	18.3	6.9	59.2	4.9	17.74	6.39

Source: SC Commission of India- Annual Report

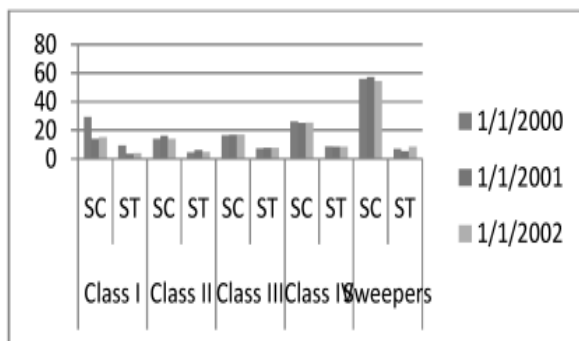


Employment to SC and ST categories the central government services is gradually increasing as per the above information.

Representation of SC and STs in the service as on 1-1-2000 in Insurance sector – Life Insurance Corporation

Year	Class I		Class II		Class III		Class IV		Sweepers		Total	
	SC	ST	SC	ST	SC	ST	SC	ST	SC	ST	SC	ST
1-1-2000	29.23	9.06	13.97	4.39	16.46	7.33	25.96	8.47	55.85	7.16		
1-1-2001	14.00	3.48	16.05	6.32	16.70	7.44	25.10	8.38	57.40	5.50	16.97	6.69
1-1-2002	15.16	3.99	13.95	4.67	16.82	7.56	25.25	8.31	54.35	8.41	17.01	6.82

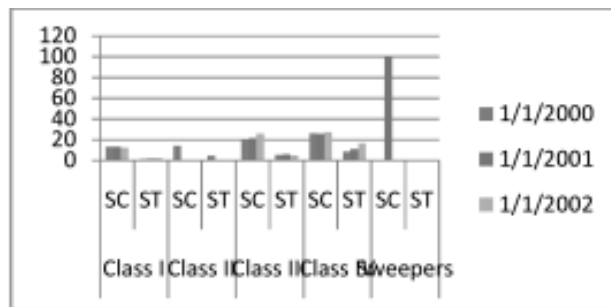
Source: SC Commission of India- Annual Report



General Insurance Corporation

Year	Class I		Class II		Class III		Class IV		Sweepers		Total	
	SC	ST	SC	ST	SC	ST	SC	ST	SC	ST	SC	ST
1-1-2000	13.04	1.58	13.97	4.39	20.29	5.59	25.96	8.47	-	-	-	-
1-1-2001	12.90	1.61	-	-	21.36	6.19	25.93	11.11	100	-	19.20	5.44
1-1-2002	12.23	2.31	-	-	25.86	4.94	27.37	16.38	-	-	19.26	5.59

Source: SC Commission of India- Annual Report

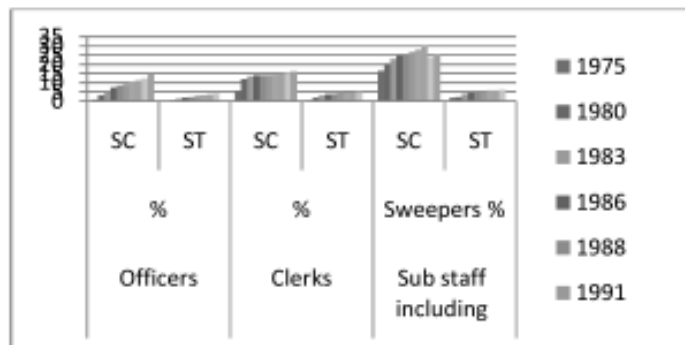


The given tables and diagrams indicate that the gradual growth in filling of the vacancies in GIC and LIC corporations during the stated years comparatively STs are getting less placements than SCs due to the proportion of their population and educational requirements.

Comparative statement showing the representation of SC/ST in the services of public sector banks

Year	Officers %		Clerks %		Sub staff including Sweepers %	
	SC	ST	SC	ST	SC	ST
1975	0.84	0.13	5.30	0.68	16.30	1.69
1980	3.04	0.64	11.95	1.77	20.20	2.08
1983	5.06	1.33	13.48	2.95	22.90	3.96
1986	7.30	1.84	13.83	3.70	24.9	4.39
1988	8.35	2.19	13.93	3.85	25.6	4.46
1991	9.17	2.71	14.20	4.45	26.6	5.00
1994	10.2	3.34	14.45	4.56	27.9	5.75
1996	11.10	3.65	14.69	4.71	30.00	5.94
1998-99	12.22	4.09	15.22	4.84	23.81	6.20
1-1-2003	14.72		15.96		25.60	

Source: SC Commission of India- Annual Report



Bank Jobs to SC's

Year	SC	ST
1-1-2004	18.63	NA
1-1-2005	19.22	NA
1-1-2006	18.64	NA
1-1-2007	18.90	NA
1-1-2008	19.24	NA

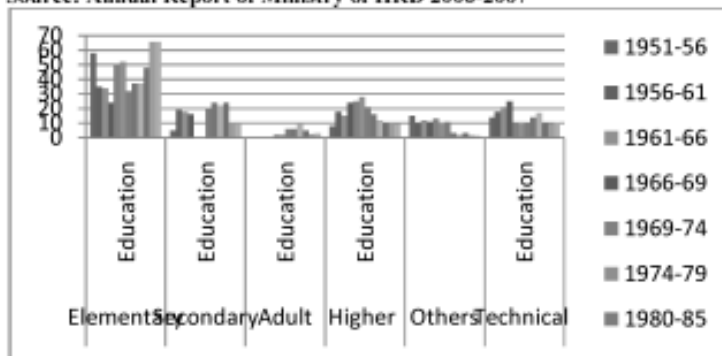
Source: SC Commission of India- Annual Report

Since the year 1975 the placement to SC and ST people in public sector banks is considerably significant till the year 2008.

The details of expenditure on different sectors of education (in percentage) of SCs and STs are as under

Year	Elementary Education	Secondary Education	Adult Education	Higher Education	Others	Technical Education
1951-56	58	5	-	8	15	14
1956-61	35	19	-	18	10	18
1961-66	34	18	-	15	12	21
1966-69	24	16	-	24	11	25
1969-74	50	-	2	25	13	10
1974-79	52	-	2	28	9	9
1980-85	32	20	6	21	11	10
1985-90	37	24	6	16	3	14
1990-92	37	22	9	12	2	17
1992-97	48	24	5	10	3	10
1997-02	65.7	10.5	2.4	10.3	1.6	9.5
2002-07	65.6	9.9	2.9	9.5	1.4	10.7

Source: Annual Report of Ministry of HRD 2006-2007

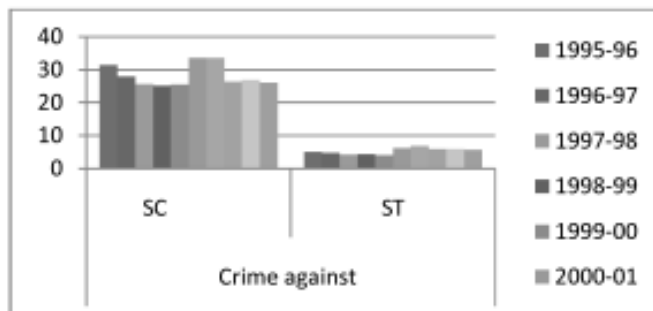


According to the information depicted above, expenditure on elementary education is much more higher than that of other levels of education and expenditure on higher education comes next with regard to the quantum of expenditure and least on the adult education for the given years.

Crime against SCs/STs

Year	Total cognizable crime under IPC	Crime against IPC+SLL		Total SCs/STs
		SC	ST	
1996	1709	31.4	5.0	36.4
1997	1720	27.9	4.7	32.6
1998	1779	25.6	4.3	29.9
1999	1764	25.1	4.4	29.5
2000	1771	25.5	4.1	29.6
2001	1769	33.5	6.2	29.7
2002	1783	33.5	6.8	40.3
2003	1716	26.3	5.9	32.2
2004	1832	26.9	5.9	32.8
2005	1823	26.1	5.7	31.8

Source: NCRB, New Delhi, Crime in India

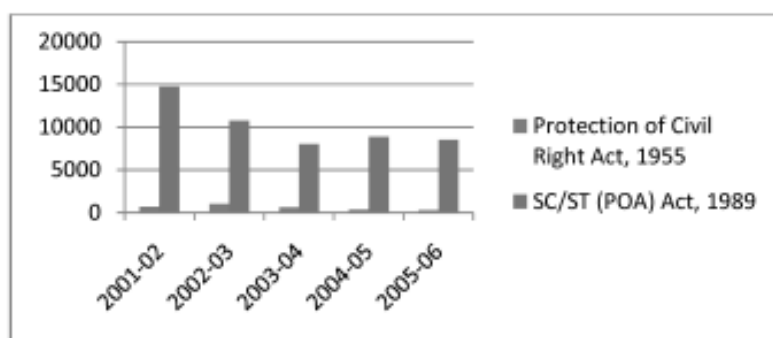


From the above information shown in table and diagram it is clear that crimes against SCs and STs in between the years 2000-2002 are high. Since the year 1995 they came down till the year 1999. And after 2002 reminded the same level.

Cases registered under protection of Civil Right Act from 2000-2005 and prevention of Atrocities Act from 2000-2005

Years	Protection of Civil Right Act, 1955					SC/ST (POA) Act, 1989				
	2001	2002	2003	2004	2005	2001	2002	2003	2004	2005
Total (All India)	691	1018	634	364	291	14780	10770	8048	8891	8497

Source: NCRB, New Delhi, Crime in India



The depicted information indicates that cases registered under prevention of atrocities act are much more higher in between the years 2001-2005.

Conclusion:

Dalits in India struggled a lot in the past. Facing too many hardships with the discrimination in the society. With the intervention and initiation of great people, the living, social, economical, employment and educational conditions of dalits started getting betterment. With the effect of reservation facility provided for them they are getting benefited. In central government services and other services the vacancies reserved for SCs and STs have been being filled. Still some atrocities are going on in some remote rural areas.

Suggestions:

- ✓ Necessary steps to be initiated by the government of India to irradicate completely atrocities still going on at some remote rural places.
- ✓ It is important to increase expenditure on the technical and higher education for Dalits.

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49. Dalits Their Livelihood Issues And Empowerment

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Key words: Dalits, discrimination, subjugated, agriculture.

Introduction

India's caste system assigns individuals a certain hierarchical status according to Hindu beliefs. Traditionally, there are four principal castes (divided into many sub-categories) and one category of people who fall *outside the caste system—the Dalits. As members of the lowest rank of Indian society, Dalits face* discrimination at almost every level: from access to education and medical facilities to restrictions on where they can live and what jobs they can have. The discrimination against the Dalits is especially significant because of the number of people affected; there are approximately 167 million Dalits in India, constituting over 16 percent of the total population. Within the Dalit community, there are many divisions into sub-castes. Dalits are divided into leather workers, street sweepers, cobblers, agricultural workers, and manual “scavengers”. Dalits have been oppressed, culturally subjugated, and politically marginalized. In the society they are considered as lowest of the low, traditionally are responsible for digging village graves, disposing of dead animals, and cleaning human excreta. Approximately three-quarters of the Dalit workforce are in the agricultural sector of the economy. A majority of the country's forty million people who are bonded laborers are Dalits. These jobs rarely provide enough income for Dalits to feed their families or to send their children to school. As a result, many Dalits are impoverished, uneducated, and illiterate. Dalits have been oppressed, culturally subjugated, and politically marginalized. **The principals of untouchability and “purity and pollution” dictate what Dalits are and are not allowed to do; where they are and are not allowed to live, go, or sit; who they can and cannot give water to, eat with, or marry; extending into the minutia of all aspects of daily life.**

Among the Dalits, most of those engaged in agricultural work are landless or nearly landless agricultural laborers. Less than 10% of Dalit households can afford safe drinking water, electricity and toilets, which is indicative of their deplorable social condition. Moreover, Dalits are daily victims of the worst crimes and atrocities, far outnumbering other sections of society in that respect as well. There were so many revolutions in the past against their rights .As a result after independence few acts were introduced in the constitution regarding their empowerment.

They remain the most vulnerable, marginalized community in the country even after sixty decades of independence. Eventhough a special administrative system is established for the welfare of Dalits, the land categorized for them has been encroached and the welfare schemes have been misused. Corruption in the system erected for the welfare of Dalits has reached to the pinnacle. The orders of the president of India, Prime minister and Planning commission to allot funds for Dalit welfare in prorated basis with accordance to the population was never paidyed attention.

Abstract

India's caste system assigns individuals a certain hierarchical status according to Hindu beliefs. Traditionally, there are four principal castes (divided into many sub-categories) and one category of people who fall *outside the caste system—the Dalits. As members of the lowest rank of Indian society, Dalits face* discrimination at almost every level: from access to education and medical facilities to restrictions on where they can live and what jobs they can have. The discrimination against the Dalits is especially significant because of the number of people affected; there are approximately 167 million Dalits in India, constituting over 16 percent of the total population. Within the Dalit community, there are many divisions into sub-castes. Dalits are divided into leather workers, street sweepers, cobblers, agricultural workers, and manual “scavengers”. Dalits have been oppressed, culturally subjugated, and politically marginalized. In the society they are considered as lowest of the low, traditionally are responsible for digging village graves, disposing of dead animals, and cleaning human excreta. Approximately three-quarters of the Dalit workforce are in the agricultural sector of the economy. A majority of the country's forty million people who are bonded laborers are Dalits. These jobs rarely provide enough income for Dalits to feed their families or to send their children to school. As a result, many Dalits are impoverished, uneducated, and illiterate. Among the Dalits, most of those engaged in agricultural work are landless or nearly landless agricultural laborers. Less than 10% of Dalit households can afford safe drinking water, electricity and toilets, which is indicative of their deplorable social condition. Moreover, Dalits are daily victims of the worst crimes and atrocities, far outnumbering other sections of society in that respect as well. There were so many revolutions in the past against their rights .As a result after independence few acts were introduced in the constitution regarding their empowerment. They remain the most vulnerable, marginalized community in the country even after sixty decades of independence.

Though there were several instructions that the funds allotted for tribal welfare should directly reach them through various schemes, the authorities have always misled the schemes and misused the funds.

For the past 13 years, Dalit Solidarity has worked steadily to provide India's Dalits with the tools they need to make better lives for themselves and their families. Dalit Solidarity advocates tirelessly on behalf of India's Dalits, addressing the issues of caste and untouchability, and standing strong for one of the world's most oppressed populations. The program is designed to build awareness regarding the social injustices faced by the Dalits; to promote activism in the Dalit movement; and to provide resources. In our state many movements took place to ensure that the Dalit welfare fund may be solely utilized for the benefits of the Dalits. Many sections of the disadvantaged population like Dalits, tribes have unifiedly conducted many movements to attain the funds from "Special component plan" and subplans. The Dalit organizations have played an important role in this movement. If all the funds categorized for the benefits of these Dalits is used properly by the agencies like ITDA, District Dalit Welfare office, Dalit Cultural Studies organization, etc can be strengthened. Also infrastructure such as roads, power supply, water supply, civil supplies can be concentrated upon along with provisions for education, medical and employment facilities if these funds are used properly.

Ref:navasarjan.org

www.dalitsolidarity.org

Tribal organization, state committee book let.

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The truth which has made us free will in the end make us glad also. Every outcry against the oppression of some people by other people, or against what is morally hideous is the affirmation of the principle that a human being as such is not to be violated. A human being is not to be handled as a tool but is to be respected and revered."

— ***Felix Adler***

50. Dalit Women Empowerment through Rural Entrepreneurship

Davala. Joythsna

Keywords: Women Empowerment, Entrepreneurship, Rural India, NGOS, Self help groups, Problems of Rural development.

Introduction:

Dalit Women constitute the backbone of nation property of the Nation depends upon the prospect of its Women.

Rabindranath Tagore says:

“Women are the builder and moulder of Nations destiny through delicate and soft as lily. She has a heart, far stronger and bolder than of man. She supreme inspiration of man’s onward March” Woman has been as important as man. They performed by Women in society are the indicator of a Nations over all progress.

The Women’s domestic role is combined with Economic activities and utilization of their skill and labour to earn the extra income for the family, which makes the difference between a reasonably decent survival and humiliating poverty. The role played by rural women in Economic development has not been assigned sufficient importance.

Women Entrepreneurs and their contribution to the national Economy is quite visible in India Women Entrepreneurs need to be laved for their increased utilization of modern Technology, Increased investments, finding a niche in the export market, creating a sizable Employment for others and setting the trend for other Women Entrepreneurs’ in the organized sector.

Dalit Women’s Entrepreneurship needs to be studied separately for two main reasons.

❖ Women’s Entrepreneurship has been recognized during the last decade as an important untapped source of Economic growth. Women Entrepreneurs create new jobs for themselves and others and also by being different they also provide the society with different solutions to management, Organization and business problems as well as to the exploitation of Entrepreneurial opportunities.

❖ The second reason is that the topic of Women in Entrepreneurship has been largely neglected both in society in general and in the social sciences.

Status of Rural dalit Women In India:

Among total Indian population of 1027.10 million, Dalit Women constitute 495.73 million therefore, Women constitute nearly 50% of population, Perform 2/3 of the work and produce 50% of food commodities consumed by the country, They earn 1/3 of remuneration and own 10% of the property or wealth of the country . Infact they are treated as weak and dependent on men. As such Indian Women enjoy an unfavorable status in society.

Abstract

Women are considered an important Human Resource of the Nation and every state should try to utilize them as mediators of Economic growth and development encouragement for Women Entrepreneurship is one of the ways for them. As Women for Ming about half of the India’s population makes a case of for developing dalit women Empowerment in the country, particularly in Rural areas. They are, regarded as the better half of the society. But unfortunately the Traditional mind set of the society and Negligence of the state and respective authorities is an important obstacle for the dalit women Entrepreneurship development in India. In traditional societies they were confined to the four walls of houses performing household activities. In modern societies, they have come out of the four walls of houses to participate in all sorts of activities.

In spite of that dalit Women of today break all those obstacles and involve themselves in various sectors and proving their Excellence- like Academics, Politics, Administration, Social work and so on. As such, rural areas are ultimately marked by abject poverty and backwardness. Poverty and in such situation rural Industrialization is viewed as on effective means of accelerating the process of Rural development by Empowerment of Women in the country so there were major part of National Economic development is contributed by Rural Economy. Entrepreneurship is considered to be a key for dalitwomen Empowerment especially in Rural areas and hence promotion of Dalit Women entrepreneurs is focused highly by the Government there is a need of continuous attempt to inspire, encourage, motivate and cooperate Dalit Women entrepreneurs, Awareness programs should be conducted by the Government. This paper gives a brief idea about the importance of Entrepreneurship and its influence on the Empowerment of Rural Women and NGOS, and self help group’s development of rural people in the country and they fore aims at discussing the growth and problems of women Empowerment in Rural India.

Rural Women in India constitute 77.00% of the female population they share abundant responsibility and perform a wide spectrum of duties in running the family, Maintaining the house hold activities like rearing, Feeding, Attending to farm labour, Tending domestic animals and like, Even then they suffer from being both Economically and socially invisible within the frame work of democratic policy, Our laws, Development policies, Plans and programmers have aimed at Women's advancement in different spheres.

The Fifth Five Year Plan (1974-79) replaced the social welfare approach with development approach. This recognized Dalit Women's productive role and her contributions and efforts were made to remove the invisibility of Women' Economic contribution to the house holds Economy.

The Sixth Five Year Plan (1980-85) is a land mark in the history of Women's development with Emphasis on health Education and Employment.

The Seventh Five Year Plan (1985-90) gave priority for programmes to improve the status of Dalit Women and operational zed the concern of equality and Empowerment, Generating awareness about their rights and privileges and training them for Economic activities and Employment.

The Eight And Subsequent Five Year Plan (1992-97) continued emphasis on ensuring the benefits of development in the different sectors do not circumvent Women and that Women must be able to function as equal partners in the development process.

A major development in the Empowerment of Women is the 73rd constitutional a pendent to Panchayat Raj act which specifies 1/3 of the posts of 'Sarpanch' and chairman of the block level assemblies (Samithi) and the district assembly (Zilla parishad) to be Women. This is expected to bring radical change in Women's status and will generally increase their political participation. The Government is putting lot of efforts to empower the Women, Hence there is need to know the extent of Empowerment of Rural Women.

Need For Rural Entrepreneurship:

Entrepreneurship on small scale is the only solution to the problem of UN employment and proper utilization to both human and non-human resources and improving the living conditions of poor masses. The need for and growth of Rural industries has become essential in a country like India because of the following reasons:

- ❖ Rural Industries generate large-scale employment opportunities in the rural sector as most of the rural industries are lab our intensive.
- ❖ Rural Industries Entrepreneurship help to improve the per capital income of rural people there by reduces the gaps and disparities in income of Rural and Urban people.
- ❖ Rural Entrepreneurship controls concentration of Industry incites and there by promotes balanced regional growth in the Economy.
- ❖ Rural Entrepreneurship can reduce poverty growth of slums, Pollution in cities and ignorance of in habitants.
- ❖ Rural Entrepreneurship creates an avenue for Rural education youth to promote it as a carrier.

Women Empowerment in Rural Entrepreneurship

Empowering women particularly rural women is a challenge. Micro enterprises in rural area can help to meet these challenges. Micro- enterprises not only enhance national productivity, generate employment but also help to develop economic independence, personal and social capability among rural women.

Following are some of the personal and social capabilities

- Economic empowerment.
- Improve standard of living.

- Self confidence.
- Enhance awareness.
- Sense of achievements.
- Increasing social interaction.
- Involvement in solving problems related to women and community.
- Increasing participation level in gramsabha meeting.
- Improvement in leadership qualities.

Women entrepreneurs may be as women are group of women who initiate, organize and, run a business enterprise woman who innovate, imitate or adopt a business activity are called “women entrepreneurs”. The women entrepreneurs based on women participation in equity and employment of a business enterprise.

How to Develop Women Entrepreneurs?

Women entrepreneurs and their greater participation in the entrepreneurial activities, following efforts can be taken into account for effective development of women entrepreneurs.

- ❖ Consider women as specific target group for all development programmers.
- ❖ Better education facilities and schemas should be extended to women folk from government part.
- ❖ Adequate training program on management skills to be provided to women community.
- ❖ Encourage women’s participation in decision-making.
- ❖ Training on professional competence and leadership skill to be extended to women entrepreneurs.
- ❖ Counseling through the aid of committed NGO’s, psychologists, managerial expert and technical personnel should be provided to existing and emerging women entrepreneurs.

Steps Taken By Government to Improve Position Of Women Entrepreneurs

Government both at the central and state level have been actively participating in promoting self-employment opportunities in rural areas by providing assistance in respect of infrastructure, finance, technology, training, raw materials, and marketing. Some of the support measures and programmers meant for the promotions of small and rural industries are discussed below:

- ***National Bank For Agriculture And Rural Development(NABARD)***

NABARD was set up in 1982 to promote integrated rural development, Since it has been adopting a multi-purpose strategy for the promotions of rural business enterprises in the country.

For example small industries, cottage and village industries, and rural artisan using credit and non-credit approaches.

- ***The Rural Small Business Development Center(RSBDC)***

RSBDC has organized several programmers on rural entrepreneurship, skill up gradation workshops, mobile clinics and trainers training programmers, awareness and counseling camps in various villages of Noida, Greater Noida Ghaziabad.

- ***Rural And Women Entrepreneurship Development(RWED)***

The Rural and Women Entrepreneurship Development program me aims at promoting a conducive business environment and at building institutional and human capacities that will encourage and support the entrepreneurial initiatives of rural people and women.RWE provides the following services:

- ✓ Creating a business environment that encourages initiatives of rural and women entrepreneurs.

- ✓ Enhancing the human and institutional capacities required to foster entrepreneurial dynamism and enhance productivity.
- ✓ Rendering any other advisory services.

Role of SHG's in Promoting Entrepreneurship among Rural Women:

The formation of self-help group and active participation of the local families the process of planning and project implementation would help in developing harmony and build unity of among the members of the community irrespective of their caste and economic diversity. The non-governmental organization play a circular role to identify the self interested persons, to form them into self-help groups and guide the member informing the rules and regulation with regard to thrift and credit procedures and repayment ethics. India has a long traditional of people coming together voluntarily for performing various socio-cultural, religions and economic activities collectively. The self-help group is a variable alternative to achieve the objectives of rural development and to get community participation in rural development programmers generally it has members not exceeding 20 and one member act as a leader called animator. Credit needs of the rural women are mostly fulfilled through SHG's. It enhances status of women as participants decision makers and beneficiaries in the democratic, economic, social and cultural spheres of life's.

The micro-entrepreneurship strengths in the women sustainable development and removes the general in equalities self-help groups saving are extended as micro credit to its members to promote the micro and small scale enterprises to alleviate poverty and to provide sustainable economic development of the community. Women constitute 90% of total marginal workers of the country. Rural women are playing a direct and indirect role both inform operation and domestic chores.

Now a day's rural women are achieving sustainable development by associating with the technical known-how and are able to cope up with the changing scenario of the production field. Majority of the SHG's women of rural areas and urban areas are managing micro enterprises with live stock and domesticated activities. Because there can be managed with micro finances.

Conclusion:

Women today are more willing it take ups activities that ware ones consider to preserve of men, and have proved that there are second to no one with respect to contribution the growth of the economy.

It is quite clear that rural entrepreneurship can't be developed without significant training. Therefore, instead of just schemes, as the correct for entrepreneurship development an intensive training needs to be provided to the youth in rural India.

"Women Being Spine Of The Family Need To Be Protecting With Dignity."

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51. Economic Reforms And Empowerment Of Dalits

Dr. A. Uttama Durga Devi

Introduction

India's development efforts since Independence in 1947 have not benefitted different social groups equitably. Certain Social Groups such as the Scheduled castes (Scs), Scheduled Tribes (STs), Other Backward Classes (OBCs) and Minorities (Particularly Muslims have historically been disadvantaged and vulnerable. The concept of inclusive growth demands that all social groups have equal access to the services provided by the State and equal opportunity for upward economic and social mobility. It is also necessary to ensure that there is no discrimination against any section of our society. The Constitution of India contains various provisions for the development of such marginal groups. In spite of this the status of Dalits in the society has not been improved. In the past they have have been socially ostracized, economically exploited and denied human dignity and a sense of self-worth. The objective of this paper is to study the empowerment of Dalits i.e. Scheduled castes (Scs), Scheduled Tribes (STs) and Primitive Tribal Groups. (PTGs) under Economic Reforms which were introduced in 1991.

Untouchability and atrocities

Article 17 of the Constitution abolished untouchability. The Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 was enacted to prevent atrocities against the Scheduled Castes and the Scheduled Tribes. A glance at the number of cases registered under the Protection of Civil Rights Act, 1955 and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 (Table No. 1) shows that though total number of cases under these Acts show a declining trend in recent years yet the high number of cases still registered under these Acts is a grim reminder of the unfortunate fact that atrocities against the Scheduled Castes and the Scheduled Tribes and untouchability continue unabated even today.

Table No. .1: Number of Cases Registered under The Protection Of Civil Rights Act, 1955 And SC/ST (Prevention Of Atrocities) Act, 1989

Year	Scheduled Castes			Scheduled Tribes			Total Cases Registered
	Cases registered under			Cases registered under			
	PCR Act	SC/ST POA Act	Total	PCR Act	SC/ST POA Act	Total	
1997	1216	8070	9286	88	643	731	10017
1998	724	7443	8167	50	709	759	8926
1999	678	7301	7979	45	574	619	8598

Source: As compiled by National Human Rights Commission from monthly crime statistics

Inadequate Representations In The Public Services

Adequate representations in the public services of Scheduled Castes and Scheduled Tribes is as yet another unredeemed constitutional pledge. The following tables show the representation of the members of Scheduled Castes/Scheduled Tribes in the services of the Central Government in the years 1961 and 1998:

SCs/STs In Central Government Services

Group (Excluding Sweepers)	Percentage of Scheduled Castes		Percentage of Scheduled Tribes	
	1961	1998	1961	1998
A	1.44	10.38	0.21	3.21
B	2.45	11.73	0.67	2.68
C	7.49	15.99	0.92	5.95
D	17.19	21.45	3.13	6.85

Constitutional protection for Scheduled Castes in India:

The Scheduled Castes constitute 1.23 percent of the Indian Population. The socio-economic development and protection of SCs from discrimination and exploitation has been a high priority area from the very start of Independent India. The National Scheduled Castes Finance and Development Corporation (NSFDC) established in 1989 provides financial and other support beneficiaries for taking up various income generating activities.

Constitutional safeguards for SCs in India

Article 46: Protection from social injustice and all forms of exploitation

Article 14: Equality before law

Article 15(1): State not to discriminate against any citizen on the ground of caste

Article 15(2): No citizen shall on ground only of caste or race, be subjected to any disability and restriction

Article 15(4) and 15(5): State to make provisions for reservation in educational institutions.

Article 17: Untouchability is abolished and its practice in any form is forbidden.

Article 330: Reservation of seats in SCs in Lok Sabha

Measures for the empowerment of SCs:

The Scheme for Grant – in –aid to Scheduled Castes Development Corporation (SCDCs) was introduced in 1978 -79 as centrally sponsored scheme for participating in the equity share of the State Corporations in the Centre:

- a. State ratio of 9.51. The SCDCs finance employment oriented schemes that cover a. Agricultural and Allied activities including minor irrigation
- b. Small Scale Industry:
- c. Transport and
- d. Trade Services sector.

They also finance projects by dovetailing the loan component from NSFDC/Banks with margin money out of their own funds and subsidy out of the Special Central Assistance (SCA)

With respect to the educational development of SCs the Central Government has introduced major scholarship programmes. The other important schemes for educational development of SCs are providing coaching facilities to students for preparing them for various competitive examinations being conducted by UPSC, State Public Service Commission, and Banks etc. Rajiv Gandhi National Fellowship for SC students was introduced in 2005 -06 to provide fellowship to 1333 SC students for pursuing higher studies leading to M.Phil and Ph.D degrees.

Tenth Five year plan (2002-07) adopted the following multi – pronged approach for the socio-economic development of the SCs:

- Social Empowerment through educational development
- Economic empowerment through income and employment enhancing avenues.
- Protection through effective implementation of protective legislations.
- Eradication of occupations such as manual scavenging.
- Holistic development through earmarking of funds proportionate to the population (SCSP and TSP)

Constitutional protection for Scheduled Tribes in India:

The Population of Scheduled Tribes in India stood at 8.33 million as per 2001 Census. ST's constitute 8.2 per cent of the total population of the country with 91.7 percent of them living in rural area and 8.3 per cent in urban areas. The Proportion of ST population to the total population had also increased from 6.9 per cent in 1971 to 8.2 per cent in 2001.

The Constituion of India have made several provisions to safeguard the interests of STs in Articles 15(), 16(4), 243M, 243ZC, 244 first and second provisions to 275(1), Articles 334, 335, 338A, 339(1) and Fifth and Sixth Schedules. Besides, several laws have been enacted by the Central Government like the Protection of Civil Rights Act 1955, the SCs and STs (Prevention of Atrocities) Act 1989, the STs and other forest dwellers Act 2006.

Measures for Empowerment of STs:

The National Scheduled Tribes Development and Finance Corporation (NSTFDC) was set up in 2001 with an authorised share capital of Rs.500Crores. The Corporation supports various income and employment generating activities through loans, marketing support , training etc., Special focus is accorded to ST women beneficiaries under programmes such as the Adivasi Mahila Shashaktikaran Yojana which facilitates income generating activities through women's Self – help Groups. The State ST Development Corporations (STDCs) which function as a channelizing agencies in identifying eligible beneficiaries and extending financial and other assistance to them are also supported by the NSTFDC.

Primitive Tribal Groups:

There are 75 Primitive identified Primitive Tribal Groups (PTGS) spread in 17 states /UTs living in utmost destitute conditions . In order to provide focussed attention to the survival, protection and development of these PTGs, a special scheme was launched in 1998 -99 to provide tribe specific services and support including housing, land, agricultural inputs, cattle rearing, health , nutritional services. And income generating Programmes.

In spite of Protective measures and developmental efforts mentioned above, tribal population of the country continues to suffer from the following disadvantages.

- Protecting the tribals from land alienation and the related problems of indebtedness and exploitation
- Expediting the final pronouncement of the National Policy for Rehabilitation of the Displaced Persons with a special focus on the displaced tribals.
- Protecting the precarious Primitive Tribal Groups (PTGs)with expansion of ongoing schemes and effective involvement of voluntary organizations.

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52. Dalit women right to education in India, Problems and solution

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Key words: dynamism, illiteracy, monogamous, economic deprivation, sacrilegious.

Introduction

There are about 250 million Dalits in India. There is meagre improvement in the socio-economic condition of dalits in the past 50 years. Which that is not enough when compared to non-dalits. Of course, much more needs to be done. The urgent need is to have a national sample survey on dalits. Every fourth Indian is a dalit. There is no proper survey to give the correct number of dalit women in India. They are generally scattered in villages and they are not a monogamous group. About 75% of dalits live below poverty line. Economic backwardness of dalits is mostly due to injustice done to them by the high castes and also due to exploitation. From the time immemorial they worked like slaves, sold as commodities resulting in their social discrimination, economic deprivation and educational backwardness.

Education:

Till some years ago, many dalit women were ill treated and educationally backward inspite of the facilities for free education. The reasons for the high rate of illiteracy among dalit women are many.

The following are the main reasons:

1. Resistance from the family to send girls to schools.
2. Fear of insecurity in villages.
3. Lack of physical facilities like accommodation, school, transport and medical facilities.
4. The girls were forced to take care of the siblings when the parents are away at work.
5. Girls were forced to do domestic chores which prevent them from attending school.
6. Working to earn for the family prevent the girls from attending school.
7. Working with parents to earn their livelihood in beedi factories or other unorganized sector made them illiterate.
8. Because of the sick and unemployed parents girls were forced to work.
9. Many were forced to get married at young age, which stop schooling. Etc.....

Objectives of the present study

1. To examine the contributions of Mahatma jyothirao phule towards dalit women education in India.

Abstract

Dalit women right to education in India, Problems and solutions, Without vidya(knowledge), intellect was lost, without intellect virtue was lost, without virtue and morality, dynamism was lost, without dynamism, money was lost; without money Dalit women were demoralised, all this misery and disaster were due to avidya.(The lack of knowledge) - Mahatma Jyothirao Phule (1827-1890) Pioneer of Dalit Women Education.

Ever since the revolutionary Jyothirao Phule critically analysed the fundamental impatience of knowledge seeking for dalit women.'There has been rapid increase in education of women and girls now a days. But the Dalit women are facing bundle of problems for access to education. In this paper an attempt has been made specially In Indian perspective what was the position of the Right to Education of Dalit women in past present and future. For thousands of years Dalit Women in India had no right to education. Manudharma sahastra says that women by nature was regarded as a frail, untrustworthy, wicked, thoughtless, lewd person. If a Dalit women received education meant a sacrilegious act against the caste and the society. If a Dalit girl received an education against upper class her husband would die prematurely. Dalit women were prohibited for all functions in the society.

2. To discuss the historical trends about education of dalit women in India.
3. To analyse the present problems faced by the Dalit women in Education.
4. To analysing the constitutional safeguards for the protection of dalit women education.
5. Finally giving suggestions for the improvement of Dalit women education in India.

Without vidya(knowledge), intellect was lost, without intellect virtue was lost, without virtue and morality, dynamism was lost, without dynamism, money was lost; without money Dalit women were demoralised, all this misery and disaster were due to avidya.(The lack of knowledge)

Mahatma Jyothirao Phule (1827)

Pioneer of Dalit Women Education.

Introduction

Ever since the revolutionary Jyothirao Phule critically analysed the fundamental impatience of knowledge seeking for dalit women.² There has been rapid increase in education of women and girls now a days. But the Dalit women are facing bundle of problems. In this paper an attempt has been made on the Constitutional provisions for Right to Education. Contemporary problems and solutions, of Dalit women for education.

For thousands of years Dalit Women in India had no right to education. Manudharma sahastra says that women by nature was regarded as a frail, untrustworthy, wicked, thoughtless, lewd person. If a Dalit women received education meant a sacrilegious act against the caste and the society. If a Dalit girl received³ an education against upper class her husband would die prematurely. Dalit women were prohibited for all functions in the society.

In India, women are considered as Shakti, since mythological times. Goddesses are being worshipped in the major religions of India,⁴ but still they are considered as weaker section of the society in India. This raises a lot of question about the attitude and our thinking of our society. Women, usually looked as a weaker sex and forced to play secondary role in the society and are often neglected, discriminated and oppressed. These discrimination and oppression has adversely affected the development process. And the worst hits are the Dalit women, who are oppressed among the oppressed. Their life has world of difference between theory and practice. Government of India abolished untouchability but the practice is followed in some part of India. The practice of untouchability had virtually dehumanized⁵ a significant section of Indian society, that they lost their persona and all the basic human rights ad fundamental rights. Indian society is a male dominated society, all men dominate women. And so it is very obvious that Dalit women are dominated by both Dalit men and upper caste men also. She has to fight against all kind of atrocities and poverty. Because of this weakness, physical and financial, she has to face two-way struggle- one in house and one outside world- which have both hierarchic and patriarchal system in India There are about 250 million Dalits in India.

There is meagre improvement in the socio-economic condition of dalits in the past 50 years. Which that is not enough when compared to non-dalits. Of course, much more needs to be done. The urgent need is to have a national sample survey on dalits. Every fourth Indian is a dalit. There is no proper survey to give the correct number of dalit women in India. They are generally scattered in villages and they are not a monogamous group. About 75% of dalits live below poverty line. Economic backwardness of dalits is mostly due to injustice done to them by the high castes and also due to exploitation. From the time immemorial they worked like slaves, sold as commodities resulting in their social discrimination, economic deprivation and educational backwardness.

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7. Working with parents to earn their livelihood in beedi factories or other unorganized sector made them illiterate.
8. Because of the sick and unemployed parents girls were forced to work.
9. Many were forced to get married at young age, which stop schooling.
10. Social restriction is that the girls should stop education after marriage.
11. In some areas there are complaints from dalit women teachers of misbehaviors, blackmail and exploitation by the male staff of other high caste people.
12. Distance of schools from home.
13. Irrelevant content of the education system.
14. Fear of alienation of girls from their environment as a result of education are some of the other factors for low literacy level among SC girls. Even if the education improved the marriage prospects of the girls, the minus point is the increase in dowry. Therefore many parents wish to withdraw the girls from schools.
15. Last but the least that girl students are not have clean sanitary facilities.

The present positions seems to be better with reference to the rate of literacy among dalits. The literacy rate is 31.48% for boys and 10.93% for girls. Dalits women belonging to the creamy layer of the society are better with good education and socially and economically they are well off like other high castes. They are fully aware of the welfare schemes provided by the Government and their percentage is very low when compared with the total dalit population.

In rural areas, the first generation girls from SC needs the attention of Government and other organization. Mostly the teachers of the locality provide information to them about the welfare schemes. In many Dalit association executive position are occupied by male members whereas very poor representation is made by women in their pasts. The women are not properly informed about the Government schemes and there is an urgent need to get a feedback about the welfare schemes where lot of money is spent for the development of Dalits. The funds are not utilized properly for their upliftment. Many of the schemes go unnoticed because they are not popularized properly.

The coaching programmes conducted by the Government for dalit women are beneficial in training many women to compete in the competitive exam. These programmes also do not reach the needy dalit women because they are cornered by the very few creamy dalit women. This should be monitored properly and the schemes should be reached by the most deprived and constantly struggling dalit women. Because these dalit women are neglected by socially advanced communities and also by the better off among the dalits, which leads to an unhealthy socio-economic condition. There should be some scientific basis to pick up the poorest and they should be equipped with facilities.

There are some pre-examination coaching centers giving trainings for dalits which are doing very good service to train them in vocational line, for competitive exam, in medical and engineering field, railway recruitment boards, bank recruitment, etc.

Here are some suggestions for the better implementation of the schemes to dalit women:

- 1 Competitive spirit should be instilled in the girls.
- 2 Selection and identification of the talented girls should be done correctly.
- 3 Identify the candidate at college level for coaching.
- 4 Result oriented teaching is necessary.
- 5 Group discussions, quiz, and seminars to instill confidence.
- 6 Teacher: Student ratio 1:20 or below.
- 7 Monitoring by the teacher after class hours.
- 8 Loan facility.

Financial aid for uniform for girls, maps, charts, examination grant, laboratory facilities, and library facilities should be provided for them special coaching should be given for meritorious dalit girls to compete for IAS and IPS. Hostel facilities for dalit girls at all levels of education starting from primary school up to higher education should be provided reservation policy especially for girls should be allotted in both admission and employment. There is an increased awareness in recent years among dalit women about their rights and about the Government welfare schemes about higher education. This should be augmented by information technology, which should reach even to the remote rural citizen.

Higher Education:

The UGC has given reservation for seats in colleges for SC students 25%, ST 7.5%, which is highly beneficial. Also relaxation in marks for 5% is given to all dalit students in admission. Financial assistance in the form of fellowships is given to dalits. Rs. 3,600/- is given per JRF to continue research studies at the University level. There are special SC/ST cells at the University for Effective Implementation of the Government orders and to improve the condition of University level dalit students.

There are some of the suggestions for effective implementation of the various welfare schemes for the dalit students.⁷

1. The communication gap between the educational institution and the social welfare department should be reduced.
2. District wise computer database of the male and female dalit students is very essential to provide necessary facilities to them.
3. Pamphlets with details about the welfare schemes should be distributed to the students.
4. Supply of books to the dalit students.
5. Incentive scholarship should be given to deserving and meritorious girls to encourage them for higher education.

Gender Equality:

Female infanticide is more prevalent among the uneducated dalit families. Educational development among SC women is very marginal because only girls were not sent to school because of the responsibilities at home.

Therefore the gender discrimination starts at the very early stage in the life of a dalit girl. Normally girl children are retained at home to look after the siblings. Another thing is the compulsory marriage of the girls at very early age after which the education is stopped. Generally in the male-dominated society, polygamy is allowed and more so in many dalit families. Because of this the position of the women deteriorated. Joint family system, polygamy, property structure, early marriage, and permanent widowhood were hurdles for the development of all women in early period. But in the twentieth century, after the Mahatma Gandhien movement to educate women, slowly changes occurred in the position of women. But here, rural women were more blessed than urban women because divorce and remarriage were allowed for them. Mainly Sudras (i.e. low caste people) allowed divorce and remarriage for their women.

The contribution of SC women to the economic development of our country is significant especially in the agricultural sector. They are exploited by the higher caste landlords. They are paid very marginal salary for the hard work in the field for the whole day. In leather Industries the tanning process is considered to be an unclean job which is done only by socially backward class. Traditional artistes get very more benefit because the middleman exploits them. The condition of scavenger and sweepers is very deplorable and they the most vulnerable sectors among SC. The working condition is very poor and the remuneration is also very poor.

Family Role:

Because of the girls remain uneducated, they got married very early. Marriage in the high reproductive stage with high fertility rate, children care more. Because of the unlimited family, the burden fell on the young girls which affected their health. They were not able to assist in family matters to their husbands. But now the situation is different. The girls manage to plan their family, educate the children, assist the husbands in family matters and office going and professional girls improve the economic conditions. On the whole the family becomes socially developed because of the education of the girls.

Education among women increased intercaste marriages, which is definitely a sign of development. Government also encourages intercaste marriages among dalits and highcaste by incentives. Untouchability is acute in villages. There is a gradual change in rural areas because they have become aware of their rights. Spread of education, improvement in economic conditions, welfare measures.

Dalit women need to strive for education despite all odds. Women empowered with education can also put a stop to the evil practices like child marriage. Baba Saheb, Dr Bhim Rao Ambedkar, had said that education is an important weapon for Dalits, using which, women can demand the rights conferred upon them by the Indian constitution.

To spread education among girls and women in rural areas, the Ministry of Women and Child and Development (WCD) has suggested to the Human Resource Development (HRD) ministry to open schools near the villages and also construct all weather roads from the villages to the schools. These schools should have enough teachers according to the strength of students enrolled in the school.

The challenges faced by Dalit women are different, more so because they are mostly concentrated in the rural areas. Their work is mostly related to agriculture but they do not have much knowledge about various things related to their development. Traditionally, Dalit women have been kept away from knowledge. They were also discouraged from venturing out of their homes. So, essentially lack of awareness is a big challenge for the Dalit women.

The hardships of Dalit women are not simply due to their poverty, economical status, or lack of education, but are a direct result of the severe exploitation and suppression by the upper classes, which is legitimized by Hindu religious scriptures (Thind n.pag; Agarwal n.pag). We see many examples of brave Dalit women who being quite aware of the horrifying truth and despite the heavy odds still strive to put an end to their suffering (Thind; Agarwal; News Archives). In doing so they most certainly ensure a brighter future for the generations to come. Ruth Manorama, an active member of the National Campaign on Dalit Human Rights and the National

Alliance of Women, once stated that in a male dominated society, “Dalit women face a triple burden of caste, class and gender” in which she sums up the plight of Dalit women, highlighting the fact that Dalit women are a distinct social group and cannot be masked under the general categories of “Women” or “Dalits” (NewsArchives).

In Ancient India (3200-2500 B.C.), the caste system was non-existent since even the most learned men were good householders and had varied occupations. The women of ancient India were just as superior as men in learning, education, and intellect. The choice for her mate was according to her own wishes and marriage was practiced after the coming of age. She attended parties, competitions, and religious functions as she wished. The remarriage of young widows was also a common practice (Thind). The creation of a number of Hindu religious books including the Manusmriti, Atharva Vedas, Vishnu smriti, and many others like these and their strict compliance by the Brahmans (upper priestly hindu caste), led to a society in which equality between men and women was far from existent (Agarwal). Dr. B. R. Ambedkar, an architect of the Indian constitution, also makes it very clear in his¹⁵⁰ article titled “The rise and fall of Hindu woman” that the root cause of suffering for women in India are these so called Hindu religious books (Thind; Agarwal). Books like the Manusmriti divide people into a stratified caste system and promotes inequality between men and women (Thind; Agarwal).

According to the Manusmriti, women have no right to education, independence, or wealth (n.pag). It not only justifies the treatment of dalit women as a sex object and promotes child marriage, but also justifies a number of violent atrocities on women as can be seen in the following verses (Agarwal; Manusmitri): A man, aged thirty years, shall marry a maiden of twelve who pleases him. Or a man of twenty-four a girl of eight years of age. If (the performance of) his duties would otherwise be impeded, he must marry sooner. (Manusmitri IX.94) By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house.” (Manusmriti V.147) Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence. (Manusmriti IX.3) Women have no right to study the Vedas. That is why their Sanskaras are performed without Veda Mantras. Women have no knowledge of religion because they have no right to know the Vedas. The uttering of the Veda Mantras is useful for removing sin. As women cannot utter the Veda Mantras, they are as unclean as the untruth. (Manusmriti IX.18) A Brahman, Kshatriya, or Vaishya Man can sexually exploit any shudra woman. (Manusmitri IX.25) Even the killing of a dalit woman is explicitly justified as a minor offence for the Brahmins: equal to the killing of an animal (Manusmitri). If the killing of an untouchable was justified as a minor offence, you can imagine the treatment they received throughout their lives.¹⁵¹ In a male dominated society, Dalit women suffered unimaginable oppression, not only through caste, but gender too, from which there was no escape. The laws in the Manusmriti and other Vedic scriptures close all economic, political, social, educational, and personal channels through which Dalit women could be uplifted (Thind n.pag).

The horrendous Laws in the Manusmriti were incorporated into Hinduism because they were favourable only to the Upper castes, which form the majority of India. Even today, in modern times, we see the severe oppression and exploitation of Dalit women. The Laws of the Manusmriti have a devastating effect on the level of education reached by Dalit women (Thind n.pag). According to the National Commission for Scheduled Castes and Scheduled Tribes 2000, approximately 75% of the Dalit girls drop out of primary school despite the strict laws of the Government of India, which hold reservations for Dalit children (National Commission n.pag). Despite showing keen academic aptitude, reasons for this early drop out from the education system is poverty or to escape humiliation, bullying and isolation by classmates, society, and even their teachers (Thind). There are large numbers of reported atrocities on Dalit women that can be found recorded in various newspaper articles, journals, and government reports in India many of which can be viewed on www.ambedkar.org. The majority of the stories we read and hear are of bright young Dalit girls who are punished by the upper caste teachers in rural area of India, for daring to score good grades. Feeling rejected most girls in this situations drop out of school and have nowhere to turn but towards manual scavenging and

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

The main reasons for the very low literacy rate among Dalit women could be some or all of the following: The Lack of educational resources especially in rural areas. Privatization of schools and colleges. Extreme poverty, because of which they cannot afford the expensive fees for the private schools. The demand for an increase in the Dowry for educated girls. Humiliation and bullying by the high caste students and teachers. (Third) Since only a small percentage of the total population of Dalit women are educated, the fate of the majority is very grim. According to India's Ministry of Labour, 85% of the Dalit women have the most formidable occupations and work as agricultural labourers, scavengers, sweepers, and disposers of human waste.

Constitutional Safeguards For Education To Women

The Constitution of India not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favor of women for neutralizing the cumulative socio economic, education and political disadvantages faced by them. Fundamental Rights, among others, ensure equality before the law and equal protection of law; prohibits discrimination against any citizen on grounds of religion, race, caste, sex or place of birth, and guarantee equality of opportunity to all citizens in matters relating to employment. Articles 14, 15, 15(3), 16, 39(a), 39(b), 39(c) and 42 of the Constitution are of specific importance in this regard.

Constitutional Privileges

- (i) Equality before law for **women (Article 14)**
- (ii) The State not to discriminate against any citizen on grounds only of religion, race, caste, **sex**, place of birth or any of them (**Article 15 (i)**)
- (iii) The State to make any special provision in favour of **women** and children (**Article 15 (3)**)
- (iv) Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State (**Article 16**)
- (v) The State to direct its policy towards securing for men and **women** equally the right to an adequate means of livelihood (**Article 39(a)**); and equal pay for equal work for both men and **women (Article 39(d))**
- (vi) To promote justice, on a basis of equal opportunity and to provide free legal aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities (**Article 39 A**)
- (vii) The State to make provision for securing just and humane conditions of work and for maternity relief (**Article 42**)
- (viii) The State to promote with special care the educational and economic interests of the weaker sections of the people and to protect them from social injustice and all forms of exploitation (**Article 46**)
- (ix) The State to raise the level of nutrition and the standard of living of its people (**Article 47**)
- (x) To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of **women (Article 51(A) (e))**
- (xi) Not less than one-third (including the number of seats reserved for **women** belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every

Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a **Panchayat (Article 243 D(3))**

(xii) Not less than one- third of the total number of offices of Chairpersons in the **Panchayats** at each level to be reserved for **women (Article 243 D (4))**

(ix) Not less than one-third (including the number of seats reserved for **women** belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every **Municipality** to be reserved for **women** and such seats to be allotted by rotation to different constituencies in a **Municipality(Article 243 T (3))**

(x) Reservation of offices of Chairpersons in **Municipalities** for the Scheduled Castes, the Scheduled Tribes and **women** in such manner as the legislature of a State may by law provide (**Article 243 T (4)**)

Conclusion:

In spite of this bundle of problems dalit women is fighting for her right to education.

Measures To Be Taken For Upliftment:Basic Common Needs:

The following facilities should be provided:

- 1 Nutrition: Malnutrition in female children high infant mortality should be corrected.
- 2 Health: Unclean surroundings – proper accommodation should be provided.
- 3 Family welfare: SC – women get married very soon high fertility – affect health.
- 4 Right to Education. Every dalit women should get free education from K.G. to P.G.

Slum Improvement At The Government Base:

- Conservation of assets of SC.
- Provide land to SC women.
- Train them in new fields for employment.
- Ensure minimum wages.
- Compulsory education up to 35 years.
- Introduce new employment facilities.
- Self-employment program for women.
- Modernizing existing traditional activities.
- Liberate the women from scavenging work – alternative arrangement for dignified work.
- Eradicate social untouchability.
- Provide minimum basic facilities.
- Positive discrimination. i.e. policy of reservation should be continued both in Government and public sector.
- Fee exemption, age relaxation for direct recruitment – separate interview.
- Atrocity control room:
- Close watch, monitoring of atrocities against dalit women.

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“In order for us as poor and oppressed people to become part of a society that is meaningful, the system under which we now exist has to be radically changed... It means facing a system that does not lend its self to your needs and devising means by which you change that system.” — Ella Baker

53. The Importance Of Women Education In Dalit

* Dr G C Narasimhulu

Key words: spearheaded, advocacy, economic deprivation, subsidies.

Introduction

The Indian society is based on a unique socio-cultural phenomenon – the caste system, which is essentially a religious system, sanctioned and sustained by Hinduism. There is no caste system outside the Hindu context. Speaking about the caste system, J.H. Hunton concurs that it is an exclusively Indian phenomenon and that no other society in the world can be compared to the caste-ridden society of India (J. H. Hunton, 1963: 40). Caste inequality and hierarchical thinking permeate every aspect of life in India. The most affected by this growing inequality are those who by their birth bear the stigma of untouchability.

Status Of Dalit Women

Casteism is a cruel social system, which poses the major cause of most evils in India, for it suppresses the untouchables, the Dalits and denies them the opportunity to grow as humans. While expounding Vedic religion and Upanishad philosophy, we realize that a large number of Indians are guilty of treating millions of their fellow countrymen as less than human beings.

This untouchability has not come into existence at a particular period. During the Vedic period there were no people called untouchables. According to P.V. Kane, there was no question of untouchability in Vedic sacrifices and in all festivals. (T. Nath, 1987: 18). Walter Fernandes is of the opinion that the caste system originated as a result of the conquest of the Aborigines by Dravidians and then, of the Aborigines and Dravidians by the Aryans (Walter Fernandes, 1981:1). Many scholars conclude that the origin of the caste system is from the sawyer Manu (Time Magazine April 13, 1992 p. 11). His text called Manusmriti canonizes the caste system (Barbara Joshi. R.1986: 5). But, according to Ambedkar, caste system was there even before the sage Manu, who only articulated the institution of the caste system (Arjun Dangle 1992: 235).

Before entering in to the subject of the Dalits of India, it is necessary to identify the communities who are Dalits. This is all the more necessary since after independence when a lot of castes were recognized as Scheduled Castes in which besides Dalits many other backward caste were included. It is a fact that all the Scheduled Castes were not Dalits or untouchables and were not given the same treatment by caste Hindus that they gave to Dalits.

The Census Report (1911) lays down 10 tests to mark off the untouchability from those who were touchable¹

1. Those who denied the supremacy of the Brahmins.
2. Those who did not receive the Mantra from Brahmanas or

Abstract

The emancipation movement of Dalit women, spearheaded by Dr. B. R Ambedkar was therefore attacking the very root of this slavery, namely the caste system of Hindu religion. His advocacy of conversion to Buddhism was to liberate the Dalit women from the clutches of caste system.

However even after such religious conversion, the economic deprivation of Dalit women has persisted. The pro-active policies of Government of India for economically empower them through reservations and provisions of subsidies are very significant. Nonetheless, most of such economic policies missed the target of actually empowering the Dalit women. One of the reasons for this failure was the imperfect notion of women empowerment. The second reason lies in the process of implementation, which was highly bureaucratic and hence liable to corruption.

Other recognized Hindu Gurus.

3. Those who denied the authority of Vedas.
4. Those who did not worship the great Hindu gods.
5. Those who were not served by Brahmans.
6. Those who have no Brahmin priests at all,
7. Those who have no access to the interior of the ordinary Hindu temple,
8. Those who cause pollution,
9. Those who bury their dead,
10. Those who eat beef and do not reverence cow (G.K. Ghosh, 1997: 1),

Though it was the first attempt to define Dalits in official government document, it how ever does not give a clear picture.²

Manu, the Hindu lawgiver described the untouchables as Varna Bahayas and thus kept them out of Chaturvarna. Regarding these people Manu ordained separate set of law given below.

The ten-point law of Manu on Dalits is given below:

1. All those tribes in this world, which are excluded from the community of those born from the mouth, the arms, the thighs and the feet of Brahma, are called Dasyus, whether they speak the language of the Melchers (Barbarians) or that of the Aryans.
2. Near-well known trees and burial ground, on mountains and in groves, let these tribes dwell, known by certain marks and subsisting by their peculiar occupations.
3. But the dwelling of the Chandalas and Shwapakas shall be outside the village, they must be made Apapatras and their wealth shall be dogs and donkeys.
4. Their dress shall be the garments of the dead. They shall eat their food in broken dishes, black irons shall be their ornament, and they must always wander from place to place.
5. A man, who fulfils a religious duty, shall not seek intercourse with them; their transactions shall be among themselves, and their marriages with their equals.
6. Their food shall be given to them by others (than an Aryan giver) in a broken dish; at night they shall not walk about in villages and in towns.
7. By day they must go about for the purpose of their work, distinguished by marks at the king s command, and they shall carry out the corpses of persons who have no relatives, that is a settled rule.
8. By the king s order they shall always execute the criminals in accordance with law and they shall take for themselves the clothes, the beds and the ornaments of such criminals.
9. He who has a connection with the women of the lowest castes shall be put to death.
10. If one who (being the member of Chandalas or some other low caste) must not be touched, intentionally defines by his touch (as a member of a twice born caste) may be touched (by other twice born persons only) he shall be put to death (G.K. Ghosh, 1997:7).

Therefore, from above point of law and law connected with Shudra, it is very clear that Dalits or untouchables are different from Shudra's, though either of them is lowly placed in comparison to three upper categories like Brahmin, Kshatriya and Vishay. Nevertheless, Dalits are placed much below than Shudras for whom even touching a higher caste is a crime.³

Ambedkar's Thought And Dalit Women's Perspectives

Despite the phenomenal impact that it has had in transforming the lives of dalits and its continuing contemporary relevance, Ambedkar's social and educational thought remains surprisingly neglected in Indian educational discourse. Education was assigned a revolutionary role in Ambedkar's conception of social progress and in his vision of a just and equal society. It was identified as a key instrument of liberation from oppressive structures of Hindu caste-patriarchy as well as of reconstruction of a new social order. Women were integral to this visionary egalitarianism and were consciously mobilised as political actors in the dalit liberation movement led by Ambedkar in the early decades of the twentieth century. This article explores the interface between Ambedkar's ideologies of liberation and education, on the one hand, and dalit women's thoughts and perspectives, on the other hand. It seeks to incorporate gender in the understanding of the historical processes of social change.

It argues that an emancipatory discourse on gender was an important component of Ambedkar's philosophy of social democratic liberalism and permitted women an authentic identification with its underlying principles with a view to achieving a full and enlightened citizenship. The article shows how the imbibing of Ambedkar's thought and participation in his movement constituted the bedrock of dalit women's political education. The arena of formal education was a significant focus of women's political involvement, and they played foundational roles as political educators and educational activists. Dalit women redefined ideals of both womanhood and educational purpose in terms of counter-hegemonic reconstructions of nation, society and community, and articulated new subject positions grounded in them.⁴

Root And Meaning Of The Term Dalit

The Dalit is derived from Sanskrit language where it is used both as noun and adjective. As noun, Dalit stands for all three genders: Masculine, Feminine and Neuter. It has as its root dal, which means to split open, to crack, etc. when used as a noun or adjective, it means burst, split, broken down-trodden, scattered, crushed, destroyed etc. (The practical Sanskrit, English dictionary Delhi, 1989); There is also a word dal in Hebrew language, which means broken, crust, down-trodden, split etc., (M.E. Prabhakar, 1988), and may be used in two senses: it may refer either to physical weakness or to a lowly insignificant position in society (Elsa Tamex, Bible of the Oppressed, 1983: 70). In other words, Dalits are people who are broken, crushed and torn apart. They are extremely poor and lowly. The term Dalit can be used for any oppressed group or people who are marginalized and dehumanized.

Usage Of The Word Dalit

Mahatma Jyotirao Phule (1827-1890), a Marathi social reformer belonging to the backward caste, was the first to use the term Dalit to describe the outcaste untouchables as the oppressed and the broken victims of Hindu Society. The young intellectuals of the Dalits Panther Moment, who used the term to name and define their movement, however, popularized the term Dalit, during the 1970s. They included in their definition of the word all Scheduled castes and tribes, neo-Buddhists, workers, landless laborers, poor peasants, women and others who have been exploited politically, economically and on the basis of religion not all of whom are drawn from the Scheduled Castes. The word Dalit denotes all sorts of oppressions, i.e., social, economic, religious, political and cultural. Hence, the Dalit means all oppressed people of society.

In our discussion too, the term Dalit is used broadly to refer to the Scheduled caste or depressed classes of India and the outcastes, politically powerless, economically indigent discriminated both religiously and culturally and who are not included in the four-fold Varna structure of Hindu society. The term Dalit is not merely a label or name. In the real sense, it describes the condition of a people and it also represents a struggle for their self-identity and recognition in society.

The Social Condition Of Dalits

The Dalits in India, wherever they are, suffer the stigma of untouchability and the violation of human rights. Society does not treat them as human beings. The basic human dignity, self-respect and freedom to live as human beings, freedom to speak, freedom to choose any occupation and freedom to develop their talents – have been totally denied to these people for centuries. They (Dalits) are considered to be polluted beings. The pollutions – purity principle operates so strongly that their touch, their mere shadow, and even voices are believed to pollute the caste Hindus. They (Avarnas) are not simply human beings. No need to talk about them. They exist either, as objects of pleasure for the high caste or means for their welfare and luxury. They are caste out and left.

The Dalits were denied the comfort of good clothes and even footwear. Besides, some most perverted practices existed in the Indian society. For instance, the Dalits were forced to hang an earthen pot around their neck to collect their spit, and a broom had to be tied behind them to erase their footsteps as they walked on a public road. When a Brahmin came by, the Dalits had to lie at a distance on their face, lest their shadow should fall on the Brahmin and pollute him. In some places the Dalits were not allowed to go out on the road or to a public place between 9 a.m. and 3 p.m. because before 9 a.m. and after 3 p.m. their bodies cast long shadows. (B. R. Ambedkar, 1971: 39). By birth and occupation the Dalits are considered to be polluting and morally defiling and hence they are segregated as much as possible.

Dalits And Deities

It is generally considered that the Dalits are the lowest strata of Hindu Society. In other words, they are considered as part of Hindu society. It is believed so in spite of the fact that they are not considered as equals with other Hindu cousins. Even Brahmin priests do not serve them in respect of their rituals. That means they are not permitted to follow Hindu rituals though they are considered as part of Hindu society.

Due to various Historical and mythological fact, Dalits also believe in Hindu deities. There are three principal Hindus Deities: Brahma, Vishnu and Maheshwar (Shiva). Then comes Laxmi, Saraswati, Kartik, Ganesha, Indra, Viswakarma, Yama, Durga, Kali, Chandi and so on. There are also other Deities like Surya (Sun), Agni (fire) and many more. They are all common Hindu deities worshipped by all, irrespective of caste and creed. This is the common position as on today.⁵

Conclusion

The review of literature reveals the manifold dimensions of deprivations of Dalit women. They are degraded into the level of untouchable objects, but at the same time, a sexually exploited lot. Caste system and its tyranny have contributed a lot into this deprivation process.

The emancipation movement of Dalit women, spearheaded by Dr. B. R. Ambedkar was therefore attacking the very root of this slavery, namely the caste system of Hindu religion. His advocacy of conversion to Buddhism was to liberate the Dalit women from the clutches of caste system.⁶

However even after such religious conversion, the economic deprivation of Dalit women has persisted. The pro-active policies of Government of India for economically empower them through reservations and provisions of subsidies are very significant. Nonetheless, most of such economic policies missed the target of actually empowering the Dalit women. One of the reasons for this failure was the imperfect notion of women empowerment. The second reason lies in the process of implementation, which was highly bureaucratic and hence liable to corruption.

Therefore, in the next chapter, we shall present the meaning and nature of the concept of women empowerment. In the penultimate chapter we propose a better process and medium for the economic empowerment of Dalit women namely SHG mediated economic empowerment.

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54. Dalit women in India: Education and Development.

Dr. M.Rama

Key words: Dalit women, Education, Media, Entertainment-education programmes, Govt. welfare schemes, information technology.

Introduction:

“Education is the most powerful weapon you can use to change the world.” Nelson Mandela

Education is a basic human right and a significant factor in the development of children, communities, and countries. Education is a critical building block for the development of an inclusive, democratic society and must be a central component to promote global security. Education expands the knowledge of possibility to poor individuals, and is often a necessary factor in providing incentive to escape poverty and social oppression. Education is for its ability to empower the individual to strive for an improved quality of life and to increase the incomes of impoverished people. Economic perspectives see education as a means to make individuals more productive in the workplace and at home. It can also be seen as a means of empowering socially and economically deprived groups into seeking political reform.

Education is important for everyone, but it is especially significant for girls, for poor women and for Dalit women, to know their rights and to gain confidence to claim them. This is true not only because education is an entry point to other opportunities, but also because the educational achievements of women can have ripple effects within the family and across generations. Girls' education is one of the most effective ways to reduce poverty. Education is one of the most important means of empowering women with the knowledge, skills, self-confidence and decision-making power necessary to participate fully in the development process. Opening classroom doors to all children, especially girls, will help to break the intergenerational chains of poverty because education is intrinsically linked to all development goals, such as supporting gender empowerment, improving child health and maternal health, reducing hunger, fighting the spread of HIV and diseases of poverty, spurring economic growth, and building peace. Educated women can recognize the importance of health care and know how to seek it for themselves and their children.

In 1950, Article 45 of the Indian Constitution intended that there should be, within 10 years from the commencement of the Constitution, free and compulsory education for all children until the age of 14. Shahabuddin¹ has argued that ‘whatever the flaws and limitations, universalisation of education should be welcomed by the educationally backward communities, particularly the Muslims and the Dalits’. Over fifty years later, in 2001, the Government of India introduced the 93rd amendment to make free and compulsory elementary education for children of age 6-14, a fundamental right.

Abstract

Dalit women are placed at the absolute bottom of the social hierarchy in India as they face systemic and structural discrimination threefold: as Dalits, as poor, and as women. Education is important for everyone, but it is especially significant for girls, for poor women and for Dalit women, to know their rights and to gain confidence to claim them. Girls' education is one of the most effective ways to reduce poverty. Education is one of the most important means of empowering women with the knowledge, skills, self-confidence and decision-making power necessary to participate fully in the development process. Educated women can recognize the importance of health care and know how to seek it for themselves and their children. The media also plays an important role to make aware of Govt. schemes for Dalits through Entertainment-education programmes. The entertainment-education strategy contributes to social change in multiple ways. There is an increased awareness in recent years among Dalit women about their rights and about the Government welfare schemes for higher education. They are not only aware of the welfare schemes provided by the Government but also know the better implementation of the schemes to Dalit women by using information technology, which reached even to the remote rural citizen. There are special SC/ST cells at the University for effective implementation of the Government orders and to improve the condition of University level Dalit students. An attempt is made in this paper to identify the role of education to develop the quality of life in Dalit women.

According to the 2001 Census, 65% of India's population was now literate, with a literacy rate of 76% among men and 54% among women². It has gone up to 74.04% in 2011 consists of male literacy rate 82.14% and female literacy rate is 65.46%. The 1991 census of India reported that Dalit communities were one of the least literate social groups in the country, with only 30% of Dalit children recognized to have basic reading and writing skills³. The literacy rate amongst the Dalit women has improved⁴ from 41.9% in 2001 to 56.5% in 2011. Government of India has taken several measures to improve the literacy rate in villages and towns of India. State Governments has been directed to ensure and improve literacy rate in districts and villages where people are very poor. There has been a good improvement in literacy rate of India in last 10 years but there is still a long way to go.

Steps taken by Government of India to improve Literacy Rate :

- 1.Free education programs to poor people living in villages and towns.
- 2.Setting up of new school and colleges at district and state levels.
- 3.Several committees have been formed to ensure proper utilization of funds allotted to improve literacy rate.

The UGC has given reservation for seats in colleges for SC students 25%, ST 7.5%, which is highly beneficial. Also relaxation in marks for 5% is given to all Dalit students in admission. Financial assistance in the form of fellowships is given to dalits. Rs. 3,600/- is given per JRF to continue research studies at the University level. There are special SC/ST cells at the University for effective implementation of the Government orders and to improve the condition of University level Dalit students. The coaching programmes conducted by the Government for Dalit women are beneficial in training many women to compete in the competitive exam. There are some pre-examination coaching centres giving trainings for Dalits which are doing very good service to train them in vocational line, for competitive exam, in medical and engineering field, railway recruitment boards, bank recruitment, etc.

There is an increased awareness in recent years among Dalit women about their rights and about the Government welfare schemes about higher education but their percentage is very low when compared with the total Dalit population. Indian Government has brought forth several effective policies, but even then the literacy rate among Dalits are not increasing. So different awareness programmes have to be conducted to make Dalit children to involve in formal education system.

Awareness programmes to be conducted to awake Dalit women to take part in education:

1. Media : Multi media is the best source to pass the message to the people and even to remote corners of the country. Entertainment-education is the process of purposely designing and implementing a media message to both entertain and educate, in order to increase audience members' knowledge about an educational issue, create favourable attitudes, shift social norms, and change overt behaviour⁵⁻⁷. The purpose of this programme is to present models of behaviour, positive or negative (or in-between), including their consequences, sparking intrapersonal, interpersonal, and group conversations, contributing to the process of directed social change, which occurs at the level an individual, community, or society^{8,9}. The Entertainment-education strategy has been implemented worldwide in radio and televisions soap operas, popular music, comic books and other entertainment genres to promote a broad range of educational issues, especially in the developing countries of Asia, Africa and Latin America.

2 Attractive elementary education: Elementary education should attract the children for schooling. The Government have to change the mode of education system for children , which avoid the dropouts. In rural areas, the first generation girls from Dalit needs the attention of Government and other organization. Competitive spirit should be instilled in the girls in primary education it self.

3 Conduct awareness programmes: The Government have to conduct awareness programmes on welfare schemes in village level. Mostly the teachers of the locality provide information to them about the welfare schemes. The women are not properly informed about the Government schemes and there is an urgent need to get a feedback about the welfare schemes where lot of money is spent for the development of Dalits. The funds are not utilized properly for their upliftment. Many of the schemes go unnoticed because they are not popularized properly.

4 Role of Educational institutions: The students of NSS ,NCC and other voluntary organisations of college level should conduct awareness programmes to the poor and Dalit women about their education , health and Government welfare schemes. The educated and employed Dalit women should be a role model for others to come up in education. She can educate the people in her surroundings about welfare schemes and benefits provided by the Government.

“Education is the most powerful weapon you can use to change the world.” Nelson Mandela.

Education can definitely change the attitude of Dalit women in all aspects of her life. Few evidences are : Evidence suggesting that the number of children born to a woman is inversely related to her level of education¹⁰⁻¹². There is considerable evidence to suggest that children’s health (including the likelihood of their surviving infancy and childhood), nutritional status and educational attainments are enhanced by having better educated parents, particularly the mother ¹³⁻¹⁸. Evidence also suggests that a farm-household’s total income depends upon the highest education level reached by a household member rather than by the mean educational level of the household or by the educational level of the household head¹⁹. Lastly, education raises the wages of both men and women ²⁰.

Conclusion: .

Education provides individuals with the means to increase their income and to engage in economic activities. In addition, it can help empower individuals to lobby for social change through political activism. Minor increases in incentives for Dalits to pursue primary education have been beneficial . In order for significant progress to be made in increasing the primary enrolment rates of Dalit children, development organizations must continue to explore varying levels of incentives in India. To improve the literacy in Dalit women they should aware of Government welfare schemes.

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Abstract

Marxist thinkers in India need to come to terms with the ground reality of caste and work towards a casteless/classless society. The influence of Ambedkarite thought is substantial and significant in Tamil Dalit discourse. Writers posit Ambedkar's call to Dalits to "Educate unite and organize" as a central statement in their works. The romanticized, sentimentalized Dalits of Poomani and Daniel find an authentic voice and affirmative presence in the writings of Sivakami, Edayavendan, Unjai Rajan Abimani, Bama, Anbadavan, Gunasekaram, Imaiyan and others. The first Dalit novel in Tamil written by a woman Dalit writer, Sivakami, was published in 1989. The novel, Pazhiyana Kazhidalum (1989) discusses the issue of Dalit leadership and point out pitfalls inherent in an imitative model wherein Dalit leaders duplicate corruption and manipulative politics prevalent among empowered, upper caste politicians. The novel advocates the need for an organized, educated, Dalit youth that stands united by ideological commitment and sincerity of action towards empowerment of Dalits. Such a leadership, consisting of young men and women is projected as the novelist's vision to curb intra-Dalit strife and ensuring of social justice. This novel's significant contribution to Dalit literary discourse lay in its foregrounding of Dalit men's violent treatment of Dalit women at home. Dalit patriarchy is an important subject of concern in Tamil Dalit literature. Sivakami's novel prepared the ground for a sustained critique of domestic violence and abuse of Dalit women at home by Dalit men—fathers, brothers, sons, fathers-in-law, brothers-in-law, apart from sexual and occupational harassment faced by Dalit women outside their homes at the hands of upper caste men and the police. In her second novel, Aanandayee (1992), Sivakami focuses on violent exploitation of woman's body and points out how the family as an institution is embedded in patriarchal, oppressive system that is blatantly unjust to women. In 1992, another significant Dalit work in Tamil was published. The first Dalit autobiography in Tamil, written by a Dalit woman, Bama, was published and was warmly received by readers and critics. Karukku (1992) discusses oppression borne by Dalits at the hands of state (police), panchayath the upper castes and at the church. Bama also highlights how Dalit women are oppressed further by Dalit men at home. The collusion of patriarchy with caste hegemony is a harsher and more unjust suppression of Dalit women as shown in the works of Sivakami and Bama. Bama's Karukku discusses various forms of violent oppression unleashed on Dalits, specifically on the Paraiyar caste. A significant aspect of this work pertains to the oppression of Dalit Christians at the hands of the church. Karukku depicts how Dalit Christians are not allowed to sing in the church choir, are forced to sit separately, away from the upper caste Christians, are not allowed to bury their dead in the cemetery within the village, behind the church, but are made to use a different graveyard beyond the outskirts. The Paraiyars who converted to Christianity in order to escape casteist oppression at the hands of orthodox Hinduism are shown to be greatly disillusioned as they are not able to escape cabinet oppression within the church fold. In Bama's Sangati (1994), Dalit women's dual oppression on account of gender and caste Bama's writing celebrates Dalit women's subversive strategies to overcome their oppression. While some act as shrews and overwhelm their alcoholic, violent husbands with their verbal tirade and thereby escape physical violence, some others wrestle with the men while a few of them choose to walk out on their abusive husbands. Bama's writing as that of Sivakami is an activist intervention. All Dalit writing is to be perceived as political writing, as a strategy of resistance to social oppression. Bama through her writing hopes to influence Dalit women readers to shape their lives positively. Her works lay a lot of emphasis on empowerment of Dalits through education. Bama's third novel, Vanmam (2002) argues for forging of better unity among Dalit groups and to avoid intra-Dalit strife. Thus, I conclude that literature has always been used by writing as a weapon to fight against the established social order norms, traditions, hypocrisy out mood customs, as well as political system. Protest in literature has always existed. Though Dalit literature is written in different Languages, different geographical background, but there is a common suffering, denominator, the roots, the sensibility the common suffering, exploitation and justice and by writing their personal narratives hence Dalit mobilizing resistance which to fight against all form of oppressions which they have been experiencing for ages.

55. Dalit Women And Education

K.Rajamanikyam

Key words: *sentimentalized, imitative model, ideological commitment, foregrounding, subversive strategies, hypocrisy.*

Introduction

Marxist thinkers in India need to come to terms with the ground reality of caste and work towards a casteless/classless society. The influence of Ambedkarite thought is substantial and significant in Dalit discourse. Writers posit Ambedkar's call to Dalits to "Educate unite and organize" as a central statement in the works of Dalits. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Human beings are attribute and aim at protection of rights like right to life, liberty and property irrespective of class, caste, gender, colour and religion. Dalits and women in general are normally violated by high castes and powerful communities to practice and exhibit patriarchy and casteism. But human rights of Dalit women are violated extremely and in peculiar form. Dalit women are in worse position than the Dalits in general, in terms of sex, ratio, wages, employment, occupation, assets, education, health, social mobility and political participation. It is essential to discuss the status of Dalit women and various problems they face even after sixty three years of Independence, despite the excellent laws in place to protect Dalit women. Dalit women are leading miserable lives with the harsh reality of the suppression, struggle for existence and torture. The hardships of the Dalit women are not simply due to their poverty, economic status, or lack of education, but are a direct result of the severe exploitation and suppression by the upper classes.

"Dalit" ('oppressed' or 'broken') is not a new word. Apparently it was first used in the 1930s as a Hindi and Marathi translation of 'depressed classes'. The British used this term for what are now called the scheduled caste. The word "Dalit" comes from the Sanskrit language, and means ground, suppressed, crushed, or broken to pieces. Dr.B.R. Ambedkar chose the term 'broken men,' as English translation of 'Dalit', to refer to the original ancestors of the untouchables. Dalit Panthers', the youth activists from Dalit community revived the term and in their 1973 manifesto expanded its reference to include the scheduled Tribes, neo Buddhists, the working people, the landless and poor peasants, women and also those who are being exploited, politically or economically in the name of religion.

Dalit literature forms an important and distinct part of Indian Literature. In the modern era, Dalit Literature received its first impetus with the advent of leaders like Mahatma Jyothiba Phule and Dr. B.R. Ambedkar in Maharashtra, who brought forth the issues of Dalits through their work and writings. Dalitism essentially implies conditions of subjugation, economic, political, social and cultural. Dalitism also embodies different degrees of marginalization. It includes not only marginalized status

in the economic sphere but also in cultural, political, religious and social domains. That means Dalitism symbolizes marginalization. It is a well known fact that marginalization denies basic human rights and social justice (Punalikar, cited in Jogdand, 1995).

Pranjali Bandhu quotes Ruth Manorama, “Dalit women are the ‘Dalits among Dalits’, because they are thrice alienated on the basis of caste, class and gender”. She brings out various oppressions on Dalit women in this essay. The problem of minimum and unequal wages of Dalit women, though women also work equally hard and for the same length of time with men. The problems like lack of education, early marriages, and health problems are rampant among Dalit women. There are many prejudices against education for Dalit women in the society. The Casteism in the schools is also a deterrent for Dalit girls (and for boys as well) and prevents them from education. In Dalit Community, it is economical to marry a much younger girl for an older man and this result into too many pregnancies until menopause. These early marriages take place also for the fear of Dalit girls falling prey to “upper-caste” sexual exploitation. These early marriages and lack of medical facilities lead to health problems for Dalit women. She scrutinizes the claim of the Dalit movement, that Dalit women are enjoying greater liberty when compared to other women. Dalit society allows divorce, remarriage, and widow marriage. There also might be certain equalities between Dalit men and women, but at the same time we cannot ignore issues like wife beating, harassment and other forms of domestic violence and the violence from the “upper-castes “ that targets Dalit women. The political exclusion of Dalit women is also indicated by her and then is substantiated by a look at the Dalit movement in which we can find the rampant domination of Dalit men and their leadership. Dalit women are questioning such patriarchy in Dalit movement.

Dr. B.R.Ambedkar, at the Mahad Satyagraha Parishad in 1928, put forward a question addressing Dalit women- “Why the birth from your womb is considered as a sin?” Dalits who are born of womb but not of any part of Brahma (according to the Hindu Mythology) have been stigmatized and subjugated for centuries. The practices of untouchability, sexual violence, and threat of rape which have customary sanctions by the religion are the crucial issues, Dalit women are addressing. Dalit women’s participation assured the strength of the Dalit movement in Maharashtra.

During Dr. B.R. Ambedkar’s period, Dalit women actively participated in the Dalit struggle. They acquired an admirable position in Maratha Dalit Literature. They also recognized the importance of education in Dalit women’s lives. It is not only the caste system and its inequalities we need to address but also the male chauvinism in the Dalit Communities and in the Dalit movement. Male domination in the Dalit communities can be understood as the result of the Indian social system but that in the movement and in the reconstruction of the history of Dalit movement should be condemned. When the excluded history of Dalit movement is being excavated with retrospection, it should be done in more egalitarian way. But Dalit movement had never done so and eventually excluded the Dalit women’s history. This was pointed out by Urmila Pawar and Meenakshi Moon in their substantial work “We Made History... Too.”

Gopal Guru, in his paper, “Dalit Women Talk Differently”, pointed out the political marginalization of Dalit women in post-Ambedkar era. In Post-Ambedkar period, Dalit leaders have always subordinated and at times suppressed an independent, political expression of Dalit women. He also indicates the literary dominance of the Dalit men in the paper. Thus, he encourages Dalit women to have self-organizations. Dr. Gabriel Dietrich says in the article, “Violence, Dalit feminism, and the Healing of Fragmentation”,

“Dalit movements under heavy pressure themselves, do have a tendency - To subordinate women’s issues to their “larger concerns” and Dalit - Women face perpetual problem of organizing themselves, not only - Vis-à-vis women’s movement which have not always been sensitive - To inter-caste violence and of untouchability”. (Gabriel Dietrich. Dalit Movement and Women’s Movement. Rao, Anupama (Ed.) Gender and Caste, Delhi: Kali for Women, 2003.

Dalit women are one of the most marginalized segments in the Indian society. The condition of the Dalit women is more vulnerable than non-dalit women. To explore the crucial issues concerning the Dalit

women, there is need to discuss some basic facts dealing with the vulnerable situation of the Dalit women. It is easy for the historically dominating caste and gender to violate human rights of the dalit women who are at the lowest rung of the hierarchical ladder. The type of violence inflicted on Dalits is in the form of severest violation of human rights. Dalit and tribal women are raped as part of an effort by upper caste leaders, landlords and police to suppress movements to demand payment of minimum wages, to settle hare cropping disputes or to reclaim lost lands. (Human Watch Report, 1998).

The recent incident of Khairlanji Massacre is not something new; a Dalit family had refused to let upper caste villages built a road through their fields. Hence on September, 29th, 2006, Bhaiyalal Bhotmange's family, - wife Surekha, daughter Priyanka and two sons were killed by the villagers of Khairlanji in Bhandra district of Maharashtra. They are first attacked with huge iron chains and then abused by the other caste women of the village. Surekha and Priyanka were paraded naked and raped, and later their bodies were mutilated and thrown into a pond (Hindustan Times, 14th November, 2006). This shows that the Dalit women are easy targets for any perpetrator Upper castes consider them to be sexually available. Hence, they are largely unprotected by the state machinery. Further, there is prevalence of violence, making Dalit women eat human excreta, parading them naked, gang-rape, murder, dacoity, robbery and burning of their rights of communities. These are the types of crime, which violate their human rights (Human Watch Report, 1998).

According to Scheduled Castes/ Scheduled Tribes commission report between 1981 and 1986, about 4000 Dalit women became victim of rape. In 1993-94 this figure rose to 798 and 992 respectively. This means annually about 700 Dalit women fall prey to sexual assault by high caste people. (Pal and Bhargav, 1999). The 1992-1993 Annual Report from the Ministry of Welfare shows 1,236 reported cases of rape of Dalit women and the National Commission for Scheduled Castes/Scheduled Tribes shows that approximately 10,000 cases of human right violation of Dalits are reported every month.

A large number of Dalit women are engaged in unclean, inferior occupation such as sweeping, scavenging and working in dumping grounds, rag-picking and also in prostitution. These women have to face steep discrimination in the matters of social relation and employment due to their engagement in these occupations. Women constitute half of total population, but are unable to get equal share in active politics. Their socio-economic status directly depends on their participation in politics. Political parties in India speak much about equality of women but have totally ignored the Dalit women (Jogdand, 1999).

Dalit women also faced many problems in performing their duties due to illiteracy, lack of information and dependency on the male members of their families. An important obstacle is the no-confidence motion against Dalit women as pradhan by the dominant sections. Rural elites are unable to accept the power, which has been given into the hands of the poorer and disadvantaged women (Manipal, 1998). Despite recognition and legal sanction for political rights rigid caste system and patriarchy directly and indirectly has been suppressing Dalit women and violating their political rights. This proves that human rights of women are violated right from her family to the society at large by one and all. All these factors are largely responsible for the precarious position of Dalit women as far as their social, cultural, religious, economic, health and political status in the society is concerned.

The rejection of reservations for Christian Dalits, the destruction of the Babri Masjid, the Karamchedu and Tsundur atrocities have sharpened the voices of Dalit women. Durga Devi has criticized Vedas and Swarupa Rani the Varna System of the so-called sacred Bharat, land of the Vedas. Many Dalit women have questioned the caste, religion and patriarchal violence in society. We also need to analyze why Dalit women are not able to write and why Telugu Literature has not given recognition to Dalit women writing. We have multi-sided problems in society for the recognition of Dalit women writings as mentioned above. Dalit women should stand as an established group instead of just lying as part of feminist or Dalit organizations.

Although there is a production of literature in society, it is only of "upper-caste" and male-centered literature, which is completely different from Dalit Literature. The norms of that literature continue to be

“upper-caste” male dominant. This literature has measured Dalit women and their issues with its own norms and standards; the norms of the beauty and experience and religion of literature have continued to be of Hindu upper-castes in Indian society.

Though Dalit women started their writing from 1890s onwards, from the time of the “Adijan Movement” to the recent self-respect movements we have to search with a microscope in the ocean of “upper-caste” literature to find Dalit women writing. Dalit women is not having education before the 1940s but the search of the Nallapoddu” team has proved successful because it has brought to light the fact that Dalit women writing existed from 1890s itself. Tadi Nagamma and Jala Mangamma started writing from 1930s onwards; one significant point about them is that both of them were also social revolutionaries and leaders. Other Dalit women like Gulbanamma and Gvena Ratnamma, who also acquired education during the colonial period, have recently written about their experiences of Christianity.

Some Dalit women have produced path-breaking writings from their pens, with their experiences of participation in the Ambedkarite movement, working class movements, Karamchedu, Thimmasamudram, Neerukonda, Tsundur Dalit Movements. Most of these writings are autobiographical, and of their struggles between Christianity and Hinduism. It is not an exaggeration to say that most of them are “*Asu*” (The spontaneous way of creating poetry orally within a short span of time.) Poets. There is no tradition of literature from times of yore to the present that is untouched by Dalit women. Dalit women have introduced a new genre to Telugu Literature called “*Hykoo*”. (A genre invented and developed in Japanese literature. This form of poetry called *Hykoo* is first used by Dalit women in Telugu Literature.

Challapalli Swaroopa Rani, a Dalit writer, attacked the Gandhian term “Harijan” in her poem “Birudu”. She also criticized the idea of woman “Vasudha”, who was purportedly the reason behind Vemana turning into a “Yogi” from being a “Bhogi”. Dalit women writers like Leela Kumari and Vijaya Bharati have criticized Hinduism, which has been taking over and misrepresenting Buddhism for its own survival.

Dalit women wrote about their devotion towards Christianity in the early phases. They also wrote about “Saiva “and Hindu religions. They have further attacked patriarchy and violence against women that have religious sanction in the Vedas. For instance K. Durga Devi has written an essay called “Annie Vedallone Unnayisha... Stree Patanam Kuda!” (Every thing is in Vedas... including the Destruction of Woman!) Swarupa Rani’s “Nanaiah Mahila” also attacks Vedas. Issues such as hero worship, love, anti-toddy movement, children’s literature, women’s education, adult education, inter-caste marriage, problems like child labour, rationalism, caste-class differences between women themselves, also appeared as core issues in their writings.

Jyothirmayi has responded to the famous poem of Gurajada Apparao’s “Desamante Matti kadoi” (“Nation means not earth... but human) in an interesting way from the Dalit point of view: “Yes, we know that nation means people, but you should know that are differences between those people.” In a similar way she has responded to SriSri’s “maroprapamcham pilichindi” (another world has called); “At least this world should be free from caste-class differences.”

Feminists like Swaroopa Rani called on women to establish a separate ideological world outside the norms of regular society. Some Dalit women also participated in the nationalist movement and propagated ideas through speeches, songs, and essays. But none of their names were included in the list of freedom fighters nor were they recognized either by the government or by the people.

Dalit women are the participants in the national economy of our country. 90% of Dalit women are participating in productive labour, especially agriculture. The division of labour is also according to gender and caste in Indian a society. Their labour has not been taken into consideration when it comes to the overall view. Along with patriarchy, caste oppression also should be recognized by feminist and communist movements. Feminists have not come out of Hinduism to demolish its existence. This is the reason why feminism failed to highlight the issues of Dalit women and the caste system, as the caste system is base to Hinduism.

Alisamma Women's Collective announced that "we request Hindu and non-Dalit women to recognize that casteist patriarchy has differentiated the women of India. It is not only patriarchy that prevails in India but also the casteist patriarchy that subsists in India. We should recognize the diversity of the Indian women and its political significance. You are getting established and we are getting destructed. You are kept in the temples as Goddess and we are thrown into fields to work day and night. You are becoming Sati and we becoming Dasis. Democratically, feminist goal should be the eradication of the binds that area interlinked between caste class and gender." This is how Dalit women raised their voice for the first time and a foundation was laid for the Dalit Feminism. They set certain goals and started fighting for their rights.

A search for Dalit women writing might show us some representations of Dalit women in Dalit male writing: they have portrayed Dalit woman as poor housewives, mothers and helpless beings. There are instances in these writings of Dalit men marrying "upper-caste" women but no reference to a Dalit woman marrying an "upper-caste" man, though which there is much scope to discuss caste oppression within the domestic sphere and power relations. As a woman belonging to a lower caste, the oppression she experiences in the family of an upper-caste is of a different order, because a woman has to leave her parental house and live in the family of entirely different class-caste and cultural practices.

Shyamala Gogu says in her introduction to *Nallapoddu*:

Male dominated Dalit movement has failed to look at the problems - of Dalit women and their self-respect. When a Dalit woman is raped, - there are two factors that are presented, one is self-respect and another one is compensation. Compensation became a primary issue than self respect in the case of Dalit women due to the poverty in Dalit communities. (op. cit; pp. 23-24)

Though, Dalit women's contribution to the movement is palpable, their place as leaders in history is not found. Movements use them for some time and finally marginalize them. Women who fought against the atrocities in Karamchedu, Thimmasamudram, and Tsundur have given foundation to present day Dalit women's organizations. Savitramma, Esamma, Aleesmma, Grasamma, Leela Kumari, Lakshmi Theresa have played significant role in the Dalit movement.

Many times Dalit men themselves have announced that Dalit women enjoy freedom, and that they are free from patriarchy. The patriarchy in Dalit communities is miniscule in its vigour and there is much more democracy in Dalit communities.

The romanticized, sentimentalized Dalits of Poomani and Daniel find an authentic voice and affirmative presence in the writings of Sivakami, Edayavendan, Unjai Rajan Abimani, Bama, Anbadavan, Gunasekaram, Imaiyan and others. The first Dalit novel in Tamil written by a woman Dalit writer, Sivakami, was published in 1989. The novel, Pazhiyana Kazhidalum (1989) discusses the issue of Dalit leadership and point out pitfalls inherent in an imitative model wherein Dalit leaders duplicate corruption and manipulative politics prevalent among empowered, upper caste politicians. The novel advocates the need for an organized, educated, Dalit youth that stands united by ideological commitment and sincerity of action towards empowerment of Dalits. Such a leadership, consisting of young men and women is projected as the novelist's vision to curb intra-Dalit strife and ensuring of social justice.

This novel's significant contribution to Dalit literary discourse lay in its foregrounding of Dalit men's violent treatment of Dalit women at home. Dalit patriarchy is an important subject of concern in Tamil Dalit literature. Sivakami's novel prepared the ground for a sustained critique of domestic violence and abuse of Dalit women at home by Dalit men—fathers, brothers, sons, fathers-in-law, brothers-in-law, apart from sexual and occupational harassment faced by Dalit women outside their homes at the hands of upper caste men and the police. In her second novel, Aanandayee (1992), Sivakami focuses on violent exploitation of woman's body and points out how the family as an institution is embedded in patriarchal, oppressive system that is blatantly unjust to women. In 1992, another significant Dalit work in Tamil was published. The first Dalit autobiography in Tamil, written by a Dalit woman, Bama, was published and was warmly received by readers and critics.

Karukku (1992) discusses oppression borne by Dalits at the hands of state (police), panchyath the upper castes and at the church. Bama also highlights how Dalit women are oppressed further by Dalit men at home.

The collusion of patriarchy with caste hegemony is a harsher and more unjust suppression of Dalit women as shown in the works of Sivakami and Bama. Bama's *Karukku* discusses various forms of violent oppression unleashed on Dalits, specifically on the Paraiyar caste. A significant aspect of this work pertains to the oppression of Dalit Christians at the hands of the church. *Karukku* depicts how Dalit Christians are not allowed to sing in the church choir, are forced to sit separately, away from the uppercaste Christians, are not allowed to bury their dead in the cemetery within the village, behind the church, but are made to use a different graveyard beyond the outskirts. The Paraiyars who converted to Christianity in order to escape casteist oppression at the hands of orthodox Hinduism are shown to be greatly disillusioned as they are not able to escape casteist oppression within the church fold. In Bama's *Sangati* (1994), Dalit women's dual oppression on account of gender and caste Bama's writing celebrates Dalit women's subversive strategies to overcome their oppression. While some act as shrews and overwhelm their alcoholic, violent husbands with their verbal tirade and thereby escape physical violence, some others wrestle with the men while a few of them choose to walk out on their abusive husbands. The romanticized, sentimentalized Dalits of Poomani and Daniel find an authentic voice and affirmative presence in the writings of Sivakami, Edayavendan, Unjai Rajan Abimani, Bama, Anbadavan, Gunasekaram, Imaiyan and others. The first Dalit novel in Tamil written by a woman Dalit writer, Sivakami, was published in 1989. The novel, *Pazhiyana Kazhidalum* (1989) discusses the issue of Dalit leadership and point out pitfalls inherent in an imitative model wherein Dalit leaders duplicate corruption and manipulative politics prevalent among empowered, upper caste politicians.

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All Dalit writing is to be perceived as political writing, as a strategy of resistance to social oppression. Bama through her writing hopes to influence Dalit women readers to shape their lives positively. Her works lay a lot of emphasis on empowerment of Dalits through education. Bama's third novel, *Vanmam* (2002) argues for forging of better unity among Dalit groups and to avoid intra-Dalit strife. Thus, I conclude that literature has always been used by writing as a weapon to fight against the established social order norms, traditions, hypocrisy out mood customs, as well as political system. Protest in literature has always existed. Though Dalit literature is written in different Languages, different geographical background, but there is a common suffering, denominator, the roots, the sensibility the common suffering, exploitation and justice and by writing their personal narratives, Hence Dalit mobilising resistance which to fight against all form of oppressions which they have been experiencing for ages.

Writers like Bama and Sivakami hold that feminism has to reinvent itself in order to integrate the woman question with the Dalit woman question.

The novel *Karukku* (1992) is an autobiographical literary narrative which imaginatively constructed her lived experience with that of the experiences of the larger groups pertaining to her caste and gender. This aspect is explored further in an objective, social milieu in her third work *Vanmam* (2002) where she analyses the intra-community conflicts, caste hatred and resulting violence and mayhem among Dalit communities. The confessional, conversational mode of writing adopted by Bama in *Karukku* and *Sangati* is a significant milestone in Tamil Dalit fiction. It departs from the literary, invariably refined and therefore elitist vocabulary of literary discourse that stands alienated from the marginalized subjects. Bama employs the vocabulary and spoken idiom of the marginalized in her literary works thereby underlining the ideological underpinning that regulates the matrix of identity, self-articulation and literary discourse in Dalit writing. She writes about those hitherto marginalized in literary discourse in a language that has been held unliterary. She at once interrogates dominant literary practice and articulates the experiences of the oppressed in the language of the oppressed. Bama writes about Dalit women in her novels in her capacity as a Dalit woman herself. She thereby makes it evident that writing from the margin- the act of writing for a Dalit woman - is a political act. She seeks to subvert dominant perception, representation and articulation of Dalit women's lives. In our analysis of Bama's writing, we shall trace the close link between education, writing and empowerment that existence perennially.

Conclusion

Dalit literary script is a sort of activism that seeks to free Dalits from the clutches Bama posits as tools that could liberate women of her caste from leading a degraded, repressed of dominant ideology and casteist subjugation. Bama's fiction, I shall try to discuss below, argues for an activist intervention in the context of Dalit empowerment in Tamil Nadu. She believes that "Reading and writing are political practice", for a Dalit. She likes to foreground Dalits' resistance to oppression rather than merely record their victimisation on account of their caste.

A Dalit is kept away from formal education due to social, economic and ideological paradigms. *Manusmriti* forbade a Dalit any kind of access to Vedas, srutis and other shastras. The Sanskrit tradition was totally unaccessible to a Dalit. Things have hardly changed over the ages for Dalits in the Indian social milieu. In modern India, social prejudice and economic deprivation largely account for lack of educational opportunities for Dalits. In post-independence India, the situation has not improved much indeed.

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"A truly free society must not include a "peace" which oppresses us. We must learn on our own terms what peace and freedom mean together. There can be no peace if there is social injustice and suppression of human rights, because external and internal peace are inseparable. Peace is not just the absence of mass destruction, but a positive internal and external condition in which people are free so that they can grow to their full potential".
— Petra Kelly

56. Education- a Tool for Dalit's Self Expression

V. Ventakataramana

Key words: theorizing, rebellion, affirming, shackles, consciousness.

Abstract

Dalits are an important political social force in India. Their literary and critical writings constitute a major challenge to, and questioning of, the theorizing about Indian politics, society, culture and literature by intellectuals from upper caste Hindu and other dominant communities, and by non - Indians. Dalit literature is that literature, which is written by one who is a dalit by birth, which is filled with rebellion and rejection, and which gives expression to dalit consciousness. Dalit writers believe that Dalit literature is a movement. They see their literature as a vehicle for their pain, sorrow, questions and problems. Dalit literature is life affirming literature. All strands of this literature are tied to life. Dalit literature is a new literary stream of the post - independence period. The writers express their feelings in their literature. The three values of life - equality, freedom, and solidarity - can be regarded as constituting the essence of beauty in dalit literature. It is a consciousness against slavery. Even after independence and despite tremendous changes taking place in the socio - economic aspects in certain countries of the world such as India, and Africa. The dalits are treated as slaves, and are not accepted as fellow human beings of the democratic India. They are considered inferior beings though "brotherhood" the hollow term, is frequently used for political purposes by many. But the rapid changes in education and the importance of education has brought awareness in the dalits and has emancipated them from all the shackles of ignorance. Through education the dalits are able to raise their voice against injustice and to get their human identity. So, thanks to education, a useful tool for the dalits not just for creating violence and anarchy, but the struggle for their acceptance as human beings with human dignity. Hence this paper attempts to discuss the essence of education for all dalits to create a meaningful consciousness about their living.

Introduction

Education is the mobilizing force in the life of a person or a group. Because of this the education for down trodden occupies an important place in the process of social economical and political accepts of Dalits.1935,the government passed "Government of India" act 1935 identify the untouch bule so called SC AND STS,Dalits were prevented from enjoying life and their social economical and political educational rights because of the race (Color).The rise of renaissance in Europe and in India brought an outstading growth in the educational system of Dalit mass(people).The democratic system established and promited growth on the grounds of liberty equality ,justice and above all in the field of education and reconised self interest of these Downtrodden subjects and regulated equally to all.The social barriers existed in India deprived the educational rights of Dalits still continuous in the present senirio .The stronghold of renaissance movement restored back their educational rights to some extent. Their literary level is extremely low. The scheduled caste people who belong to the rural areas virtually live as agricultural labourers, tenants and marginal farmers. Almost all persons engaged in jobs like sweeping, scavenging and tanning belong ot the scheduled castes. In addition to the majority of them good number of leather workers, weavers, fishermen, toddy-tappers, basket/rope mekrs, washermen, drummers, carpernters, iron-smith and some others following petty occupations. When panchayat system was introduced it was felt that it empowers the schedeuled casted in trutal aress.

According to Dr. Ambedkar gramsabhas are the dens of castism. It is also the fountain head of exploitation that glorify orthodox value. Therefore unless and until the gramsabhas are demolished india can not evolveinto an equalitarian democratic society. All the problems of the scheduled castes Are rooted in the problem of caste system. According to Ambedkar it is not possible to break caste without annihilating the religious notions on which the caste system is founded. The practice of untouchability is a sigma attached ot the Indian society. It is an aged old practice and religious sytem. Htough the practice of untouchbility in one form or another has been there in many other countries of the world, it has taken its ugliest shape in india. Due attention is paid to extend the educational opportunities of scs and sts and hence special provision s have been made in this regard. Free education, free distributiomn of books, ststionery, uniform etc giving scholarships, banking loan facilities, providing mid-day mealks arranging for free boaring and lodging facilities, reserving seats for sc and sts in all the government and voernment aided institutions , etc. are some of the concrete steps which the government has takem in thiws regard. But still today one can see the more dropouts form marginalized sctions. It is not

drop in a way it is pushed out. Students appear reappearing and disappearing from the school because of caste stigma. Our nation has a glorious past as well as a painful history and it is quite evident only through the work of art that it was never devoid of domination, oppression, exploitation, violence, and criminalization.

The writers find literature, the best way to expand in detail the darker side of the modern history of India. It not only captures the face of the cruelty in an evocative manner but also makes the readers aware of the lives of the neglected section of the society while drawing their attention to the reactions and responses of the minority to the unfair treatment. The traumatic past is rediscovered through various perspectives by the Indian writers in English. Violence, anger and hostility against any class or caste in city or village is dealt skillfully by Rohinton Mistry in his novel, a fine balance. The critical reading suggests that violence generally results from frustration, insult and hatred of people with a destructive tendency and is used as a means to threaten a group or a community. The tragic reality of the post-colonial India comprised of hatred, violence and revenge. The lower caste is represented as the victim of hate, can envy in an ego-centric and chauvinist society of dominating upper caste.

Many writers expressed their feelings through the characters successfully depicted the struggles survive against the caste violence and power politics in a lawless society and also how they tried to maintain a fine balance between hope and despair. The writer has spared no effort to bring out the causes of hatred of the upper caste towards the marginalized like resisting the suppression, daring to abandon leather for cloth, assertion of right to vote. Dalit authors presently are able to show not only the hostile circumstances in which Dalits live, but also their struggle for emancipation from caste. In addition to education, Dalit intellectuals also established many journals and newspapers to impart awareness among India. Education is the most important pre-requisite for achieving the goals of personal, social, political, economic and cultural development. In other words, education is the most effective instrument for meeting the challenges that Dalits are facing.

The sphere of primary and elementary education could not remain unaffected from globalization. Commercialization of education is continuously increasing. The system of primary and elementary education in rural and urban settings has been subverted almost totally. Since majority of the private/ convent schools, government schools have been reduced into dysfunctional centers of learning for the marginalized sections of the society. Dalit children do not have access (or) the opportunity to attend high-cost and presumably 'good quality' private schools. These schools primarily located in urban areas and are, therefore, not accessible to the larger part of Dalit children. In addition to that they are not affordable to the vast majority of the Dalits. For Dalits, the question is not whether the Dalits can afford to send their children to private schools, but whether they can afford to send their children to school at all.

Even today, because of importance of the English language in business circles, the segregation between village and towns is almost completed in the sphere of education. So it is very difficult for a village student, educated in vernacular medium, to compete with his convent educated counterpart in cities and towns. Moreover, since the majority of the Dalit students are generally enrolled in arts and humanities it becomes difficult for them to meet the job requirements of the multinational corporations. Poems, short stories, novels and autobiographies, written by Dalit writers provided useful discernments on the question of Dalit specification.

Conclusion

Now the subaltern communities found a new name by coming together with the outlook that 'Dalit is dignified' thereby refusing the sub-human status levied on them by the Hindu social order. Dalit literature, being the most powerful form of literary expression today, has acquired a prestigious position in Indian English literature. It focuses on writing that includes Dalit characters, or descriptions of Dalit life and experiences. Influenced by post-modern literary movements, it questions mainstream literary theories and upper caste ideologies and explores the invisible twilight zones of neglected issues. The literature is essentially against exploitation, and made use of writing as a method of propaganda for the movement. The fact that Dalits have the intellectual ability to creatively reflect on and analyse their conditions historically, sociologically and in

their own language has been missed out. Thus, the efforts of dalits and their self-perception to represent “themselves to themselves and to others” in their own terms needs explanation and elucidation. Furthermore, the emergence of well informed Dalit thinkers, commentators, etc. affords ample opportunity to examine the way in which Dalits symbolise their experience of oppressive subjugation and struggle to create new socio-cultural identities and ideological bases for autonomous reflection and self-action. It must be stressed that the literary representation of Dalit resentment and anger towards upper caste dominance as the manifestation of their self awareness, consciousness and imagination has been a historical phenomenon.

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“I want my child to walk in a world guided by love. This means that everybody will have a job, or the resources to take care of basic needs. A world where families are not oppressed and are connected to their neighbors and their communities, where the best in humanity is honored. That’s when we will truly be at peace.”

— Malika Sanders

57. Education-The Only Path Of Redemption For Dalits

Dr.Ratna Mary.P

Abstract

Education redeems everyone. Education leads from darkness to light and education leads from ignorance to knowledge. Since time immemorial education, such fruit of redemption was owned and enjoyed by only certain privileged sections of people in the India as well as modern society. If we go back to the vedas and smritis, among the chaturvarnas education remained an ornament to only a special section of the people by virtue of which they commanded great respect and honor in the society. The last Varna was into various arts, handicrafts, physical labor and unclean works and they only provided services to the other three varnas who formed the core of the society. The fourth varnas were non entities. And for centuries education remained the possessed treasure of the upper varnas. The fourth varnas never bothered to take education. They only gave services to the society and never bothered about their identity living as outcasts.

Slowly as the nations embraced democracy and republics were formed, the Govts are bound to take up the welfare of all the sections of the people. The term Equality was incorporated into the constitution and it is enforced and protected by law so that the dalits or untouchable who lived outside the society became part of the society and are guaranteed the privileges enjoyed by the other varnas. This very term Equality was completely ignored and forgotten before the constitution was enforced. The so called upper varnas considered the dalits as non entities and forgot the dalits that they are humans and equals. Even today most of the TV channels display the sign and at many places 'untouchability is crime' which means that untouchability still exists or at least its traces. In remote villages it is physically felt. But in the core of the hearts of the upper varnas it is felt innately even in cities across India. They cannot directly discriminate openly because of the fear that they resist, they question and fight back as they know that it is their right. The society is still ever ready to brand them as dalits and untouchables and discriminate them but for the constitutional protection against such actions. And the dalits are able to fight back only because of education. Political leadership could not change the situation but only intellectual leadership can bring this change. I would like to quote for Kancha Ilayya: To bring dalits on par, the only way is through education.

Key words: Vettichakiri, paleru, varnas, untouchability, voluntary organization, Vedas, smritis, chaturvarnas,

Introduction

The irony is that the constitution has provided for the SCs and STs reserved constituencies so that only they can become MLA or MP but even after being elected as people's representatives, they are puppets in the hands of the landlords. We have seen dalit ministers even in the central Government who have served the high command to the best to win their favour. For instance, Karpoori Thakur, an almost illiterate barber, became chief minister of Bihar- but he was only chief minister for name's sake as we understand. He was a puppet in the hands of the high command. We have seen dalit chief ministers in Andhra Pradesh who didn't make any mark as dalits. They were dalits without education and they were respected as not more than a dalit in the party circles as we have seen. Education has never come as a barrier for winning elections and dalits never thought education was important even after six decades of independence and so much of awareness created across the nation.

Irony is that Ambedkar was highly educated and his intellect was highly acclaimed in other countries where he obtained his doctorate and bar at law degrees but back home he was humiliated and seen as dalit and outcast when he worked in Baroda Raj saheb's diwan to repay his scholarship. Even he was discriminated based on caste in Bombay where he taught in a college. This same humiliation continued even after he returned from London with bar at law degree. One of the objectives of his *Bahishkrit hitakarini sabha* was to eradicate illiteracy among the dalits. But his education gave him recognition later when he entered politics. He was identified as the one who could produce the most sacred document- the constitution of India the longest document ever written that provides frame work to run a nation. But the conditions have not changed. The ideals with which Ambedkar wrote the constitution were exploited misinterpreted and used for the favour of the minority land lords who belonged to the upper varnas.

In recent times we have seen Mayawathi becoming the chief minister of Uttar Pradesh of course only for one term on her own but she has not succeed in changing the fate of the dalits in the state. She did not concentrate on giving education to dalits at par with others. As Kancha Iliyah puts it : it is important to give dalit children English education which will transform their lives. He emphasises education more than reservations.

The oppressed people of the society in India react very often with lethargy as they do not see a quick change for betterment in their life. Still parts of the communities remain in this attitude to feel dependent upon land lords and the government authorities and they only expect a miracle change in their lives brought about by some saviour. But they don't realise that education is their only redemption..

One reason cited for not fulfilling the reservation quota in the public sector was the lack of qualified candidates from the Dalit community and their low levels of education. This is a reflection of the gross failure of the post-independence State and its low governmental outlays for the Dalit educational development.

The following tables and details show the low level of literacy among the dalits and why they could not get into jobs though available under reserved quota. According to the Census of India 1961, literacy rate among the Dalits was 8.50 per cent compared to the all-India Dalit literacy rate of 10.70 per cent. In 1971 the Dalits' literacy rate was 10.7 per cent which increased to 17.7 per cent in 1981 and to 31.6 per cent in 1991. The literacy rate among the Dalits remains stagnant, The enrolment of Dalits in classes 1-5 was **4.4 lakh** and in classes 7-8 it was **59,000**.

The dropout rate among the Dalits was 76.5 per cent during 1988-89. The total school-going Dalit pupils in the age group of 6-14 years was 18.4 lakh in March 1995. The total Dalit literacy rate in the state according to the 1991 census was 31.59 per cent, compared to the national average of 37.41 per cent.

The literacy rate among the Dalit women is the lowest.

As Ambedkar says, "Malnutrition would make a person weaker in body and result in a premature death. Likewise if she is not educated, she is reduced to slavery. Due to lack of education women have become living corpses. Mentally they are slaves." This is applicable to all dalits in general which emphasizes the importance of education in the lives of dalits.

The general literacy rate in India is depicted in the following table:

S.No.	Census Year	Total (%)	Male (%)	Female (%)
1	1901	5.35	9.83	0.60
2	1911	5.92	10.56	1.05
3	1921	7.16	12.21	1.81
4	1931	9.50	15.59	2.93
5	1941	16.10	24.90	7.30
6	1951	16.67	24.95	9.45
7	1961	24.02	34.44	12.95
8	1971	29.45	39.45	18.69
9	1981	36.23	46.89	24.82
10	1991	42.84	52.74	32.17
11	2001	64.83	75.26	53.67
12	2011	74.04	82.14	65.46

The above table reflects the general total literacy in India from 1901 to 2011.

It shows that the total literacy in India in the year 1901 was 5.35% against 74.04% in 2011. We see a tremendous increase in the literacy rate. But we can imagine 5.35% in 1901 should be only the upper communities alone and not many from the lower communities. No dalits at all. And if we see the literacy rate of dalits in 2010 we understand the reality about the dalit literacy in India.

Level of General Education - Rural Males (Persons of age 15 years and above) (2004-05 & 2009-10)

% level of general EDUCATION

	2004-2005					2009-2010				
	ST	SC	OBC	Others	ALL	ST	SC	OBC	Others	ALL
Not literate	45.8	40.7	31.2	21.5	32.0	35.8	33.1	25.3	17.4	26.0
Literate & upto primary	29.3	27.7	28.0	26.6	27.7	26.4	27.6	25.2	23.3	25.3
Middle	14.5	17.2	20.1	20.8	19.1	18.3	19.7	21.3	20.9	20.5
Secondary	5.5	7.6	10.8	15.0	10.7	11.1	10.9	15.0	18.6	14.7
Higher secondary	2.8	3.9	5.3	8.1	5.5	5.7	5.4	8.0	11.2	8.0
Diploma/certificate	0.4	0.6	1.1	1.4	1.0	0.6	0.5	1.1	1.3	1.0
Graduate and above	1.7	2.2	3.4	6.5	3.8	2.2	2.7	4.2	7.2	4.5
overall	100	100	100	100	100	100	100	100	100	100

Level of General Education - Rural Females (Persons of age 15 years and above) (2004-05 & 2009-10)

% level of general EDUCATION

	2004-2005					2009-2010				
	ST	SC	OBC	Others	ALL	ST	SC	OBC	Others	ALL
Not literate	71.5	68.5	60.1	43.4	58.5	58.3	58.1	51.4	36.6	49.8
Literate & upto primary	16.4	16.6	19.1	25.2	19.6	21.8	20.1	20.8	25.2	21.9
Middle	7.7	8.5	11.4	14.9	11.3	10.3	11.6	13.5	16.3	13.5
Secondary	2.5	3.5	5.5	9.1	5.7	5.7	6.3	8.1	11.2	8.2
Higher secondary	1.3	1.8	2.5	4.4	2.7	2.7	2.6	4.0	6.7	4.2
Diploma/certificate	0.1	0.4	0.5	0.6	0.5	0.3	0.2	0.4	0.5	0.4
Graduate and above	0.5	0.7	0.9	2.6	1.3	0.9	1.1	1.8	3.5	2.0
overall	100	100	100	100	100	100	100	100	100	100

From the above two tables we understand that among SC male 40% of SCs were illiterate in 2004 and 33% still remained illiterate in 2010. 27% of SCs were enrolled in elementary education in 2004 but in graduation it was only 2% and the percentage was 33% in elementary and 2% in graduation in 2010.

Among women 68% were illiterate in 2004 and 58% still remained illiterate in 2010. 16% of SCs were enrolled in elementary education in 2004 but in graduation it was only 0.7% and the percentage was 58% in elementary and 1% in graduation.

Conclusion:

We can conclude that the Dalits in the rural areas are educationally backward. This is due to their economic and social back ground. We also see lot of drop outs during their secondary education. This is due to

their calculation of family income as the daily wages multiplied by the number of the family members. They drop out of school and join the family trade of agricultural labour. The Govt has provided reservation but still many dalits remain unemployed. They lack higher education. That's the reason why this discrimination still continues. Once they get into some job through good education the gravity of this discrimination would come down. They must economically grow first which is only through job which only through education.

The Dalits as per history don't possess any lands. They only worked in the lands of the land lords. Therefore economic stability come only through education so that they can be freed from all kinds ill treatment in the society. For this the Govt should also take necessary action. Most of the dalits in the rural background study in the Govt schools as they can't afford private corporate school education. The Govt should take necessary steps to improve the standards of the Govt run schools so that the dalit children get good standard. The drop outs are purely because of the failures of these dalits. When they fail in VII standard they drop out and never return to school. Their standards are very low too. The private NGOs also should come forward to give them education in the right standards. The missionary schools and colleges also should take appropriate steps to educate exclusively the dalits and improve their standards. These agencies should concentrate more in the rural areas where this discrimination still continues due to ignorance. This discrimination is seen psychologically if not physically. Because the dalits fell low and have low spirits. The educated dalits should also take it as a challenge and start one adopting one illiterate dalit in the rural areas. Let's give the light of education to our brothers and sisters instead of giving them physical help. May dalits be redeemed.

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"If you are neutral in situations of injustice, you have chosen the side of the oppressor."
—Archbishop Desmond Tutu
**** "It means a great deal to those who are oppressed to know that they are not alone. And never let anyone tell you that what you are doing is insignificant."***
— Bishop Desmond Tutu

58. Educational Development of Dalits in India

M.Sudha Rani

Key words: transition, exemplified, economic oppression, accessibility, mistreatment.

Introduction

Pre-History Of Dalits

Deeply entrenched in Indian society is the complex social stratification of individuals known as the caste system. It is a division of society traditionally based on occupation and family lineage. In India, the caste system is divided into five separate classes, viz., Brahmins, Kshatriyas, Vaishyas and Sudras. The fifth group, which was seen as being so low as to not deserve being placed in a caste, were the Dalits. Often referred to in Indian culture as the untouchables, these were the people who have the harshest and most unjust restrictions imposed upon them (Desai & Kulkarni).¹

In the post independent India, the introduction of the Scheduled Caste and Scheduled tribe Prevention of Atrocities Act of 1989, the practice of the caste system became illegal in India. Despite increased government intervention, the discrimination and mistreatments of individuals of lower castes still occur. Today, the Dalit population represents 16 percent of the country's population and still struggles to achieve social equality.

The Dalits have experienced a bit of progress in establishing an equal position in Indian society. Under the Poona Pact, a reserved number of seats in the national legislature were reserved for Dalit candidates only who would be elected based solely on the votes of their Dalit constituents (Bob, Cliford)². Their movement has also been encouraged by slow societal shifts towards a greater acceptance of Dalit equality and a greater role played by local and international nongovernmental organizations (Bob, Cliford). The Dalit population continues to struggle for equality, though the progress of the past few decades shows hope for an improved level of equality within Indian society.

Dalits And Education:

Education can be a way to increase the incomes of impoverished people. Education helps to ensure that benefits of growth are experienced by all. Economic perspectives see education as a means to make individuals more productive in the workplace and at home. It can also be seen as a means of empowering socially and economically deprived groups into seeking political reform. By using any of these reasons as motivation to pursue educational development, governments are attempting to generate some form of social or economic equality for the population.

Some of those who study development see education as a means of improving social welfare through economic means. When compared to secondary and university level education, rates of return are highest for primary education, which means that the costs associated with providing basic education are much lower than the benefits received from learning to read and write. About 17.2 percent of economic growth in Africa and 11.1

Abstract

In this paper an attempt to ensuring access to education for the Dalits of India has been the greatest challenge for the Indian government in diminishing the social effects of the caste system, which still remain entrenched in Indian society. There have been many different reasons proposed as to why the Dalits suffer from low rates of literacy and primary education enrolment, but the most realistic one describes history and unequal access as the causes. The ancient caste system of India, which has resulted in the social and economic oppression of the Dalits, continues to play a dominant role in India. The Dalits, also known as the scheduled caste or untouchables, have experienced consistent denial to access to education since the 1850s. This decade coincided with Britain's established control over India, which meant many of the improvements to Dalit education were coming from outside influences, rather than from the national government. Because of unchanging social norms and behaviour, incentives to pursue education were minimal for the Dalits who were still physically and emotionally harassed. Increasing efforts to eliminate caste discrimination combined with additional attempts to increase the accessibility and appeal for education have contributed to the slow progression of Dalit education. The responsibility for social equalization fell fully upon the Indian government when it gained its independence from Britain in 1948. While some benefits of social programs and government policies designed to increase primary education rates can be noticed, the Dalit literate population still remains much lower than that of the rest of India. There remains still, hostility, oppression and flaws in social programs in Indian society that prevent an increase in education growth. Despite efforts to decrease caste discrimination and increase national social programs, the Dalits of India continue to experience low enrolment rates and a lack of access to primary education in comparison to the rest of India.

percent in Asia between the 1950s & 1960s have been credited to increases in education (Psacharopoulos)³. In addition to an increase in economic growth, primary education is also said to lead to greater income distribution. Providing primary education to 10 percent more people would equate to a decrease in the inequality index of 5 percent (Psacharopoulos). The economic advantages of increasing enrolment rates for primary education emphasize the importance of increasing education accessibility for the dalits of India.

Development projects focused on increasing access to basic education, rather than ones that increase capital to improve current levels of education, ensure governments are able to know that the benefits of these programs are experienced by all, rather than a select few. As mentioned previously, the rates of return for primary education exceed those of secondary and university levelled education. It is therefore of greater value for governments to focus first on increasing access to primary education before moving onto to increase levels of education. By focusing development on a human-capabilities approach, governments and aid organizations are able to increase the number of people with the fundamental skills of reading writing and arithmetic (Simon Wigley & Akkoyunlu-Wigley)⁴. These skills allow individuals to communicate, argue, count, and problem solve so that they are able to become more aware and in control of their own lives. This allows them to better deal with problems in their everyday lives including taking a loan out from the bank, defending them in a court of law, escaping unhealthy personal relationships or avoiding jobs which would expose them to unsafe working conditions (Simon Wigley & Akkoyunlu-Wigley). Even the value of holding a basic education is in itself a frequently overlooked asset. Education has had an independent effect on life expectancy, increasing the age for educated individuals (Simon Wigley & Akkoyunlu-Wigley).

One of the most important Dalit political activists who saw the value of social equity within India was Bhimrao Ramji Ambedkar, who became the chief architect of India's constitution after years of social activism. Throughout the first half of the twentieth century, Ambedkar dedicated a significant portion of his life to improving the quality of life and social status of Dalit Indians. He established the People's Education Society in 1945 which believed that increasing access to education to the Dalits would increase their empowerment. He thought that a higher level of education would cause the Dalits to realize their position so that they would aspire to the highest of Hindu positions, and that they would consequently use political power and influence as the means to an end to their oppression (Nambissan)⁵. Ambedkar believed that the value of education was in the empowerment of Dalits to pursue political action for social reform through informed lobbying.

Growth of Dalits Education:

The 1991 census of India reported that Dalit communities were one of the least literate social groups in the country, with only 30 percent of Dalit children recognized to have basic reading and writing skills (Nambissan). These high levels of illiteracy are a result of insufficient access to primary education. Reasons proposed for this low primary education rate amongst the Dalits have ranged from blaming family values to universal acceptance of social behaviour. In reality, it is a history of constant oppression and missing incentives that have been the reason why India's lowest caste has struggled to take advantage of public education programs.

Signed in April of 1850, the Caste Disabilities Removal Act theoretically abolished all Indian laws which challenge the rights of those who are members of any caste or religion. To most, this was the first step towards social equalization within India. It was also the beginning of a series of attempts to increase accessibility to education for members of the dalit caste. To coincide with the signing of the act, the Indian education system became accessible to every member of society. However, one hundred and sixty years after the Dalits were granted permission to attend schools, the primary education rates of the Dalit population compared to those of upper castes remain as low ever.

Due to discrimination from higher castes, the Dalits did not feel comfortable attending schools. Dalit children were required to sit outside the school, listening on the veranda while those in higher castes would be taught inside. Teachers, who refused to touch the Dalit children even with sticks, would throw bamboo canes as undeserved punishment while children of other castes were permitted to throw mud. The Dalit children, who knew retaliation would result only in increased abuse, would be essentially scared into not attending school (Freeman)⁶. Of the limited number of Dalit children who were attending school, the majority were male; a trait which continues even today (Nambissan).

The 1948 independence of India prompted an increase in responsibility for the government to promote the economic and educational interests of the lower castes and to protect the Dalits from social injustices and exploitations. Over the next few decades, the Dalits would see very little action to support the claims and progress made during the fifties to help improve their access to primary education. The 1950's saw subtle improvements in the number of schools being built in India, as well as the amount of money being allocated towards primary education programs. The efforts being put forward by the government lost momentum over the next few decades however, as the rate of primary schools being constructed slipped from 5.8 percent in the 1960's to 2.1 percent during the 1970s, and eventually down to only 1.3 percent through the 1980's (Nambissan). This was complemented by a shift in funding from primary school education to middle school education. This transition exemplified the government's shifted focus from increasing primary enrolment rates to increasing the quality of the education provided to those already provided with sufficient access to education.

Between 1983 and 2000, improvements in access to education for all of India have been made, although the difference between education rates for Dalits, especially females, and those in higher castes remained constant. In the seventeen year period, enrolment rates for Dalit boys grew from only 47.7 percent to a meager 63.25 percent. When compared to those males in upper castes, enrolments jumped from an already relatively impressive 73.22 percent to 82.92 percent. Even poorer results were observed when looking at the female Dalit enrolment rate, which inched from 15.72 percent to 32.61 percent, when compared to their upper-caste counterparts whose enrolment climbed from 43.56 percent to 59.15 percent (Desai & Kulkarni). The education gap can also be understood to translate through the entire schooling system, with the proportion of Dalit to non-Dalit success remaining at a constant low rate through primary, secondary, and post-secondary schooling. Although large improvements have been made to increase enrolment rates in India, statistics show that there has been little progress in decreasing the education gap between castes.

The lack of success in increasing primary enrolment rates for Dalits over the past one hundred and fifty years is evidence that very few projects have had any success in increasing social equality within the Indian Caste system. In the next section, the paper will look at some of the programs which have attempted to provide incentive for India's poorest to seek primary education.

Education-Based Development Programs: Can They Work?

India has attempted many different strategies to help increase the incentive to receive education for Dalit children. Earlier strategies focused on finding ways to give Dalit children an education without exposing them to the harshness of upper castes. As time progressed and the caste system began to weaken in India, there was a greater shift towards equalizing society so as to provide safer and more positive learning environments. Since gaining its independence, the Indian government has continued to make progress on improving the quality of life for India's lowest caste. Modern exposure to international thought has increased access to ideas and methods on how to increase education rates for the Dalits, providing for some of the best results in recent years (Nambissan). The remainder of this section will examine some of the strategies used over the past one hundred and fifty years, attempting to look at how effective they really were.

Following the creation of the Caste Disabilities Removal Act, the British government attempted to increase Dalit school attendance through methods which took into consideration the sensitivity of the caste society. Because the Dalit children were often harassed when they attended schools, the British chose to propose alternative teaching methods, rather than directly addressing the caste issue. One proposed alternative was the use of night schooling for Dalit children. In this manner, children would not need to worry about attending school with members of upper castes, but would still face dangers of travelling without daylight to and from school. Another proposed solution was the use of all-Dalit schools. This solution eliminated the dangers associated with night-time schooling, but also did not help to decrease hostility between the classes. These two methods combined resulted in a 4 percent primary enrolment rate for Dalit children by 1931, 81 years after education was first opened to all citizens on India. Of these Dalit children, 93 percent were attending all-Dalit schools. A problem occurred when there were insufficient all-Dalit schools at which children could pursue secondary education. Only 1 percent of all students at the time ever made it past primary education (Nambissan).

Often, governments try to bring in international assistance in dealing with a national crisis like severely low primary enrolment rates. Prescribed to the Indian government by the World Bank, the District Primary Education Program was designed to increase primary enrolment rates within India. The goal of the program is to reduce differences in enrolment between gender and social standing to 5percent, and to decrease the dropout rate to 10percent. The DPEP receives the majority of its funding from the World Bank. (Kumar, Priyam, & Saxena)⁷

A smaller scale, and more capital based approach to development and increasing primary enrolment rates is the allocation of additional textbooks to a community. In developing countries, textbooks are often the only basis for a curriculum in a subject. If a school is not able to purchase its own textbooks, then knowledge resources will be limited. By increasing the amount of textbooks, development projects are attempting to increase the ability of schools to take in more students and they hope that additional resources so that performance in school will increase (Crossley & Murby)⁸. The biggest concern which arises out of providing textbooks is that it will not increase enrolment rates.

Lastly, this paper will look to *Out of School Children* (OSC) and enrolment by observing how school-based drug treatments to common diseases attempt to provide incentive for enrolment. Many preventable diseases, including hookworm, roundworm and whipworm affect millions of children worldwide every year, preventing them from attending any sort of school or doing any physical labour (Miguel & Kremer)⁹. In this sense, the free drugs associated with this program not only provide incentive for children to come to school and learn, but they also serve a second purpose in that they keep students healthy, ensuring they are physically capable of returning to school. Children who attended schools which offered this program not only remained healthy, but felt more comfortable attending school on a regular basis. The medication has also proved more cost effective for the organizations administering the medication. This method has been proven as a more effective way of increasing education levels compared to food incentives. Using medication and deworming medicines as incentives, international organizations including the World Health Organization and The Forum of Young Leaders' campaign, deworm the World, have developed a successful outside-the-box approach to increasing enrolment and attendance rates.

Conclusion

There have been many attempts over the past one hundred and fifty years to help increase the quality of life for the Dalits of India through development focused on enrolment in primary education. Education provides individuals with the means to increase their income and to engage in economic activities. In addition, it can help empower individuals to lobby for social change through political activism. The lack of incentives to pursue education for the Dalits of India can be traced back to a long history of mistreatment and oppression. Still occurring today, caste harassment makes teaching environments unstable for caste children, it places caste homes on the outskirts of towns so that children have greater distances to walk to school, and it economically suppresses the Dalits so that they are unable to pay for their children's education. Many suggestions, both traditional and modern, have arisen on how to go about resolving issues surrounding Dalit primary enrolment. Night classes and all-Dalit schools provided a safer learning environment for the Dalits, but did not address any issues of caste conflict. Twentieth century policies helped officially decrease some of the animosity and inequality between groups so that the Indian government could have a greater focus on national primary enrolment rates. Larger operations, including the DPEP cooperative project with The World Bank failed to resolve some of the grass-root issues which deterred Dalits from attending school. Funding increasing supplies of textbooks to Indian schools do not address any of the core reasons as to why dalits are not attending school. Instead of increasing enrolment, additional textbooks only had an effect on increased performance levels. Providing free deworming medication at school has proven successful both in increasing the health of children which prevents absenteeism, and in increasing enrolment levels. Minor increases in incentives for Dalits to pursue primary education have been beneficial, but not sufficient in equalizing the enrolment gap between the Dalits and members of upper castes.

However the Central Government is pleased to extend 10 more years for exclusive SC reservations in all state and central govt. educational institutions and legislative bodies in India besides reservations in promotions in all state and central governments jobs and providing other facilities. The AP state Government

also made a step ahead to bring SC Special component plan Act, 2012, to bring integrated development to utilize all the funds allotted without miscellaneous utilization.

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Where justice is denied, where poverty is enforced, where ignorance prevails, and where any one class is made to feel that society is an organized conspiracy to oppress, rob and degrade them, neither persons nor property will be safe.
— **Frederick Douglass**

59. DALIT WOMEN AND EDUCATION IN INDIA

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**Y.Surya Sowjanya

Keywords: untouchable, mixed population, panchamas (fifth varna), asprushya, socio-economic condition, dark ages, medieval India, dalit women, child marriage, Dalit communities.

Introduction:

The word of dalit may be derived from Sanskrit and means “ground” “suppressed” “crushed” or “broken to pieces” it was perhaps first used by **Jyotiraophule** in 19th century, in the context of the oppression faced by the while “**untouchable**” “castes of the twice-born. According to **victor premasagar** the term expresses their “weakness poverty and humiliation at the hands of the upper castes in the Indian society”

The government of India recognizes and protects the as **scheduled castes (SC) scheduledtribes (ST)** Indian government commenced **prevention of atrocity (POA)** act on 31 march 1995.India democratically elected k.r.narayanan a dalit as the nation’s president .many social organizations too have proactively promoted better conditions for dalits through improved education, health and employment. In 2011 the state of its population as dalits at about 31.9% and the state of Mizoram had the lowest at nearly 0(zero).improving girls educational levels has been demonstrated to have clear impacts on the health and economic future of young women, which in turn improves the prospects of their entire community.

Objectives:

1. To provide basic education for dalit women.
2. Compulsory education up to 35 years.
3. Introduce higher education facilities in rural areas.
4. Self-employment program for women.
5. Distance of schools from home.

Education:

The girls of medieval India and especially Hindu society were not given formal education. A famous Indian philosopher ‘**Vatsyayana**’ wrote that women were supposed to be perfect in sixty four arts which included cooking, spinning, grinding, knowledge of medicine recitation and many more.Some years ago many dalit women were ill-treated and educationally back ward in spite of the facilities for free education the reasons for the high rate of illiteracy among dalit women.

The following are the main reasons:

1. Resistance from the family to send girls to schools
2. Fear of insecurity in villages.

Abstract:

Dalit is a designation for a group of people traditionally regarded as **untouchable**. Dalit are a mixed population, consisting of numerous social groups from all over India. They speak a variety of languages and practice a multitude of religions’. They are many different names proposed for defining this group of peoples including panchamas (fifth Varna) and asprushya (untouchables). They are about 250 million Dalits in India. There is meager improvement in the socio-economic condition of Dalits in the past 50 years. **Every fourth** Indian is a dalit. There is no proper survey to give the correct number of dalit women in India about 75% of dalits live below poverty line. In 2011 the proportion of dalit population was 24.4% of Indian’s total population the dalit population is broadly distributed across Indian states and districts. “Dark Ages”for Indian women. Medieval India saw many foreign conquests, which resulted in the decline in women’s status. They were not allowed to move freely and this lead to the further deterioration of their status. Thus a vicious circle started in which women were at the receiving end all this gave rise to some new evils such as child marriage, satisahagaman, jauhar restriction on girl education. Dalit women are discriminated against three times over: they are poor, they are women, and they are dalits. Dalit women are discriminated against not only by people of higher castes, but also within their own communities. Men are dominant in Dalit communities. The present position is better .the status of women in modern India is a sort of a paradox of if on one hand she is at the pear of ladder of success. Dalit women educations have been traditionally dominant and are still highly relevant in contemporary discussion of educating females as a gobal consideration.

3. Lack of physical facilities like accommodation, school, transport and medical facilities.
4. The girls were forced to take care of the siblings when the parents are away at work.
5. Working with parents to earn their live hood in factories or other un organized sector made them illiterate.
6. Many were forced to get married at young age.
7. Social restriction is that the girls should be stop education.

Dalits women belonging to the financially elite of the society are better with good education and socially and economically they are well off like other high castes. They are fully aware of the welfare schemes provided by the Government. Mostly the teachers of the locality provide information to them about the welfare schemes. The coaching programmes conducted by the Government for dalit women are beneficial in training May women to compete in the competitive exam. But these dalit women are neglected by socially advanced communities and also by the better off among the dalits, which leads to a UN healthy socio-economic condition. There are some coaching centers giving trainings for dalits which are doing very good service it train them in vocational line, for competitive exam, in medical and bank recruitment etc.

Suggestions for the better implementation of the schemes to dalit women:

- Identity the candidate at college level for coaching.
- Selection and identification of the talented girls should be done correctly.
- Competitive spirit should be in stilled in the girls.
- Group discussions, quiz and seminars. To instill confidence.
- To develop communication skills and computer knowledge.
- Hostel facilities for dalit girls at all levels of education starting for m primary school up to higher education.

There is an increased awareness in recent years among dalit women about their rights and about the Government welfare schemes about highereducation. In ancient era the illeterate dalit women they got married very early. Marriage in the high reproductive stage with high fertility rate, Because of the unlimited family, the burden fell on the young girls affected their health. They were not able to assist in family matters to their Husbands. But in present day situations is different .the women manage to plan their family, educate their children, assist the husbands in family matters and professional women. Improve the economic conditions on the whole the family becomes socially developed because of the education of the women.

The dalit women slowly recognizing their true potential,she started questioning the rules laid down for her by the society. As a result, started breaking barriers and earned a respectable position in the world. Today Indian women have excellence in each and every field from social work to entering space, are exemplary and conquered by Indian women, be it politics, sports, entertainment, literature or technology.

Politics: Women of India are highly active today in politics; India elected the first Dalit women ever as speaker for its house of parliament. **Meirakumar**. She is a dalit Women.

Sports: Marykom “boxing champion” born in Kangathe CharaChandpur district of Manipur to a poor **tribal** family .she won gold medal in Olympicgames.

Lawyers: Indira Jaising, a senior lawyer in the Supreme Court. Jaising become the first women to be **additional solicitor general of India**. She has focused right of women those poor working class.

Gauri Kumari belongs to the lowest category of India’s caste hierarchy. She hails from Munger district in Bihar.She is young lawyer and activist and coordinator with **national campaign of dalit and human rights in Bihar**.

Social works: Asha Kowtal from Haryana she conducted during the national dalit and adivasi women's congress held at TISS Mumbai, she discusses the importance of political power for dalit women.

Writers: Brindakarath wrote "Dalit women speak out" a book based on an extensive survey conducted among the dalit women survivors of various atrocities was released by Brinda Karat Rajya Sabha MP and CPI (M) political bureau member by handing over the copies to Nirmala Deshpande veteran leader on 18 Oct at WSSF hall New Delhi.

Improving girl's educational levels has been demonstrated to have clear impacts on the health and economic future of young women, which in turn improves the prospects of their entire community.

The government introduced the major schemes to dalits women education:

- **Mahila Samakhyas Programme:** This programme was launched in 1988 as a result of the new education policy (1968). It was created for the empowerment of women from rural areas especially socially and economically marginalized groups.
- **Kasturba Gandhi Balika Vidyalaya Scheme (KGBV):** This scheme was launched in July 2004, to provide education to girls at primary level. The schools that were set up have 100% reservation 75% for backward class and 25% for BPL (below poverty line)
- **National Programme for Education of Girls at Elementary Level (NPEGEL):** This programme was launched in July 2003 to set up provide better opportunities to girls.

Suggestions for development of the dalit women education:

1. Evolve a national perspective plan aimed at specifically accelerating efforts to reduce the development gap the population with in fixed time bound targets.
2. Introduce affirmative action policies to increase dalit women's participation in the police judiciary, legal profession and education.
3. Produce and disseminate disaggregated data on the status of dalit women, particularly in government plans and development programmes.

Making effectiveness policies to increase literacy rate of dalit women; although rules have been made for free education to children in India special rules should be made in order to spread literacy in dalit women.

Conclusion:

The situation of dalit women in India needs immediate attention of government of India to form and implement policies specifically dealing with problems of dalit women. The pains and problems can be heard in modern times also. The ancient practices need to be stopped or banned immediately which force dalit women to indulge in flesh trade other immoral it's there are many policies being made for scheduled caste and scheduled tribe people but there is no such policy among at solving problems of dalit women and therefore it has become necessary to enact such policies.

The protection of women in the country and accordingly the rules are being made in constitution of India 1950 and other enactments. In future, it has been expected that India may become super power; therefore it is necessary to protect all its citizens in order to succeed.

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60. . Dalit Women and Education

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Keywords: Women, Dalit, Exploitation, Gender issues, Education, Empowerment.

Introduction:

Education is a key instrument for the emancipation of mankind, but it is especially more significant for girls and women. Eminent philosophers and sociologists of education such as John Dewey and Emile Durkheim perceived education as a vehicle of social transformation and the means of social safety and security. Although the Indian state proclaims education as a fundamental right for its citizens almost one third children of marginal groups such as women, Adivasis, Dalits, backward classes do not attend school. India made progress and development in each and every aspect of life but even today Dalits in general and Dalit women in particular are the most deprived section of Indian society. The main objective of this paper is to understand the discrimination in education with respect to the Dalit community, especially among the women and children and to understand the effect it has on the education of Dalit women.

For centuries, the Dalit population of India were forbidden from gaining access to education. Ensuring access to education for the Dalits of India has been the greatest challenge for the Indian government in diminishing the social effects of the caste system, which still remain entrenched in Indian society. Increasing efforts to eliminate caste discrimination combined with additional attempts to increase the accessibility and appeal for education have contributed to the slow progress of Dalit education. The responsibility for social equalization fell fully upon the Indian government when it gained its independence from Britain in 1948. While some benefits of social programs and government policies designed to increase primary education rates can be noticed, the Dalit literate population still remains much lower than that of the rest of India. There remains still, hostility, oppression and shortcomings in social programs in Indian society that prevent an increase in education growth. The Dalit population continues to struggle for equality, though the progress of the past few decades shows hope for an improved level of equality within Indian society. Ambedkar the great Dalit leader dedicated a significant portion of his life to improving the quality of life and social status of Dalit Indians. He thought that a higher level of education would cause the Dalits to realize their position so that they would aspire to the highest of Hindu positions and that they would consequently use political power and influence as the means to an end to their oppression. There have been a number of suggestions proposed as to why the Dalits have yet to take advantage to open access to education. Some have suggested that Dalits possess a lukewarm attitude towards education, and so the thought of attending school

Abstract:

For Centuries, Dalit women have been living in the culture of poverty, oppression and exploitation. Even after 60 years of Independence the picture of Dalit women has not changed much. They are the oppressed among the oppressed as they suffer from the triple oppressions of poverty, being female and being Dalit. For Centuries, they were kept away from knowledge. They were discouraged from venturing out of their homes. So, essentially, lack of awareness was a big challenge for Dalit women. These discriminations and oppressions adversely affected their development process. The emancipation of Dalit women, spearheaded by Dr. B.R. Ambedkar attacked the very root of this slavery. In such a bleak scenario, Ambedkar identified education as a key weapon and assigned it a revolutionary role to escape from the oppressive structures of patriarchy as well as of reconstruction of new social order. He declared that schools are workshops for manufacturing the best citizens and motivated Dalits to 'educate, organize and agitate'. Since the mid nineteenth Century Dalits have been fighting for their ordinary human and civic rights to access education. Despite reservations for Dalit women, majority of them still lead a miserable life. Dalits are not asking for compassion. They are asking to be considered equal to their upper caste peers. However, the answer here is to not merely create reservations for Dalit women, but equip them with knowledge, support and resources to stand up for themselves. This paper lays emphasis on the development of the Dalit women through education and how it can enhance their living standards.

seems unappealing and inefficient compared to entering the workforce or doing nothing at all. Another suggestion of the cause for lower access to education to Dalits is that most families are caught in a fiendish cycle of illiteracy and poverty. The final and often most realistic reasons for why the Dalits have failed to take advantage of their access to education is a combination of a history of oppression and lack of access to local, quality education systems.

While statistics show a steady growth in the enrolment of Dalits at levels of education ranging from primary to higher, in the post –independence era, the proportion of Dalit girls in different levels of education is considerably less than that of Dalit boys in general and non-Dalits in particular. The literacy levels of Dalit women are much lower than those of women of the upper and middle classes, and in rural areas very few Dalit women are literate. Dalit girls who attend school are more vulnerable to eve-teasing, harassment and violence perpetrated by boys belonging to dominant castes. In cases where the school is at a distance from the village, such incidences and insecurity increases. This dissuades Dalit girls from going to school, resulting in a high dropout rate among them. Many girls are forced to get married at young age, which stops schooling because social restrictions stop the girls from studying after marriage. Fear of alienation of girls from their environment as a result of education can be attributed as one of the reasons for low literacy level among Dalit girls. Other than working as exploited or bonded agricultural laborers, caste discrimination compels most uneducated and illiterate Dalit women into dehumanizing working conditions. Despite this, there has been a gradual improvement in the access to higher education by Dalits over the last six decades. Although there has been an increase in literacy at a societal level, the literacy levels of Dalit women are much lower than those of men across the castes. Even after sixty-five years of independence, many girls-particularly those from the Dalit community still fall under the category of illiteracy. This is in spite of state-initiated programmes such as free education for all, sponsored by the Indian government. Although there has been a certain amount of progress evident in primary education, brought about by the initiation and implementation of supportive programmes by the governments, significant progress towards improving education levels in higher education for Dalit girls remains on a slippery path.

Dalit women are among the most disadvantaged people. They suffer multiple forms of discrimination-as Dalits, as poor, and as women. Dalits' low access to education has hindered their progress and obstructed them from many opportunities. They are lagging much behind in educational attainment consequently affecting their knowledge and skills required for a better life. If efforts are put forward in educating them, it helps bringing positive change and sustainable development in the society. Majority of women are confined in household chores with low access to outer world. Their confinement in household chores shoulders them more domestic and non economic responsibilities largely. Dalit women are discriminated for being Dalit from non-Dalits in public institutions and within the family and their community, they are discriminated on the ground of sex. Thus, they are excluded on both grounds being Dalit and being women. Dalit women's choosing occupation is also greatly affected by their educational attainment –low education with less personal aptitude and of course with low income giving them low position. Hundreds of thousands of Dalit women in the country are surviving by working as agricultural labourers. Dalit women's low educational attainment has forced them to participate more in lowly paid job with discrimination in wage on the basis of gender.

Hence education is considered important which can give good work and good earning and good life in many aspects. While they have traditionally been denied education, even those with education have experienced very limited social mobility due to caste-based opposition to their occupational mobility (Jefferey et al,2002.). Singularly positioned at the bottom of caste, class, and gender hierarchies, largely uneducated they are consistently paid less than their male counterparts. Their subordinate position is exploited by those in power who carry out their attack with impunity. For those Dalit children who do attend school, the chances of acquiring good education are low. Unlike their peers who have access to good schools with good infrastructure and all the basic amenities, they are handicapped by extremely poor school quality. Classrooms are often overcrowded, where underage children often accompany older siblings. There are sometimes more than 100 children in a

class, and little in the way of materials or equipment. The difficulties are especially pronounced for Dalit children who often cannot understand or communicate with their teachers when they start schools. Because of the high illiteracy rate among dalits, few children can expect help at home with their studies. These difficulties frequently result in children leaving school.

A few initiatives can be effectively implemented in the school curriculum to create healthy atmosphere in the classrooms:

- 1) The role played by eminent social reformers like Phule and Ambedkar who fought for the abolition of untouchability should be included in the curriculum.
- 2) Teachers must be sensitized on caste discrimination during training programs.
- 3) Academic support to Dalit children must be provided.
- 4) In addition to this schools need to reach out to Dalit communities and strengthen school-community relations.

Conclusion:

With the dawn of modern age and development of democratic values, social reforms and certain voluntary organizations have made bold efforts to improve the lot of the Dalits. The efforts made by Raja Ram Mohan Roy, Swami Vivekananda, and Mahatma Gandhi and above all by B.R. Ambedkar, to improve their social, political, economic and educational conditions, are yielding result now. Dalit women today is inspired by Dr. Ambedkar. Today, the Dalits are searching for an identity in the Indian society. The educated Dalits have become conscious of their past. It is gratifying to observe that over a period of time school attendance rates among the Dalit children are increasing. But compared to the children belonging to category 'other', they are lagging for behind. Dr. Babasaheb Ambedkar correctly understood the importance of education as the most powerful weapon to free the Dalits from the century-old miseries. Now things are changing fast. One of the aims of government educational schemes is to open education for all and to reach the historically deprived castes and communities. Promoting girls' education has been a priority for the Indian government, but disparity still persists in learning opportunities. Education in public schools for rural poor girls and women is largely limited to acquiring literacy and numeracy. Only limited learning opportunities in rural public schools are left for girls from poor and deprived families. Deprived women and girls themselves need to have their voices heard and their concerns reflected in the policies. Dalit women's emancipation will become a reality in India when Dalit women begin to govern this country.

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61. Dalit Women and Education in India

Mrs. K.Hymavathi

Abstract:

It is estimated that out of the total population of the country the total population of Dalits is 20% (CERD (1997) of which Dalit women occupy half of that population. Except for a few, the total segment of this population leads a miserable life. Socially discarded for a long period, they are compelled to live a vulnerable life, be it economic, education, health and all other areas that fall under basic needs. One has to go back to its history to understand the situation of the Dalits. Based on the Hindu caste system the total social system is divided into hierarchies since long; where people are divided into various castes and ethnic groups. In this background, the position of Dalit women is one of the lowest from all these aspects. Shudra, which was placed at the bottom of the ladder in the caste hierarchies, is termed as "Dalit" which is an untouchable group of society. As it has not totally been abandoned and punished by the government. From the time immemorial, they worked like slaves, sold as commodities resulting in their social discrimination, economic deprivation and educational backwardness. Dalits at many places are still prohibited to use the public facilities; such as water taps, schools, temples, restaurants, hotels etc. There have been cases where the upper caste women while filling water from public taps have beaten the Dalit women. Dalit women have to bear both social humiliation as well as the male dominance in the family. In India, women are considered as Shakti, since mythological times. Women in India treated as Goddesses and worshipped in the major religions of India, but still they also considered as weaker section of the society in India. Indian society is a male dominated society, all men dominate women. Therefore, it is obvious that both Dalit men and upper caste men dominate Dalit women also. She has to fight against all kind of atrocities and poverty. It is argued that the education system discriminates against Dalit women in ways that mirror their socio-economic and religious disabilities. Dalits valorize institutes of formal education for escaping their historical and contemporary degeneration. They look upon education as a primary means of gaining employment, and of advancing economically and socially. Nonetheless, the process of education frequently subjects Dalit girls to humiliating experiences that smother the hopes of many. Although the recently burgeoning writing by Dalits has a lot to say on the experience of Dalit men, Dalit women are largely neglected in this literature - something that this thesis seeks to rectify. In recent years, increasing numbers of Dalit women have found ways of resisting the prevalent hegemony, and the research pinpoints the ways in which some have managed to use the education system to their advantage.

Key words: Education, untouchability, social humiliation, abandoned, economic deprivation

Introduction:

The main objective of this article is not only to publicize the gross human rights violations against India's million untouchables (now known as Dalits), but also to create international awareness and to seek international support for the plight of the Dalits women education in India. The world communities must assume responsibility in bringing total justice to the Dalits who have been systematically deprived of their respect, dignity, culture and rights by the upper caste people of India.. Whenever we are talking about education in India particularly in Dalit women's, we should have clarification about some concept like what is education. , what is the meaning of Dalit? , etc....

What is Education?

In simple education means the delivery of knowledge, skills and information from teachers to students, is inadequate to capture what is important about being and becoming educated (DonBerg). The act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, & generally of preparing oneself or others intellectually for mature life.

Education in India:

India has a prosperous and interesting history regarding education and it is also believed that education was passed on by orally and also provides scholars in antique times. As for as history of Indian education is concerned there was also distributed the written literature and temples and community centers play the responsibility of schools. In former times, the system of education came named as "Gurukul". At that time The Indian women were also provided the same right to get education and teaching. The Brahmins persons only give education to those students who are in Kshatriyas at the Gurukul. The students belongs to lower cast have not right to learning and they used to learn family business from their father.

During the rule of British in India, the main region for education as school was temple, mosque and village. There was some subject taught as reading, writing, theory, arithmetic, law, astronomy, medical sciences, and ethics and taught religion.

Today you can find that India as middle attraction place in the field of education, Shearing education with multiple countries. India has developed more number of university, colleges, and schools under the Indian government as well as private sector moreover students from different countries also came to here for the study purpose.

Women is Education:

In Indian culture male is dominant. If women have to go out-side of the house, she has to take permission from her husband or her Father-in-law. She cannot work out of house. Why because of the society, culture, communities...etc. all those factor are part of culture. And we must have to follow the culture. Why this is happening? Is it enough that only male can get education? What about women? We should remember that men and women are the two wheels of the society. Without any one of them family can't exist, society cannot progress. Female is playing important role in the society. Mother is the first teacher of the children and also first teachers of the future citizens of the country. We can't ignore women because if we ignore women we cannot take proper care of children and also society will lose the services of a powerful part of our society. So, female education is quite necessary for the girls.

Women education is one of the major and central problems of India as well as the society at large because in the past women were denied opportunity and had to suffer the hegemonic masculine ideology This unjustifiable and unwarrantable operation had resulted into a movement that fought to achieve the equal status of women in all over the world. Nevertheless education of female literacy is considered as major concern today.

In the present time India has established number of institutions and organizations for the girls and women for the development purpose. The aims of these institutions are to provide immense help for women's in modern society. Through these women now participating in all the fields like Indian women is at par with men in all kind of tasks like reading the moon, conquering Mount Everest etc. all this is possible because of the impact of education on women.

Dalit Women's Education:

The drop out percentage of the Dalit girl is approximately 75% in primary schools, through there exists strict law of govt. of India which hold reservation for dalit children as for as National Commission for Scheduled Caste And Scheduled Tribe 2000 is concerned, is because of Poverty or to escape humiliation, bullying isolation by classmate, society and even their teachers. (Mahey).

According Dalit girls feel discourage to participating in school because Caste-best discrimination was practiced by upper caste (majority of the educated people) and as result we see very lowest literacy rate of dalit girls as compared with other (Upper caste) The Annual Report of University Grant Commission for 1999-2000, shows that Dalits in general have very low participation rates in higher education. (Mahey).

There are many reasons for the high rate of illiteracy in Dalit women for example

- (1) Resistance from the family to send girls to schools,
- (2) fear of insecurity in villages,
- (3) lack of physical facilities like accommodation,
- (4) School transport and medical facilities,
- (5) The girls are forced to take care of the siblings when the parents are away at work to work to earn for the family and to do domestic chores which prevent them from attending school.

One of the major reasons is that many girls are forced to get married at young age. This is also significant factor to stops schooling because as i mentioned above in the pare of Education in India about Indian culture that Indians traditional thinking is that the girls should stop studying after marriage. Fear of alienation of girls from their environment as a result of education can be attributed as one of the reason for low literacy level among Dalit girls. Even if the education improved the marriage prospects of the girls, the minus point is the increase in dowry. Therefore Educational development among SC women is very marginal because girls are not sent to school. (AIDMAM)

Gender inequality among dalit women-education:

Girls were not sent to the school because it's her responsibility to take care of home and therefore Female Infanticide is more prevalent among the uneducated families.

Therefore the gender discrimination starts at the very early stage in the life of a dalit girl. Normally girl children are retained at home to look after the siblings. Another thing is the compulsory marriage of the girls at very early age after which the education is stopped.

Generally in the male-dominated society, polygamy is allowed and more so in many dalit families. Because of this the position of the women deteriorated. Joint family system, polygamy, property structure, early marriage, and permanent widowhood were hurdles for the development of all women in early period. But in the twentieth century, after the Mahatma Gandhien movement to educate women, slowly changes occurred in the position of women. But here, rural women were more blessed than urban women because divorce and remarriage were allowed for them. Mainly Sudras allowed divorce and remarriage for their women. (MUTHUMARY)

Current Scenario:

The present position is better because of education, literacy rate for boys 31.48%, and girls 10.93%. Now they have lot of self-respect, aware of their rights, organizations to voice their feelings. The creamy layer is well aware of the Government welfare schemes. Among SC Dalits only men occupy executive positions in associations, very poor representation by women. Feedback about the welfare Programme is very essential. (MUTHUMARY)

Human rights of dalit women:

India is a democracy and is a Party to most of the major human rights treaties. These treaties provide the same rights for men and for women. Because India is also a Party to the Convention on the Elimination of All Forms of Discrimination against Women, the Government has an extra obligation to make sure that women can realize their rights. It is generally accepted in international law that governments have to do more than just pass legislation to protect human rights. (Manorama)

The Government of India has an obligation to take all measures, including policy and budgetary measures, to make sure that women can fulfil their rights. It also has an obligation to punish those who engage in caste-based violence and discrimination. The government of India, as a modern country with a growing economy, has the means to fulfil its obligations. (Manorama)

Civil and political rights:

India is a Party to the International Covenant on Civil and Political Rights. Based on this treaty, the Government of India has an obligation to make sure that Dalit women can enjoy a whole range of human rights, such as the right to life, freedom from torture or cruel, inhuman or degrading treatment or punishment, freedom from slavery, the right to be equal before the court, the right to recognition as a person before the law, the right to privacy, the right to marry. (Manorama)

Opportunities for dalits in education:

The government has made reservations for Dalit, so that they can enter into jobs in the public sector, parliamentary State Assemblies and Universities. This reservation, however, makes them even more vulnerable in the society. Most Dalit continue to live in extreme poverty, without land or opportunities for better employment or education, with the exception of a minority who have benefited from India's policy of quotas in education and government jobs. (Narnaware)

According to Constitution of India, reservation for Dalits in Government jobs is secured, but in reality, only a few are filled out as they have full control of recruitment. According to the National Commission for SC and ST and as per India's constitution, total job reservation for Dalits is 22.5% but only 2.1% in case of class-

I (Dalits serving in public commission, civil services, chief executives in major companies) and 9.0% in the case of class-II (this includes Dalits serving as college lecturers, bank manager, in government, etcetera). To date, most Dalit students are prevented from entering in government as well as the public sectors as a part of the caste based discrimination, hence there is a stiff increment in unemployment. (Narnaware)

Many bright Dalit students are prevented from sitting in the front classroom row, sharing water or food, and mixing with high caste students. Teachers are often violent against them for showing greater aptitudes in classrooms. Often humiliated in front of class by the teacher and high caste students, most of those students return back to their family profession. (Narnaware). For instance, most recently a Dalit girl student who accidentally joined a street dance performed by high caste performers was humiliated and was threatened with rape if she complained to the police. Turning to the police for a complaint only exaggerated the situation. She later committed suicide. (Narnaware)

Conclusion:

Looking at the present situation of women in the Dalit community and also in the society as a whole there is an increase consensus about the women education because in today's world education is the tool to destroy unemployment and poverty. Secondly, there has been many instances where women are being denied their right on education so for that there should be special provisions were they don't have to face such consequences. Now coming to the women's education in Dalit community, we all know that Dalit's and their community have been victims of the discrimination earlier and even today so to think the question of women's education is far from reality.

The society claims that now there is an equality and there is growing awareness about education but this claim is not been true on real grounds, indeed there are special provisions in the government or there are laws where there has been special space for the Dalit woman and specially their education but even those are not useful. The main reason is that being a Tag of backward Dalit always has financial problems and due to that it becomes impossible for them to educate their children specially the female child. So in a nutshell we can say that the situation is not as it should be, we can just hope that these situations can change in the coming time as education is must for the community.

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62. "Dalit Women And Education" – A Comparative Study

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Key words: *accelerated, normalcy, justification, hazardous, counterparts.*

Introduction

Confirming to the low status Dalit Women have not been enjoying proper educational privileges in India and they have been totally ignored. Dalit women in India are very backward – socially, economically and politically. The only way to bring normalcy in this field is educating Dalit Women and providing facilities at accelerated pace. The justification for the conclusion is drawn from the following facts and figures about Dalit Women in India.

Social Position:

Dalit women share common problems of gender discrimination with their high caste counterparts, they also suffer from problems specific to them. Dalit Women are the worst affected and suffer the three forms oppression – caste, class and gender. As some of the figures show, these relate to extremely low literacy and education levels, heavy dependence on wage labour, discrimination in employment and wages, heavy concentration in unskilled, low paid and hazardous manual jobs, violence and sexual exploitation, being the victims of various forms of superstitions (like the devadasi system) etc.

Constitutional Position:

Article 21 A of the Constitution of India, the state shall provide free and compulsory education to all children between the age of six and fourteen years in such a manner as the state may, by law determine. Article 243-T, reservation of seats for SCs/STs in proportion to their population has been made in municipal bodies at each level. Out of these reserved seats for SCs/STs, at least 1/3rd has been reserved for SC/ST women.

In India, the Scheduled Castes and Scheduled Tribes constitute 16.2% and 8.2% respectively, the most disadvantaged groups in all aspects of life. In spite of the recognition of the education as the fundamental right by the Constitution of India, disparities still continue among the Scheduled Castes and Scheduled Tribes and reveal dismal progress although a number of strategies are designed to meet the educational needs.

Economic Position:

Along the curse of untouchability, the dalits had no right to have any property. They had to eat the foulest, including leftovers thrown away by the higher varnas. They were not allowed to draw water from the common well, they were prohibited from entering temples, they were barred from right to education and knowledge, they had to perform menial jobs for the higher castes, they were not allowed to use common burial ground, they were not allowed to live in the main village and they were deprived of

Abstract

Confirming to the low status Dalit Women have been enjoying in our country, the education of dalit women has always been totally neglected. Dalit women in India are very backward – socially, economically and politically. The only way to bring normalcy in this field is educating Dalit Women and providing facilities at accelerated pace. The justification for the conclusion is drawn from the following facts and figures about Dalit Women in India.

Dalit women share common problems of gender discrimination with their high caste counterparts, they are also suffer from problems specific to them. Dalit Women are the worst affected and suffer the three forms oppression – caste, class and gender. As some of the figures show, these relate to extremely low literacy and education levels, heavy dependence on wage labour, discrimination in employment and wages, heavy concentration in unskilled, low paid and hazardous manual jobs, violence and sexual exploitation, being the victims of various forms of superstitious (like the devadasi system) etc. Article 21 A of the Constitution of India, the state shall provide free and compulsory education to all children of the age of six and fourteen years in such a manner as the state may, by law determine. Article 243-T, reservation of seats for SCs/STs in proportion to their population has been made in municipal bodies at each level. Out of these reserved seats for SCs/STs, atleast 1/3rd has been reserved for SC/ST women.

ownership rights to land and property leading to lack of access to all sources of economic mobility. Thus dalits were subjected to both social exclusion and economic discrimination over the centuries. In one form or other, this continues even to-day in most parts of the country. The 19th and 20th centuries saw great social reformers like Dr. B.R. Ambedkar, Sri K.Narayan Guru, Jyothibaphule, Periyar E.V. Ramaswamy Naickar and others. In rural areas they were denied the facilities of modern development. There is a great dearth of Dalit Women Doctors, Dalit Women teachers for rural and backward areas.

Educational Poition:

The commercialization of education should be stopped since the massive fee and donation structure of private educational managements, is something that socially and economically backward students cannot afford. For this, Central Government must increase its own outlay on education to 6% of the G.D.P. SC/ST students should be given special scholarships to pursue their studies. The stipends in social welfare hostels should be raised and the quality of these hostels improved. Steps to be taken to universalize primary education and expand secondary education.

Recommendations:

Land Reforms: The Central and State Governments must immediately set in motion a process of land reforms whereby land will be distributed to the landless agricultural labourers and poor peasants gratis. All loopholes in the present laws must be plugged. All schemes of reverse land reform legislation and given away land to multinational corporations and big business houses should be scrapped forthwith.

Reservations: All the backlogs in reserved seat and posts and in promotion for SCs, STs and OBC must be filled forthwith by special recruitment drives. The three constitutional amendments made to correct the three OMs., issued in 1997 diluting reservation for SCs and STs should be implemented. The pre-1997 vacancies based roster should be resorted. A comprehensive legislation covering all aspects of reservation for SCs/STs employment and education both public and private institutions should be enacted.

Special Component Plan: Special Component Plan should be properly implemented in all the States with proper allotment of funds according to the population of Dalits. A National Commission should be set up to assess the real position of dalits including reservation. The State Level Commissions should be set up to oversee the implementation of all schemes connected with the SCs including reservation.

Infrastructure Development: Infrastructure development in the schedule caste areas like road, water, health, culture and other needs has to be given proper importance. A comprehensive National Programme of Minor Irrigation for all irrigable but unirrigated lands of SCs and STs through wells, community wells, bore-wells, community bore-wells and tube wells, checkdams, lifts etc., should be immediately undertaken and implemented.

Employment: The privatization drive should be stopped as it leads to loot of the national assets, greater unemployment, a curtailment of reservations and also a spurt in corruption. The Central Government should enact a bill to provide reservations in the private sector, which has a long standing demand of SCs. and STs. Special schemes to provide self-employment to SC youth should be started. The right to work should be incorporated as a fundamental right in the constitution.

Rural Employment Guarantee Scheme: The National Rural Employment Guarantee Act must be strictly implemented all over the country by involving the people, their mass organizations and the Pnachayat Raj institutions. It should be extended to all districts and also to urban areas of the country.

Inter Caste Marriages: Inter Caste marriages should be encouraged by giving special subsidized housing and other facilities to married couples immediately after their marriage. We should consciously try to uphold such inter-caste marriages and make them an event of big social participation of factor.

63. Dalit Women And Education

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Key words: contemptuous, indigent, hierarchical, mythological, patriarchy.

Introduction :

Over the years the untouchables have been given a number of titles, many of which indicate a kind of contempt towards these people. Those who were outside the four fold varna system are called Untouchables and had no place within the Hindu religion. Hence, they are called by contemptuous names like Dasa, Dasya , Raksas, Asura, Avarnas, Panchamas, Chandalas, Achuts, Exterior Castes, depressed classes, Harijans, Scheduled castes etc., The names to a person matters a lot, for it gives identity person hood and pride in one self.

The “Dalit” is derived from Sanskrit Language where it is used both as noun and adjective. As noun Dalit stands for all three genders; Masculine, Feminine and Neuter. It has its root Dal, which means to split open, to crack etc. When used as a noun or adjective, it means burst, split, broken down – trodden scattered, crushed, destroyed, etc. There is also a word “Dal” in Hebrew language, which means broken crushed, down trodden, split, etc. and may be used in two senses; it may refer either to physical weakness or to a lowly significant position in society. In other words, Dalits are people who are broken, crushed and torn apart. They are extremely poor and lonely. The term “Dalit” can be used for any oppressed group or people, who are marginalized and dehumanized.

Usage of Word Dalit :

Mahatma Jyotirao Phule, a Maratha social reformer belonging to the backward caste, was the first to use the term Dalit to describe the out caste untouchables as the oppressed and the broken victims of Hindu society. The word “Dalit” denotes all sorts of oppressions, i.e. Social, Economic, Religious, Political and cultural. Hence ‘Dalit’ means all oppressed people of society.

In our discussion too, the term “Dalit” is used broadly to refer to the scheduled caste or depressed classes of India and the out castes, politically powerless, economically indigent discriminated both religiously and culturally and who are not included in the four-fold varna structure of Hindu Society. The term “Dalit” is not merely a label or name. In the real sense, it describes the condition of a people and it also represents a struggle for this self-identity and recognition in society.

Ambedkar is called the “Modern Manu” and “Saviour” or “Messiah” of the oppressed and discriminated Dalit of India. He emphasized on struggle, struggle and nothing else but struggle”. in order to free themselves from the clutches of caste system.

Abstract

Educating Dalit Women is the most important way to empower them and reduce many social evils. How many troubles the women may face, they should not skip education. Even Baba Saheb Ambedkar had said that education is the greatest weapon to protect one’s respect and self esteem and for the protection of one’s right. If the women are educated, they become aware of their rights, and they need not seeking any thing from any one. The rights of women have been given by the Constitution.

Education would empower women which could bring end to a lot of social evils. If women are empowered they can stop practices like child marriage by insisting that a girl child below 18 years will not be married. Education would lead to awareness through which women can benefit from schemes which the government makes for them.

“When the women of India make up for 49% of the electoral base, their vote can change the country”. India has the world’s largest population of girls that do not go to school in few decades back. At present they are coming forward in a good manner in all aspects.

In India, women are considered as Shakti, since mythological times. Goddesses are being worshiped in the major religions of India, but still they are considered as weaker section of the Society in India. This raises a lot of question about the attitude and our thinking of our society. Women, usually looked as a weaker sex and forced to play—secondary role in the society are often neglected, discriminated and oppressed. This discrimination and oppression have adversely affected the development process. And the worst hit are the Dalit Women, who are oppressed among the oppressed. The Government of India abolished untouchability but the practice is still followed in some parts of India.

Indian Society historically had a rigid, occupational based hierarchical caste system. The word Dalit usually stands for oppression and untouchability and occupies the extreme and lowest position in the hierarchical division of Indian society. They were forced to live outside the village, to live a life in an inhuman condition. The Government of India abolished untouchability and introduced a new secular constitution and under the law untouchability was made an offence. The caste based system in education and government employment has helped them to look beyond the village. However, despite the radical legislation and other changes, caste system has continued to be an important fact of life for individuals and communities in India.

****Status of Dalit Women in the Society. :***

Before entering into the subject of Dalits of India, it is necessary to identify the communities who are Dalits. This is all the more necessary since after independence when a lot of castes were recognized as scheduled castes in which besides Dalits many other backward castes were included. It is a fact that all the scheduled castes were not Dalits or untouchables and were not given the same treatment by caste Hindus that they gave to Dalits.

The prevailing caste and secondary status of women in the society is largely responsible for the violation of human rights of Dalit Women. To understand the root cause of the situation it is essential to examine the basic factors responsible for their vulnerability. In order to identify the issues of violence, the reality of Indian society in general, and the Dalit Community and Dalit women in particular, an analysis of caste – class – gender dynamics is very critical. The power play of patriarchy in Indian society is visible in every aspect of life. Female foeticide, discrimination of girl children, dowry related deaths, rapes and murders are only a glimpse of this gender based violence in the country. The nexus of both patriarchy and caste compounded with poverty makes the situation of a Dalit woman extremely vulnerable and risky. Dalit women's experience of violence across some Indian states shows that the majority of Dalit women report having faced one or more incidents of verbal abuse 62.4% physical assault 54.8% sexual harassment and assault 46.8% domestic violence 43.0% and rape 23.2%. In less than 1% of cases were the perpetrators convicted by the courts. In 17.4% of instances of violence, police obstructed the women from attaining justice. In 26.5% of instance of violence, the perpetrators and their supporters and / or the community at large, prevented the women from obtaining justice. In 40.2% of instances of violence, the women did not attempt to obtain legal or community remedies for the violence primarily out of fear of the perpetrators or social dishonour if (sexual) violence was revealed, or ignorance of the law or the belief that they would not get justice. (* *Prevention of Atrocities Act, April, 2010 P-10*)

Land and property issues in particular, tend to cause or be at the root of conflicts over which Dalit women have faced eviction, harassment, physical abuse and assault. Dalit women are often denied access to or evicted from their land by dominant castes, belonging to such castes. They are thus forced to live in the outskirts of villages, often on barren land. Reportedly, on many occasions, cases of violence against Dalit Women are not registered and adequate procedures not taken by the police. Often denied entry into places of worship, sources of water and livelihood, governance and education, Dalit women are the worst sufferers of injustice and oppression in Indian Society.

*****Dalit Women : Discrimination and violence :***

Human rights of Dalits and women in general are normally violated by dominant castes and powerful communities to practice and exhibit patriarchy and caste based discrimination. Dalit women are oppressed by the broader Indian society, men from this own community and also their own husbands and male members in the family. Thus, Dalit women face multiple disadvantages and vulnerabilities. This issues are clearly different from that of other Indian Women. Dalit women are in worst position than Dalits in general, in terms of sex ratio, wages, employment, occupation, assets, education, health, social mobility and political participation. Further Dalit women have been subjected to rape, Kidnapping, abduction, homicide, physical and mental torture, immoral trafficking and sexual abuse. The National Crime Records Bureau data records reveal that more than four Dalit women are raped every day in India. In spite of being constitutionally elected Dalit Women Panchayat representatives are abused and threatened and even murdered. Political participation of Dalit women in governance is ridden with serious deep rooted problems, again inter-twined in Caste and Patriarchy.

(**Sources : *Dalit Women Speak out Violence against Dalit Women in India*. Written by Aloysius Irudayam, Jayshree P.Mangubai Joel g.Lee – National Campaign on Dalit Human Rights, New Delhi March, 2006)

Dalit Women Participation in Governance :

National and State scheduled caste, scheduled tribe and women's commissions should be given sufficient powers, funds and staff to specially enquire into acts of political obstruction or violence committed against Dalit Women, Dalit Men, Adivasi Women, Adivasi men and other women elected representatives. Provide free legal aid for Dalit women Panchayat representatives who seek access to Judicial redress for obstructions in the performance of their official duties, and review reasons why Dalit Women are unable to access legal aid in many cases. The government should adopt convergence model within concerned ministries and establish a special task force to address the issues of violence faced by Dalit women elected representatives. The inter-ministerial task force should ensure planning and resource allocation to promote effective participation of Dalit Women in Governance.

******Discrimination against Women :***

Discrimination on the basis of caste is still widely prevalent in rural Indian societies and a large section of the population have been subjugated, marginalized and oppressed due to their ascribed caste as per the Hindu hierarchical system. Dalits have been considered as impure and “untouchables” and are deprived of dignified life and compelled to leading a degrading life. This practice has existed for centuries and has resulted in discrimination in many areas from social life to access to legal remedies. Caste, gender and class discrimination prevents Dalit women from enjoying their basic human rights, particularly to dignity, equality and development. Dalit women face multiple alienation as women, as dalits and as dalit women and they face violations of their civil, political, economic, social, cultural and religious rights. Dalit women in India continue to endure discrimination in many areas including education, health, employment and access to economic resources. (**Source - *Bandhu, Dalit Women's Cry for liberation, 2003, - Caste and Gender, Kali for Women, New Delhi, 2003, - National Crime records Bureau, Govt. of India, <http://www.ncrb.gov.in>*

Good Practices and Strategies to promote and protect Dalit Women's rights :

Eliminate caste – based discrimination :

Source : 1. DSN Report on Good Practices and Strategies (2012-PP 19-21)

- Recognise Dalit women as a discrete category and disaggregate data on caste and gender in census reports, action and progress reports on the implementation of all laws, policies and programmes
- Present a periodic white paper in parliament on the status and rights of Dalit Women
- Establish special services for women survivors of violence. Provide immediate relief a long – term package of adequate rehabilitation for survivors and their families.

- Identify areas in which Dalit girls are employed as child labourers, and constitute rehabilitation schemes with incentives to pull them back into education.
- Ensure basic amenities and facilities for Dalit Women, especially electricity, water and sanitation.

Role of Education in Empowering Dalit Women:

Educating Dalit Women is the most important way to empower them and reduce many social evils. How many troubles the women may face, they should not skip education. Even Baba Saheb Ambedkar had said that education is the greatest weapon to protect one's respect and self esteem and for the protection of one's right. If the women are educated, they become aware of their rights, and they need not seeking any thing from any one. The rights of women have been given by the Constitution.

Education would empower women which could bring end to a lot of social evils. If women are empowered they can stop practices like child marriage by insisting that a girl child below 18 years will not be married. Education would lead to awareness through which women can benefit from schemes which the government makes for them.

Education – Dalit Women:-

Dalits in general have very low participation ratio in education and higher education. Approximately 75% of the Dalit girls dropout of primary school. Education scenario for Dalit women is quite bleak as only a small percentage of the total population of Dalit women are educated.

The reasons for the high rate of illiteracy among Dalit Women are many ; resistance from the family to send girls to school ; fear or insecurity in villages ; lack of physical facilities like accommodation, school transport and medical facilities ; the girls are forced to take care of the siblings when the parents are away at work to earn for the family and to do domestic chores which prevent them from attending school. Many girls are forced to get married at a young age which stop schooling because social restriction is that the girl should stop studying after marriage. Fear of alienation of girls from their environment as a result of education can be attributed as one of the reason for low literacy level among SC girls. Even if the education improved the marriage prospects of the girls, the minus point is the increase in dowry. Therefore Educational development among SC women is very marginal because girls are not sent to school.

To conclude Dalit women, despite their very active participation in politics, continue to face lack of recognition and respect even within the Dalit Movement, There are some women organizations fighting for the rights of Dalit and to uplift Dalit women. Dalit women without a strong political support even within their Dalit political parties. However, Dalit women movement in Tamilnadu has been playing a significant role through Tamilnadu Women's Forum and with the support of Dalit Political Parties against all forms of discrimination and for their rights. It seems there is positive changing situation for the empowerment of Dalit Women in Tamilnadu.

Dalit Women status in Education :

There are about 250 million Dalits in India but there is no proper survey to give the correct number of Dalit Women in India. They are generally scattered in villages and they are not a monogamous group. As to is the position of Dalit Women in India today in the field of education and higher education. Dalits in general have a very low participation rates in education and higher education (Annual reports of University Grants Commission (1999-2000))

Present Position of Dalit Women :

The present position seems to be better with reference to the rate of literacy among Dalits. The literacy rate is 31,48% for boys and 10.93% for girls. Dalit Women belonging to the creamy layer of the society are better with good education and socially and economically they are well off like other castes. They are fully aware of the welfare schemes provided by the Government and their percentage is very low when compared

with the total Dalit Population. In rural areas, the first generation girls from SC need the attention of Government and other organizations. Mostly the teachers of the locality should provide information about the government schemes and there is an urgent need to get a feed back about the welfare schemes where lot of money is spent for the development of Dalits.

The present position is better because of education, literacy rate for boys 31.48% girls 10.93%. Now they have a lot of self respect awareness of their rights and organizations to voice their feelings. The creamy layer is well aware of the Government welfare schemes.

Conclusion :

Caste plays a powerful role in shaping the patterns of society. Indian constitution abolished untouchability but the fact remains that the situation of Dalit is as bad as before. The review of literature reveals the manifold dimensions of deprivation of Dalit women. They are degraded into the level of untouchables, and at the same time, a sexually exploited lot. Dismantling institutions that reek of patriarchy and caste discrimination is a long haul for anti-caste feminism and all women from margins to the centre from the poorest to the most empowered women. We all stand to live in a better world if that is done. "When the women of India make up for 49% of the electoral base, their vote can change the country". India has the world's largest population of girls that do not go to school in few decades back. At present they are coming forward in a good manner in all aspects.

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64. Dalit Women an Education

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Key words: liberation ideology, hierarchy, polygamy, justice, covenant.

Introduction

Before getting into the subject of Dalits, it is necessary to identify the communities who are Dalits. This is all the more necessary since after independence when a lot of castes were recognized as Scheduled Castes in which besides Dalits many other backward caste were included. It is a fact that all the Scheduled Castes were not Dalits or untouchables and were not given the same treatment by caste Hindus that they gave to Dalits.

The **Dalit** is derived from Sanskrit language where it is used both as noun and adjective. As noun, Dalit stands for all three genders: Masculine, Feminine and Neuter. It has as its root dal, which means to split open, to crack, etc. when used as a noun or adjective, it means burst, split, broken down-trodden, scattered, crushed, destroyed etc. (The practical Sanskrit, English dictionary Delhi, 1989); There is also a word dal in Hebrew language, which means broken, crust, down-trodden, split etc., (M.E. Prabhakar, 1988), and may be used in two senses: it may refer either to physical weakness or to a lowly insignificant position in society (Elsa Tamex, Bible of the Oppressed, 1983: 70). In other words, Dalits are people who are broken, crushed and torn apart. They are extremely poor and lowly. The term Dalit can be used for any oppressed group or people who are marginalized and dehumanized. Dalits are commonly clustered together in segregated hamlets at the edge of a village. They are a small and vulnerable minority in any given region, making resistance to exploitation, violence and very difficult.

Dalits are not only a socio-cultural group but often represent an economic class as well. The 1971 census figures show that over half of the dalit workforces were landless agricultural laborers, compared to 26 percent of the non-dalit workforce. A number of social studies have revealed that dalit women make up a large number of the professional sex workers. Studies reveal that 90 percent of those who die of starvation and attendant diseases are dalits. Their untouchability and poverty support each other - their untouchable status accentuates their economic exploitation and their poverty strengthen their polluting social status. Alarmingly, for the past several years, official indian figures on violent attacks against dalits have routinely exceeded 10,000 cases per year. Indian human rights workers report a far larger number go unrecorded, buried by collusion between police and local privilege. Justice is rare, even when charges are filed.

Indian government figures shows the Dalit women constitute 49.96 percent of the 200 million of Dalit population, 16.3 of the total Indian female population. The Dalit women literacy rate in India was only 23.76 percent (1991). One of the major reasons for the high dropout rate among Dalit women in primary school is the discriminatory and insulting treatment that they receive first from their non-dalit teacher and form their fellow

Abstract.

This paper is an illustration on Women and Educational status of backtroden Dalit's. Focuses on how Dalit women have strived and gained liberation ideology. From a subjugated position of 'outcastes' in the caste hierarchy, the contemporary Dalits have deployed various mobility strategies to overcome caste inequality and oppression to achieve social, economic mobility and political power. A multipronged approach of social and economic mobility through modern education and employment facilitated the identity assertion and thereby resulted in creation of politico-cultural liberation ideology that gained a global visibility and essentially defines the Dalits today. So there is need to know the importance of education for dalit women. Because "education is the weapon for the progress of dalit women". we have to remember the words of Dr.James Kweggir-Aggrey "If you educate a man you educate an individual, but if you educate a women you educate a family."

Dalits in general have very low participation rates in education and higher education. Approximately 75% of the Dalit girls drop out of primary school (According to the National Commission for SCs and STs 2000). Education scenario for Dalit women is quite bleak as only a small percentage of the total population of Dalit women are educated (Annual Report of University Grants Commission for 1999-2000). The gender discrimination starts at the very early stage in the life of a dalit girl. Normally girl children are retained at home to look after the siblings. Another thing is the compulsory marriage of the girls at very early age after which the education is stopped. Generally in the male-dominated society, polygamy is allowed and more so in many dalit families. Because of this the position of the women deteriorated. Joint family system, polygamy, property structure, early marriage, and permanent widowhood were hurdles for the development of all women in early period.

students. Another important thing that is just overlooked is that the Dalit women labour force constitutes the backbone of Indian agricultural economy is an open secret, Although the Indian state consistently defaulted over the past 55 years in not recognizing this truth by its abject neglect of their right to livelihood and education. 32-40 percent of the household sector and large number of them employed as unorganised labour in the urban areas. Feminisation of labour and poverty amply illustrate in the light of Dalit women due caste system which has strong hierarchic and patriarchal bias discriminate against Dalit women denying them just and equal wages, fare share in economic distribution, maternity benefits, the security and protection of property rights etc.

Human rights abuses against these people, known as Dalits, are legion. A random sampling of headlines in mainstream Indian newspapers tells their story: “*Dalit boy beaten to death for plucking flowers*”; “*Dalit tortured by cops for three days*”; “*Dalit ‘witch’ paraded naked in Bihar*”; “*Dalit killed in lock-up at Kurnool*”; “*7 Dalits burnt alive in caste clash*”; “*5 Dalits lynched in Haryana*”; “*Dalit woman gang-raped, paraded naked*”; “*Police egged on mob to lynch Dalits*”.

“Dalits are not allowed to drink from the same wells, attend the same temples, wear shoes in the presence of an upper caste, or drink from the same cups in tea stalls,” said *Smita Narula*, a senior researcher with Human Rights Watch, and author of *Broken People: Caste Violence against India’s “Untouchables.”* Human Rights Watch is a worldwide activist organization based in New York. India’s Untouchables are relegated to the lowest jobs, and live in constant fear of being publicly humiliated, paraded naked, beaten, and raped with impunity by upper-caste Hindus seeking to keep them in their place. Merely walking through an upper-caste neighborhood is a life-threatening offense. Nearly 90 percent of all the poor Indians and 95 percent of all the illiterate Indians are Dalits, according to figures presented at the International Dalit Conference that took place May 16 to 18 in Vancouver, Canada.

Dalit women

The situation of Dalit women in India needs special attention. They are one of the largest socially segregated groups anywhere in the world, and make up 2% of the world’s total population. Dalit women are discriminated against three times over: they are poor, they are women, and they are Dalits. Dalit women constitute half of the ca. 200 million Dalit population, and 16.3 of the total Indian female population. The traditional taboos are the same for Dalit men and Dalit women. However, Dalit women have to deal with them more often. Dalit women are discriminated against not only by people of higher castes, but also within their own communities. Men are dominant in Dalit communities. Dalit women also have less power within the Dalit movement itself. Women are active in large numbers in the movement but most leadership positions in the organizations, local bodies and associations have until now been held by men. Human rights of Dalit women India is a democracy and is a Party to most of the major human rights treaties. These treaties provide the same rights for men and for women. Because India is also a Party to the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), the Government has an extra obligation to make sure that women can realise their rights. It is generally accepted in international law that governments have to do more than just pass legislation to protect human rights.

The Government of India has an obligation to take all measures, including policy and budgetary measures, to make sure that women can fulfill their rights. It also has an obligation to punish those who engage in caste-based violence and discrimination. The government of India, as a modern country with a growing economy, has the means to fulfill its obligations. Civil and political rights India is a Party to the International Covenant on Civil and Political Rights. Based on this treaty, the Government of India has an obligation to make sure that Dalit women can enjoy a whole range of human rights, such as the right to life, freedom from torture or cruel, inhuman or degrading treatment or punishment, freedom from slavery, the right to be equal before the court, the right to recognition as a person before the law, the right to privacy, the right to marry only with free and full consent, and the right to take part in public affairs.

The life and dignity of Dalit women depends on the realisation of these human rights. However, they are breached systematically. An essential precondition for the realisation of civil and political rights of Dalit women is registration. Article 24 (2) of the Covenant provides that every child shall be registered immediately after birth. In India, 46 % of all children are not registered. There is also no system of registration of marriages. This is not only a barrier for the realisation of civil and political rights; it also prevents the protection of Dalit girls from sexual exploitation and trafficking, child labour and forced and early marriages. Economic, social, and cultural rights India is also a Party to the International Covenant on Economic, Social and Cultural Rights (ICESCR).

This treaty not only identifies a range of economic, social and cultural rights, but it also requires that all people have these rights, without discrimination. The treaty also discusses the ways in which states must work to realise the rights. The rights outlined in the ICESCR include the right to work and to just and favourable conditions of work, and to form trade unions, the right to social security, protection of the family, the right to an adequate standard of living, including food, housing and clothing, and the right to health. Dalit women hardly enjoy any of these human rights. Millennium Development Goals and Dalit women In 2000, 189 countries accepted the Millennium Declaration and agreed to take the necessary action in order to attain eight specific goals: the Millennium Development Goals (MDGs). The realisation of human rights of Dalit women will have a major positive effect on the realisation of the MDGs. Dalit women are extremely poor, and make up 2% of the world's population. In India, 60 million children do not attend primary school; the majority of these children are Dalit girls. India's child mortality rate is one of the highest in the world and with its vast population and a rate of 540 maternal deaths per 100,000 live births, India accounts for more than 20 % of all global maternal deaths.

Dalit women have been active throughout history, though often this has not been recorded. They were actively involved in the anti-caste and anti-untouchability movements in the 1920s. Today they are the strongholds of the Dalit movements in thousands of Indian villages. They continue to play a critical role in the movements for land rights. They are making their mark as independent thinkers and writers in the literary world and visionary leaders in the Panchayati Raj institutions. However, they are unable to put an end to the structural discrimination and exclusion. Violence and impunity are used to keep them in their place. Getting organised as Dalit women since the late 1980s, therefore, Dalit women have increasingly felt and articulated the need for a separate platform – created, developed and controlled by themselves – through which they could forge their own identity, fight for their rights and find solutions to their particular problems as Dalits and as women. Conscious that the call for a separate platform could be interpreted as a divisive move by both Dalit men and non-Dalit women, the proponents of such a special forum emphasize that their initiative must not be mistaken for a separatist movement. Rather they assert that there is need for strong alliances between the Dalit movement, the women's movement and the Dalit women's movement if their common vision of social, economic and political equality and justice for all is to be realised. The National Federation of Dalit Women (NFDW) was launched by Dalit women themselves and committed itself to undertake several tasks to bring about positive changes in the lives of Dalit women, such as legal action against caste based atrocities, political empowerment of Dalit women, economic empowerment against growing pauperization, building self-confidence and leadership.

Crimes against Women

Dalit women are particularly hard hit. They are frequently raped or beaten as a means of reprisal against male relatives who are thought to have committed some act worthy of upper-caste vengeance. They are also subject to arrest if they have male relatives hiding from the authorities. A 42-year-old Dalit woman was gang-raped and then burnt alive after she, her husband, and two sons had been held in captivity and tortured for eight days. Her crime? Another son had eloped with the daughter of the higher-caste family doing the torturing. The local police knew the Dalit family was being held, but did nothing because of the higher-caste family's local influence.

A report released by Amnesty International in 2001 found an “extremely high” number of sexual assaults on Dalit women, frequently perpetrated by landlords, upper-caste villagers, and police officers. The study estimates that only about 5 percent of attacks are registered, and that police officers dismissed at least 30 percent of rape complaints as false. The study also found that the police routinely demand bribes, intimidate witnesses, cover up evidence, and beat up the women’s husbands. Little or nothing is done to prevent attacks on rape victims by gangs of upper-caste villagers seeking to prevent a case from being pursued. Sometimes the policemen even join in, the study suggests. Rape victims have also been murdered. Such crimes often go unpunished. Thousands of pre-teen Dalit girls are forced into prostitution under cover of a religious practice known as devadasis, which means “female servant of god.” The girls are dedicated or “married” to a deity or a temple. Once dedicated, they are unable to marry, forced to have sex with upper-caste community members, and eventually sold to an urban brothel.

Recent cases concerning the harassments on Dalit women:

- Two Dalit women were allegedly gang raped by four men in a village: (U.P)
- Two Dalit women allege harassed, beaten up by police and were forced to vacate their hutments in Indirapuram area.
- Dalit women alleges gang rape, 2 accused found dead- Chandigarh.
- Dalit woman gang raped, 2 of five accused commit suicide- Haryana.
- Pregnant dalit woman gang raped- Bhopal
- Dalit girl buried in Dharmapuri- Tamilnadu
- Dalit women raped forced fed pesticide – Chandigarh
- Dalit women raped in Bhavnagar village – Gujarat
- 16 yr rape victim sets herself afire admitted to PIGMS in critical condition – Haryana.
- Minor raped – Punjab
- Jind: Congress councilor allegedly kills Dalit woman over a shared plot of land – Haryana.
- Minor girl raped by a tailor in Bikaner – Rajasthan.
- Molested by neighbours, Dalit girl sets herself afire – Punjab.
- Elderly Dalit woman killed in Haryana.

And many more cases as such...

Dalit women are made to eat human defecation, parade nakedly, gang raped. Gang rapes are mostly seen in Dalit women. These cases must be given much priority requiring immediate action and immediate punishment.

There are many cases as example where Dalits are subjected to the worst atrocities. When the rapists or the landlords or the upper caste people come to know that they are Dalits, the women are forced and are subjected to harassment. A relevant case has been recorded in 1997; Meena a 12 yr old girl was raped when the culprits got to know that she was Dalit. Same in the case of R.Chitra 26 yr girl in 1996 and Bhanwari Devi’s case is a typical example of the influence of caste bias on the justice system and the inability of lower- caste women to obtain redress. The Constitution of India, which came into force on 26 January 1950. provides the following fundamental rights to every citizen:-

We, The People Of India, Having Solemnly Resolved To Constitute India Into A Sovereign Socialist Secular Democratic Republic And To Secure To All Its Citizens

1. Justice, Social, Economic And Political;
2. Liberty of thought, expression, belief, faith and worship;
3. Equality of status and of opportunity, and to promote among them all fraternity assuring the dignity of the individual and the unity of the nation. Equality of status and of opportunity, and to promote among them all fraternity assuring the dignity of the individual and the unity of the nation.

Compensatory discrimination was one of the means chosen to achieve those ends. Its purpose is to promote equalization by offsetting historically accumulated inequalities. The Government of India has used compensatory discrimination as a means of achieving greater equality by deliberately overcoming some of those historically accumulated disabilities from which Dalits have long suffered.

The Constitution provides some preferential options to the Dalits who for so many centuries have been deprived of their rights in Indian society. It was Dr. Ambedkar, himself a Dalit and the chief architect of the Indian Constitution, who really formulated the provision of compensatory discrimination. Another important thing which I personally came to know when I attended a camp in Guntur, the resource person told a very interesting fact. As Dr. Ambedkar was from Dalit community, he knew the struggles of Dalits and many in the constitution were written accordingly. But the most touching fact is that Dr. Ambedkar wrote personally in his diary appealing to the then heads of the Government to give Rights to women in India. When the then Heads asked him to Draft the constitution, Dr. B. R. Ambedkar said that he would draft the constitution but on one condition that the rights what he wrote and wanted to implement regarding women in India would be included in the constitution of India. They agreed for it. The later greed made them remove all the rights written especially for women from the constitution. The fruitful years that was about to come with Dr. B. R. Ambedkar vision had completely collapsed and Indian women are bearing worst fruits due to the lack of foreseeing of the then heads!!!!

Article 17, Article 23, Article 24 Article 25(2)(b), Article 15(4) , Article 330, Article 332, Article 334 , Article 16(4) Article 16(4A), Article 335, Article 320(4).... When all these refer to equality and Justice why all evil against the Dalit community especially among the Dalit women are Prevailing???? There must be some or the other way to come out of all this ill-society and the saying “**when one door closes the other open’s** “ should come true in the case of Dalits in India.

Dalit Women Education

The Constitution of India “cast a special responsibility on the State to promote with special care the education, economic interest of the Scheduled Castes and promised to protect them from all forms of exploitation and social injustice (Article 46).”

The women of ancient India were just as superior as men in learning, education, and intellect. The choice for her mate was according to her own wishes and marriage was practiced after the coming of age. She attended parties, competitions, and religious functions as she wished. The remarriage of young widows was also a common practice (Thind). The creation of a number of Hindu religious books including the Manusmriti, Atharva Vedas, Vishnu smriti, and many others like these and their strict compliance by the Brahmans (upper priestly hindu caste), led to a society in which equality between men and women was far from existent (Agarwal).

Dr. B. R. Ambedkar, an architect of the Indian constitution, also makes it very clear in his article titled “The rise and fall of Hindu woman” that the root cause of suffering for women in India are these so called Hindu religious books (Thind; Agarwal). A book like the Manusmriti divides people into a stratified caste system and promotes inequality between men and women (Thind; Agarwal). According to the Manusmriti, women have no right to education, independence, or wealth (n.pag). It not only justifies the treatment of dalit women as a sex object and promotes child marriage, but also justifies a number of violent atrocities on women as can be seen in the following verses (Agarwal; Manusmriti): A man, aged thirty years, shall marry a maiden of twelve who pleases him, or a man of twenty-four a girl of eight years of age. If (the performance of) his duties would otherwise be impeded, he must marry sooner. (Manusmriti IX.94) By a girl, by a young woman,

or even by an aged one, nothing must be done independently, even in her own house.”(Manusmriti V.147) Her father protects (her) in childhood, her husband protects (her) in youth, and her sons protect (her) in old age; a woman is never fit for independence. (Manusmriti IX.3) Women have no right to study the Vedas. That is why their Sanskaras are performed without Veda Mantras. Women have no knowledge of religion because they have no right to know the Vedas.

The uttering of the Veda Mantras is useful for removing sin. As women cannot utter the Veda Mantras, they are as unclean as the untruth. (Manusmriti IX.18) A Brahman, Kshatriya, or Vaishya Man can sexually exploit any shudra woman. (Manusmitri IX.25) Even the killing of a dalit woman is explicitly justified as a minor offence for the Brahmins: equal to the killing of an animal (Manusmitri). If the killing of an untouchable was justified as a minor offence, we can imagine the treatment they received throughout their lives. In a male dominated society, Dalit women suffered unimaginable oppression, not only through caste, but gender too, from which there was no escape.

There are lots of examples which can be quoted in this regard. If women are deprived from being educated, they will never realize their rights and they will never know how to survive in the present world and to face the hard times. We have to remember the words of Dr.James Kweggir-Aggrey “If you educate a man you educate an individual, but if you educate a women you educate a family.”

When I watched some videos on YouTube on how the situations of Dalits are... I came across a video where the woman said they were forced to be as Scavengers and those they do not like doing that work. They feel like vomiting and they cannot eat food with all that work lingering in their mind. In another video two Dalit women were raped and were killed with their privates burnt off in order to not be caught by police just because they refused to accept low wages.

If such things continue to prevail in the society, the society is never going to be like what our father of Nation Mahatma Gandhi has dreamt of or what Dr.B.R Ambedkar has dreamt of India to be like...

Promise which are made for the upliftment of the Dalits should not go in vain...I hope that the Promises made by Ravi Shankar Prasad Who wants Dalit women to operate CSC in Dalit villages, Former Union Minister for Rural Development Jairam Ramesh and Lord Meghanan Desai who expressed their concern over various issues related to women said that there is a need for checking Violence against Dalit women, and Jairam Ramesh vows to end manual scavenging come true and make a lot of difference in the lives of Dalits..!!!!

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65. Dalits and Media

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Key Words: eradicate, barriers, innumerable inequalities, illiteracy, superstitions, accomplished.

Introduction

The natives of this country, who are labelled as dalits are the sons of the soil, native citizens of this land with full rights as heirs. But due to the horrendous caste system they were deprived of all their rights and subjected to horrible suppression. In such a situation the role of media is pivotal to find out the facts and eradicate all evils associated with it. The media as the Fourth Estate of Democracy should take up the responsibility of building a society on the foundations of equality, the goal of Indian Constitution.

The attitude of Indian Media as a whole reflects the rulers' mentality as they both belong to a single stream of conscience. They are oxymoron. Journalism and ethics go together. Ethics is associated with human values. Due to discrimination and inequalities of caste there is absence of Dalits in Indian media, as well as in the Government Organization. The reservation policy in the Government is not followed in letter and spirit both in recruitment and in promotion. If our media had taken up its responsibility of educating the society and eradicating social evils to build our Nation on the foundations of equality, India would have been a well developed country without poverty and illiteracy after 70 years of independence.

Methodology:

This study is based on researcher experience of more than 36 years of working in All India Radio, Producing programmes, doing the survey in the State, getting the feed back from the listeners and involving in other print and electronic media, as a poet, writer, dramatist, columnist.

Findings:

The attitude of Indian Media as a whole reflects the rulers' mentality as they both belong to a single stream of conscience. They are oxymoron. Journalism and ethics should go together. Ethics associated with human values should uplift the values wherever needed. Due to discrimination and inequalities of caste there is absence of Dalits in Indian media, as well as in the Govt. organization. The reservation policy in the Govt. is not followed in letter and spirit both in recruitment and in promotion. If our media had taken up its responsibility of educating the society and eradicating social evils to build our Nation on the foundations of equality, India would have been a well developed country without poverty and illiteracy after 70 years of independence!

The Reasons of this State of Affairs:

1) The ladder-like caste system:

Abstract

Brief Objectives:

The objective of this paper is to review the attitude of Indian media in the Dalit context and to establish its role to eradicate the division caused by caste system and thereby remove all the caste barriers in the society. Within the next two years Indian Independence will celebrate its 70th anniversary but with innumerable inequalities, 60% poverty with hunger deaths taking a leap, 40% illiteracy, adding an increase in corruption, and various superstitions, with no safety for women and weaker sections how can we say we have achieved independence? Gandhiji, the Father of the Nation declared "I would say India is independent only when hunger is eradicated, women return home safely in the middle of the night, every citizen is provided with clothing and shelter". We know that none of this were accomplished. It is a fact that only Political independence for the rich and corrupt is achieved by the goal of our Constitution is awaiting to be reached as Winston Churchill, the British Prime Minister prophesied. In such a pathetic scenario, one expects the media to do 'over-time work' to open every one's eyes and brains on the evils of our society. It should not rest till the dream of our freedom fighters, the casteless society is achieved.

Methodology: My paper is based on my experience of more than 36 years of working in All India Radio, Producing programmes, doing the survey in the State, getting the feed back from the listeners and involving in other print and electronic media.

Findings: The attitude of Indian Media as a whole reflects the rulers' mentality as they both belong to a single stream of conscience. They are oxymoron. Journalism and ethics go together. Ethics is associated with human values. Due to discrimination and inequalities of caste there is absence of Dalits in Indian media.

The ladder like system of caste made the people of India mental- slaves to the created myth of birth of individuals from various parts of male body like head, shoulders, feet etc., being the birth places of people of India. Neither in the human history, nor in the medical history such incident is recorded. Why Indian women are also discriminated if they were along with their male counterparts and treated as second class citizens, though they were also born from head, shoulders etc., of that male? If not from where the women are born? We find all absurdities in this caste system. Indian media never questioned this false hood.

2) Use of discriminatory Language:

Indian languages are filled with discriminatory words used for the oppressed communities. The Sanskrit being the mother of all languages created the words like agra, adhama, avarna, savarna, nimna, neecha etc., which are most inhuman. They are used to insult their fellow citizens who got every right for human dignity. The entire media both print and electronic, even some of the writers don't feel ashamed to use such vocabulary.

In my paper presented at the second World Telugu Conference in 2011 at Vijayawada I urged both the media and the writers to stop such inhuman vocabulary and erase those words from usage. The print media carried in their headlines the next day and the same paper was also published in some magazines but no much change could be found because many belong to the ladder psychology.

3) Double Standards:

If Indian media feels that rights are denied or people are insulted elsewhere on the globe it becomes a watchdog barking loudly and shrieking, shudding crocodile tears questioning law and justice. But if the same happens to its own fellow citizens they keep stony silence with blinded eyes. A classic example is the Big Brothers T V series episode of England. When it was reported that Ms Goody, the British Artist insulted Indian Artist Shilpa Shetty the Indian media moved heaven and earth. But a few days earlier to that incident a horrendous murder of five Dalits in Khairlanji of Maharastra took place the media was silent, there was no news at all!

Then too I wrote a poem, a satire titled "Shilpa Vandanam" (Salute to you Shilpa) saying you have sensitized Indian media which was silent for murders on its own mother land with your tears on a small tussle with your co-star. Gandhi too when thrown out of the train compartment only could feel the insult of slavery and started freedom struggle in an alien .and later shifted to his own country where the dalits were treated worst than animals from sunrise to sunset through out their lives but no one thought about their slavery, and no one struggled for them till Ambedkar, the SUN rose on the horizon to dispel the shocking darkness from their lives. Though he started the movement, the goal is at a far off distance. The reason is Indian media,s 'ladder - psychology.

4) No Ethics of Journalism:

It is a recorded fact that Indian Journalists are not the professional journalists who with a human touch should educate the society on all the evils with an attitude equality and justice to all. The managers of India media belonging to the ladder system don't have any commitment to human values hence, they don't think of any reformation in the country. Their only aim is to make money hence, the absence of social values in the media.

5) Dr B.R Ambedkar's call for Unity of the Dalits:

The champion down trodden people the Father of Indian Constitution called upon the Dalits, the oppressed communities of India to unite themselves to fight for their rights. Educate, Agitate and Organize is his call which should be followed scrupulously. It is history that he was agonised for the infighting of the dalits who could not get themselves united and fight for their rights. If the dalits were united like the natives of South Africa under the leader ship of Dr. Nelson Mandela Indian history would have been different. The Indian dalits even now should realize their plight and follow the message of Dr. Ambedkar honestly and unite themselves for their better tommorow.

6) Education gives Empowerment:

The life of Dr Ambedkar itself proved that education only can bring self respect and empowers any human being inspite of discriminations. The Dalits should free themselves from the shackles of slavery through education and hard work and strive for dignity. They should become the managers of media to educate the society on all the evils of casteism, superstitions myth of birth from male body parts etc. They should strive for establishing a caste less society.

7) The Preamble of Indian Constitution should be made a reality:

The preamble of our constitution **precibes that the people of the country would secure:**

- a) Social, Economic and Political Justice,
- b) Liberty of Thought, Expression, Belief, Faith and Worship
- c) Equality of Status and of Oppurtunity
- d) A sense of Fraternity to assure the dignity of the individual & the Unity and Integration of the nation.

Justice, Equality, Liberty & Fraternity of all Indians can be achieved only when the Dalits are empowered and are ready to take the reins of Indian Administration. Has the Indian Media ever took up the task of achieving the goal of our Preamble? It can conduct continuous discussions till the people are fully equipped with their rights and responsibilities towards their fellow citizens.

8) The Pledge taken by the School Children:

“India is my mother land and all Indians are my brothers and sisters” is the pledge taken at all the schools by the children. Here, let us pause for a second and question ourselves ‘ can Indians ever treat themselves as brothers and sisters?’. Caste separates them in every sphere - psychologically. The thousand - headed cobra with its poisonous boite killed the Indian society which remained half dead for thousands of years! Caste with its ugly face threatened, terrified and divided every one in the country and oppressed many. It made sons of soil bitter enemies for thousands of years, generations of people - precious human beings are treated as worthless creatures, breathing but dead. It succeeded in making some poeople forget that they are human beings, forget that they have herts and feelings, forget that they have a rightht to human dignity. If this becomes a reality then India can experience an astonishing overall development of all the communities throughout the country and there will not be any corruption nor superstition.

Importance of Caste:

You cannot think of Indian society without caste, is inseparable. It is THE HERO, THE DIETY, THE DESTINY! We find people worshipping caste, conducting caste meetings (garjanas), carrying it in their names and over their heads. Indians from birth to death do love-making with caste, they just cannot imagine themselves as caste-less people, they can live even without food or water but never without caste!.

If an Indian meets another Indian while a “hello” comes from his mouth, his mind busily queries about the stranger’s caste, which only can confirm his future relationship with that person. If he is an “Asmadeeya” i.e. belonging to his own caste, oh, what a joy, he is welcome! But, a “Tasmadeeya” problem starts, he becomes a big enemy, bitter than a Pakistani or Chinese. After independence upto 80’s caste seemed to be taking a back seat, but after 80’s politicians with selfish motives of power grabbing brought this evil monster on to the stage more vehemently, more vigorously. For generations caste divided, oppressed, killed, caused infights, enraged hatred and jealousy, raped innocent, precious girls and women, burnt people alive and their dwellings even villages, (the latest example Lakshmipuram), erased faith between people, never allowed people live in harmony peacefully and develop as citizens! In one word caste is the root-cause of all evils in the country.

India, with all its natural resources, ever-flowing rivers, hard-working people remained economically and socially backward, remained illiterate and remained in shackles of foreign rule-only, only because of this treacherous monster, caste! Yet, caste to Indians is their bread and butter, blood and breath. Neither Govts., nor people, try to abolish or eliminate this cursed evil, as some people, strategically poisoned the minds of Indians and made caste inevitable and kept God to guard it i.e through religion caste is sustained!.

9) *Let the World witness an emancipated India :*

When all the citizens are treated equally enjoying their rights guaranteed by the Constitution and when the women are respected with dignity and given all the opportunities for their development, when discrepancies of all sorts are erased from the land, only then India becomes emancipated. This happens only when Indian Media could act healthily and independently.

10) *The role of Christianity and Christian Missionaries:*

The Services rendered by the Christian Missionaries to Indians in general and dalits in particular should be gratefully remembered and acknowledged in the context of eradicating the heinous caste system. Can any one deny that Christianity has brought humanism and human touch to India and laid foundations for breaking the iron walls built strongly between different people of the land in the name of God and Religion? Nowhere in the world the children of the same land are divided so ruthlessly and oppressed so cruelly for centuries together. If Christianity has not come to India, this 21st century would have been a replica a second century B.C., with the gruesome untouchability and all its associated evils reigning the land unquestionably, even without a single eye-brow being raised!

As already discussed in the earlier paras, as History and Archeology proved it, the Aryans don't belong to this land. The so called 'dalits' now labeled as Scheduled Castes, Tribes and backward communities, who were oppressed mercilessly for ages are the real owners of the land, the sons of the soil, the Indians!

Because of Christianity, they are educated, enlightened, no more controlled by superstitions, no more threatened by gods, no more crushed under the tyranny of religion and its curses, no more...UNTOUCHABLES! this is the EXACT REASON why the RSS and its associates hate Christianity especially, the Christian missionaries who for their love for Lord Jesus opted to serve the needy, the hungry, the helpless, the suffering, the dying, the depressed, the oppressed – in all – the poorest of the poor! Can any one forget the services of Mother Theresa, the embodiment of love of Lord Jesus and all her fellow workers in all the institutes spread throughout India? Are they getting or expecting anything in return from these poor? For all these acts of kindness, emancipation, should not India be grateful to Christianity? Indian media never broadcasts these facts.

Indian media never took the social responsibility of educating the illiterate poor masses on various superstitions for which they are wasting their hard earned resources instead the media very enthusiastically encourages such ills. Recently entire world witnessed the media glorifying the worship of snakes by pouring milk into the snakes holes while a quarter generation of human beings goes hungry daily, while the number of beggars increase day by day. Media blinds its eyes on such problems. The pre-historic man feared the poisonous snakes which are causing death, hence worship for fear the vipers as gods. The rain and thundering clouds cause floods and destruction again, the man out of fear, treated this also as god. The media never takes up to dispel these superstitions in this age of "Chandrayaan" and "Mangalyaan".

11) *My contribution to both Print & Electronics Media:*

- a) 'Manavathageetham'(Song of Humanity) a feature on the need for a caste less society.
- b) 'Agandi....alochinchandi' (Stop and Think) a series of programmes on various atrocities in the society.

- c) ‘ Manasulokatai....Manushuluntey’(People many Heart one) The famous quotation of the great reformist writer Gurajadappa Rao on National Integration.
- d) “Manavata Makutadhari” On Dr B.R. Ambedkar’s life and struggle for emancipation of the down trodden.
- e) “Stree Shakti” A three day women festival organized in connection with International Women Day to show-case the Psychological, Physical Cultural talents and strengths of women which created history in All India Radio and in the history of Nizamabad District.

Conclusion:

Media is a most powerful weapon of communication which used properly could bring revolutionary changes. In the mindset of Indian Community. ‘Only the crying child would be fed’ is the popular saying. Accordingly the right thinking Dalits should own media both print and electronic and drive the nation to the constitutional goal of ONE PEOPLE and ONE NATION! Education in real sense only can enlighten and enlightenment only leads to truth. People should strive hard and search and arrive at truth and truth only can liberate them and make them free. Freedom is not at other’s mercy, it is one’s choice and decision. Its time to take that decision.

“ Into that heaven of freedom
My father, let my country awake”

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“Life is a dream for the wise, a game for the fool, a comedy for the rich, a tragedy for the poor.” - Sholom Aleichem

66. Dalit Christians – The Victims of Casteism

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Key Words: Casteism, Conversion, Untouchability, Status, Atrocities, Discrimination, Humiliation.

Introduction

Dalit Christians are officially non-existent in India. The reason for this is that one cannot be a Christian and a Dalit at the same time. Being a Christian means that you leave your Hindu caste-status behind and move on to follow Christ, into a faith where everyone is equal in the sight of God.

Unfortunately this is not the cookie crumbles in India. The caste system is so much intertwined with the Indian culture that it is virtually impossible to escape from it. So, Dalit Christians are still downtrodden, still Dalits. The oppression and discrimination won't stop when converting to another religion, although many converts still hope so. Fact is that caste follows you wherever you go, even into the Church, purely because the caste system is fixed in the minds of the Indian people. On the one hand this makes the situation more complex and hard to transform, but on the other it offers hope, we know where to begin. More important the Dalits know where to begin. That's why over the years a movement stood up with Dalit Christians who are aware of their oppressed and unjust position and who want to be free. But the path to their liberation is steep. Casteism has become pervasive in the Indian society and also in Christian churches and organizations. It has entered into the marrow and bones of a sizeable number of people, irrespective of their socio-economic and educational status and religious affiliation.

What is Casteism?

Casteism means prejudice or discrimination based on caste. It is a loyalty to one's caste. In general, it may be defined as a phenomenon by virtue of which persons belonging to a certain caste group are either discriminated against or shown favour regardless of their merits and demerits, just on the basis of their caste.

Casteism exhibits a number of characteristics such as:

- Casteism signifies blind caste or sub-caste loyalty. It either ignores or does not care for the interests of other castes.
- For a casteist person "My caste man / woman and my caste only" is the principle.
- Casteism goes against the spirit of democracy.
- Casteism submits or subordinates one's sense of justice, fair play and humanity to the interests of his/her own caste.
- Casteism creates caste solidarity to the extent that
 - a. one caste seeks to dominate over others
 - b. Higher castes exploit the lower castes.

Abstract

"Many people have the idea that everything in India is booming business, but there are millions of Christian brothers and sisters who are literally in the shit." - Dick Klenhesselink

Casteism has become pervasive in the Indian society and also in Christian churches and organizations. It has entered into the marrow and bones of a sizeable number of people, irrespective of their socio-economic and educational status and religious affiliation. Dalits are often treated as worse than animals. Day in day out, they have to suffer humiliation and atrocities of any kind. For a westerner the things they have to go through are unimaginable. That is not to say though that we shouldn't try, on the contrary: it is our job to try. To be aware, is the least we can do. What is striking is that while it is easy to find information on Dalits as a whole, it is much more difficult to find something on Dalit Christians. News is often or about Dalits, or about Christians – never about Dalit Christians.

The present paper mainly focuses on the impact of Casteism on Dalits, Socio Economic Conditions of Dalits, Untouchability Practices, Atrocities against Dalits and Reasons for Dalits to Embrace Christianity, Quality and Status and treatment, Conversion to Christianity and Discrimination against Dalits in India.

Factors that contribute to the growth and spread of casteism

Sense of Caste Prestige

Sense of caste prestige constitutes an important cause of casteism. People belonging to a particular caste try to enhance the prestige of their caste. In so doing they do not hesitate to employ undesirable and harmful methods.

Endogamy

Endogamy signifies marriage within one's own caste. Since people practice endogamy, it is quite natural that they develop a deep sense of belonging to one another within the same caste. This obviously promotes casteism.

The Impact of Casteism on Dalits

Caste, an age old social hierarchy, enjoys sanction of Hindu religion. It stratifies and discriminates more than 20 crore Dalits in India. The purity and pollution concept, based on Varna theory and geared up by four fold creation theory of Hinduism – as defined in Rig Veda – bred casteism and untouchability that dehumanises Dalits to undergo social exclusion, occupational segregation, economic and political power deprivation. The Varnashramadharma formulates where Dalits should reside, their occupation, access to resources and powers, whom to marry and where to be buried. It denies Dalits the right to touch and to be touched and forces to remain as “untouchables”, to live mainly as manual scavengers, sweepers, gutter/drainage cleaners, cobblers, cremators, drum beaters for the funerals of dominant castes.

Thus, Dalits are the deprived, dispossessed and dehumanised section of Indian society. They are deprived of human dignity and rights and privileges that are being enjoyed by nonDalits, dispossessed of access to and control over resources, and dehumanised by being outcasted and made untouchables. Further, in terms of culture, Dalits are also deprived of their own way of thinking, behaving and living. The perception about themselves and the society is imposed upon them by the dominant castes.

It is this individual and collective social and historical experience of exclusion, oppression and exploitation which stimulates Dalit movements and also Dalit discourses.

Untouchability Practices

Despite the abolition of untouchability by the Constitution of India, and despite the passage of numerous legislations classifying untouchability in any sphere as a cognizable offence, the heinous practice lives on and takes on new expressions. Dalits face humiliation and harassment by a range of social exclusion practices. They are segregated from mainstream life. They are forced to dwell outside villages and denied access to water resources, natural resources, restaurants and burial grounds.

A study in 2006 by a Human Rights organisation [6] has brought out the existence of more than 124 forms of visible and invisible untouchability practices in the socio, economic and political life of Dalits. Some of them are:

1. 37.8% of the villages - Dalits to sit separately in Government schools.
2. 27.6% of villages - Dalits prevented from entering police stations.
3. 25.7 % of villages - Dalits prevented to public retail shops.
4. 33% of villages - Public health workers refuse to visit Dalit homes
5. 23.5% of Dalit hamlets - mails not delivered to their homes.
6. 14.4% of villages -Dalits not permitted to enter local government building
7. 12% of villages - Dalits denied access or forced to form separate Lines at polling

Dalits are often treated as worse than animals. Day in day out, they have to suffer humiliation and atrocities of any kind. For a westerner the things they have to go through are unimaginable. That is not to say though that we shouldn't try, on the contrary: it is our job to try. To be aware, is the least we can do. What is striking is that while it is easy to find information on Dalits as a whole, it is much more difficult to find something on Dalit Christians. News is often or about Dalits, or about Christians – never about Dalit Christians.

Little people know about the existence of the Dalits. Maybe they are aware that there's a caste system in India, but that almost 200 million individuals suffer from it – that is new to them. For a westerner the things they have to go through are unimaginable. That is not to say though that we shouldn't try, to be aware, is the least we can do.

Atrocities against Dalits

When Dalits are subjected to atrocities, they can take recourse to Prevention of Atrocities (SC/ST) Act of 1989 and Protection of Civil Rights Act 1955 as amended in 1976. Due to the inherently oppressive and exploitative caste system, Dalits do not get justice. So they can at least take recourse to legal provisions. But the same is not the case for Dalit Christians, since they are not considered as SCs. So they are exposed to oppression, exploitation and atrocities in the hands of high caste people.

Reason for Dalits to Embrace Christianity

From the historical experience of oppression and dehumanisation, and from years of reformatory work for emancipation of Dalits, Ambedkar came to the fundamental conclusion that the road to social mobility was closed for Dalits within the Hindu fold and voiced opinion that the path of political participation was sealed for the untouchables forever. He was convinced that economic opportunities had been snatched from Dalits from the very beginning of the establishment of caste system. Ambedkar strongly believed that only religious route is left open for the downtrodden of Indian society. Therefore, he advocated and urged Dalits to take the path of conversions. Arguing about the need for conversions to attain equal status Ambedkar stated, "To get human treatment, convert yourselves, convert for getting organised, convert for becoming strong, convert for securing equality, convert for getting liberty, and convert so that your domestic life may be happy." He said, "Choose any religion which gives you ***Equality Of Status And Treatment.***" Dalits were looking for social liberation, dignity, identity and equality as human beings.

With that desire and hope, Ambedkar and five lakh Dalits converted to Buddhism in 1956. V.T. Rajashekar argues that Ambedkar's conversion efforts had sent shock waves throughout the country. Hindu revivalist organisations and other Hindu leaders were very much worried as they understood the adverse consequences of untouchables fleeing the Hindu fold. The upper castes were well aware of the fact that the untouchables are the ones who carry the burden of this oppressive hierarchical caste social order. Though they have been cast out of the society, it is they who constitute the work force, the labouring classes and the backbone of the Brahmanical social order. If they move out of the structure, then the entire edifice will crumble. They were, in fact, fundamentally frightened to forgo such cheap, free, obedient and ever loyal work force. This motive may be seen in the amendment proposed by K.M. Munshi, an ardent Brahmin leader, to the Report prepared by the Advisory Committee on Minorities that was submitted to the Constituent Assembly in August 1947: "To (a) delete Scheduled Castes from the list of the minorities, (b) include the following addition, "I-A: The section of the Hindu Community referred to as Scheduled Castes as defined 1 of the Government of India Act 1935, shall have the same rights and benefits, which are herein provided for minorities specified in the Schedule to para 1." The inner motive for the amendment is best expressed by the words of Munshi himself. He said, "Any safeguard as a minority, so far as the Schedule Castes are concerned, will possibly prevent their complete absorption in the Hindu fold." He stated, "Harijans are part and parcel of the Hindu community. Safeguards are given to them till they are completely absorbed in the community." This amendment has become fatal to the scheduled caste people who became Christians and Muslims. They were denied the same privileges enjoyed by the scheduled caste people who were not Christians and Muslims. In a way, this has restrained the

conversions to Christianity and Islam. The efforts of High caste Hindus to contain the flow of religious conversions of Dalits have given birth to the Presidential order called the Constitution (Scheduled Castes) Order, 1950, and the Anti-Conversion laws.

The Constitutional Order reads: “Notwithstanding anything contained in paragraph 2 (of Article 341), no person who professes a religion different from Hinduism shall be deemed to be a member of a scheduled caste.” This Presidential SC/ST Order 1950 was amended in 1956 to include Dalit Sikhs and in 1990 to include Dalit Buddhists in the list. However, Dalits who converted to Christianity and to Islam are excluded from the list. Since they are not included in the Presidential SC/ST Order, they are ineligible to enjoy the benefits of affirmative action of the government such as reservation in education, employment and political power, and Prevention of Atrocities (SC/ST) Act of 1989

Anti-conversion laws have been passed in 7 Indian states: Odisha, Madhya Pradesh, Chhattisgarh, Himachal Pradesh, Gujarat, Arunachal Pradesh and Rajasthan. Jharkhand is also expected to pass such anti-conversion law. These laws prohibit conversion on following terms: No person shall convert or attempt to convert, either directly or otherwise, any person from one religion to another by use of “force” or by “inducement” or any “fraudulent” means, nor shall any person abet any such conversion. These anti conversion laws help to keep the most maligned and powerless members of the Indian society – the Dalits or “untouchables” – performing the most menial, degrading, and dangerous jobs in India, with no prospect of upward mobility.

Conversion to Christianity

For Dalits the idea of converting to another religion is a means of fighting the caste system. Their concern is NOT what would happen to their soul after death, but to have their human dignity and honour as anybody else. Ambedkar said, “Because we have the misfortune of calling ourselves Hindus we are treated thus. If we were members of another faith none would dare treat us so. Choose any religion which gives you equality of status and treatment. We shall repair the mistakes now. I had the misfortune of being born with the stigma of an untouchable. However, it is not my fault, but I will not die a Hindu, for this is in my power.” Therefore, the main reason for Dalits to convert to another religion, including Christianity, is for dignity, equality and justice.

Christianity preached that there is no discrimination and everyone who belongs to this religion is considered equal with other Christians. Because all those who believed in Jesus Christ become the children of God. Thus, it preached brotherhood of all believers in Jesus Christ. Dalits who were seeking to get an equal status in society found a ray of hope in this new religion. In an attempt to forgo their standing of the lowest strata, Dalits renounced Hindu religion and embraced Christianity. Thus, Dalits used Christianity as a way of liberation from the bondage of Hindu caste system to the new religion that promised equality, and human dignity, value and rights as anybody else. It is estimated that out of the 2.4 crore Christians in India, comprising 2.3% of the total population, nearly 70%, that is, 1.68 crore are Dalits.

Discrimination against Dalit Christians

Dalits who embraced Christianity were motivated by the fact that they would be given an equal status, value, rights and dignity. But this charm of equality lasted till the day they tasted the reality. Christian churches and organisations have never lived up to their promise of equality. All those who believed in Jesus Christ becoming children of God and so having equal status, dignity, value and rights is limited to preaching, but in reality Dalits are continued to be discriminated and excluded in churches and Christian organisations due to their caste origins.

Discrimination of Dalit Christians in the Society

Dalit Christians are unique in terms of the discrimination they face in the society. High caste Indians treat Dalit Christian as Dalits. For them a Dalit is a Dalit. But there is more to it than that. Christian Dalits are

treated even worse than Hindu, Sikh or Buddhist Dalits. In the eyes of high caste people, Dalit Christians made the “mistake” of embracing a foreign religion, in addition to their “crime” of being born in an untouchable caste. The consequence of this is that Dalit Christians are twice discriminated: as Dalits, and as Christians. This becomes clear in the atrocities they have to face as Dalits, but also as Christians. For a great part this has to do with the resentment Indians feel for Christianity as a western religion. This resentment is apparent in the rebukes such as “Why do you come here for help? You go to your pastor?” and “You better go to England or America for help?” So Dalit Christians are treated with greater contempt.

However, the deeper cause for their contempt is something else. In sociological literature, there have been three schools with different views on Dalits. One held that Dalits were not part of the Hindu caste system and were called outcastes. The second held that Dalits were part of the Hindu caste system, though they shared differently in its traditions. The third view said Dalits were autonomous and had their own unique and separate traditions like tribals.

The second view suited the caste Hindus. Because they did not want Dalits to get away from their grip. The caste Hindus wanted them to remain in Hindu fold for four reasons:

1. For the sake of numbers in order to show that Hinduism is the dominant religion and Hindus are the dominant community in India. As a consequence India is predominantly a Hindu country. (Caste Hindus also consider tribals as Hindus. That’s how Hindus claim that the population of Hindus in India is about 80%).
2. Dalits removed impurities by doing impure jobs such as scavenging, removing dead bodies etc, so that caste Hindus could remain pure.
3. Most of the Dalits supplied cheap or unpaid labour to the caste Hindus.
4. In the “one man one vote” political culture, retaining the Dalits vote bank was a necessity for the dominant castes and classes.

So, caste Hindus opposed conversions, not so much for religious reasons, but for socio-economic reasons. If the Dalits were delinked from Hinduism or caste system, then the dominant castes would be the losers. That’s why they attack Christian missionaries, evangelists and pastors in the name of Hindu religion. But on their part the caste Hindus did little, if at all, to halt exploitation, untouchability and degradation of the Dalits. As Dalit Christians they face worse discrimination than the Dalit Hindus. Now they are subjected to multiple discriminations: discriminated by the church and Christian organisations, discriminated by the society, discriminated by the state, and discriminated by the Dalits of other faiths.

Conclusion

Catholic and Protestant churches across the country celebrated 9th December 2012 as the “Dalit Liberation Sunday”. Catholic Bishop Conference of India (CBCI) and the National Council for Churches in India (NCCI) have suddenly become worried for their Dalit brothers and sisters. Church and Christian organisations have to rethink and re-strategise their vision and mission compatible to the ground reality of the majority of their members. As James Massey suggests, “A radical mission outlook is the need of the hour for the Indian church to be authentic and prophetic with commitment to Christ who incarnated to take sides with the forsaken and functioned as liberator.” Since most of the Dalit Christians are illiterate and poor, church and Christian organisations, with their pastoral care, have to concentrate on providing educational and economic assistance. Church and Christian organisations have to understand the dual identity of Dalit Christians, “Dalit and Christian”, and come out from their Brahminical way of looking at the issues. It is high time for the leadership of these Christian institutions to drop their divisive and discriminative caste, class, patriarchal mindset to enable Dalit Christians to enjoy their human dignity, value and rights in par with others in Christ.

The problems of Dalit Christians cannot be solved by mere theological reflections and choicest verbal gestures. Various policies, administrative and structural changes have to be implemented to radically and rapidly change

the structural inequalities. All these have to be seen in concrete action. In order this to happen, the clergy should also try to bring social awareness among the congregation members. Because they usually prefer prayer to social awareness, and thus go to a point in changing personal behaviour, but not in structural and institutional matters. As a result church becomes ineffective, at certain point, in initiating the process of social transformation.

In order to bring this social transformation, Dalit Christians should be proactive. Here Ambedkar's dictum is very much relevant: "Educate, Agitate and Organise". In his book "Religion and Dalit Liberation", John Webster describes four strategies for freedom: 1. Acquisition of political power; 2. Economic independence; 3. Internal social reform; 4. Religious change.

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“ONCE SOCIAL CHANGE BEGINS, IT CANNOT BE REVERSED. YOU CANNOT UNEDUCATED THE PERSON WHO HAS LEARNED TO READ. YOU CANNOT HUMILIATE THE PERSON WHO FEELS PRIDE. YOU CANNOT OPPRESS THE PEOPLE WHO ARE NOT AFRAID ANYMORE. WE HAVE SEEN THE FUTURE, AND THE FUTURE IS OURS.” - CESAR CHAVEZ QUOTES

67. Caste in India: The Obstacle for Human and National Development

Yugendar Nathi,

Key words: caste, caste discrimination, inequality, social exclusion, untouchability, human development, national development.

Introduction

Every society is stratified in one way or another and the possibility of absence of any stratification in any society is almost very remote. In India we find social stratification in the form of caste, based on the birth of the individual in a particular caste. The caste system was “steel flame of Hinduism”. It was ancient than the Veda, which recorded its existence at that time. Originally, the Hindu society seems to have been differentiated into three or four castes. Subsequently however, as a result of the operation of such factors as racial admixture, geographical: expansion and growth of crafts which brought into existence new vocations, the original caste (Varnas) broke up into various smaller castes (Jatis).¹

Caste and its origin

The word “Caste” owes its origins to the Spanish word ‘Casta’ which means ‘breed, race, strain or a complex of hereditary qualities.’ The Portuguese applied this term to the classes of people in India, known by the name of ‘jati.’ The English word ‘Caste’ is an adjustment of the original term ‘Casta.’²

By end of the seventeenth century the question of whether *caste is in essence a religious or simply “social” has constantly arisen*.³ Some of the definitions of caste tried to answer the question whether caste is essentially religious or social.

Abstract

Caste is perhaps the oldest form of social stratification in India. Sanctified by religious texts and solidified through norms of inter-marriage and inter-dining, the caste system essentially orders different groups in the Hindu Indian society into an occupation-based hierarchy. The Brahmans and Kshatriyas at the top undertake relatively “purer” tasks (teaching and ruling respectively). They are followed by the Vaishyas (traders) and at the bottom the Shudras and the erstwhile untouchables who engage in demeaning and stigma-tized occupations (scavenging or dealing in bodily waste, for instance). In functional terms, thousands of *jatis* or sub-castes are the operative units. Even now it is the greatest curse for our national unity. Different castes look to the benefit of their own castes. They do not bother for national benefit. Thus constructive activities are stopped. Caste loyalties are strong impediments to the homogeneity of the nation. This paper deals about the caste system and caste discrimination in India, and how it is affecting the human and national development.

I) Mr. Senate, a French authority, defines a caste as “a close corporation, in theory at any rate rigorously hereditary: equipped with a certain traditional and independent organization, including a chief and a council, meeting on occasion in assemblies of more or less plenary authority and joining together at certain festivals: bound together, by common occupations, which relate more particularly to marriage and to food and to question of ceremonial pollution and ruling its members by the exercise of jurisdiction, the extent of which varies, but which succeeds in making the authority of the community more felt by the sanction of certain penalties and, above all, by final irrevocable exclusion from the group”.⁴

II) According to Sir H. Risly, “a caste may be defined as a collection of families or groups of families bearing a common name which usually denotes or is associated with specific occupation, claiming common descent from a mythical ancestor, human or divine, professing to follow the same professional callings and are regarded by those who are competent to give an opinion as forming a single homogeneous community”.⁵

III) Ketkar defines “caste is a social group having two characteristics: **1. Membership is confined to those who are born of members and includes all persons so born;** **2. The members are forbidden by an inexorable**

social law to marry outside the group". Each one of such groups has a special name by which it is called. Several of such small aggregates are grouped together under a common name; while there larger groups are but subdivisions of groups still larger which have independent names.⁶

On the "origin of the caste" many scholars are of the opinion that this phrase has no meaning. As long as we use the abstract noun "caste" in a variety of senses and the word "caste system" as one expression to denote a group of phenomenon the expression "origin of caste" can have meaning. The theory of four classes (varnas) in society has its origin; sharp lines between various layers of society have their origins; ascending of the priest and their exclusiveness has their origin; association of purity and impurity to various objects also has its origin⁷. Hindus believe that all men in the world are divided into four castes: *Brahmins* (priest), *Kshatriyas* (Warriors), *Vaishyas* (Commerce); and *Shudra* (Servants). The precedence of these castes is in the order of enumeration. Where, Dr. Ambedkar had argued that the characteristic of caste was endogamy, super imposed on exogamy in a shared cultural ambience. He suggested that such evils as 'sati' child *marriage* and prohibition on *widow-remarriage* were the outcome of the caste. Ambedkar continues to emphasis the endogamous characteristics of caste but roped in other features such as the division of labor, absence of inter-dining and principle of birth which he had earlier largely observed with endogamy. He also found that the caste name in any important feature which keeps the solidarity of caste intact. He increasingly argued that graded inequality is the normative anchor of the caste system. Graded inequality restricts the reach of equality to members of the caste, at the most. Ambedkar thought that caste is an essential feature of the Hindu religion. The concept of *Varna* is the same as that of caste that is, assigning social agents on the basis of birth rather than worth. It led to upholding graded inequality and the denial of freedom and equality⁸.

The structure and mechanism of Caste system

While Hinduism made for cultural unity of all Hindus in the past, the caste system socially disintegrated them in to an ever increasing number of groups and subgroups. In all vita ! Social matters such as marriage, vocation and dining each such group or sub groups was an exclusive unit. The caste system was undemocratic and authoritarian in the extreme. The castes constituting the series were hierarchically graded, each caste being considered inferior to those above it and superior to those below it. The status of a man born in a particular caste was determined by the rank of that caste in the hierarchy. Once born in that caste, his status was pre-determined and immutable. Thus birth decided his status, which could not be altered by any talent he might show or wealth he might accumulate.⁹

Similarly, the caste in which a man was born predetermined what vocation he would pursue. He had no choice. Thus birth decided the occupation of a man. The rule of endogamy governed every caste or sub-caste. A person belonging to one caste could not marry a person of other caste. Thus birth restricted the zone of selection in the matter of matrimony.¹⁰

Since caste system was hierarchically graded, it was based on social and legal inequalities. For example, at the apex of this social pyramid stood the caste of Brahmins who had the monopoly right to officiate as priests with exclusive access to all higher religious and secular learning and knowledge while, at the base swarmed the mass of Shudra together with the untouchable and even unapproachable whom the scheme of Hindu society, sanctified by the Hindu religion and enforced by the coercive power of Hindu state, had assigned the duty of serving all other caste and constrained to follow, under the threat of severest penalty, such low vocation as those of scavengers, tanners and others.¹¹

The uniqueness of caste system did not consist in that it was based on the difference of functions. Its specificness lay in the fact that it made birth as the basis of social grouping. It implies not only the negation of equality but the Organization of inequality exclusively on the basis of inheritance. Difference there will be in an imaginable society, difference of functions at all events. It is not in recognizing their inevitability that caste is peculiar, it is in the method it adopts to systematize and control them. Since each caste had its own conception

of the norms of conduct which it forced on its members, it became culturally separated from other castes which had other conception of ethics. Each caste thus became a separate socio cultural group.

Further the caste system was sanctified by the sanction of religion. It's very genesis was attributed to God Brahman. If a member of a caste infringed the caste rules, he did not merely commit a crime against the caste but perpetrated sin against religion. Thus, religion fortified the hold of the caste over its members in fact, the basic demand of Hinduism on its followers was that he should gladly accept the social position in which he was born, i.e. his caste since it was divinely ordained and should fulfill meticulously the duties which the caste assigned to him.

Since caste controlled his life including such vital personal affairs as marriage, vocation and social intercourse. Such as eating with others and since behind the imperatives of the caste stood the sanction of religion, the coercive power of Hindu state as well as the penal authority with which the caste itself was armed, the individual was almost completely shorn of personal liberty. He could not choose his profession he could not marry to whom he desired; he could not eat with whomever he likes. And, further, the rank of the caste in which he was born, in the finally graded caste hierarchy determined his social status and position in the eye of law of the state which was not uniform but varied awarding to the caste a person belongs to Hierarchic gradation, social and other inequalities, endogamy, restrictions on dining and the lack of freedom regarding the choice of vocation, were the principal features of the caste system.

Dr. Ambedkar on caste system says, "Caste does not result in economic efficiency. Caste cannot and has not improved the race. Caste has however done one thing. It was completely disorganized and demoralized the Hindu society"¹². On the moral ground Ambedkar states that the affect of caste on the ethics of the Hindu is simply deplorable. *Caste has killed public spirit. Caste has destroyed the sense of public charity. Caste has made public opinion impossible. A Hindu public life is his caste. His responsibility is only to his caste. His loyalty is restricted only to his caste. Virtues have become caste ridden and morality has become caste bound. There is no sympathy to the deserving. There are no appreciations of the meritorious. There is no charity to the needy. Suffering as such calls for no response. There is a charity but it begins with the caste and ends with the caste*¹³.

Untouchability

The social organization of Hindus inherited from the Pre-British period had many oppressive and undemocratic features. The segregation of a section of the Hindus as untouchables, who were prevented from such elementary rights as the right of entry to public temples or of the use of public well and tanks, and the touch of whom contaminated a member of higher castes, constituted a most in human form of social oppression.¹⁴

The untouchables were the outcaste of the Hindu society. Though belonging to the Hindu society, they were its prescribed parts. Historically, untouchability was the social fruit of the Aryans conquest of India. In the process of social interaction, a portion of the indigenous conquered population was incorporated into the Aryan fold. The most backward and despised section of this incorporated population, it appears, constituted the hereditary caste of untouchables. For centuries, untouchability persisted in the Hindu society. Even extensive and profound humanitarian and religious reform movements such as started by Buddha, Ramanuja. Ramanand, Chaitanya, Kabir, Nanak, Tukaram and others, hardly affected the inhuman and age long institution of untouchability. Hallowed with tradition and sanctified by religion, it was continued to exist in all its barbarous vigour for centuries.¹⁵

In the Hindu society, the hereditary untouchables were assigned such low function as those of scavengers, of remover of dead cattle and others. They are socially and legally, debarred from any other profession. They had no right to study or enter the temple. They had to in a separate area in the village or town and had no freedom to use public wells and tanks which the caste Hindu used. As untouchable was punished for crime, by the law of the Hindu state or village tribunal composed of the caste Hindu, more drastically than a caste Hindu who committed the same crime.¹⁶

Impact of Caste system on Human and National Development

History has known hierarchically graded societies of various types in different epochs and among different peoples. All these societies were based on social privileges and inequalities. However, no hierarchically graded society can compare with the Hindu society in its extreme gradation of ranks and inequalities of right. Caste system affects the society by making the people more exposed to prejudice, stereotyping and other things. These differences in rankings often cause disputes within the society. Caste system is filled with inequality and injustice. There is no point in calling casteism as a system or a process, rather it is an evil. Indian society is caste ridden. The people of one caste don't like to mix with others. This division of society into so many religions, castes and sub-castes comes in the way of the unity and integrity of the Indian nation. People vote on the basis of caste and religion and do not take the merits of the candidate into consideration. Democracy itself has become a mockery owing to this evil.

Here, Dr. Ambedkar believed that in the absence of economic and social justice, political independence would not bring about either social solidarity or the national integration; therefore he laid emphasis on the liquidation of hierarchical structure of society on the basis of Chaturvarna. He advocated the abolition of privileges on the basis of caste status and vigorously fought for the liberty and dignity of the individual. At the same time he was equally forceful in his advocacy of the unity of the nation.¹⁷

The results of Caste system are as follows:

Denies Change of Occupation: Caste system most probably opposes the change of work. A SC and ST cannot start doing a business, agriculture etc. run successfully. Even today other than Brahmins can't enter temple premises.

Untouchability: Untouchability is the most sinful act still in practice of the 21st century. Even today we can find deprived part of the society can't enter temple premises and many maintain distance from the lower caste don't allow inside their house.

No unity: Caste system only increases the hate, anger but never create brotherliness. Still many people of different caste have different style of living.

Lack in Social Progress: Since caste is an age old system which is followed traditionally. So people find it difficult to accept the new ideal and scientific principles.

Democracy Failure: India is the world's largest democracy but everyday democracy fails. Even today you can't find a Scheduled Caste candidate contesting in the non-reserved constituency.

Women Slavery: Caste system encourages child marriage and opposes remarriage. Women are treated only as sex machine. Caste system is like a Hitler fascism principle. No caste in India respect women rights and their feelings.

Communal Violence: Caste system keeps on suppressing a section of people. It forces lower caste people to take weapons in their hands. Naxalite, Maoist etc. movements are just an aggression of lower caste people on economic inequality.

The caste system became an obstacle to the individual growth and human development. It laid the foundation for social prejudices and rejection of equal opportunities for all. It denied the majority the right to education and wealth. Henceforth, it leads to inequality and poverty. This ultimately resulted in the lacking behind the development of the nation.

How to eradicate Caste system?

The caste system cannot be eradicated without changing the mindset of the people. The caste system is a great social evil. From time to time social reformers and thinkers have tried to eradicate this evil. It is a deep-rooted problem which has defied all solutions so far. The problem has persisted largely because of the illiteracy and ignorance of the people. Their ignorance makes the people conservative and superstitious. Hence

they do not accept any social change. They want things to continue as they are. Every measure of social reform is strongly opposed and is considered to be an attack on their religion by the religious fanatics.

Improving Education: Education is the powerful means to bring the social change. Caste system exists only because of ignorance within the people. Therefore, every possible effort should be made to educate the people and thus create a strong public opinion against the caste system.

Promoting Inter-caste Marriages: The differences of upper and lower are wrong. The similarities between the different castes should be stressed rather than the differences. Society must encourage the people who go through inter caste marriages. Fusion of blood can do create the feeling of being kith and kin and unless this feeling of kinship, of being kindred, becomes paramount the separatist feeling created by caste will not vanish. The real remedy for breaking caste is inter-marriage, nothing else will serve as the solvent of caste.

Economical stability: There, no government policy should have caste oriented approach. Governance and public policies should focus on overall development of all sections of the people. This gradually decreases the economical inequality in the society and helps in the development of the nation.

Conclusion

Caste is the greatest curse for our national unity. Different castes look to the benefit of their own castes. They do not bother for national benefit. Thus constructive activities were stopped. Caste loyalties are strong impediments to the homogeneity of the nation. It denied vertical mobility to the members of other castes who belonged to the Shudra and Ati-Shudras. Untouchability was born out of caste system which is a blot on the Hindu society. Individual Caste solidarity was there but the national solidarity was retarded due to the caste system. It was also an obstacle to social progress and quite antidemocratic in nature and character. It promoted undesirable spirit of casteism and narrow mindedness in the people of the country.

Dr. Ambedkar opines that, "*Unless we change our social order we can achieve little by way of progress. We cannot mobilize the community either for defense or for offence. We cannot build anything on the foundations of caste. We cannot build up a nation, we cannot build up a morality anything that we will build on the foundations of caste will crack and will never be a whole*". We dream of a society without the existence of caste. That helps in providing equal rights and opportunities to all the people of our country. A society that our constitutional charter desires can only be achieved through a conscious demand for change by the public. The reform has to start with oneself first. It would help for individual and National development in all spheres.

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68. The Status of Dalit Women in India's Caste Based System

Mrs. Santosh Jhawar

Key Words: stratification, denied, harsh reality, Education, ideologies, social discrimination, deprivation.

Abstract:

THE DALIT question is perhaps as old as Hindu society. It has its origin in the birth-based, graded caste system that put in place thousands of years ago. The system, sanctified by Vedic texts, divided the society into four caste-class groups (Chaturvarnas). A section of the society excluded from this stratification to do odd jobs for the others. These segregated people are the Dalits. They discriminated against, denied access to education, natural resources, public facilities and places of worship, forced to work free or for low wages under degrading conditions, and subjected to social oppression and economic exploitation. The main aim of this paper is to highlight the harsh reality of suppression, struggle and torture Dalit women face every day of their lives. The hardships of Dalit women are not simply due to their poverty, economical status, or lack of education, but are a direct result of severe domination by the upper classes. Babasaheb Ambedkar has undoubtedly been the central figure in the epistemology of the Dalit universe. He raised his voice in favor of women of being giving them equality in status and opportunities along with men. Dr. Ambedkar's had soft heart for women welfare is a proof from his following saying "*Unity is meaningless without the accompaniment of women. Education is fruitless without educated women, and agitation is incomplete without the strength of women*". Educating Dalit women is the most important way to empower them that reduce many social evils. There are about 250 million Dalits in India.

There is meager improvement in the socio-economic condition of Dalits in the past 50 years. From the time immemorial, they worked like slaves and bonded labour, treated as marketing commodities resulting in their social discrimination, economic deprivation and educational backwardness. Despite of hardship and efforts by Dr. Ambedkar in transforming the lives of the Dalits, his social and educational thoughts remain neglected in Indian educational Discourse. This article explores Ambedkar's ideologies of education and empowerment of Dalit women on one hand and gender discrimination on the other paving way for Dalit women to carve a niche in the political scenario by redefining their roles for the reconstruction of nation, society and community. A Dalit woman's life challenges paradigms of dominance. Her philosophy is simple, full of life, energy and celebration. This philosophy of life is the need of present situation to understand outside the context of taking space, land and the dignity and lives of deprivation.

Introduction:

Caste-based discrimination remains a wide-spread practice across the globe, with an estimated 260 million people considered to be 'outcastes' (dalits) worldwide. In many countries, including India, caste systems divide people into many social groups (castes) where their rights are determined by birth and are fixed. Unequal and hierarchical, those at the top enjoy comfortable social positions, while those at the bottom struggle without any rights. This unjust system operates on principles of purity and pollution, influenced by the notion that dalits are impure. In India, 'untouchables' as they are formerly known, have chosen to be known as dalits, meaning 'broken people'. Officially named 'scheduled castes (SCs)', they constitute beyond 16 per cent of India's population. Caste inequality and hierarchical thinking permeate every aspect of life in India. The most affected by this growing inequality are those who by their birth bear the stigma of untouchability. Casteism is a cruel social system, which poses the major cause of most evils in India, for it suppresses the untouchables, the Dalits and denies them the opportunity to grow as humans.

A caste can be defined as a social class, made distinct from others by differences in rank, profession, or wealth. The caste system in India has been heavily influenced by the Hindu religion. In Hinduism, everyone is born into a caste (or jati). One cannot change his or her caste. Four castes predominate in India. The Brahman, the priests and holy leaders, are the highest class, which is followed by the Kshatriya, the princes and warriors. The Vaishya are the farmers, merchants, and artisans of society, and the Shudra are servants and workers. The lowest class is the Dalits, known as the untouchables. The Dalits are said to have no caste, as they are not even viewed as being part of human society.

Caste dominates people's lives from birth to death in India. The understanding of the caste system, which controls and regulates social, economic, political and religious life in India is absolutely essential while interpreting the Indian reality. It is true that social and racial differences in some form or the other do prevail in other parts of the world, but the kind of system found in India is characterized more by its specific unique features like the complexity, elaboration and rigidity than by such features which share with caste structures elsewhere. The stratification of Indian population into groups is defined by caste, which is determined by birth. An individual is born into a caste and his status in society depends largely upon the caste to which he/she belongs and not on his/her personal success or failure. The reason of the permanence of caste system in India is the unity of social and religious rules. No rule of social order is distinct from the religious rules.

Vulnerably positioned at the bottom of caste, class and gender hierarchies, Dalit women experience endemic gender-and-caste discrimination and violence as the outcome of severely imbalanced social, economic and political power equations. Their socio-economic vulnerability and lack of political voice, when combined with the dominant risk factors of being Dalit and female, increase their exposure to potentially violent situations while simultaneously reducing their ability to escape. In India, Dalit rural women face serious challenges in carrying out their multiple productive and reproductive roles within their families and communities, in part due to lack of rural infrastructure and lack of access to essential goods and services. They have the highest poverty levels, are landless and depend on the dominant caste for employment, wages and loans. Their access to resources or even their efforts to access them are often met with violence. Dalits at many places are still prohibited to use the public facilities; such as water taps, schools, temples, restaurants, hotels etc. There have been cases where the Dalit women have been beaten by the upper caste women while filling water from public taps. Dalit women have to bear both social humiliation as well as the male dominance in the family by subjecting them to indecent and inhuman treatment.

Major Issues Of Dalit Women:

- Untouchability/Caste discrimination
- Victim of inter-caste marriage
- Economic backwardness
- Ignorance
- Absolute poverty
- Severe condition of reproductive health
- High mortality and fertility rate
- Sexual exploitation
- Lack of employment opportunity
- Compulsion for prostitution
- Illiteracy
- Lowest life expectancy
- No representation at political including policy and decision levels
- Trafficking Dalit Women in Constituent Assembly.

Main Challenges For Dalit Women:

- access to key productive resources
- women's access to and control over land
- social rights and basic services
- political participation and empowerment
- women's access to justice

Dalit women face daily discrimination, including segregation in villages and schools; limitation to roads, public spaces and temples; limited access to public services such as health care and access to safe drinking water; and difficulties in access to, and ownership of, land. And although such discrimination has been outlawed in India since 1955 – consequently leading to the introduction of the Prevention of Atrocities

Against SCs and Scheduled Tribes (STs) Act 1989, as well as safeguards in education, public employment and legislature within the Indian Constitution – unfortunately most of this legislation is poorly implemented and the country's dalits continue to suffer discrimination and exclusion. Additional sub-caste discrimination further divides lower castes into numerous sub-castes, making the caste system rather complex.

Due to the intersection of caste, class and gender, Dalit women are subjected to direct and structural violence. Specifically, the structural violence and lack of access to resources perpetuate their poverty and undermine their dignity. Dalit rural women have very limited access to and control over land, which in turn leads to food insecurity. They also lack access to water and other communal resources; when those resources are in non-Dalit areas, the women are attacked for attempting to use them. When it comes to infrastructure and resources in Dalit communities, the government often overlooks those areas and does not allocate the necessary funds to ensure equality of access to resources. Further, Dalit women lack employment options and other livelihood opportunities, more so than their male Dalit counterparts do.

Dalit women and girls are especially vulnerable, experiencing not only the discrimination of caste, but also of class and gender – 'triple discrimination' as it's called here in India – leaving them in a vicious cycle of marginalization and exploitation. The more frequent forms of violence that are perpetrated against the majority of Dalit women are verbal abuse, physical assault, sexual harassment and assault, domestic violence and rape, in descending order. Child sexual abuse in terms of particularly early child marriages and sexual relations with minor Dalit girls below the age of 16 years is also prominent. National crime statistics indicate an average of over 1,000 rape cases against dalit women are reported annually, the highest of any social group. Many dalit girls are also dedicated as Devadasi or Jogini. Once reported to be a sacred, religious practice, the Devadesi or Jogini dedication of girls to temples has morphed into an organised system of abuse of young dalit girls by men from dominant castes. These girls are prohibited from marrying and are stigmatized by their community. Children born to them have to suffer discrimination as they don't have a recognized father.

The continuous effect of these practices, and the sexual abuse of dalit women, is that dalits and other 'untouchable' groups are kept powerless, separate and unequal. Although there are occasional small flickers of hope, with the election of a female dalit leader as Chief Minister in Uttar Pradesh state and another prominent dalit woman as Speaker of the Lok Sabha (the lower house of the Indian Parliament). However, this is not sufficient when compared with the status of millions of fellow dalit women. It should be also noted that in India about 90 percent crimes against Dalit women are not reported to the police for the fear of social ostracism and threat to personal safety and security especially Dalit women. Also the legal proceedings are so complicated, tardy, time consuming, costly and unfriendly to Dalits that usually they do not approach courts or other law enforcing agencies for their redressal.

This proves that human rights of dalit women are violated right from her family to the society at large by one and all. All these factors are largely responsible for the precarious position of dalit women as far as their social, cultural, religious, economic, health and political status in the society is concerned. These factors force them to mutely allow violation of their civic and human rights. Thus, they become victims of universal violence. We need to do the following to address the dalit women atrocities:

Awareness -Extensive reading of available literature can be done by young generation to understand the profile and problems of dalit women. This includes real life case studies. The people can come forward and write to the government bodies or take the help of media to bring issues related to dalit women in limelight.

Exposure Visits-Special exposure visits to dalit localities can be organized for school and college students to assess basic amenities accessible to dalit women namely, water, electricity, health and hygiene. Similarly, dalit women's visit to urban structured colonies can be arranged to impress upon the importance of standard of living of non-dalits. Such purposeful visits will broaden their horizons resulting in improved living of marginalized section.

Campaigns and Sessions—Campaigns for equal and rational distribution of natural resources among weaker sections can be organized to secure their rightful means of livelihood. Proper rehabilitation and shelter can be provided to those communities, which are displaced from their locations.

Inclusion of Dalit Women in various system—More dalit women in their population proportion should be given chance to enter in the system like police, judiciary, education, health and politics. Sessions can be organized for dalit activist and women activists to sensitize them about the magnitude of torture and oppression faced by the dalit women. Legal education dealing with protection of human rights of dalits and Prevention of Atrocities Act (1989) can be organized to prevent the problems of casteism.

Provisions for Dalit Women for their protection of Human Rights

India is a democracy and is a Party to most of the major human rights treaties. These treaties provide the same rights for men and for women. Because India is also a Party to the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the Government has an extra obligation to make sure that women can realize their rights. It is generally accepted in international law that governments have to do more than just pass legislation to protect human rights. The Government of India has an obligation to take all measures, including policy and budgetary measures, to make sure that women can fulfill their rights. It also has an obligation to punish those who engage in caste-based violence and discrimination. The government of India, as a modern country with a growing economy, has the means to fulfill its obligations.

India is also a Party to the International Covenant on Economic, Social and Cultural Rights (ICESCR). This treaty not only identifies a range of economic, social and cultural rights, but it also requires that all people have these rights, without discrimination. The treaty also discusses the ways in which states must work to realize the rights. The rights outlined in the ICESCR include the right to work and to just and favorable conditions of work, and to form trade unions, the right to social security, protection of the family, the right to an adequate standard of living, including food, housing and clothing, and the right to health. Dalit women hardly enjoy any of these human rights.

Conclusion

India is a Party to the International Covenant on Civil and Political Rights. Based on this treaty, the Government of India has an obligation to make sure that Dalit women can enjoy a whole range of human rights, such as the right to life, freedom from torture or cruel, inhuman or degrading treatment or punishment, freedom from slavery, the right to be equal before the court, the right to recognition as a person before the law, the right to privacy, the right to marry only with free and full consent, and the right to take part in public affairs. The life and dignity of Dalit women depends on the realization of these human rights.

At the threshold of 21st century, it is necessary that common people need to be sensitized about the prevailing atrocities against Dalit women. There is a growing need to capture violation of human rights of dalit women, so that talent and potential of Dalit Women can be used for development of nation.

“Unity is meaningless without the accompaniment of women. Education is fruitless without educated women, and agitation is incomplete without the strength of women”.—Dr. Ambedkar

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69. Dalit Christians - Doubly Deprived Dalits

Charles.P

Key words: vigour, tangible, deprived, servility, hierarchy, affirmative, discrimination, conversion, privileges.

Introduction

One of the State Commissions has pointed out that the Dalit Christians are “twice discriminated against” - in society and in the church. This statement is true as far as it goes, but actually the Dalit Christians face discrimination from multiple sources:

- The Upper Caste Lay Christians;
- The Upper Caste Hindus;
- The Dalit Hindus;
- The State and Government;
- The Clerical Authorities in the Church.

While certain clerical authorities in the church have been remiss in this regard, certain other authorities in the church have from time to time seen their way to raise a voice of appeal and to condemn this denial of rights to Dalits. These appeals, however, have not been pressed with enough vigour and constancy to produce tangible results. In many parts of the country, the Dalit faithful continue to be the victims of this baseless and irrational practice at the hands of their fellow Christians.

With **deprived** we would like to underline the injustice they face in every day’s life. Officially, everybody in India has the same rights and duties, but the practice is different. Social backwardness, lack of access to food, education and health care keeps them in bondage of the upper castes.

Who is a dalit?

India’s caste system assigns individuals a certain hierarchical status according to Hindu beliefs. Traditionally, there are four principal castes (divided into many sub-categories) and one category of people who fall outside the caste system—the Dalits. The caste system finds its origin in functional groupings, called *varnas*, which have their origins in the Aryan society of ancient northern India. In their creation myth, four *varnas* are said to have emanated from the Primeval Being. The Creator’s mouth became the Brahman priests, his two arms formed the Rajanya warriors and kings, his two thighs formed the Vaishya landowners and merchants, and from his feet were born the Shudra artisans and servants. Later, there developed a so-called “fifth” *varna*: the Untouchables. This caste system became fixed and hereditary with the emergence of Hinduism and its beliefs of pollution and rebirth. The Laws of Manu (*Manusmitri*), which date roughly to the 3rd century A.D.—and parts of which form the Sanskrit syllabus of graduation studies in Gujarat even today—preach the sanctity of the *varnas* and uphold the principles of gradation and rank. They refer to the impurity and servility of the outcastes, while affirming

Abstract

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In May 1990, to commemorate the centenary of the birth of Dr. Ambedkar, Prime Minister V.P.Singh brought Dalits who converted to Buddhism into the list of Scheduled Castes. He made representations to Parliament that this change of religion, from Hindu to Buddhist, had not altered their social, economic or educational conditions. So the reservations were extended to converts to Buddhism too in 1950. The same should be acknowledged in the case of Dalits who become Christians. The researcher would like to appeal to Govt. to consider the plight of dalit Christians at the ground level and include them in SC list. An appeal to the minority institutions run by so called rich minorities and the Church to come forward to eradicate illiteracy among Dalit Christians and give first preference to dalit Christians in jobs in their institutes and uplift them.

The objective of the paper is to analyse the deprivation of dalit Christians by Govt and by Church.

the dominance and total impunity of Brahmins. Those from the “lowest” castes are told that their place in the caste hierarchy is due to their sins in a past life. Vivid punishments of torture and death are assigned for crimes such as gaining literacy or insulting a member of a dominant caste. Among the writings of Hindu religious texts, the *Manusmitri* is undoubtedly the most authoritative one, legitimizing social exclusion and introducing absolute inequality as the guiding principle of social relations.

. It must be remembered that ***Dalit does not mean Caste or low-Caste or poor*** ; it refers to the deplorable state or condition to which a large group of people has been reduced by social convention and in which they are now living. By the British, the Dalits were named ‘the Depressed Classes’ and ‘the Scheduled Castes’, in the Scheduled Caste Act of India, 1935. Mahatma Gandhi named them ‘Harijans’ which means ‘children of God’ : but this term was not welcomed by the Dalits because it did not adequately describe their condition. As members of the lowest rank of Indian society, Dalits face discrimination at almost every level: from access to education and medical facilities to restrictions on where they can live and what jobs they can have. The discrimination against the Dalits is especially significant because of the number of people affected; there are approximately 167 million Dalits in India, constituting over 16 percent of the total population. ***More than 60 years after gaining Independence, India is still very much afflicted by the cancer of the caste system.*** Dalits remain the most vulnerable, marginalized and brutalised community in the country.

Within the Dalit community, there are many divisions into sub-castes. Dalits are divided into leather workers, street sweepers, cobblers, agricultural workers, and manual “scavengers”. The latter group, considered the lowest of the low and officially estimated at one million, traditionally are responsible for digging village graves, disposing of dead animals, and cleaning human excreta. Approximately three-quarters of the Dalit workforce are in the agricultural sector of the economy. A majority of the country’s forty million people who are bonded laborers are Dalits. These jobs rarely provide enough income for Dalits to feed their families or to send their children to school. As a result, many Dalits are impoverished, uneducated, and illiterate. Dalits have been oppressed, culturally subjugated, and politically marginalized. The principals of untouchability and “purity and pollution” dictate what Dalits are and are not allowed to do; where they are and are not allowed to live, go, or sit; who they can and cannot give water to, eat with, or marry; extending into the minutia of all aspects of daily life.

Mira Saroj: Daughter of a toddy tapper in Uttar Pradesh, she is enrolled at Delhi University but jumps in with manual labour at home when she is free from studies. ‘Sadly, an educated Dalit women is almost a contradiction in terms’, says Mira. (Outlook Magazine, November 16, 1998)

‘We may touch a cat, we may touch a dog, we may touch any other animal, but the touch of these human beings is pollution.’ (G.K. Gokhale, in *Jesus the Dalit* by M.R. Arulraja, 1996. Volunteer Centre, 7-1-30/6, Ameerpet, Hyderabad - 16)

Is a convert to Christianity a dalit?

Reservation is available to Dalits who follow Hinduism, Buddhism and Sikhism, but Dalit Christians and Muslims are not protected as castes under Indian Reservation policy. The Indian constitution in 1950 abolished untouchability, converting those castes to *scheduled castes and tribes*: in doing so it also provided a system of affirmative action (called the Reservation Policy) whereby 22.5 percent of all government and semi government jobs including seats in Parliament and state legislatures were reserved for those in those castes; the law also set aside space for admission to schools and colleges. But Christians who claim to belong to no caste are not included in the quotas, meaning those Dalits who convert to Christianity are no longer part of the affirmative action program run by the government.

According to article 3, the law recognizes the rights and economic, educational and social benefits only to Hindu Dalits, with jobs allocated to them in the civil service. Later, in 1956 and 1990, the status was extended to Dalit Buddhists and Sikhs, excluding Christians and Muslims. The Indian Constitution stands

for equality before law, it forbids discrimination on the basis of caste, creed, religion, region or language. However, contrary to the spirit of the Constitution a discriminatory provision in Article 341 was included in it through a Presidential Order of 1950. In 1950, while exercising the powers conferred on him in Article 341 (1), the President of India promulgated an order known as The Constitution (Scheduled Castes) Order, 1950. This Order of 1950 continued to use the same list used in the Government of India (Scheduled Castes) Order of 1936. The third paragraph of the 1950 Order reads:- Notwithstanding anything contained in paragraph 2, no person who professes a religion different from Hindu shall be deemed to be a member of a Scheduled Caste.

According to constitution of India a convert to Christianity is not a dalit. But what is difference between a dalit and a converted Christian? Just by conversion to Christianity he loses his status of being dalit? Does his status improve after conversion? Do people look at him as someone other than dalit? Does his social, economic or other status improve just by conversion? Moreover, discrimination for Dalits does not end if they convert from Hinduism to another religion. In India, Islam, Sikhism, and Christianity (among other religions) maintain some form of caste despite the fact that this contradicts their religious precepts. As a result, dominant castes maintain leadership positions while Dalit members of these religions are often marginalized and flagrantly discriminated against. For example, Dalit Christians are provided separate burial areas from non-Dalit Christians.

Why is a dalit deprived of the privileges of dalits just because of conversion?

In May 1990, to commemorate the centenary of the birth of Dr. Ambedkar, Prime Minister V.P.Singh brought Dalits who converted to Buddhism into the list of Scheduled Castes . He made representations to Parliament that this change of religion , from Hindu to Buddhist , had not altered their social , economic or educational conditions. So the reservations were extended to converts to Buddhism too in 1950.

The same should be acknowledged in the case of Dalits who become Christians. If the converted person adopts Buddhism or Sikhism his or her privileges remain intact, but if he or she embraces Islam or Christianity, the privileges are forfeited. This seems to be inconsonance with Veer Savarkar's theory of Hindutva which discriminates between Indians practicing Indian religions and "foreign religions." Hinduism ,Sikhism,Budhism are religions of Indian origin. And Islam and Christian are treated as foreign religions. So the president in 1950 was impressed upon by the then parliament headed by Nehru that Dalit converts to Christianity are not pure dalits. But what the parliament did not consider till today is that the status of dalit Christians has not improved from that of being a dalit- the same discrimination he is subjected to like the untouchable. After conversion he has not lost his Dalit status of discrimination but he lost his Dalit privileges.

This seems like a ploy to stop conversions even if the constitution provides for free profession of any religion. This is the misfortune of the Dalits .when they are in Hindu religion, the Hindus don't allow them to go to temples and if they convert to Christianity where they have free access to religious freedom and free entry into church where they have respect as human beings they deny us indirectly. If there had not been this discrimination regarding entry into temples the Dalit Hindus would not have had the necessity to convert to other religion in general. For the Dalit Christians, the first aim must be to obtain from the Indian Government those basic rights that are owed to them under the Constitution. This is the first step to gaining that minimum of economic freedom necessary for survival and reasonable progress in terms of equality in society and in the church. Dalit Christians must be able to earn a decent living in society, and to live in dignity within the church.

What are the privileges of minorities as the establishment and as a minority candidate?

Article 29 gives the religious and linguistic minorities the right to establish and manage educational institutions of their own. The minorities have been given the unrestricted rights to promote and preserve their own culture. India is a country of diverse cultural groups and India is keen to preserve her cultural diversity. Thus for example, even though, Hindi is made the official language of India, primary education everywhere is given in the mother tongue. Article 29 expressly forbids discrimination on grounds of race, religion, caste,

language, in admission to educational institutions run by the state or receiving aids from the state. This means that the doors of all educational institutions run by government or receiving funds from the state are open to all groups of Indians. Linguistic, religious or ethnic minority students cannot be denied admission to such educational institutions.

Article 30 is vital to the protection and preservation of rights of the minorities. The minorities have been given the right to establish and administer educational institutions of their choice. The state also cannot discriminate against educational institutions established and managed by the minorities in matters of granting aids. Such educational institutions however must receive state recognition. The state educational authorities have the right to regulate such educational institutions because the “*right to manage does not include the right to mismanage.*”

Article 16 guarantees that in matters of public employment, no discrimination shall be made on grounds of race, religion, caste or language etc. This means that in matters of public employment, all Indians are placed on a footing of equality.

Finally, Article 25 of the Indian constitution guarantees freedom of religion to every individual. This article of the Indian constitution ensures that the members of the religious minority community have the unhindered right to follow their own religion. The state regulates the practice of a religion only when and to the extent it disturbs public peace. The minority not only has the right to follow their own religion, they also have the right to propagate it. But the state certainly does and should regulate conversion through force or temptation. Forcible conversion is forbidden because it transgresses the individual’s freedom of conscience.

What is the prime purpose of a minority institute?

- Why do minorities establish these institutes? For whose benefit do they establish these institutes? Is it for their own personal benefit?
- For whose benefit are they established with special grant from Govt? or for whose benefit do they establish even private educational institutions?
- There are thousands of educational institutions run under minority banner. Even the top politicians like Nehru studied in one of the Christian minority schools and colleges. But who established these?
- Formerly they were established by Christian missionaries. But now-a-days upper caste landlords who convert to Christians establish for their benefit. The real Dalit converts can’t establish such schools and colleges and not even able to get admission into such colleges?
- They say that they establish schools and colleges for the benefit of the minorities which includes Dalit Christians. Are they doing this in practice?

But this situation gives a wrong idea to the others that minorities are rich and that the Dalit Christians would be taken care of the minority heads like the pastors in church who secure huge funds for the benefit of Dalit converts. But in practice they don’t.

In *Chikkala Samuel v. District Educational Officer Hyderabad* 1982 AIR(SC) 64 : (1982) 1 Andh LT 50 : (1981) 2 Andh WR 457) the Andhra Pradesh High Court observed that minority institution imparting general secular education in order to claim the benefit of Article 30(1) must show that it serves or promotes in some manner, the interest of the minority community or a considerable section thereof. Without such proof, it was said that there would be no nexus between the institution and the minority as such.

How many dalits are given place in the minority institutions?

There have been regular complaints by Hindus and some Christians that Dalit Christians are denied admission and appointments in Church-run educational institutions. I have personally seen rejection in minority

schools and colleges by priests and nuns. How many staff in the so called minority schools and colleges are from Dalit Christians?

I have got an answer that there are no eligible candidates from Dalit Christians to teach in the college or school. My question is : in a long standing college of 50-60 years this answer is ach absurd because a Christian minority college established for the benefit of Dalit Christians too, its shameful to such institute if they can't produce good eligible candidates from among Dalit Christians. If Ambedkar was the first to obtain such degrees, what did the minority institutes which started well before Ambedkar, do to the other Dalits? There was a Nehru from minority institutes but no Ambedkar!!!

When ordinary schools could produce an Ambedkar how many Ambedkars could these missionary schools produce? Did they really love the Dalits? The Roman Catholic Church treated the caste system as part of the Indian social structure and, for much of its history in India, it chose to work within the established social system;

The Christian missionaries also played an important role in bringing about a change in the status of the Dalits. They were active in the early eighteenth century in spreading Christianity and converting the Hindus, particularly the lower caste untouchables. According to G. A. Oddie., the Church Missionary Society (CMS), one of the earliest Christian institutions, worked for massive Christian proselytization in the Godavari-Krishna districts of Andhra around 1860-1900.

The CMS opened numerous English schools which welcomed both caste Hindus and untouchables. These schools also became doorways to the proselytization process. The number of baptized untouchables steadily rose, from 1,650 (in 1869) to 3,500 (1882), to 9,000 (1885), to 22,000 (1905). The CMS mission prepared the ground for mass conversions. According to another study, the number of Christian converts in Andhra region rose from 172,319 during 1891 to 431,324 in 1921. In the Telengana region, the converts from the ranks of the Dalits were 3,992 in 1896, which number rose to 37,000 by 1920.

For the Dalits, the visibly friendly, affable behavior of the missionaries would have been in marked contrast to the inhuman treatment meted out to them by the caste Hindus, inducing these large scale conversions. They traced logically the nexus between the colonial Britishers and the native upper caste rulers, and asserted that both descended from the Aryan race, to exploit the non-Aryan, Dravidian Sudras and Ati-Sudras. They also raised their voice against the upper castes who dominated the colonial administration and their maintenance of deceptive land accounts which prevented the Sudras and Dalits from owning land.

Conclusion:

The Indian Constitution ensures “justice, social, economic and political” to all citizens. The Indian Constitution has adopted measures for the protection of the rights of the religious and ethnic minorities and of the socially and economically disadvantaged classes such as the scheduled castes and scheduled tribes. The dalit Christians are given freedom to profess any religion of their choice. But they have the right to establish any educational institution of their choice and form their own rule and regulations to run to suit their character under articles 25 and 30. But who among these minorities would establish educational institutions. No Indian should be denied admissions into these institutions based on religion. St Stephen's college vs Delhi university case can be referred to here. The college was given freedom to admit students of its religion freely. It suggests the nature of the college. But now the question is can a Dalit approach court if he is denied seat in any minority college? What is a Dalit minority's right in minority institutions? He has none. Any convert to Christianity from any caste is called minority where this clause is exploited by them to establish educational institutions under minority mask and are using this opportunity to make financial benefits personally. Example many minority institutions (B.Ed Colleges, Engineering Colleges, MCA colleges) established by a Choudary convert to Christianity or Reddy convert to Christianity. But the question is whether a Dalit Christian has any right at all. He is deprived admission in minority institutions. The question he faces is why should he convert to Christianity? He has not been distanced even in church from discrimination and deprivation of rights. What is his position in his church?

he Govt gives up his charge because the Govt has given special rights to religious institutions to educate their own people. ;but many of the religious institutions have boasted to have produced or patronized Nehru and other national leaders from their institutions but never.^[3]boasted that we have eradicated illiteracy among the Dalit Christians or real minorities?! I would like to appeal to Govt to consider the plight of dalit Christians at the ground level and include them in SC list. An appeal to the minority institutions run by so called rich minorities and the Church to come forward to eradicate illiteracy among Dalit Christians and give first preference to dalit Christians in jobs in their institutes and uplift them.

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70. Impact of Globalisation on Dalit Women

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Keywords: *Dalit, Discrimination, Globalization, Migration, Impoverishment, Strategies*

Introduction

The term globalisation has been used in both popular and academic literature to describe a process, a condition, a system, a force, and an age. And it is a movement towards greater interdependence and integration. Globalisation is a continuing changing landscape. Globalisation happens at both level of ideas and the level of people's living experiences. Information technologies have made global interconnections that overspill economic, social, political, ecological and cultural landscapes. Globalisation is described in terms of process such as westernisation or americasatiation or internationalisation. Current formulations of globalisation include several antithetical and mixed concepts such as homogenisation, differentiation, hybridisation, plurality, localism and relativism. The process of globalisation has also been perceived as a corollary of advanced modernisation, modern capitalism or imperialism.

India has initiated new economic reforms covering all sectors since July 1991. Right from inception the process of globalisation has generated a good amount of debate in the country, both in favour and against. A large section of industrialists, corporatises and capitalist class whole heartedly welcomed this process.

On the contrary, evidences show that globalization affected negatively in all these aspects for some communities particularly the dalit communities. The word Dalit means crushed, split asunder, oppressed, suppressed, cut open, scattered, etc. It is both a sociological and theological term referring to people and their deprivation and dehumanisation¹. It is used to connote the untouchables known as avarnas, pariahas, out-castes, exterior-castes etc. The dalit women in India are dalits among dalits because they are discriminated against three times over: (i) poor (ii) women and (iii) dalits. The hardships of dalit women are not simply due to their poverty, or lack of education, but are a direct result of the severe exploitation and suppression by the so called upper classes of Indian society². More than two decades of implementation of these policies pertaining to globalization have severely affected the welfare and development of dalits.

Status of Dalit Women

The social disadvantages and disabilities suffered by the dalits were of serious concern in the constitution of India which was drafted under the chairmanship of Dr. Ambedkar. The constitution provided the dalits a number of safeguards, such as, (i) safeguards in social spheres; (ii) safeguards in educational and cultural matters; (iii) economic safeguards (iv) safeguards in politics and (iv) safeguards in the public services. Dalits

Abstract

The word Dalit means crushed, split asunder, oppressed, suppressed, cut open, scattered, etc. It is both a sociological and theological term referring to people and their deprivation and dehumanisation. The dalit women in India are dalits among dalits because they are discriminated against three times over: (i) poor (ii) women and (iii) dalits. The hardships of dalit women are not simply due to their poverty, or lack of education, but are a direct result of the severe exploitation and suppression by the so called upper classes of Indian society.

The globalization in context of India, it is experienced as the "trans-nationalisation of capital, the internalisation of labour, the homogenisation of culture, the globalisation of production, and the standardisation of tastes." This targets the creation of a new "global village," where the old borders disappear but simultaneously new dividing walls are erected leading to distinct polarisation within and in-between nations.

The purpose of the paper is to highlight the harsh reality of the suppression, struggle and torture dalit women face every day of their miserable lives also some strategies to overcome.

happened to be the beneficiaries of these affirmative measures before India entered into the realm of neo-liberal free market economy⁶.

Dalit women in India suffer from three oppressions: gender, as a result of patriarchy; class, from being from the poorest and most marginalized communities; and caste, from coming from the lowest caste, the 'untouchables'. Dalit women are in worst position than dalits in general, in terms of sex ratio, wages, employment, occupation, assets, education, health, social mobility and political participation³. Caste discrimination is an old and a cruel form of discrimination continues to 160 million Dalits of which 49.96% (approx.) are dalit women. Dalit women are a deprived section and they belong to the lowest level of economic and educational structures. They are poor, illiterate sexually harassed and exploited⁴. Dalit women are downtrodden among downtrodden. One of the important reasons for dalit women having better position than those of higher caste is dalits consider their women as equals. They have respect, for their mother, sister and wives. Dalit women have to work for their bread mostly outside the home, thus they are more or less economically independent. Dalit women are a separate category and they have typical problems as compared to other women in our society⁵.

Due to some affirmative actions, dalits have made a significant progress on almost all parameters during the 65 years of our independence. However, they are not empowered enough to face the challenges of competing equality. The backwardness of the dalits will be evident from their illiteracy, unemployment, dependence on agriculture and social segregation. In terms of residence, housing, poverty and health conditions the condition of the dalits is precarious. All these issues have historically been related to dalit deprivation and these have been aggravated by globalization over the last two decades.

Generally dalit women have undertake manual low paying, tedious time consuming work. As a result they earn very poor amount of money. Dalit women are bonded abused sexually exploited by other caste, humiliated and easy targets of insult. The globalization process has severely affected the life style of Dalit women. They are unemployed due to introduction of new farming techniques such as mechanization for harvesting and transplanting. Due to the rapid process of industrialization they are losing their land and common natural resources.

Dalit women are deprived from health services. The average life of Dalit women is only 50 years. The infant mortality rate is very high, i.e. 90 / 1000. They are malnourished and anemic. They suffer prolapsed uterus, soars on the toes, infectious diseases, cervical cancer, back pain, skin irritation etc. 76.27% of dalit women are illiterate because they have less access to education which is also an inherent part of the caste system. Due to economic and other constraints most of the dalit girls are not in a position to avail the scope of education. They are involved mostly in hazardous work such as Beedi making, working in Match factories, making crackers, and in taking care of small children. Recent data indicate that there is an 8% sharp increase in crimes against women especially of dalit society⁷. They are murdered, gangraped, molested, sexually harassed, auctioned for the sex trade. Globalisation has accentuated survival struggles of households managed by single, widowed, divorced, separated and deserted women.

Globalisation curtailing Dalits' employment opportunities

With the above understanding, the critics of globalisation may opine that globalisation will become a threat to the poor nations' political sovereignty, economic and technological independence, social structure and pre-existent cultures. They may be of the view that such coalition among the world rich will widen the gap between the rich and the poor in every nation where globalization spreads its tentacles. The critics of globalisation also don't seem to agree that market economy will lead to higher growth rate and higher surplus reserve, which in turn is hoped to help the State invest more on social sectors and thereby protect and promote the interests of its marginalised and vulnerable groups such as dalits. They feel that globalisation will put the marginalised social groups in a disadvantageous position. According to them, the reform process in India, manifested itself

mainly in the form of liberalisation, privatisation and globalisation, has, on the whole, resulted in the “contraction of public sector and ascendancy of the private sector which in turn has begun to dismantle the limited protection being granted to the marginalized sections such as the SCs and STs in the sphere of employment.” They fear that such a process is bound to worsen their plight further in the second-generation reforms^{8,9}. Such scholars fear that globalisation will drastically narrow down dalits’ access to basic means of sustenance and development such as education and employment, and health care facilities.

The Arjun Sengupta Committee report (2006) is a stark reminder of the huge size and poor conditions in this sector. The Report has revealed that in India, almost 370 million people- more than 85% of the working population in India work in the unorganised sector. Of these, at least 120 million are women. They contribute around 60% to the national economic output of the country. Around 28 crore work in the rural sector, of which an estimated 22 crore are in the agricultural sector. Around 6 crore are in urban areas. Women make up 11-12 crore, of which around 8 crore are engaged in agriculture.

At this particular stage, the dalit women fear that globalisation will drastically narrow down their access to basic means of sustenance and development such as education and employment, and health care facilities. With globalisation, they fear, there will be no statutory mechanism to redress grievances of dalit women especially when the exploitation or victimisation is done by the organizations or companies from outside India. They fear that the State’s active persuasion of privatisation of public sector Units (industries and institutions) and its recognition and encouragement to globalisation and the entry of MNCs without a proper policy of reservation in private sectors, will not only reduce the scope of reservation policy, but also render lakhs of dalit women unemployed. And it will also displace large number of people from their own place of living and render them landless particularly due to large scale development projects that come through globalisation. In short, with globalisation the dalit women will become more vulnerable and there will be no future for them.

The globalisation process allows the rich to get richer while leaving people in developing countries as poor as ever. Competition among large multinational corporations is thought to drag a race to the bottom in which jobs and industries migrate from developed to developing ones. Once, they are there it is feared these corporations will exploit the local labour force and despoil the environment leaving the countries essentially bankrupt. In addition, western merchandisers will homogenize the market place, destroying unique social and cultural differences.

Researches by women’s studies scholars and gender economists in Asia (APDC, Gabriella, CAW), Africa (AAWORD) and Latin America (DAWN) over last 2 decades have shown that, globalisation has enhanced patriarchal control over women’s sexuality, fertility and labour by superimposing commercial values on the conventional values throughout the world.

It is argued that due to globalisation the State would not only be privatizing most of its public sector companies and other important institutions but also attract multinational companies (MNCs) to invest in India, as it has already started happening. This would lead to the closure of many ‘incompetent’ industries and institutions of India. As a consequence, lakhs of labourers – who are mostly dalits - would be thrown out of job. Moreover, since it is not mandatory on the part of such privatised ones to recognise reservation policy, the Dalits will have no scope of employment therein. Instead of opposing globalisation, can the Dalits take a positive approach towards it and probe into it the various possibilities of finding employment for Dalits? A large majority of dalits employed in government departments and institutions constitutes mainly sweepers and scavengers whose salary is miserably low and therefore their standard of living as well. Private sectors also engage them only in unclean occupations like scavenging and sweeping.

The reform process in India, which began formally from 1991 onwards and manifested itself mainly in the form of liberalisation, privatisation and globalisation, has, on the whole, resulted in the contraction of public sector and ascendancy of the private sector which in turn has begun to dismantle the limited protection

being granted to the marginalised sections particularly dalit women in the sphere of employment. In rural areas dalit women are land less, working as agricultural labourers and depend on daily wage employment. In the urban areas they are working in informal and unorganised sectors as casual labours¹⁰. As a result of privatisation, dalit women are the losers of employment in the private sector and it is difficult to find employment for dalit women in this private sector.

On the other side, as our country is agriculture dependent, the main employment for the land less dalits is agriculture labour work. As a part of globalisation, many machines have come up and the dalits were thrown out of this labour work also. So the dalit men of rural area are migrating into urban area in search of food and maintenance of their families. As a result the women of the house hold has to bear the family burden also.

Today *SURROGACY* is another problem being faced. Women who are hired as surrogates usually belong to poor families, desperate to break away from poverty. She is endowed with means that help them bring about a reformation in their lifestyle. This system of giving birth to a child, also curtails the freedom of the woman. Moreover the IVF centres making business and exploiting the poor dalits.

In this context the following suggestions refer mainly to the programme and implementation aspects for the socioeconomic upliftment of the poor voice less dalits at large and women in particular.

- 1) Acceptance of the Dalits as a unique community with their own world view will enable the government to understand the way Dalits think their concepts, priorities and even their weakness.
- 2) The rate of illiteracy amongst them is usually much low more so in respect of women leading to less awareness and less susceptible to skill training first and foremost work should therefore to make Dalit women literate. Therefore it is essential to provide non-formal education and adult literacy should be based first on nutrition, child care, sanitation of the environment and making aware of their rights for equal wages.
- 3) Provide skill training while planning development quantum of skill they possess need to be assessed so that skill input required may be incorporated in total planning process.
- 4) Crèches should be provided for children of all workers and not merely women workers irrespective of the number of employees. There could be a common fund for each industry.
- 5) Social Audit of Workers rights, existing legislations on social security and social protection of workers.
- 6) Urgent need for Prevention of Sexual Harassment of Women at Work-place Act.
- 7) Gender audit of Budget is an important tool in the hands of state for affirmative action for improvement of gender relations through reduction of gender gap in the development process. It can help to reduce economic inequalities, between men and women as well as between the rich and the poor.
- 8) There could be a common fund for each industry. Implementation of the Unorganised Sector Social Security Act 2008 is the most crucial step for ensuring basic human rights of informal sector workers and for humanizing employment relations for women workers.
- 9) There should be provision to hold women meets which act as a forum to share societal concerns and at same time enable expression of their talent.
- 10) There should be a regular orientation for administration appointed to handle the affairs of the Dalit communities.
- 11) Co-operation between the Govt. and NGO sector must be needed.
- 12) The Govt. should support those social activities who are fighting against inequality and are mobilizing the poor, particularly members of Dalit to assert their legal rights.

- 13) The goal of India should prepare a status plan about the social and economic conditions of the Dalits in the country, which should also given an estimate about the differential between the levels of development of Dalits in different parts of the country based on sample survey and in depth studies.

Conclusion

From the beginning of the economic reforms, the government talked about social safety nets for the poor marginalized sections. But in practice, the government has done little do strengthen social protect measures. The impact of India's aggressive shift from a state regulated economy to market economy with the privatization of industries and liquidation of policies and controls in economic planning and regulation has been most acutely felt by dalits. In fact the reform process facilitated the emergence of new middle class that has appropriated the fruits of economic growth at the expense of the poor marginalized people. Not only that the property owners, industrialists, real estate personnel, software companies and other propertied sections have also been benefited greatly from the open market economy and globalization. But under the globalization, the socioeconomic conditions of the vast majority of the dalits are going from bad to worse, rather than improving. So the State have to take up and implement the long awaited land reform programme, massive investment in agriculture-related infrastructural projects, good quality primary education for all, good quality primary health care system and enforcement of reservation policy in private sector in favour of dalits. The issues of socio-economic justice of the dalits and other weaker sections especially the dalit women are needed to be suitably addressed for the maintenance and survival of our democratic set up.

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"Our prime purpose in this life is to help others. And if you can't help them, at least don't hurt them."- Dalai Lama

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