

**INDIRA KRANTHI PADAM – A COMPARATIVE STUDY**

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ABSTRACT

The present seminar paper focuses on the implementation of IKP in the Khammam district of Telangana. IKP was introduced in December 2002 in the name of Velugu. In April 2003, it was implemented with the support of SERP (Society for Elimination Rural Poverty), the apex institution for the IKP. It is an effective instrument for the removal of rural poverty. The primary funding agencies of IKP, CIF (Community Investment Fund), RMK (Rashtriya Mahila Kosh), and several microfinance institutions are functioning in the district. From inception to date, around Rs. 45 crores were invested in different poverty eradication activities in the community by the CIF and RMK. The RMK was limited to ten Mandals in the plain area of the district. These investments spend on the construction of institutional organizations only. The DRDA is the Nodal agency for all poverty eradication in the rural areas, and at the same time, it provides all facilities to the IKP in the district.

(**Keywords:** Indira Kranthi Padam -- SERP – CIF – RMK – DRDA)

Status of IKP in Khammam District:

The objective of Indira Kranthi Padham is to enable the rural poor, particularly the poorest of the poor in TS, to improve their livelihoods and quality of life by facilitating the formation of self-sustainable institutions for the poor. IKP builds on more than a decade-long rural women's self-help movement statewide. The focus is on deepening the process, providing an institutional structure, and developing a framework for sustaining it for comprehensive poverty eradication. It is the single largest poverty reduction project in South Asia. The project mandate is to build strong institutions for the poor and enhance their livelihood opportunities so that their vulnerabilities of the poor are reduced. Community Investment Fund (CIF) is the major component of the project, which is provided to the SHGs/ VOs/ MSs to support a wide range of activities for the socioeconomic empowerment of the Poor. The project would help create self-managed grassroots level institutions of the poor, namely Women thrift and credit S.H.Gs, their federations - Village Organizations (VOs) and Mandal Samakhyas (MSs)

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46,881 Self Help Groups are functioning under the guidelines of IKP. Of them, 8,378 belong to Scheduled Casts, 13,415 are from Scheduled Tribes, 20,626 are Backward class communities, and 4,462 SHGs belong to Other Communities. Based on poverty, 34 614 self-help groups are poor, 11,452 are the poorest of poor, and the rest 815 are other groups like PHC, Widows AIDS, etc. Bank Linkage Programme is the primary funding source for all the SHGs in the district. Through the Bank Linkage Programme, 11,480 SHGs got the credit of Rs. 227.95 crores in the 2010 -11 financial year.

The district of Khammam is far ahead in implementing several poverty eradication programs through the support of SERP. With the help of SERP, the IKP has conducted different developmental activities like the Bank Linkage program, Pavalavaddi, Social Security Pension Schemes, Pension Scheme for AIDS patients, YSR Abhaya Hastam, Food Security and Marketing, a particular poverty removal strategy for SC and ST, Rajeev Youva Kiranalu, STRI SHAKTHI, and STRI NIDHI, Dairy and other agricultural development activities are taken up done by the IKP in the district.

Methodology:

The implementation of IKP in the district is the main subject in the present paper, in addition to the following objectives, to find out the distribution of SHGs based on community and poverty, to analyze the distribution of funds from various funding sources and finally to assess the overall impact of IKP on the SHGs. We have used simple percentages and averages in the analysis of the paper. The present form is based on secondary data, and some articles and reports have been reviewed. Due to this limitation, the results cannot be generalized to other studies.

The following tables give information about the IKP implementation in the district.

Table – 1

Cast-wise distribution of Self-Help Groups in Khammam District (2011-2012)

Sl. No.	Social Category	No. SHGs	Percentage
1	S C	8,378	17.87
2	S T	13,415	28.61
3	BC	20,626	43.99
4	O C	4,416	9.41
Total		46,881	100.00

Source: DRDA. IKP Khammam 2012

The above table reveals the social category-wise distribution of Self Help Groups in the Khammam district. Out of 46,881 SHGs, Backward Class Community 44.00 (20,626) percent is the highest share among the rest of the social categories. The rest of the types are Scheduled Tribes (ST), 28.61 (13,415) percent, Scheduled Castes (SC) at 17.87 (8,378) percent, and the Other Casts (OC) is 9.41 (4,416) percent, respectively. The district of Khammam has the highest Tribal population in the State, and the share of ST SHGs is greater than the SC and OC categories. Significantly, the type of BC is at a peak level share of all the other social classes because around 50 percent population from this category is reported in the recent census. The SHGs are constructed on the base of their socioeconomic conditions. In this respect, most SC, ST, and BC categories are under the Below Poverty Line (BPL). In this regard, the IKP is concentrated on the targeted sections to involve these vulnerable sections better. The implementation of IKP depends on public participation as the main scale to assess the performance of poverty eradication programs in the district. In this aspect, the majority of targeted sections are more interested in the IKP directions, which is a better indication of the eradication of the community.

Table – 2
Poverty base Self-Help Groups in Khammam District in 2011-12

Sl. No.	Poverty Category	No. SHGs	Percentage
1	Poorest of the poor SHGs	11,452	24.42
2	Poor SHGs	34,614	73.83
3	Other SHGs	815	1.73
Total		46,881	100.00

Source: DRDA. IKP Khammam 2012

Poverty eradication is the main objective of Indira Kranthi Padam. Based on poverty, the SHGs are classified into three categories, i.e., Poorest of the poor SHGs, poor SHGs, and Other SHGs. In the district of Khammam, there are 46,881 SHGs, and the majority groups belonging to the Poor is 73.83 (34,614) percent, followed by the poorest of poor groups 24.42 (11,452) and other groups are only 1.73 (815) percent respectively. The table indicates that the poor SHGs dominate the rest of the groups. The IKP of the district is mainly focused on the poor and poorest of the disadvantaged groups why because the majority of these groups are under the Below Poverty Line. Hence we conclude that the distribution of SHGs is at a reasonable level in the district of Khammam. The table shows BPL SHGs play a vital role in implementing IKP. It indicates a better institutional management system for eradicating the district's poverty.

Table – 3
Distribution of Funds 2011-12

Sl. No.	Source of funding	Rs. In Crores	Percentage
1	C I F	40	12.12
2	R M K	05	1.51
3	B L P	285	86.37
Total		330	100.00

Source: DRDA. IKP Khammam

The above table depicts the district's source of funding for the SHGs. The primary sources are Community Investment Fund (CIF), Rashtriya Mahila Kosh (RMK), and Bank Linkage Programme (BLP). Out of Rs 330 crores, the BLP has the highest share of the other two sources, which is 86.37 (285 cr) percent, followed by CIF is 12.12 (40 cr) percent and RMK is only 1.51 (5 cr) percent, respectively. In the district, all the SHGs are linked up to the Banks due to this share is the highest than the other sources, and the RMK is introduced in 10 Mandals out of 46 in the 2006- 07 financial year; due to this, it is only 1.51 percent to the total invested amount. The CIF is from the inception of IKP with the support of the Society for Elimination of Rural Poverty (SERP). These sources play a vital role in implementing IKP in the district. Still, the source of CIF is better because it is the contingency fund for all developmental activities in the practical implementation of the IKP. From its inception to date, some assured amount has been spent on various institutional activities by the IKP in the district.

Table – 4
Distribution lone from Bank Linkage Programme
in 2011-12 to the SHGs

Sl. No.	Social Category	No. SHGs	Percentage	Distribution of Lone in crores	Percentage
1	S C	2,130	18.55	38.40	16.84
2	S T	3,425	29.84	50.21	22.05
3	BC	4,726	41.16	99.92	43.83
4	O C	1,199	10.45	39.42	17.29
Total		11,480	100.00	227.95	100.00

Source: DRDA. IKP Khammam

The above table reveals the loan amount distribution from BLP to the different Self Help Groups categories in the Khammam district in the 2011-12 financial year. The community-wise distribution of SHGs is analyzed in table -1. Still, the present table is



focused on the loan disbursement based on the social category in the current financial year. Out of 11,480 SHGs, 41.16 (4,726 SHGs) percent are from BC to receive a loan from BLP, and it is more than the rest of the social categories, followed by ST 29.84 (3,425) percent, SC is 18.55 (2,130) percent, and OC is 10.45 (1,199) percent respectively.

In the current financial year, Rs. 227.95 crores has been distributed to a total of 11,480 SHGs in the district. This 43.83 (99.92 cr) per cent loan amount distributed to the BC category is the highest percentage of the rest of the social categories. ST follows the other types is 22.05 (50.21 cr) percent, OC is 17.29 (39.42) percent, and SC at 16.84 (38.40 cr) percent, respectively.

It is noted that the share of loan receiving SHGs and distribution of loan amounts vary from category to category. In the BC category, loan receiving groups are 41.16 percent, and the loan amount distributed is 43.83 percent. Around 2.5 percent is more than the group percent by B.Cs. Regarding ST 29, 84 percent of groups are covered under the loan received category, but the distribution of loan amount percentage is 22.05, and the gap is around 7.0 percent. In this category, about 7.00 percent of the loan receiving amount is lower than the loan receiving groups. The SC category loan receiving group is 18.55 percent, and 16.84 percent, but the variation is around 2.00 less. In the OC community, 10.45 percent of groups receive loans, but they received 17.29 percent of the amount. In the OC category, the gap between covered groups is low, and received loan amounts are very high; this variation is around 7.00 percent.

It is clear from the above table that there is an unequal distribution of loan amounts among the various social categories in the district of Khammam. The OC and BC SHGs are getting more loan amounts than their participation membership, which is reverse in SC and ST communities. It indicates the dominance of the OC community and the BC community. In this aspect, the BC community has also slightly dominated over SC and ST communities. But the OC community SHGs are dominant in all other communities in getting benefits in the district. And at the same time, the community of ST is more suppressed in this category. The main reasons, as observed, are the IKP activities are sharply spread in plain Mandals from the inception. Still, it is slowly creeping into the agency area due to lack of education, awareness, and infrastructure and the district head quarter is far away from the agency area. The involvement of SC and ST categories is more, but the benefits are far away. The IKP of the district must concentrate on this angle also.

The following table reveals the information about the IKP activities implemented in the current financial year by the DRDA Khammam. Under the IKP, fifteen development activities have been conducted. The impact of various development activities is as follows.

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Table – 5

Details of development activities organized by IKP in Khammam District in 2011-12

Sl.No	Name of the Development Activity	Funds distribution Crores	Beneficiaries/ Results
1	Bank Linkage Programme	285.10	18686 (BIG)
2	Pavala vaddi	12.49	26681 (BIG)
3	Social Security Pensions	54.20	268626 Members (41 Mandals)
4	Pensions Scheme for AIDS Patients	NA	1785 Members
5	Y S R Abhaya Hastam	6.45	14343 Members
6	Food Security & Marketing	48.00	47036 (7322 (farmers)
7	Poverty Removal Strategy for SC&ST	Ten thousand Per Family	5744 (families)
8	Rajeev Youva Kiranalu	NA	5000 (First place in the State)
9	PHC	NA	12775 (Members are getting pensions and protected insurance by the JSBY)
10	Sri Shakthi	11.50 estimated	Pucca Building for MO each 25 lakhs
11	Sri Nidhi	0.73	430 Members in 24 Mandals covered 59 villages
12	Health and Nutrition	NA	313 Nutrition Centers
13	Land Revenue Sadassulu	NA	95000 Acres were distributed, and 82978 cases were salved
14	Dairy	NA	41 SHG (per Month 21,000 ltr Milk collect
15	Integrated Water Management Programme	0.22	55 VO and 4 MO had been covered

Source: DRDA. IKP Khammam

Bank Linkage Programme: The BLP is implemented by the bankers with the support of IKP and SERP from the inception of IKP in the district. In the 2010 -11 financial year, 18,686 SHGs had a credit facility of 285.10 crores, and it is the primary funding source



among all funding sources under the IKP. The majority of members in IKP are getting benefits from the BLP only.

Pavalavaddi: This program is additional security to the Bank Linkage Programme. Yearly the SHGs members pay around 3 percent interest on their loans. Through this scheme, many members are getting benefits in the district. More than 26,000 groups are getting gifts through this scheme. In 2010-11, 26,681 groups gained Rs. 12.49 crores worth from this scheme.

Social Security Pensions: Among the poverty eradication programs, this activity is the better instrument for the vulnerable sections in the society, like old age people, widows, physically challenged candidates, handloom weavers, toddy toppers and AIDS patients, etc. There are 2,68,626 pension holders eligible for 41 Mandals out of 46 Mandals in the district. Rs. 54.20 crores were distributed in 2011-12, and these pensions were distributed through the smart card (fingerprints system).

AIDS: The IKP has taken up livelihood programs for the upliftment and HIV+ in this scheme special training programmes have been conducted for those suffering from HIV+ patients. 1785 members have already taken membership and are getting assistance from IKP activities in the district.

Insurance for the SHG members: This scheme was introduced by the former Chief Minister, Late Dr. Y.S Rajashekar Reddy, and named Indiramma Abhaya Hastam, and recently the name was changed to YSR Abahaya Hastam. This scheme is meant for Members of SHG who are women aged 18-59 years. Under this scheme, 1.45 crores were distributed to eligible 464 women in 2010-11 by the IKP. At present, around 2 lacks women have joined this scheme in the district.

Collecting food grains through the marketing activity is successfully run by the SHG members in the district. In the 2010-11 Rabi season, 39 food grain collecting centers were started in 26 manuals. These centers had collected worth of 47,036 MT of Paddy and other pulses from the 39 centers, and at the same time, 7,322 farmers received the procurement prices for their products. This is a fortune for the district's better livelihoods of SHG members.

The IKP has taken a particular strategy to remove the poverty of ST and SC communities. In this aspect, every poorest of poor SC and ST families has the worth of ten thousand rupees credit, offered with Pavalavaddi scheme for dairy, petty business activities, and other development activities. Currently, 80,207 families are eligible, and 5,744 families have already received credit under the Pavalavaddi scheme.

Poverty and unemployment are twin problems; to remove poverty, the Governments must provide employment opportunities to the youth. In this regard, the Government of

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Andhra Pradesh has taken the challenge against unemployment with the Rajeev Uouva Kiranalu scheme. This is mainly for unemployed youth. There is 5,000 unemployed youth who have benefited, and in this aspect, the district has occupied first place in the State.

Out of 46 Mandals, 38 Mandals are taken the PHC welfare activities through BLP and CIF, and special helplines were set up in Kothagudem, Badhrachalam, and Sathupally Government hospitals. Rs. 500 pensions are provided for PHCs, and around 12,700 Physically Challenged Persons regularly get the pensions.

Under the STRI SHAKTHI scheme, all Mandals are (46) to be assured of pacca building in the coming year. For the Mandal Organizations in the district. Rs. 25 lakhs were sanctioned for the pucca construction at the Mandal Headquarters. It is a welcoming trend for implementing IKP activities at the Mandal levels.

Another development activity for women is STRI NIDHI, which provides an online credit facility to rural women. A credit facility at the doorstep is the objective of the scheme. Through the mobile system, the loans are distributed within 48 hours in their villages only. This scheme is successfully functioning in the district. Out of 24 manuals of 59 villages, 133 SHGs and 430 members have received the loan; Rs 72.75 lacks distributed within 48 hours. Under this scheme, selected MO will get the funding eligibility grade-wise, Grade – A (MO) is up to Rs 1.5 crores, Grade – B (MO) is up to 1.00 crores, Grade – C (MO) is up to 50.00 lacks and Grade – D is up to 25.00 absences will be allotted under this scheme of STRINIDHI. There are 313 nutrition centers under the IKP groups in 16 manuals. They provide nutritious food for poor pregnant women and below 2 years of age. It is beneficial to get better nutrition food for the targeted sections.

Conclusion

The district of Khammam is far ahead in implementing IKP among all communities in the State of Telangana. The involvement of BC, ST, and SC SHGs is in the majority shares in the district. In The distribution of funds, some discrimination is found; for example, at least a percent of OC category SHGs are offering more funds through BLP and Pavalavaddi. The majority of SC and ST category SHGs are not reaching their proportion level, which must be achieved at their proportion level. The BLP is to be fast extended to the hill area as the BLP is the primary credit source for all SHGs. It is implemented in the overall district but is very slow in the agency area. The (RMK) Rashtriya Mahila Kosh Scheme is limited to ten basic manuals, but there is a need for an extension to the rest of the manuals.

In the district, IKP has been implemented as a unique program to remove the poverty of the SC and ST categories, but it is to be extended to the other BPL categories. STRINIDHI program has been implemented in 59 villages; it must be spread over all towns in the district. In the overall analysis, the implementation of IKP is successfully functioning. Still, results

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distribution varies due to a lack of proper distribution, which leads to inequalities in all aspects, especially among the vulnerable sections of SC&ST. In this regard, the IKP authorities must concentrate on properly distributing poverty eradication activities in the district.

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**EDUCATION OF DALITS IN KHAMMAM - A CASE STUDY**

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ABSTRACT

Ensuring access to education for Indian Dalits has been a significant challenge for the Indian Government in reducing the social consequences of a classification system, which is still entrenched in Indian society. There have been many reasons Dalits suffer from low literacy levels and primary school enrollment. Still, the most serious one explains the history and unequal access as the causes. The ancient caste system of India, which has caused Dalit social and economic oppression, continues to play a significant role in India. The Dalits, also known as organized or unaffiliated castes, have faced constant denials of access to education since the 1850s. This decade coincided with Britain's established control over India, meaning that much of the development of Dalit education came from external influences rather than the national Government. Because of the changing social norms and values, the motivation to pursue education was low for the Dalit, who were still physically and emotionally abused. Increased efforts to eradicate racism along with additional measures to increase access and education appeal have contributed to the slow progression of Dalit education. The obligation for social equality fell entirely on the Indian Government when it gained independence from Britain in 1948. Although some of the benefits of social programs and government policies designed to raise the standard of primary education may go unnoticed, the number of people studying Dalit remains significantly lower. Of all of India. Despite efforts to reduce class discrimination and expand national welfare programs, the Dalit Indians of India continue to have lower enrollment rates and a lack of access to primary education compared to the rest of India. This paper tries to learn about the problems in Dalit education in the Khammam district in Telangana.

(Keywords: Dalit, Education, Literacy, Efforts for Enrolment, Dalit Education)

'Dalit' is derived from the Sanskrit dalita word meaning "broken/scattered," the name of the lowest class people in India, who were previously considered "untouchable." The Dalits were not included in the fourfold Hindu varna system and were supposed to form the fifth varna, also known as the Panchama. Dalits now have a variety of religious beliefs, including Hinduism, Buddhism, Sikhism, Christianity, Islam, and various other religions. The

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classification system and its focus on Indian history have resulted in a brutal interaction over the centuries. In addition to the cruel and degrading conditions the Dalits have been subjected to; their efforts to improve their status have often been thwarted by attacks, rapes, and killings of high-ranking individuals threatened by Dalits' quest for equality. The atrocities committed against the Dalits have diminished in number as history continues, though it continues in modern society.

Despite increasing government intervention, discrimination and mistreatment of the lower classes continue. Today, the Dalit population represents 16% of the country's population and is still struggling to achieve social equity. There are still divisions in India's cities and villages, which are an example of the segregation system's role in modern society (Desai et al.). Many Dalits have tried to avoid the racist system by moving from Hinduism to other religions, although this has rarely allowed these people to escape their social and economic hardships.

The Dalits have made little progress in establishing an equal status in Indian society. Under the Poona Agreement, the number of seats in the national legislature is limited to Dalit candidates who will be elected based on the votes of Dalit (Bob) voters. The Dalit population continues to struggle for equality, although the progress of the past few decades shows hope for an improved level of equality in Indian society.

The Importance of Education

The past century has been marked by an increase in education worldwide. Alongside this academic growth, there has been a growing gap between the various sections of society (Desai & Kulkarni). Education can be a way to increase the income of the poor. Economic ideas see education as a way to make people more productive at work and home. It can also empower poorer social and economic groups to seek political change.

Some of those who study development see education as a way to improve social welfare through economic means. Providing primary education to more than 10% of the population will equal a 5% inequality rate reduction. The economic benefits of rising primary school enrollment rates underscore the importance of increasing access to education in Indian destinations.

Another reason for learning education is its ability to empower a person to fight for an improved quality of life. A significant factor affecting education is that people often base their goals in daily life and actions on what they see as possible. Education increases the awareness of the possibilities for the poor and is often necessary for providing an incentive to escape poverty and social oppression.

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Development projects focus on increasing access to primary education rather than raising money to improve existing levels of education, ensuring that governments can realize that the benefits of these programs are universal, rather than just a select few. As mentioned earlier, the rate of return for primary education exceeds that of higher education and university. With a focus on human resource development, governments and aid agencies can increase the number of people with basic literacy and numeracy skills. These skills allow people to talk, argue, count, and solve problems to become more aware and take control of their lives. This will enable them to better cope with the stresses of everyday life, including taking out a bank loan, defending themselves in a court of law, avoiding unhealthy personal relationships, or avoiding activities that expose them to unsafe working conditions. Even the value of primary education is in itself an overlooked product.

One of the essential Dalit political activists who saw the importance of social equity within India was Bhimrao Ramji Ambedkar, who became the architect of India's constitution after years of social struggle. Throughout the first half of the twentieth century, Ambedkar devoted much of his life to improving the quality of life and social status of the Dalit Indians. He founded the People's Education Society in 1945, believing that increasing access to education for the Dalits would increase their empowerment. He thought that higher education would cause the Dalits to recognize their position to aspire to higher positions of the Hindus. As a result, they would use political power and influence to end their oppression. Ambedkar believed that the importance of education was in empowering the Dalits to pursue political action for social change by soliciting information.

Organized Caste communities exist throughout India and makeup 16.6% of the country's population, according to the 2011 Census of India. Uttar Pradesh (21%), West Bengal (11%), Bihar (8%) and Tamil Nadu (7%) among them accounted for nearly half of the country's total Caste Organized population. They were most active as part of the Punjab provincial population, about 32 percent, while Mizoram had a relatively low zero.

According to a study by the India Governs Research Institute, Dalits accounted for about half of all students leaving Karnataka elementary School during 2012-14. A sample study in 2014, conducted by Dalit Adhikar Abhiyan and sponsored by ActionAid, found that between states. In Madhya Pradesh schools, 88 percent discriminated against Dalit children. In 79 percent of the schools attended, Dalit children were denied access to mid-day meals. They are required to sit separately for lunch at 35 percent of schools, and they also need to eat plates that are specially marked by 28 percent.

There have been incidents and allegations of teachers and professors of S.C. and S.T. being discriminated against and harassed by authorities, colleagues of the upper classes, and high-level students at various Indian educational institutions. In some cases, such as in

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Gujarat, provincial governments have argued that, instead of discriminating, they refuse to apply for a job in education because there are no eligible people to leave those categories.

Factors Affecting Dalit Education

- **The attitude of other students is one of the critical factors affecting** the promotion of Dalit students in higher education.
- **Social Factors-** Dalits still feel widespread that education makes their offspring deviant and insolent and alienates them from the rest of their society. Since some of the Dalit-educated boys felt alienated and cut off their bonds with their families and villages after getting an education and good education.
- **Economic Factors-** Some factors most of the Dalit children were engaged in the crucial family to work like cattle gazing, labor on work sites, collecting firewood and other minor forest products, stone quarrying, mining, and home-based work such as processing forest products.
- **Lack of Interest in Formal Education -** The other problem they faced was the lack of academic help from the teachers, which is the primary reason for the nonavailability of teachers.
- **Lack of Facilities-** The residential schools in which Dalits study are very poor in infrastructural facilities, poor hygiene, and poor noon meal program.
- **Nature of Habitat –** The surrounding Environment is one of the critical factors influencing the development of a person. Most Dalits are illiterates, and their elders are addicted to alcohol and other beverages, adversely affecting the family's economic status. Jayawal et .al (2003) examined the role of parental support on the academic achievements of tribal students; the study found that the parent of higher achievers exerted significantly more support to their children. On the other hand, the parents of lower achievers were not enormously ambitious of children's upward mobility.
- **Co-operation from stakeholders-** Co-operation is essential for promoting education in the case of students. Their funds flow through several person's hands and will finally reach the student's hand. The delay and flow of funds are creating problems in their education. Bhargava. S.M (1989) surveyed education for the weaker section; the study found that the educational facilities for scheduled caste tribes are poorer than others in the district related to the textbook, free uniforms, stipends, and mid-day meals.

Review of Literature

Many studies dealing with various aspects of Planned Caste have already been published in multiple books, journals, essays, etc. Butool (2011), in a book entitled "Spatial Dimensions of Scheduled Castes Workers' focused on the issues of organized work of Scheduled Castes in

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Uttar Pradesh by regional trends and patterns. East and South, except the three regions. He found that participation in the workplace is very high in rural and urban areas compared to the level of involvement in the general population. But is not silent on the problem of Scheduled Castes living in the Karbi region. Anglong. Jaganath (2005), in "Credited Associations and Social Change," highlighted the role of Caste Organized Organizations and the Scheduled Castes elite. Notably, they brought about a dramatic change in management and structure in Indian society. They played a vital role in the transformation of society.

Sharma (2007), in "Indian Social Structure and Change," points out that Indian society is not just a mixture of racial, religious, linguistic, class, and regional groups but social divisions. This book has tried to give a complete and analytical view of Indian society.

Pathak and Pandey (2005), in "Strategic Framework Development: Special Sector Program Research (SCP)," attempted to study the socio-economic status of the Strategic Frameworks of the SCP and Development Plans aimed at people of the Structured Phase. Research shows that there is still a gap between the population of Organized Casts and Development Plans. Naidu (2004) 'In' Organized Caste Establishment 'attempted to explore the generational differences in Scheduled Castes' educational, occupational, political, and social status in the city of Gooty. The entire study area contains 320 SC homes. Research shows that the population of Scheduled Castes has changed in terms of education, employment, social, economic, and other factors.

Research Gap: After a review of so many books, journals, articles, and so on, several research works were found on the Dalits in other states of India, but scanty research works have been done in the Khammam district of Telangana regarding the education of Dalits.

Objectives of the Study

Given an understanding of the problems faced by the Dalit students, the study is focused on the following objectives:

- To study the problems or hurdles of Dalits that causes limitations in pursuing education.
- To identify the motivating factor for them in pursuing education.
- To identify the awareness level about the assistance given by the Government for Dalit education.
- To identify reasons for absenteeism among students.
- To suggest apt remedial measures for improvement of the education of the Dalits.

Research Methodology

Place of Study

The present study was conducted in the Khammam district of Telangana.

Size of Sample

A sample of 100 Dalit children was selected for the study.

Sample Method

Simple random sampling is used to select a sample of 100 Dalit children. The present study has been carried out with the help of primary data and secondary. Primary data is collected by administering an interview schedule. The interview schedule was first pretested to check for clarity and specificity, and the necessary modifications were made based on the experience gained through pretesting. The collected data were tabulated and analyzed to give precise and concise information.

The secondary data is collected through books, magazines, reports, and online resources.

Period of Study

The study was carried out between November and December 2021.

RESULTS & DISCUSSION

TABLE NO .1 HURDLES IN PURSUING EDUCATION

REASON	FREQUENCY
HEAVY SYLLABUS	10
TEACHER FREQUENT ABSENT	15
INADEQUATE PARENT SUPPORT	20
LACK OF BUS FACILITIES	25
POVERTY	30
TOTAL	100

Source: Primary data

A 30% of the respondents felt that poverty is a significant factor in hindering their education. 25% of the respondents stated that there are no adequate bus facilities to reach School. Most of the Dalits live in areas that are often inaccessible. So, the Dalit students are facing difficulties in reaching School. They have to walk a longer distance to get to their

School. At a young age, the students find it very difficult to walk several miles and learn.

Some of the respondents (15%) revealed that the schools' teachers were frequently absent. Most teachers are willing to work only in urban and semi-urban area-based schools. The absence of infrastructure facilities, telecommunication systems, and commuting facilities make them hesitate to work with complete dedication in remote areas. Most school teachers have to travel 2 to 3 hours per day.

TABLE NO.2 MOTIVATING FACTORS FOR PURSUING EDUCATION

MOTIVATING FACTOR	FREQUENCY
PARENT SUPPORT	15
TEACHERS SUPPORT	10
GETTING HIGHER STATUS	15
BETTER JOB	35
FREE GOVERNMENT AID	25
TOTAL	100

Source: Primary data

As can be observed from the above table, better job opportunities, free government aid, parent support, getting higher status in society, and teacher support are the motivating factors for the education of Dalits.

TABLE NO. 3 REASONS FOR ABSENTEEISM

REASON	FREQUENCY
LACK OF INTEREST IN STUDIES	11
HEALTH PROBLEMS	22
PARENTS ATTITUDE	17
POVERTY	17
LACK OF TRANSPORT FACILITIES	33
TOTAL	100

Source: Primary data

- ✓ Most respondents (33%) stated that the lack of transport facilities is the primary reason for their absenteeism from School.
- ✓ Some respondents (22%) felt that poor health is a significant reason for their desertion. Lack of resources, problems associated with poverty, diet problems,

climatic conditions, and absence of medical facilities. These are some of the reasons for frequent illness among children.

TABLE NO.4 AWARENESS OF GOVERNMENT AID

Suggestions from Government	Yes	No
	FREQUENCY	FREQUENCY
EDUCATIONAL SCHOLARSHIP	77	23
INFRASTRUCTURE FACILITIES	85	15
NOON MEAL PROGRAM	100	-
FREE CONCESSION	100	-
FREE UNIFORM	100	-
FREE BOOKS	100	-
RESIDENTIAL FACILITIES	86	8
FREE MEDICAL CHECKUP	33	67

Source: Primary data

- ✓ 77% of the respondents have awareness about the educational scholarship provided by the Government
- ✓ 85% of the respondents only know that Government is allocating funds to improve infrastructure facilities.
- ✓ 100% of the respondents know about the noon meal program, Free Concession, Free Uniform, and Free Books the Government provides.
- ✓ 6% of the respondents know residential (Ashram) Schools.
- ✓ 33% of the respondents only know about the free medical checkup facility available during education.

Suggestions

The majority of the respondents felt that education would give better job opportunities to them. Dalits have many reservations about Government jobs. Most respondents opined that it would be better to see the same syllabus implemented across various schools and colleges so that all have an equal platform in competitive exams. Some of the respondents also urged the Government to take steps to control the fee structure in private educational institutions.

Limitations of the Study

- ✓ The study is carried out only in the Khammam district of Telangana.
- ✓ The study period is limited only to 2 months.
- ✓ Monetary resources are minimal.
- ✓ The study is carried out only in a single district of Telangana, so the results can't be generalized.

Suggestions for Further Research

- ✓ The study can be carried out in other places.
- ✓ The study period can be increased for better understanding.

Conclusion

There is no gainsaying in that education provides an excellent opportunity for all to excel in society. If Government ensures the same syllabus across all educational institutions, and strict monitoring over all educational institutions, **EDUCATION FOR ALL** will not be a distant dream.

ECONOMIC STATUS OF DALIT WOMEN**C.V. Muralidhar**

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ABSTRACT

Most Dalit women are impoverished, landless wage labourers and lack access to essential resources. They are subjugated by patriarchal structures in the general community and within their own family. Violence and inhuman treatment, such as sexual assault, rape, and naked parading, serve as a social mechanism to maintain Dalit women's subordinate societal position. Dominant castes target them as a way of humiliating entire Dalit communities. Human rights abuses against Dalit women are mostly committed with impunity. Police personnel often neglect or deny Dalit women their right to seek legal and judicial aid.

In many cases, the judiciary fails to enforce the laws that protect Dalit women from discrimination. 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 (PDS), education, or open spaces for open defecation. In a study on 'untouchability' in 1589 villages in Gujarat, the NGO Navsarjan Trust found that Dalits were not allowed to fetch water from a tap in a non-Dalit area in 71.4 percent of these villages. In 66.2 percent of them, non-Dalit midwives refused service to Dalit women.

(Keywords: Dalit Women – patriarchal structure – legal and judicial aid – discrimination)

Vulnerably positioned at the bottom of India's caste, class, and gender hierarchies, Dalit women experience endemic gender-and-caste discrimination and violence due to severely imbalanced social, economic, and political power equations. Their socio-economic vulnerability and lack of political voice, combined with the dominant risk factors of being Dalit and female, increase their exposure to potentially violent situations while reducing their ability to escape. Violence against Dalit women presents clear evidence of widespread exploitation and discrimination against these women subordinated in terms of power relations to men in a patriarchal society, as also against their communities based on caste. As the

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National Commission for Women has commented, "in the commission of offenses against scheduled caste [Dalit] women, the offenders try to establish their authority and humiliate the community by subjecting their women to indecent and inhuman treatment, including sexual assault, parading naked, using filthy language, etc. Hence, violence, which serves as a crucial social mechanism to maintain Dalit women's subordinate position in society, is the core outcome of gender-based inequalities shaped and intensified by the caste system. When analyzed, the wide-ranging experiences shared by the Dalit women in this study reveal the multiple layers of violence that permeate their lives. Dalit women endure violence in the general community and the family from state and non-state actors of different genders, castes, and socio-economic groupings. An overview of the forms, frequency, and locations of violence, perpetrators, and causal factors for violence highlights the incongruence between Dalit women's reality and the universal right of women to freedom from any gender-based violence resulting in physical, sexual violence, or psychological harm. This data, therefore, serves as an indictment of both the Indian state and Indian society for failing to respect, protect and fulfill Dalit women's rights.

Objectives of the Study

1. To study the Socio-Economic and Political conditions of the Dalit Women in Rural Areas.
2. Study the Educational and Health aspects of the Dalit Women in Rural Areas.
3. Study the Impact of Developmental Programmes on Dalit Women in Rural Areas.

Importance of the Study

As an initial comment, it must be noted that the overwhelming majority of the 500 Dalit women's case narratives were never reported in the media. Given that these cases were selected, in collaboration with those working with the Dalit community, from a small sample, it is likely that many more unrecorded instances of violence exist. The reasons for this "silence" when it comes to violence against Dalit women are that cases are not spoken out in public by the women themselves, not reported in the media, not registered by law enforcement authorities, or hidden by the Dalit women's families, relatives, and community, or suppressed by the diktat of the perpetrators and the perpetrators' caste community. The effect is creating and maintaining a culture of violence, silence, and impunity regarding violence against Dalit women. This further exacerbates the denial of their rights to security of life and basic human dignity. Female foeticide and infanticide were not recorded as widespread among the Dalit women in this study, with only two women revealing the occurrence of this violence. By comparison, child sexual abuse in particularly early child marriages and sexual relations with minor Dalit girls below the age of 16 is more common. Otherwise, four cases of sexual violence from a brother, father-in-law, brother-in-law, and father also emerged.

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Defining Dalit Women's Rights

The program document underlines the inter-relations between political and economic rights. Thus the project has been designed to enhance both rights by strengthening the capacity of the target group to claim their economic rights and by promoting the target group's effective participation in decision-making. Interviews with four key informants (KI) noted that the DWLAI program recognized the interrelation between the rights of women from a caste and gender perspective and was aware of the economic and social rights of Dalit women. Thus issues of exclusion of Dalits and the most marginalized are principal concerns of this project. The KIs emphasized that the program's guiding principle was the inter-relationship between Dalit women's rights to decent work and their right to improve their knowledge, skills and abilities to negotiate for their rights. Identity issues, in this case relating to gender and caste, have been considered the basis for their exclusion from social, economic, and political rights and opportunities.

Awareness of Dalit Women about MGNREGA-Related Issues

Awareness outreach was conducted with about 8,000 Dalit women through which they gained knowledge about the MGNREGA entitlements. In the focus group discussions, all Dalit women knew that the MGNREGA entitlements include 100 days of work and that women are entitled to get a job. As reported in the baseline survey, this is remarkably higher than their awareness in 2009. Although every one of those contacted knew that there is work for women, only 5.5% were knowledgeable about the exact quota reserved for women. Almost 94% knew the wage rates, slightly higher than the situation in 2009. On average, the entitlement to worksite facilities was known to 59% of the women. This is 17% more than those that knew about them in 2009. When the worksite facilities were disaggregated, almost four-fifths of the women sampled knew MGNREGA worksite facilities included provisions to provide water to workers. Those who knew of other worksite facilities, such as childcare, healthcare, and shade, were 52%, 39%, and 14%, respectively. No one mentioned the unemployment benefits as an entitlement. This could be because the evaluation team did not visit the site, which focused on attaining unemployment allowance (Visakhapatnam). Most likely, if unemployment questions were raised in Vishakhapatnam, knowledge regarding this entitlement would be significantly higher.

Social Status of Dalit women

According to this study, most respondents have been found from the Madiga Dalit sub-section, and very few are from other communities of the Dalit sub-section. In this study area, most Dalit population resides in this area and belongs to Madiga Dalits sub-section. Age is an essential factor in understanding the role and status of an individual in society (Persons-1942, Bender 1938). Organization differentiates people into children, adults, and old based on

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age. The age composition of the respondents reveals whether the sample is young, adult, or old through the interview schedule by drawing the information on their age composition. The study also revealed that most of them were between 31-40 years of age group and very meager from less than 20 years of the age group of the respondents. In this study, it is noticed that most of them belong to the Hindu religion and 0.7 percent of respondents belong to Christianity. Marriage is an important event in the life of an individual. This is more so in the case of women. It redefines one's role and status in society. In India, married women have been respected and honoured. Marital status also indicates whether one is settled in life or not. It shows one's desire for family and kinship. It provides for a bigger and broader vision of life. It also will power to know face life. It enables a more comprehensive view. Most respondents were married, 7.7 percent were Unmarried, and 1.7 percent were Widows.

The Economic Status of Dalit Women

The study also revealed that most earn more than Rs.20 000/- of annual income. This study noticed that most of the Heads of the family's yearly income are between Rs.20, 000-30,000. This study expressed that they earn less income and reside in RCC and Thatched houses. Though Government is constructing houses for weaker sections, it is not sufficient for all Dalits and segregating them by completing faraway places of the village. It may be possible to bring them into the mainstream by constructing an integrated housing scheme so that they can establish relations with other caste groups and, to some extent, improve their social status. The study revealed that most did not have sanitary facilities and most of them reported their family consisted of a nuclear family. Around 90 percent of the respondents had their own houses, 92.0 percent of the respondent's houses had an electrification facility, and the majority of sample respondents had a television.

Women's Access to Justice

Sanctioned impunity on behalf of offenders is a significant issue in India, and the police often deny or purposefully neglect and delay Dalit women's right to legal aid and justice. In a submission to the UN Commission on the Status of Women, three Indian NGOs reported that 86 percent of women. Further, in the cases that did make it into the legal system, there was only a 0.79 percent conviction rate for cases of violence by non-Dalits against Dalit women. There is a consistent pattern of delay in report filing and irregularities regarding criminal procedures, which leads to widespread impunity and creates severe barriers to justice for Dalit women. Impunity sends the message that gender and caste-based violence is tolerated and is thus perpetuated because there is no effective deterrence for offenders. Often in cases of rape, Dalit women are pressured to withdraw or settle, sometimes making a 'compromise' and receiving a small payment from dominant caste members or others in the community. Another tactic is for the accused or a dominant caste member to file a counter



case and make a false accusation against the woman or her family. These cases are often more vigorously investigated than the original case lodged by the Dalit woman.

Dalit Women at the Receiving End

"Would you like to compromise?" That's the first question a judge asks when a caste atrocity case comes up for a trial, says Manjula Pradeep of the Gujarat-based non-governmental organization Navsarjan. A study by Navsarjan on atrocity data obtained through RTI for Maharashtra, Gujarat, and Tamil Nadu found that between December 2004 and November 2009, "there were convictions in only 0.79 percent of cases (three cases) of violence by non-Dalits across the three states. In Gujarat, there were no convictions at all." Dalit women are the worst sufferers of a systemic failure to probe caste crimes. They are known to face double discrimination; they become the target of upper caste men outside homes and gender-based violence at home. In a submission to the UN Commission on the Status of Women (CSW), Navsarjan states, "Dalit women are considered as readily available for all forms of violence...The Indian justice system cannot serve as a deterrent for crime when there is no consequence for the perpetrators of violence against Dalit women." According to the organization's study, there were 379 cases of violence against Dalit women by non-Dalits between December 2004 and November 2009 across the three states. However, the outcome of only 101 patients (26.6 percent) was known to have been decided when the data were analyzed at the beginning of 2011. In the three states -- Five Dalit women were murdered by non-Dalits (three in Tamil Nadu and one each in Gujarat and Maharashtra). There were 76 reported cases of rape or gang rape (20 in Gujarat, 35 in Maharashtra, and 21 in Tamil Nadu). On the other hand, violence against Dalit women by the community itself (including family) saw 15 women being murdered in the three states (eight in Tamil Nadu, four in Gujarat, and three in Maharashtra), and 37 cases of rape or gang rape (19 Tamil Nadu, 12 Gujarat, 6 Maharashtra) were reported.

A total of 117 cases (30.9 percent) remained pending in the courts, and the status of 161 patients (42.5 percent) was unknown. The cases where no information is available are likely to be undecided, the study noted. Navsarjan points out that the UN Special Reporter on violence against women noted, "Dalit women face targeted violence even rape and murder by the state actors and powerful members of dominant castes used to inflict political lessons and crush dissent with the community." At a recent seminar held at Mumbai's Tata Institute of Social Sciences (TISS), activists and academics raised concerns over state collaboration as a significant hurdle in seeking justice under the Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act. "The Act has completed 20 years, but people, even lawyers, still don't know about it. It is not part of the university curriculum," Manjula Pradeep says.

She points out that Dalits were moving to the cities to "escape" atrocity and "the identity of being untouchable." While fighting caste violence and discrimination, the attitude

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of the Government, police, and the judiciary poses a formidable challenge. Eknath Avhad, a Dalit activist from the Marathwada region of Maharashtra, blamed low political willpower for the dismal justice rate in atrocity cases. "Activists and people are ready to fight," he says, "but they can't fight the politics." For instance, the Maharashtra government's 'Dispute Free Village' scheme is a case in point. A program designed to work out compromises almost imparts impunity to caste and other crimes. "It's a license to hooliganism. All odds are stacked against the Dalits," Mr. Avhad said. "The police will not register cases or delay registration; if they do, they will conduct a shoddy investigation. Then there is no witness protection. After 1995, the percentage of case registration was low. It dropped further after 2000."

Conclusion

According to this study, very meager, i.e., 2.3 percent of the respondents, informed that they had been elected in the local body elections (Gram Panchayat, MPTC, and ZPTC). The majority, 88.3 percent of the respondents, could not join any political party, followed by 9.7 percent, 2.0 percent of the sample respondents, informed that they had taken membership like the Congress party, Telugu Desam party. Out of the total sample, 80.3 percent of the Dalit women revealed that they were not aware of the 73rd constitutional amendment Act; the remaining 19.6 percent of the respondents noticed that they understood the 73rd constitutional amendment Act. In the majority sample, 85.7 percent said that they got knowledge of Gram Panchayat activities for the development of the village, and 14.3 percent informed that they did not know about Gram Panchayat activities for the development of the town. The Government has in the past taken several intervention programs in rural as well as urban areas, including stimulation of commodity production to meet urban needs and exports, education and training of peasants, absorption of labour and reduction of dissatisfaction as well as migration creation of infrastructures such as roads, water supply, and sanitary systems provision of health, family planning, and welfare services. Government intervention has affected rural societies both positively and negatively.

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**INCLUSIVE DEVELOPMENT-SUPPORT DALIT ENTREPRENEURS****Dr.Shaphiya.Sk****Research Scholar**

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ABSTRACT

Despite the constitutional guarantee of equality, the mind space of Indian society is deeply entrenched in caste and its serpentine matrix. So much water has flown under the bridge, making the highly-stratified Indian society inclusive. Dalits have achieved a degree of mobility through franchise and social movements. Still, the question remains: Why have they not been able to fill the social and cultural capital void after seven decades of affirmative action and policies? In a departure from the fixation on traditional parameters for studying Dalit rights and empowerment, there is now a focus on how market forces can be expanded to address social exclusion. While entrepreneurship alone isn't the panacea to caste-based exclusion or marginalization, Dalit entrepreneurship is the new narrative changing the discourse of Dalit empowerment. Dalit entrepreneurship holds promise for the much-needed social transformation. If the Ministry of MSME reports is to be relied on, enterprises run and owned by Dalits are abysmally low in the generation of revenues and numbers as well. Various studies show that Dalits still rely on their hereditary caste occupations as a means of survival and sustenance, which are usually manual, unhygienic, and give paltry income. Besides, the Dalits who contemplate entering into the domain of entrepreneurship are discouraged by social disapproval, lack of capital, the apathy of the Government system because they don't know how to access or influence it; and lack of family and community support apart from a shortage of instances from among their people to get the inspiration and courage.

(**Keywords:** Dalit Entrepreneurs – Constitutional Support – Failure –Reasons—Solutions)

Entrepreneurship can shape access to rights and push against entrenched social hierarchies. The circulation of material benefits and the relative autonomy of entrepreneurship are added advantages. The new Dalits seek a way out of the exploitative social order. It is now ready to become a stakeholder and an active participant in the New India story. It refuses to be bogged down by the players and practices symbolic of the old socio-political order in the market. The dominance of a few castes over the domains of business and commerce and their entrepreneurial instinct has helped them create a network that they can bank on.

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In contrast, an individual from a marginalized section of society only has the option of taking up a government job or continuing their caste-based occupation. My research has shown that most of this has to do with the fact that, along with access to capital for their entrepreneurial ventures, dominant castes are also accumulating social wealth. Whether these things are corollaries or occur together as a coincidence is open to debate.

Per the reports by the MSME ministry, Dalit-owned ventures are still minimal in terms of numbers and revenue. Micro studies conducted all over India show Dalits are still indentured to their traditional caste-assigned occupations, which are usually manual and low-paying. Those Dalits who consider taking up self-employment are hindered by the fear of social discord and losing any potential sub-caste networks that might provide them with mutual insurance. To overcome hindrances to establishing networks across various social groups, Dalit entrepreneurs take recourse to their internal ties and use them to sustain their economic gains. It is increasingly becoming clear that supporting Dalits entrepreneurs is integral to the nation's inclusive development, and this is why institutional aid is required in this regard.

Some progress has already been made in this direction. The District Industries Centre (DIC) stipulates that to nurture entrepreneurs, the government must increase the share of goods produced by Dalits in its procurement. The DIC has also sought to get financial institutions to amend their rules for collateral to ease financing for the projects of Dalit entrepreneurs. State financial corporations have also been instructed to increase financial support to Scheduled Caste entrepreneurs. The Andhra Pradesh Industrial Infrastructure Corporation has allocated 16.2 percent of plots to SC entrepreneurs, while the Small Industries Development Bank of India offers an additional subsidy to them. But the dynamics of how the support reaches Dalit entrepreneurs is not known. So, schemes and programs must be closely monitored to ensure that the subsidies are accessible.

One of the focused financial interventions for SC/ST entrepreneurs is the Standup India initiative, guaranteeing credit up to Rs 1 crore. But this failed to deliver the expected results due to the unavailability of so-called eligible SC/ST entrepreneurs, with most funds lying unutilized. This was primarily due to the apathy of loaning branches and officials towards proposals by Dalit entrepreneurs. The difference in the amount sanctioned and the actual disbursement also seems to be a significant impediment. There is a need for Dalit-focussed alternate investment finance (AIF) and private equity (PE) funds to create a vibrant and inclusive MSME ecosystem. I would also suggest that an inclusivity cell be made in banks and lending institutions/NBFCs to inform, educate and foster Dalit entrepreneurship.

It is evident that despite government schemes and policies supporting such initiatives, the actual benefit could never reach the beneficiaries due to the artificial inaccessibility

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created by inherent social and caste biases. Formulating multiple credit guarantee trusts is advisable by raising contributions from MNCs, FDIs, portfolio investors, corporates, etc. These trusts can be created based on categories of sectors, products, output, activities, etc. They will provide guaranteed support to the banks for them to extend credit. Stake holding by FDIs, MNCs, corporate, and PSUs will form the corpus, and this can be further leveraged by portfolio investments, borrowings, and listings on stock exchanges. A social vulnerability index must also be introduced, addressed, and assessed.

Dalit Entrepreneurship

In addition to measures of Dalit Entrepreneurs, there are significant differences in firm characteristics across caste categories. Enterprises owned by members of SCs and STs tend to be smaller, are less likely to employ labour from outside the family, and are more likely to belong to the informal or unorganized sector. All these differences across Dalit caste categories are more pronounced in urban areas than rural areas, suggesting that these results cannot be attributed purely to social discrimination, which we might expect to be higher in rural areas. Overall, our results highlight that SC and ST entrepreneurs face significant obstacles in entering entrepreneurship and expanding their enterprises' scale.

Need for Dalit Entrepreneurship

Employment gives economic status to Dalits. Economics status pares the way for social status. Gone are the days when upper caste people could boast of being capable of feeding the whole family. Dalits constitute almost 30 percent of the Indian population. In the rural sector, 57 percent of the upper caste people and 26percent of the Dalits were in the labour force. About 56 of the Dalit population in the rural sector are idle and unutilized. This is mainly due to existing social customs. But now, the scenarios and changing fast with modernization, urbanization, and the development of education and business; Dalits are seeking gainful employment in several fields in increasing numbers with the spread of education and new awareness. Dalit entrepreneurs are spreading their wings to higher levels of 3 entrepreneurs in engineering, electronics, and energy. So today, no field is unapproachable to trained and determined modern Indian Dalit. But still, it cannot be said that the Dalits entrepreneurship movement has taken off the ground, and it is felt that the action is still in a transition period. Dalit entrepreneurs can be planned and developed, and the need to provide appropriate awareness and environment to promote entrepreneurship is vital.

How Dalit entrepreneurship can help in Dalit entrepreneurship?

- While entrepreneurship alone isn't the panacea to caste-based exclusion or marginalization, Dalit entrepreneurship is the new narrative changing the discourse of Dalit empowerment.
- Entrepreneurship can shape access to rights and push against entrenched social hierarchies.

- The circulation of material benefits and the relative autonomy of entrepreneurship are added advantages.
- Per the reports by the MSME ministry, Dalit-owned ventures are still minimal in terms of numbers and revenue.
- To overcome hindrances to establishing networks across various social groups, Dalit entrepreneurs take recourse to their internal ties and use them to sustain their economic gains.
- It is increasingly becoming clear that supporting Dalits entrepreneurs is integral to the nation's inclusive development, and this is why institutional aid is required in this regard.

Steps Implemented

- The District Industries Centre (DIC) stipulates that to nurture entrepreneurs, the government must increase the share of goods produced by Dalits in its procurement.
- State financial corporations have also been instructed to increase financial support to Scheduled Caste entrepreneurs.
- The Andhra Pradesh Industrial Infrastructure Corporation has allocated 16.2 percent of plots to SC entrepreneurs, while the Small Industries Development Bank of India offers an additional subsidy to them.
- One of the focused financial interventions for SC/ST entrepreneurs is the Standup India initiative, guaranteeing credit up to Rs 1 crore.

Challenges

- Stand up India initiative failed to deliver the expected results due to the unavailability of so-called eligible SC/ST entrepreneurs, with most funds lying unutilized.
- This was primarily due to the apathy of loaning branches and officials towards proposals by Dalit entrepreneurs.
- It is evident that despite government schemes and policies supporting such initiatives, the actual benefit could never reach the beneficiaries due to the artificial inaccessibility created by inherent social and caste biases.

Way Forward

- There is a need for Dalit-focussed alternate investment finance (AIF) and private equity (PE) funds to create a vibrant and inclusive MSME ecosystem.
- It is evident that despite government schemes and policies supporting such initiatives, the actual benefit could never reach the beneficiaries due to the artificial inaccessibility created by inherent social and caste biases.
- Multiple credit guarantee trusts are necessary to raise contributions from MNCs, FDIs, portfolio investors, corporate, etc.

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- A social vulnerability index must also be introduced, addressed, and assessed.

Why does the government need to support Dalit entrepreneurship?

Employment opportunities

With the dominance of a few castes over business and commerce and lack of access to capital, an individual from a marginalized section of society has limited employment options. He can take a government job or continue their manual and low-paying caste-based occupation. Supporting Dalit entrepreneurship can improve their access to rights while helping them fight the social hierarchies.

Material well-being and financial autonomy

Entrepreneurship often results in gaining material benefits and relative autonomy.

What steps are being taken by the govt?

The District Industries Centre (DIC) stipulates that to nurture entrepreneurs, the government must increase the share of goods produced by Dalits in its procurement. It has also sought to get financial institutions to amend their rules for collateral to ease financing for the projects of Dalit entrepreneurs.

State financial corporations have also been instructed to increase financial support to Scheduled Caste entrepreneurs.

Stand-Up India initiative, a focussed financial intervention for SC/ST entrepreneurs, guarantees credit up to Rs 1 crore.

The **Andhra Pradesh Industrial Infrastructure Corporation** has allocated 16.2% of plots to SC entrepreneurs

The **Small Industries Development Bank** of India offers an additional subsidy to Dalit entrepreneurs.

What are the issues/challenges faced by Dalit entrepreneurs?

Artificial inaccessibility: Despite government schemes and policies, the actual benefit is not reaching the beneficiaries due to the artificial inaccessibility created by inherent social and caste biases.

For instance, the Stand-Up India initiative failed to deliver the expected results due to the unavailability of so-called eligible SC/ST entrepreneurship, with most funds lying unutilized. The lack of enthusiasm of loaning branches and officials towards proposals by Dalit Entrepreneurs.



What is the way forward?

Dalit-focussed alternate investment finance (AIF) and private equity (PE) funds are needed to create a vibrant and inclusive MSME ecosystem.

Creation of inclusivity cell in banks and lending institutions/NBFCs to inform, educate, and foster Dalit entrepreneurship.

Formulate multiple credit guarantee trusts by raising contributions from MNCs, FDIs, portfolio investors, corporates, etc., to provide guaranteed support to the banks to extend credit to Dalit entrepreneurs.

Conclusion

Margining inclusive growth and development in the Indian context reminds us of the difficulty surrounding the immensely-stratified Indian society and mainly the turbulences faced by the lowest social strata, i.e., the Dalits. The Constitutional virtues of the fundamental rights of equality coupled with affirmative action and pro-Dalit policies of the Government have failed to achieve the desired result of equality and socioeconomic inclusion in favour of Dalits. There is no doubt that there have been some changes, partly due to the policies and partly due to the Dalit movements, hard work, and enterprise of Dalits. They have believed in change despite social opposition and financial constraints. It has resulted in a considerable shift of focus from the traditional approach towards Dalit rights, empowerment, and uplift through legislations and protection measures to attain inclusive growth through expansion of markets acting as a crusade against social exclusion. It is now understood that Dalit entrepreneurship may not be the sole ammunition against the social exclusion of Dalits. Still, it can fasten the process of Dalit empowerment as a powerful catalyst.

Dalit entrepreneurship, therefore, being a fulcrum of social change, can bring in a new narrative regarding the self-assertion of Dalits as a voice of change and empowerment. The present generation of Dalits is gradually becoming aware of the affluence and autonomy that comes from entrepreneurship and that it can break the shackles of the social order and hierarchy. Moreover, entrepreneurship can sharpen the blade against exploitation and strengthen the bargain to consolidate the social position; it is an opportunity to rewrite history and to put the Dalits' very own share of brick in the construction of a new and progressive India that will belong to all in equal measure. The unfortunate prevalence of the mighty caste institution has historically been the sole determinant of vocation among communities. Therefore, some castes have always held the field more efficiently and profoundly in business and entrepreneurship. This has given them a solid entrepreneurial instinct and network to use in running their enterprises and to sail through the turbulences and ups and downs that come

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with running businesses; so, most members of Dalit communities go for Government or private employment or caste occupations.

No New India can be contemplated for all practicality without inclusive development of all those who constitute the Indian society, especially the marginalized, the Dalits. But to achieve this, it needs an institutional mechanism to be developed at the governmental level, governmental support both about finance and appropriate mentorship should be designed, and private players should be encouraged and incentivized to extend a helping hand to the budding Dalit entrepreneurs and to develop the spirit of enterprise among Dalits. There is no denying that some steps have already been taken at the governmental level, like the financial aid of guaranteed credit up to Rs 1 crore for SC/ST entrepreneurs under the Stand-Up India initiative, which, however, failed to achieve desired results in the absence of the stipulated kind of eligible SC/ST entrepreneurs. Apart from this, the Government must follow a national policy to increase the share of goods produced by Dalit entrepreneurs in government procurements. Rules for collaterals should be adequately amended to ease Dalit projects' financing. All financing institutions, including NBFCs, should be instructed accordingly, and CSR policy should be amended to mandatorily create a national corpus to provide necessary financial aid to deserving Dalit entrepreneurs. Dalit entrepreneurship's future holds many promises for a new, inclusive, progressive, and stronger India, which shall further strengthen India's soft power on the global map. Still, it requires a change of social mindset, political will, and unanimity, along with corporate participation and reaffirmed commitment from the Government.

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DALIT IN INDIA-EDUCATION AND DEVELOPMENT**Dr.K.Usha Rani¹, Dr. B.Padmaja²**

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ABSTRACT

The Indian government has always faced an enormous struggle in Education for Dalits. There are many reasons Dalits face low literacy rates, including the caste system. 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. 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. After Independence, the responsibility for social equalization arose in the Indian government. Even though the government came up with many laws and policies to uplift the Dalits Education conditions, there remains less percentage of upliftment in the Dalit's Education field. 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 compared to the rest of India. Besides various Commissions and the National Policy of Education, five-year plans developed by the country also made several provisions and programmes and schemes to facilitate and promote the Education of scheduled castes to implement constitutional provisions. The Constitution of India has made several provisions and amendments which help ensure social equality and human rights. After Independence, three major commissions were set up. While Radha Krishnan Education Commission (1948) dealt with the whole school education system, Kothari Commission also gave a comprehensive vision of equalization of Education. It says that one of the important social objectives of Education is to equalize opportunity, enabling the backward or under-privileged classes and individuals to use Education as a level for improving their condition. Likewise, the National Policy Resolution on Education (1968) stated that strenuous efforts should be made to equalize educational opportunities. The commission had also made several recommendations like free studentship for scheduled castes to facilitate the Education of children belonging to this specific group. Besides various Commissions and the National Policy of Education, five-year plans developed by the country also made several provisions and programmes and schemes to facilitate and promote the

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Education of scheduled castes to implement constitutional provisions. One of the essential 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 for the Dalits would increase their empowerment

[**Keywords:** Dalits, Education, Caste system, the Indian government, National policies]

When we look back at the progress of our country in various areas, we see that we have made significant progress since Independence, but we still have not been able to achieve all our targets. In the field of Education, various Committees and Commissions were constituted, which did more comprehensive consultations and made recommendations. Based on these recommendations, a National Policy of Education was formulated in 1986, and a Programme of Action was developed in 1992, spelled out short-term, medium-term, and long-term measures to achieve the targets as spelled out in the National Policy of Education. This was followed by various programmes and projects at the National and State levels, and the progress made under them was considered. At the primary and elementary level, some of such programmes were District Primary Education Programme (DPEP), Sarva Shiksha Abhiyan, Shiksha Karmi Yojana, Bihar Education Project, Lok Jumbish, Non-formal Education Programme, Education Guarantee Scheme, Kasturba Gandhi Balika Vidyalyaya, etc., which had their advantages and specific objectives. The country's five-year plans have taken care of various achievements to set up different targets and allocate resources for the same. However, even today, the system has several challenges that need to be met though the enrolment of children in schools has increased. Even though the population of Scheduled Castes and Scheduled Tribes are represented appropriately, many children drop out at the upper primary level. The reasons for the same are well known, and efforts are being made to give the man another opportunity to complete their Education until the elementary level. Despite this, the country felt the need to make Education a fundamental right. In 2009, the RTE Act was passed and elaborated upon steps to be taken to achieve it. We, as a country, are moving towards the Universalisation of Secondary Education but cannot overlook the existing problems of Education at the Elementary Level.

Significance of Education

Education is central to all development efforts to promote the economic and social welfare of the population. The education system must generate individuals with the appropriate skills and knowledge to function effectively. Despite unprecedented growth in world economies and remarkable improvements in global living standards over the past few years, poverty and hunger are still ground realities in several countries. According to the

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IFAD report, 2010 (International Fund for Agricultural Development), out of the 1.4 billion people living in extreme poverty, 1 billion (around 70 percent) live in rural areas. One of the significant inequalities affecting the rural poor is their unequal access to quality education, which is very important for social and economic development. Quality education can provide children with the protection they need from the hazards of poverty, labor exploitation, and diseases and give them the knowledge, skills, and confidence to reach their full potential. Any attempt to readdress the challenges of increasing inequity, poverty, and widening human development gaps is possible through access to relevant, equitable, and effective Education. Access to Education and the content and purposes of Education should be the critical element in promoting the concept and practice of human development. The Millennium Goals asserts faith in human development. The Millennium Goals are pertinent to the objectives of Education for all and the educational activities serving these objectives. The policies and priorities of Education have to be seen from a new perspective for educating the marginalized groups of children. The Universal Declaration of Human Rights, adopted in 1948, proclaimed the right to Education for all (Article 26) treaties and declarations on various aspects of the right to Education. It also progressively ensures the child's right to Education on the basis of equal opportunity. Nevertheless, research finding gives a different picture

Dalits in India

The name Dalit is derived from Sanskrit, meaning broken people. The people contaminating have to be avoided at all costs, so they were called untouchables. By overcoming the injustices and indignities forced upon them, a label of militancy is attached to them. They are also known as Scheduled Castes and Scheduled Tribes (SC/ST). They have not chosen the condition of the Dalits; it is something that has been indicted upon them by others. Their caste is listed on the government; schedule caste members become eligible for several affirmative action and protections. - Nearly half of the country's Dalit population is in four states. Uttar Pradesh stands first with 20.5% of the total scheduled caste (SC) population, followed by West Bengal with 10.7%, says the data released by the Union census directorate on Tuesday. Bihar with 8.2% and Tamil Nadu with 7.2 % come third and fourth. Dalits form around 16.6% of India's population. The different castes (Pariahs, Chamars, Mahars, Bhangis, etc.) share a common condition and unite in a common struggle for dignity (The Dalit Situation in India Today by John C. B. Webster, International Journal of Frontier Missions, 18:1 Spring 2001). The name Dalit was chosen by them. According to 2011

Education of Scheduled Castes

As mentioned earlier, the Constitution of India has made several provisions and amendments which help ensure social equality and human rights. After Independence, three major commissions were set up. While Radha Krishnan Education Commission (1948) dealt with the whole school education system, Kothari Commission also has a comprehensive

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vision of equalization of educational opportunity in Chapter VI (p.108, para 6.01). It says that one of the important social objectives of Education is to equalize opportunity, enabling the backward or under-privileged classes and individuals to use Education as a level for improving their condition. Every society that values social justice and is anxious to improve the lot of the commoner and cultivate all available talent must ensure progressive equality of opportunity for all sections of the population. This is the only guarantee for building an equalitarian and human society where the exploitation of the weak will be minimized. Likewise, the National Policy Resolution on Education (1968) stated that strenuous efforts should be made to equalize educational opportunities. The commission had also made several recommendations like free studentship for scheduled castes to facilitate the Education of children belonging to this specific group.

Besides various Commissions and the *National Policy of Education*, five-year plans developed by the country also made several provisions and programmes and schemes to facilitate and promote the Education of scheduled castes to implement constitutional provisions. During the first five-year plan, eight recommendations included opening Ashram Schools, pre- and post-metric scholarship, grants for books, and emphasis on Special Component Plan (SCP). The Ninth plan has treated Education as the most crucial investment in human development and recommended an investment of 16.33 percent of the total plan outlay for a particular action plan. It has also emphasized minimum services for promoting educational development with drinking water, sanitary facilities, better nutrition through mid-day meals, health checkup facilities, and accessibility to schools.

Continuing the effort, the Tenth five-year plan had committed itself to the empowerment of the disadvantaged section of society through various schemes, viz., post-metric scholarship scheme, hostels for girls and boys, local bank schemes, upgradation of merit of SC/ST students, remedial coaching schemes, grant-in-aid to voluntary organizations and social development programmes for SC girls belonging to low literacy districts. The working group for the Eleventh five-year plan made several specific provisions for free uniforms, footwear, funds for remedial teaching of SC/ST, the opening of more adult literacy centers for predominating SC/ST inhabited areas, inclusive Education to take care of SC/ST, to regulate fee structure of disadvantaged groups including fee for Higher Education, implementation of reservation policy, provision for special coaching for reserved category candidate for clearing SET or NET examination, etc. The twelfth five-year plan's draft focused on improving school education quality, which means extensive and improved teacher training, upgrading curricula, and enforcing accountability in teacher attendance. It has also stated that there is a need to expand the capacity of secondary and higher secondary schools, which means that specific efforts will have to be made under RMSA to attain social and educational equity. The draft

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has the title Faster Sustainable and More Inclusive Growth: An Approach to the Twelfth five-year plan (August 2011).

Reasons for Education backwardness in Dalits

Many factors have been proved to be the reason for the backwardness of Dalits in the education field, and some are discussed below

Poverty

It has been a major obstacle in the educational development of SCs. They are so poor and preoccupied with their struggle for the necessities of physical life that they fail to accept Education as a basic need of human life (Aikara, 1996). The incidence of poverty amongst SCs continues to be very high. This is primarily due to the fact that many SCs living below the poverty line are landless with no productive assets and no access to sustainable employment and minimum wages (GOI, 2002). Many SC families, especially in rural areas, depend upon agriculture and other wage labour as major household occupations (Nambissan and Sedwal, 2002). Muralidharan (1997) found that parents' inability to meet their children's educational needs in terms of books, notebooks, stationaries, and so on is an important reason for the discontinuation of children from schools. Opportunities to help SC families increase their income and bring more excellent stability are essential for improving their children's participation in schooling.

Physical and Social Segregation

The isolation of *Dalits* is not limited to physical segregation alone. Physical segregation has its roots in socio-cultural segregation, based on rules of purity and pollution, and is reflected in the practice of Untouchability. The Constitution of India (Article 17) states, "Untouchability is abolished, and its practice in any form is forbidden. The enforcement of any disability arising out of untouchability shall be an offense punishable by law". Still, Untouchability is practiced in subtle forms, especially in rural areas. The scheduled castes children are reported to be still feeling discriminated against by others within the classroom situation. This gets expression mainly through indifferent negative attitudes by teachers and hostile peer group behaviour

Lack of Easy Access to School

The availability of a school within a scheduled castes habitation (in a rural area) appears to be one of the essential conditions for ensuring the enrolment of SC children. According to the *Sixth All India Educational Survey* (NCERT, 1998), most SC children avail government schooling. The same report shows that more than 91.3 percent of rural SC children and 64.9 percent of urban SC children benefit from either government or local body-managed schools.

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Thus, their habitation needs to be covered on a priority basis under SSA. Therefore, access to a school within their residences assumes tremendous significance as far as their Education is concerned. It does not necessarily mean that access only ensures regular attendance and retention of SC children. The normal functions of school infrastructure and teacher attitude may affect. *Sarva Shiksha Abhiyan* provides the opening of primary schools or education guaranty scheme centers in habitations within 0.5 km of distance. However, there is a large number of residents in India who don't yet have a school. Many of these habitations are inhabited by the scheduled castes.

Constitutional Provisions

The Constitution of India clearly stated in its Preamble that everyone has the right to equality of status and opportunity. The Directive Principles of the State Policy further stress in Article 41 the right to work, educate, and provide public assistance in some instances, including disablement. In addition to Article 45, the Constitution states that free, compulsory, and universal primary Education should be provided to all children up to 14 years of age. Article 46 of the Constitution of India commits the State to promote the educational and economic interests of Scheduled Castes, Scheduled Tribes, and Weaker Sections. Thus, you will notice that all these Articles and their implementation aim to provide quality education to all disadvantaged groups. Even today, after more than 60 years of Independence, India struggles to fight against all kinds of biases of caste, religion, ideology, gender, etc. Education can play a significant role in minimizing and finally eliminating these differences by providing equal access to quality education and opportunity.

Equality of opportunity means that every individual will receive suitable Education at a pace and through methods ideal to them; therefore, children from the disadvantaged and socially discriminated groups also suffering specific challenges must be paid special attention. The Constitution has tried to minimize discrimination and put these groups on par with others. Following are some significant provisions according to the Constitution of India for the all-around improvement of scheduled castes.

Article 14

The State shall not deny any person equality before the law on the equal protection of the laws within the territory of India Prohibition of discrimination on the grounds of religion, race, caste, sex, or place of birth.

Article 17

Abolition of Untouchability. Untouchability is abolished, and its practice in any form is forbidden. The enforcement of any disability arising from Untouchability shall be an offense punishable by law.

Untouchability has already been abolished, and its practice in any form is forbidden. It is an offense punishable by law; therefore, a teacher should also be aware of it. In this context,

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it may not be out of place to quote from the position paper by the National Focus Group on Problems of Scheduled Caste and Scheduled Tribe Children, 2007 brought out by NCERT.

Article 19 (1)

All citizens shall have the right;

- (a) to freedom of speech and expression;
- (b) to assemble peaceably and without arms;
- (c) to form associations or unions;
- (d) to move freely throughout the territory of India;
- (e) to reside and settle in any part of the territory of India; and
- (g) to practice any profession or to carry on any occupation, trade, or business.

Article 29 (2)

No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language, or any of them.

Article 45

Provision for free and compulsory Education for children. The State shall endeavour to provide, within a period of ten years from this Constitution's commencement, free and compulsory Education for all children until they complete the age of fourteen.

Article 46

Promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes, and weaker sections. The State shall promote with special care the academic and financial interests of the weaker sections of the people, and, in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation

Article 335

Claims of Scheduled Castes and Scheduled Tribes to services and posts. The shares of the members of the scheduled castes and the scheduled tribes shall be considered, consistently with the efficiency of administration, in making appointments to services and posts in connection with the affairs of the Union or a State.

Policies for Educational development by the government in India for Dalits

India is a sovereign, secular and democratic republic. It is a country of many cultures, castes, religions, customs, and traditions. Diversity is the way of life in Indian society. The colonial rule during the British period impacted equality of educational opportunities in India. One of the main features of the British Policy on Education in India was its 'downward filtration theory. McCauley's minutes (1835), the foundation of the British Policy on Education in India, upheld the supremacy of English and concentrated on the Education of

the elite. The Education of only the top sections resulted in the denial of Education of the poorer and lower areas, including those from lower castes, thereby increasing the inegalitarianism in Education.

As mentioned earlier, the Constitution of India has made several provisions and amendments which help ensure social equality and human rights. After Independence, three major Commissions were set up. At the same time, Radha Krishnan Education Commission (1948) dealt with the whole school education system.

Radhakrishnan committee

In 1948-49, the University Education Commission was constituted under Radhakrishnan. It moulded the education system based on the needs of an independent India. The pre-Independent Indian education value system catered to colonial masters. There was a need to replace Macaulayism with the Indian value system. (Macaulayism is the policy of eliminating indigenous culture through the planned substitution of the alien culture of a colonizing power via the education system). Some of the values mentioned in the commission were:

- Wisdom and Knowledge
- Aims of the Social Order: the desired social order for which youths are educated.
- Love for higher values of life
- Training for Leadership

Kothari Commission

If the Radhakrishnan committee charted out the value system of the Indian education system, it was the Kothari commission that provided the basic framework of the same. The commission provided for:

- Standardization of educational system on 10+2+3 pattern.
- Emphasized the need to make work experience and social/national service an integral part of Education.
- Linking of colleges to several schools in the neighbourhood.
- Equalization of opportunities to all and achieve social and national integration.
- Neighbourhood school system without social or religious segregation and a school complex system integrating primary and secondary levels of Education.
- Establishment of Indian Education Service.

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- On-the-job training of the teaching staff and efforts to raise the status of the teachers to attract talents into the profession.
- To raise expenditure on Education from 2.9% of the GDP to 6% by 1985.

The National Policy on Education (1986)

This was egalitarian and inclusionist in its approach. It emphasized the removal of disparities and equalizing educational opportunities by attending to the specific needs of those who have been denied equality so far. The revised Policy Formulation and Programme of Action (POA, 1992) recommended schemes and programmes for the educational development of SCs, including other disadvantaged sections of the country.

The Revised Policy Formulation and Programme of Action (POA, 1992) envisaged several strategies accelerating SC communities' enrolment rate and retention rate, including other socially disadvantaged sections. It discusses several schemes; existing and new both like (i) post-matric scholarship, (ii) pre-matric scholarship of those engaged in unclean occupations, (iii) book banks, (iv) Boy's and girl's hostels, (vi) Coaching and allied schemes besides upgradation of merit of SC children and reservation in educational institutions.

The POA (1992) also emphasized opening primary and upper primary schools in SCs habitations and hamlets; provision for non-formal and distance education centers; provision of adequate incentives in the form of uniforms, textbooks, stationary and mid-day meals, and incentives to SCs parents to send their children, particularly girls to schools. The other significant recommendations include providing a minimum level of learning with standard teaching-learning materials and monitoring the SCs development programmes through a single nodal agency (pp. 9-10); Govt. of India).

Five Year Plans

Besides various Commissions and the *National Policy of Education*, the Five Year Plans have been envisaging programmes under multiple development sectors to benefit disadvantaged sections, including SCs.

The first plan (1951-56), second plan (1956-61), and third plan (1961-66) emphasized on economic development of these sections. The fourth and fifth plans (1969-78) envisaged increasing people's living standards through measures that promoted equality and social justice. The sixth plan (1980-85) launched Special Component Plan (SCP) for SCs to ensure that these groups receive their share of funds/benefits from other developmental sectors. The seventh plan (1985-90) strengthened the SCP for SCs and provided substantial funds for SCs. Priority in the seventh plan was given to the educational development of SCs. The eighth plan (1992-97) aimed to intensify efforts to bridge the gap between disadvantaged sections, including SCs and other areas of society. The ninth plan (1997-2002) emphasized (i) Social

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empowerment, (ii) economic empowerment, and (iii) social justice for the development of SCs.

The tenth five-year plan (2002-2007) emphasized empowering the marginalized sections, including SCs, to raise their social, economic, and educational status. The Working Group for the eleventh five-year plan made several specific provisions for free uniforms, footwear, funds for remedial teaching of SC/ST, the opening of more adult literacy centers for predominating SC/ST inhabited areas, inclusive Education to take care of SC/ST, to regulate fee structure of disadvantaged groups including fee for Higher Education, implementation of reservation policy, provision of special coaching for reserved category candidates for clearing SET or NET examination, etc. The twelfth five-year plan focuses on improving "the quality of school education", which means extensive and improved teacher training, upgrading curriculum, and enforcing accountability in teacher attendance. It has also stated that there is a need to expand the capacity of secondary and higher secondary schools, "which means that specific efforts will have to be made under RMSA to attain social and educational equity. The draft has the title "Faster, Sustainable and More Inclusive Growth: An Approach to the Twelfth Five Year Plan" (August 2011).

Conclusion

Many attempts have been made from the Independence 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 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, places caste homes on the outskirts of towns so that children have greater distances to walk to school, and economically suppresses the Dalits so that they cannot pay for their children's Education.

Numerous schemes and programmes have been launched for educational upliftment, but the implementation seems lacking. As per the RTE (2009) Act, all children must be enrolled in schools (on a full-time basis). Various provisions and facilities have been made to facilitate their Education (with emphasis on increasing their enrolment, reducing their drop rate, and bringing them to par with other children in terms of achievement). Teachers must make conscious efforts to get all children, including street and working children who are out-of-school, to the school. Studies have proved that if there is a mismatch between the curricular expectations and children's capabilities or teachers' teaching style does not match the student's learning style, such students are likely to leave studies in the middle. Teachers have to make conscious efforts to adapt teaching styles that match children's learning styles and

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culture. In the case of scheduled castes, this acquires additional importance as several may be first generation learners and may not have educated parents or resources to cope with the curricular load. M.C.Chhagla, one of the country's distinguished post-independence education ministers, stated: We know the problems, the answers, or at any rate most of them. In many cases, we also know how to implement it. What is lacking is the moral courage to start implementations."

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**IS INDIRA PRABHA EMPOWERING THE WOMEN?– AN EMPIRICAL STUDY****N. Venkanna**Assistant Professor of Economics, SR & BGNR Government Arts & Science College,
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ABSTRACT

The present study carried out the land distribution scheme of Indira Prabha in Khammam district of Telangana state. Under this scheme, fewer women have been distributed to the land, particularly for Scheduled Cast and Scheduled Tribes. This project has been implemented in 6 phases; it envisages providing 90.0 percent of the cost of land development to the beneficiaries as a grant, while the remaining 10.0 percent will be the beneficiaries' contribution in the form of farm labour. This project seeks to make the land a valuable proposition for the vulnerable sections of society. The scheme aims to develop uncultivable barren lands allotted to the poor landless farmers. Earlier, lands used to be assigned to the landless poor. Community Land Development Programme was launched in 2004 to develop the poor quality of designated lands of SC, ST, BC, and other poor beneficiaries and to enhance and diversify livelihood options of the poor by bringing these lands under diversified farming systems. Maximum physical and financial benefits have been targeted in favour of SC and ST beneficiaries. The main objectives of this project are to develop the assigned lands, control soil degradation, and create irrigation, electrical, and transport facilities. The surplus posted lands are distributed to the landless people, and then the government aims in a fruitful direction. In this context, the present study focused on the land distribution in the Khammam district of Telangana state. The main aspects to be covered in this study are socio-economic conditions like age-wise distribution, marriage age and land distribution, ownership of lands and irrigated and un-irrigated land distribution, etc. have been kept in view. For this, the researcher shall be used primary and secondary data. The simple statistical tools of percentages and averages shall be used to analyze the data.

(Keywords: Indira Prabha, Land ownership, Socio-Economic, Assigned Lands, Irrigated land, surplus land, Vulnerable)

After more than thirty years of land distribution experience, the government has realized that the people who are assigned land couldn't enjoy its benefits. It also learned that the poor couldn't invest substantial amounts in developing these lands assigned to them. With this background, the Government of Andhra Pradesh, through G.O 212 of the Rural

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Development Department, initiated a Comprehensive Land Development Project (CLDP) named 'Indira Prabha' to create an opportunity to develop these lands and strengthen the livelihoods of the households dependent on these lands. This programme was launched on November 19th of, 2004, with an outlay of Rs. 500 crores supported by NABARD sponsored Rural Infrastructure Development Fund (RIDF).

It was launched by the late Chief Minister of Andhra Pradesh, Dr. Y.S. Rajashekar Reddy, in Sarikondapalem of Bollapalli Mandal in Guntur district of Andhra Pradesh in 2004. Under this scheme, the land will be distributed to the needy, and the beneficiary will be responsible for its development. This project is based on the experience that vulnerable groups of society, particularly the scheduled castes, have not been able to invest in the wastelands given to them by making them arable. As a result, in many instances, the land was alienated from the beneficiaries, defeating the purpose of its distribution. This scheme sought to benefit about 2.72 lakh poor and was launched simultaneously across the State in various districts. This scheme is being implemented with the assistance of the National Bank for Agriculture and Rural Development. The aid of about Rs 500 crore will be provided to the State Government in two phases. Indira Prabha envisages providing 90 percent of the cost of land development to the beneficiaries as a grant. In comparison, the remaining 10 percent will be the beneficiaries' contribution in the form of farm labour. This project seeks to make the land a valuable proposition for the owner.

The scheme aims to develop uncultivable barren lands allotted to the poor landless farmers. Earlier, lands used to be assigned to the landless poor as is where the condition is. Farmers who were unable to develop the lands left them barren. CLDP programme was launched in 2004 to establish the poor quality of assigned lands of SC, ST, BC, and other poor beneficiaries and to enhance and diversify livelihood options of the poor by bringing these lands under diversified farming systems. Maximum physical and financial benefits have been targeted in favour of SC and ST beneficiaries.

The main objectives of this project are to develop the assigned lands to control soil degradation and to create irrigation facilities and electrical and transport facilities to those lands. But these activities are a challenging task for the government alone. In this context, if the surplus assigned lands are distributed to the landless people, then the government's aim is in a fruitful direction. This project has the following objectives

1. To provide integrated and comprehensive livelihood options centered on developing compact blocks of assigned lands to ensure that lands become productive assets for the poor.
2. To provide food security and sustainable livelihoods.

Status of Indira Prabha

A minimum of 50.0 percent of physical and financial allocations should go to SCs, and 10.0 percent of physical and financial budgets should go to STs. Wherever the ST population is, the physical and financial allocations can be increased liberally in their favour. Wherever the percentage of Backward Classes is higher, the coverage under the project will be based on the rate of BPL families within the BC, Minorities, and other categories.

In the financial aspect, there are 800 crores have been allocated by the Government under RIDF projects for developing assigned lands. The project is being implemented in two phases. Under phase-I: Rs.44891.57 lakhs of Rs.20031.47 lakh under RIDF IX and Rs.24860.10 lakhs under RIDF-X. Under phase-II: Proposals were submitted to NABARD through the Government of AP for sanction of Rs.30064.88 Lakhs under RIDF-XI.

From 26th January 2005 to 2012, the government of Andhra Pradesh distributed the assigned lands to the poorer sections phase-wise; in eight years, a total of 7.30 lakhs acres of land was distributed in six phases. In the first phase, 1.55 lakh acres, the second phase 1.70 lakhs, the third phase 1.11 lakhs, the fourth phase 1.66 lakhs, the fifth phase 0.91 lakhs, and in the sixth phase, 0.37 lakhs of acres were distributed in the State for 22 districts of united Andhra Pradesh. In this context, the present study will be carried out on the land distribution among the SC, ST, and BC categories in the Adilabad district with the support of primary and secondary data.

Methodology

The present study is based on primary and secondary data. The preliminary data has been collected through the structured questionnaire and applied to the women beneficiaries of INDIRA PRABA in Khammam district in Telangana. The sample respondents are who got the land in the sixth phase of land distribution. The sample manuals, i.e., Thallada and Bayyaram, have been selected based on the highest implementation of the INDIRA PRABHA scheme in the Khammam district. The sample selection criteria are who got the lands by this project and 10 percent of the total beneficiaries in those separate manuals. The researcher used simple statistical tools of simple averages and percentages to analyze the data.

Objectives

1. To find out the Demography conditions of the women respondents under the scheme of Indira Prabha of the study.
2. To evaluate the land empowering of women of the sample respondents in the study.
3. To examine the distribution of different land particulars in the study area.

Hypotheses

1. The Indira Prabha Project was primarily implemented in the Social Categories of SC and STs.
2. The assigned distributed lands were mostly un-irrigated.

To fulfill the study objectives and hypotheses, the researcher used the Five tables with simple percentages and averages. The next debate will help justify the ideals and beliefs.

Table – 1 reveals the general information of the sample respondents of the study. Caste, sub-caste, marital status, and age-wise distribution have been presented. A total of 155 respondents have been distributed in Scheduled Tribes and Scheduled Caste as 61.29 (95) and 38.71 (60) percent, respectively. The Scheduled Tribes are significantly higher than the Scheduled Caste respondents because the sample selection is random, and only the Indira Prabha Scheme beneficiaries have been taken as the respondents. It shows that the land distribution by the State government in Khammam district is significantly more for the ST people through Indira Prabha. When we look into the sub-caste-wise distribution, three sub-castes were observed in the sample respondents: Madiga in the SC community, Koya, and Lambada sub-castes in the ST community. Out of 155, Madiga is at the top with 38.71 (60) percent, followed by 31.61 (49) and 29.68 (46) percent are Koya and Lambada, respectively. The sub-caste-wise distribution is also not similar in the study. Coming to marital status, out of 79.35 (123) percent of the respondent women were married, 18.06 (28) percent were widows, and only 2.58 (4) percent were diverse. The married women ultimately have the upper hand over the rest of the two marital statuses in the study. The age-wise distribution is also given in table – 1; the respondent women have been covered in Six age groups from less than 30 years to above 70 years. Out of 25.81 (40), percent are in the age group of 30 – 40, and it is the highest than the rest of the age groups, followed by 40 – 50, 50 – 60, 60 – 70, less than 30 and above 70 years of respondents are distributed as 25.16 (39), 18.71 (29), 14.84 (23), 12.26 (19) and 3.23 (5) percent respectively. The distribution of the respondents is not similar in all the dimensions of caste, sub-caste, marital, and even age. Wise also why because the land distribution of Indira Prabha is based on the BPL category, not by the caste, marital and even age. At the same time, this study has adopted the random selection method.

Table – 1

General Information of the Respondents

Cast-wise distribution		
Caste	No. Respondents	Percentage
SC	60	38.71
ST	95	61.29
Total	155	100.0
Sub-cast wise Distribution		
Sub-caste	No. Respondents	Percentage
Madiga	60	38.71
Koya	49	31.61
Lambada	46	29.68
Total	155	100.0
Marital Status		
Marital Status	No. Respondents	Percentage
Married	123	79.35
Widow	28	18.06
Diverse	04	2.58
Total	155	100.0
Age-wise Distribution		
Age-group	No. Respondents	Percentage

Less Than 30 years	19	12.26
30 – 40	40	25.81
40 – 50	39	25.16
50 – 60	29	18.71
60 – 70	23	14.84
Above 70	05	3.23
Total	155	100.0

Source: Field Study

Table – 2 reveals the respondents' opinions on the housing conditions of the sample respondents of the study. Out of 155, 80.65 (125) percent have their own houses, and the rest of 19.35 (30) percent do not have their own homes. Out, 52.90 (82) percent of respondents have stated that they have Kachcha houses, followed by semi-pucca and pucca houses, 30.97 (48) and 16.77 (26) percent, respectively. Coming to the status of houses out of 155, 63.23 (98) percent of respondents opinioned that their house condition is average (not bad), 22.58 (35) percent expressed that their house conditions are good, and 14.84 (23) percent respondents have expressed the negative opinion that their housing conditions are poor. In addition to the views on open cites in their house premises, 85.16 (132) percent have revealed that they have open cite on the house premises, and at the same time, 64.52 (100) percent agree that their housing premises have greenery with trees.

Table – 2

Housing Conditions of the Respondents

House Ownership		
Opinion	Respondents	Percentage
Own	125	80.65
Rented	30	19.35
Total	155	100.0

Type of House		
Opinion	Respondents	Percentage
Kacha	82	52.90
Semi-Pucca	48	30.97
Pucca	26	16.77
Total	155	100.0
Status of House		
Opinion	Respondents	Percentage
Good	35	22.58
Average	98	63.23
Poor	23	14.84
Total	155	100.0
Opinions on Open Cite in House Premises		
Opinion	Respondents	Percentage
Yes	132	85.16
No	23	14.84
Total	155	100.0
Opinions on Trees and Greenery in House Premises		
Opinion	Respondents	Percentage
Yes	100	64.52
No	55	35.48
Total	155	100.0

Source: Field Study

Table – 3 depicts the demography particulars of the respondent women of the study. In this angle, the researcher has taken the indicators of gender, the average size of the family, sex ratio, adults and children distribution, and literacy particulars. The total population is 655 for the entire 155 sample households. Out of 51.43 (342) percent of females and 48.57 (323) percent of males, the sex ratio worked out as 1059 females per one thousand male population.

Table – 3

Demography Particulars

Gender-wise Distribution of Households		
Gender	No. Of persons	Percentage
Male	323	48.57
Female	342	51.43
Total	655	100.0
Sex Ratio	1059	
Average Size of Family	4.29	
Children and Adult Particulars		
Children/Adults	No. Of persons	Percentage
Children	387	58.20
Adults	278	41.80
Total	655	100.0
Child Average	2.49	
Adult Average	1.79	
Gender-wise distribution of Children		
Gender	No. Of persons	Percentage

Male	200	51.68
Female	187	48.32
Total	387	100.0
Sex Ratio	935	
Literacy Particulars		
Literacy	No. Of persons	Percentage
Literates	34	21.94
Illiterates	121	78.06
Total	155	100.0

Source: Field Study

A total of 155 households possessed a 655 total population, and the average family size worked out as 4.29 persons per family. It shows the nuclear dimension of families in the study as most families. When we look into the distribution of adults and children, out of 655 population, 58.20 (387) percent of children and the rest 41.80 (278) percent of the adult population, the average child is 2.49 and adult is 1.79 person per family. The child population is significantly more; as a result, the middle child population is at a regarding level. Coming to the gender-wise distribution of children, the total 387 child population was distributed as 51.68 (200) and 48.32 percent of males and females, respectively, and the sex ratio worked out as 935 female children per 1000 male children. Out of 155 respondent women, 78.06 (121) percent are illiterates, and the rest only have literate, 21.94 (34) percent of women. The overall sex ratio is 1059 females per 1000 male population. It is an inevitable thing. Still, coming to the children's sex ratio, it is 935 only. It is unfortunate and shows the male preference attitude is spread even in rural and tribal areas. The majority of the families are small in population. As a result, the average family size is below 5 persons per family. The literacy rate is very poor among the respondent women

Table – 4

Occupation Particulars of the Respondents

Occupation Particulars		
Main Occupation	No. Of Respondents	Percentage
Agriculture	05	3.23
Agri Labour	136	87.74
Traditional Occupation	09	5.81
Self Employment	05	3.23
Total	155	100.0
Gender-wise Distribution of Workers		
Gender	No. Of persons	Percentage
Male	254	59.91
Female	170	40.09
Total	424	100.0

Source: Field Study

Table – 4 gives the information about the main occupation particulars and gender-wise distribution of the respondents and households, respectively. Out of 155, 87.74 (136) percent of respondents have agriculture as their primary occupation, the highest of the rest. The other occupations are traditional occupations, agriculture, and self-employment, 5.81 (9), 3.23 (5), and 3.23 (5) percent, respectively. Thus, the majority of respondents have agriculture labour as their primary occupation; the rest of the occupations are very insignificant. Coming to the gender-wise household workers distribution, the total workers are 424 males 59.91 (254) percent as the highest, and the rest of 40.09 (170) percent have females as the lowest. The main occupation is agricultural labour as the predominant in the study, and the male workers are the ultimate than the other occupations and females.

Table – 5

Land Distribution Particulars of the Respondents

Opinions of the Respondents on Distribution of Land				
Type of Land	Having Land		Not Having Land	
	Respondents	Percentage	Respondents	Percentage
Cultivable Land	116	74.84	39	25.16
Irrigated Land	53	34.19	102	65.81
Rented Land	84	54.19	71	45.81
Land Purchased	68	43.87	87	56.13
Government distributed Land	91	58.71	64	41.29
Total	155	100.0	155	100.0
Opinions of the Respondents on Land Issues				
Land Issues	140	90.32	15	9.68
Land and Average Size Particulars				
Type of Land	No. Of Acres	Percentage	Average Size	
Cultivable Land	283.6	39.30	2.44	
Irrigated Land	59.5	8.24	1.12	
Rented Land	145.5	20.16	1.73	
Land Purchased	127.5	17.67	1.88	
Government distributed Land	105.6	14.63	1.16	
Total Land	721.7	100.00	4.65	

Source: Field Study

Table – 5 reveals the land distribution particulars of the study's respondents. Under Indira Prabha, the government of United Andhra Pradesh distributed the BPL women in six phases. This study tried to identify the land beneficiaries of different types of land. At the same time, cultivated land, irrigated land, rented land, purchased land, and distributed land by the government, etc., have been observed. Out of 155 respondent women, 74.84 (116) percent have revealed that they have cultivable land, 58.71 (91) percent have government land, 54.19 (84) percent have rented lands, 43.87 (68) percent are with purchased lands, and 34.19 (53) percent are irrigated lands. On the other side, out of 155 respondents, 65.81 (102) percent do not have washed land. It is the highest, followed by 56.13 (87), 45.81 (71), 41.29 (64), and 25.16 (39) percent of respondents expressed their opinion on not having the lands purchased, rented, government, and cultivable lands, respectively. It is noted that 41.29 (64) percent of respondents do not have any government land, but in the land records, the land was distributed against their names, but even today, they don't have any right on that particular land. This is the actual situation at the gross root level. Out of 155 respondents, 90.32 (140) percent have stated that they have different land issues regarding land titles. The average sizes of other lands of the sample respondents. On average, there are 721.7 acres of land possessed by the respondents with 4.65 acres. Out, 39.30 (283.6) percent of land cultivable as the highest share, followed by rented land, 20.16 (145.5), purchased land, 17.67 (127.5), Government land, 14.63 (105.6), and irrigated land is 8.24 (59.5) percent of acres. The average government land is only 1.16 acres, and irrigated land is 1.12 acres. But cultivable land is 2.44 acres. It is noted that all the respondents do not have all types of land. Due to this, the land sizes are not similar.

Conclusions

The sample distribution is not similar in caste, sub caste and age wise also, majority of respondents belong to Scheduled Tribes, around 61.0 percent, sub cast aspect the Madiga caste is at the top with 39.0 percent of SC community, Koya is 31.6 and Lambada is 29.6 percent of Scheduled Tribes. Out of the respondents, married women are ultimate with the share of 79.35 percent. The majority of respondents have distributed in 30 – 40 and 40 – 50 age groups, with more than 51.0 percent. The distribution of the respondents is not similar in all the dimensions because the land distribution of Indira Prabha is based on the BPL category.

Out of, 80.65 percent have own houses, 52.90 percents respondents have stated that they have Kachcha houses, followed by semi-pucca and pucca houses are 30.97 and 16.77 percent respectively, out of 63.23 percent respondents opinioned that their house condition is average (not bad), 22.58 percent expressed good and 14.84 percent expressed their housing conditions are poor. In addition, 85.16 percent have cities in their house premises, and 64.52 percent agree that their house premises have trees and greenery.



The total population is 655 for the entire 155 sample households. Out of 51.43 percent are females and 48.57 percent are males, the sex ratio worked out as 1059 females per one thousand male population. The average size of the family worked out as 4.29, which shows the type of families as nuclear families as the majority of the study. Out of 58.20 percent of children and the rest of 41.80 percent of the adult population, the average child is 2.49, and adult is 1.79 people per family. The gender-wise distribution of children, 51.68 and 48.32 percent of males and females respectively, and the sex ratio worked out as 935, 78.06 illiterates and the rest of only 21.94 percent of women have literates. The overall sex ratio is 1059 females per 1000 male population. It is inevitable, but the children's sex ratio is 935; only it is unfortunate, and it shows the male preference attitude is spread even in rural and tribal areas.

87.74 percent of respondents have agriculture as their primary occupation, the highest of the other professions; the other occupations are traditional, and agriculture and self-employment are nominal. The total workers are 424 of them male 59.91 percent as the highest and the rest of 40.09 percent have females as the lowest.

Under Indira Prabha, the government of United Andhra Pradesh distributed the BPL women in six phases. This study tried to identify the land beneficiaries of different types of land. Out of 155 respondent women, 74.84 have cultivable land, 58.71 percent have government land, 54.19 percent have rented lands, 43.87 percent have purchased lands, and 34.19 percent are irrigated lands. It is noted that 41.29 percent of respondents are not having any type of government land, but in the land records, the land was distributed against their names, but even today, they don't have any right on that particular land. This is the actual situation at the gross root level. Out of 155 respondents, 90.32 percent have stated that they have different land issues regarding land titles. The respondents have 721.7 acres of land with an average of 4.65 acres and Government land of 14.63, with an average of only 1.16 acres. It is noted that all the respondents do not have all types of land. Due to this, the land sizes are not similar.

Thus, this study has covered all three objectives and two hypotheses. All the objectives are justified with the help of simple average and percentage tables with the use of primary data, and the two hypotheses are also tested; under Indira Prabha majority of beneficiaries belong to ST and SC categories, and the distributed lands are almost un irrigated and unavailable for the cultivation as this reason the land is an artificial armament to the women particularly for Dalit women. In this case, the land was distributed, but to date, there are no rights to cultivate the land, is this type of land distribution leads to empowering women in rural areas.



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STATUS OF DALIT WOMEN IN INDIA

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ABSTRACT

They do not have control over their bodies, earnings, and lives. Instead, somebody else controls them. The extreme expression of violence, exploitation, and oppression against them is visible in hunger, malnutrition, diseases, physical and mental torture, rape, illiteracy, ill-health, unemployment, insecurity, and inhuman treatment. The collective forces and the effect of Feudalism, casteism, and patriarchy have made their lives a living hell. An overwhelming majority of them live under the most precarious conditions. In the present age of modernism and post-modernism, they are still living in the dark age of savagery. Caste has played an instrumental role in raising issues related to the more marginalized among women, i.e., Dalit women. In a highly hierarchical society, women from lower castes have lesser access to public life, compounded by their gender. Therefore, the status of women cannot be defined easily. Political power in this country has, for long, been the monopoly of a few dominant upper caste men who think that they are made to rule, which merely deprived the oppressed or the lower people of the changes for betterment in which the condition of Dalit women is insignificant and very sad. This reflects or shows the degree of inequalities existing in society. The upper caste women leaders, who enjoyed power, also neglected the oppressed women, did not care about them, and did not try to improve their social, economic, and political status. But they must have played an essential role in forming the social programmes and legislations for the welfare of women. It is regrettable for Dalit women to be neglected in considering their share in the active politics and their potential in the national development process. In politics, the organizational structures, leadership, and power-sharing in government are mostly dominated by men. Money and caste are essential factors that play the leading role in Indian politics. Women's participation in the political process is central to their struggle against oppression.

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Indexed: ICI, Google Scholar, Research Gate, Academia.edu, IBI, IIFC, DRJI



[**Keywords:** Status of Dalit Women in India – savagery – uppercaste influence—solutions)

FULL PAPER

In India, caste determines one's social status, and Dalits or untouchables remain the most oppressed and exploited social group in the country. Though the Constitution of India has enshrined several provisions for Dalit communities to safeguard and promote their socio-economic status to bring them back to the mainstream population, the exclusionary mechanism of entrenched hierarchical social relations has brought differential outcomes for the Dalits, especially the women. They have to bear the triple burden of deprivation in terms of caste, gender, and poverty. Dalit women are forced to enter the labour market at a very early age to sustain their families. Traditionally allocated menial and stigmatized works are generally assigned to them. Better paid and dignified jobs remain out of reach through systematic denial of rights to higher education, skill training, assets, and other productive resources. This systematic denial further ensures their exclusion from socio-political scenarios and keeps them restricted to the bottom of society as invisible citizens. Caste has played an instrumental role in raising issues related to the more marginalized among women. In a highly hierarchical organization, women from lower castes have lesser access to public fore, compounded by their gender.

The Dalits and the marginalized are still colonized by the feudal lords, the elites without freedom from caste discrimination. Indians have driven out the colonizers but not those who discriminate against Dalits. Dalit women are also coerced to be victimized by the patriarchy. Dalit women bear the burden of double-day caste and the division of labor based on sex. Dalit women are demeaned and degraded, and their body is an accessible terrain of colonization by men from other communities. Dalit women are a deprived section and at the lowest level of economic and educational structures. They are poor, illiterate, sexually harassed, face caste violence, and are exploited. Doubly, triply or multiply discriminated, Dalit women face a lot of struggles daily; otherwise, they are overwhelmed by those surges of discrimination. Without struggling, Dalit women would be just left in despair.

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Historical Background of Women

Indian society today is generally male-dominated and biased against the female gender. This results in all sorts of exploitation and discriminatory practices. The treatment of Indian women is unjust and inhuman. For instance, female feticide and female infanticide are widespread, and the rule of Sati has also not disappeared completely. Women are frequently tortured in broad daylight because of insufficient dowry. Women, on their part, have been struggling through various organizations and movements to liberate themselves from the clutches of the male-dominated social order.

Status of Women

In the Vedic period, women enjoyed all sorts of rights, which are essential for a human being. Women had the right to access all the branches of learning, and women even enjoyed a position at par equally with men. Women played an essential role in religious ceremonies. After attaining puberty, the girls were free to choose their own life partners in a Swayamvara. They had all the opportunities to pursue education, including the study of the Vedas, and were even eligible for Upanayana. They could end a marriage, and widows re-married. Even during Kautilya's time, women lived with dignity. The Vedic hymns that existed previously and were being followed honestly inform us that both the husband and wife were equally joint owners of family, property, and a daughter, whether married or unmarried, retained her sole right of inheritance in the property of her deceased father. Women were involved and associated with men in all socio-religious rituals and ceremonies. The examples of polygamy were rare and mainly confined to the ruling class. The Dowry system was prevalent but only in rich and royal families. A wife was regarded as an indispensable member of the husband's family and the center of the domestic world. She proved herself a sincere friend, partner, and guide for her husband. She could move freely out of her house and enjoyed the freedom of movement by attending fairs and festivals, sabhas or assemblies of learned people. Marriage was regarded as an indissoluble holy union, and divorce was unknown; the Sati system was not prevalent. A woman had absolute ownership over the property, regarded as her "Stridhan." Thus, a woman was regarded as an equal partner and friend and enjoyed an equal share in the joys and sufferings of her husband's life in the Vedic period. In social, cultural,

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and educational activities, she enjoyed considerable freedom and more or less possessed equal rights in matters of religion. She was considered a human being and enjoyed a status of prestige in society.

Dalit Women's Ideology

The Dalit woman is a social force, a cultural symbol, and has a historical background. She is a prominent feature of farming culture. She is the actual builder and heir of the famous face in the industrial culture. She plays a significant and vital role in building buildings and laying roads that benefit all. She foils and gets involved in textile mills, cement factories, hospitals, and quarries. Dalit women are estimated to contribute and are responsible for eighty percent of labour to strengthen the national economy. They look after the family. They walk miles and miles to fetch water, fodder, fuel, and so on. They get up before the cock crows. Their day starts by sprinkling water mixed with cow dung in front of the house. As the sun rises, they go out to work in the fields. They come back in the evening and start their routine household work. They eat less, sleep late into the night, and wear patched clothes. Such hard-working supporters in every type of field and builders and developers of the family, society, and nation at large today are suffering a lot in India. They are struggling a lot for their survival and existence. They are leading a life full of the fight against upper castes and bear the disadvantage of being a Dalit, especially of being a woman. They cannot even recognize Hindi letters and words and put their signatures in their own handwriting. They could hardly count numbers beyond nine or ten. Ironically, they do not seem to be much interested in receiving education through adult or non-formal channels. Neither are they interested in educating their children, particularly daughters, as they think it was of no use to them and in no way related to their real-life situations or fetching some meaningful work or employment for them.

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Dalit Women Movement in India

Dr. B.R. Ambedkar has encouraged women across all social groups to be educated, mobilized, and participate in public life to end the caste hierarchy (Zelliot, 2005). After Independence, neither the women's organizations nor Dalit activists addressed the caste and gender intersectionality (Vimal Thorat, 2001). Dalit movement became 'masculinized' and women activists started treating women as a homogenous group (Sharmila Rege, 1998, page: 42). "Women's lives in India and the world over are circumscribed by what can be termed as five 'P's: Patriarchy, Productive resources access inadequacy, Poverty, Promotion advancement insufficiency and Powerlessness" (HemaLata Swarup, 1993). From 1980 onwards, caste identity played a significant role in the political arena, social sciences, and feminist discourses. In the 1980s, young Dalit feminists formed Mahila Sansad in Mumbai, and in the mid-1990s, Samvadini Dalit Stree Sahitya Maanch started the Dalit feminist literary movement. In 1995, the Beijing Declaration of Indigenous Women accepted that indigenous women face specific problems due to their social status. After 1995, many organizations like the National Federation of Dalit Women (NFDW), the All India Dalit Women Forum, Maharashtra Dalit Mahila Sangathan, etc., came up and started addressing the issues of women empowerment from socially marginalized communities. In 2003, Dalit Bahujan Mahila Vicharmanch publicly set aflame the Manusmriti at the historic Chaitya Bhumi (Rege, Sharmila, 2006) and revived the Ambedkarite movement for women empowerment.

Main Challenges for Dalit Women

1. *Access to Key Productive Resources In India*: Throughout the world, women are engaged in all levels of the economy. They are farmers, land managers, and guardians of the forests. Through livelihoods, women play a vital role in agriculture, especially subsistence agriculture, seed production and post-harvest management, animal husbandry, fishery, natural resource management, and energy management. These activities provide subsistence to families and communities by taking care of necessities such as food, water, fuel, homes,

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healthcare, and social security. Productive resources are the key and essential considerations for every kind of existing livelihood activity. Resources may be economical (land and credit), political (participation in governance and decision making at the community level), or social (education, skill building, training). Right to access is the opportunity to use, manage and control resources. Productive resources are essential and critical to women because the right to food does not only mean or stop at feeding the hungry, getting the stomach full, and making the world free from hunger. For women, especially those from marginalized communities, it is getting increasingly difficult to access these resources due to biased customary laws and patriarchal norms and is perpetuated by gender-blind policies, which have exacerbated the obstacles that women confront and made them vulnerable to food insecurity—malnutrition, chronic hunger, and starvation.

2. *Illiteracy*: Till some years ago, many Dalit women were ill-treated and educationally backward despite the facility of free education. Most Dalit women are given a chance to finish their education at the primary level. They are discouraged from getting married and raising a family when they are age of 12-15 yrs. The reasons for the high rate of illiteracy among Dalit women are many.

The following are the main reasons: a) The family's resistance to sending girls to schools.

b) Fear of insecurity in villages.

c) Lack of physical facilities like accommodation, school, transport, and medical facilities.

d) The girls were forced to take care of the siblings when the parents were away at work.

e) Working to earn for the family prevents girls from attending school.

f) Because of the sick and unemployed parents, girls were forced to work.

g) Many were forced to get married at a young age, which stopped schooling.

h) The social restriction is that girls should stop education after marriage.

i) In some areas, there are complaints from Dalit women teachers of misbehavior, blackmail, and exploitation by the male staff of other high caste people.

j) Fear of alienation of girls from their environment as a result of education is another factor for low literacy levels among SC girls. If the education levels improved, the girls' marriage prospects dropped due to the increase in dowry. Therefore, many parents wish to withdraw the girls from school.

3. Political Participation and Empowerment: Dalit women are politically marginalized, but rural Dalit women are given even less voice in decision-making. In India, Dalits have a quota or reservation system in force to have seats in the local panchayat or to protect their rights (town assembly). But the role being played by Dalit women is consistently subordinated to their male counterparts. Dalit women who attempt to utilize their power in the panchayat are met with male and dominant caste backlash, pressure, and sometimes violence. In most instances, a Dalit woman cannot exercise her rights and voice her concerns in the panchayat because her husband represents her and makes the decisions. At the same time, she is forced to stay at home until he can usurp the panchayat seat for himself.

4. Violence against Women, Trafficking, and Sexual Exploitation: Dalit women suffer from gender and caste-based violence. The UN Special Rapporteur mentioned the violence done against women and has noted or seen that Dalit women face targeted violence very harshly, even rape and murder being attempted and done, by the state actors and influential members of the dominant castes like upper caste and used to inflict and spread political lessons and crush dissent within the community.” Gender inequality sanctified by religious and cultural norms subordinates women and reinforces the patriarchal order, allowing violence against them to be carried out within their own homes and communities. Dalit women face verbal, physical, and sexual violence in the public and private domains. In the private part, Dalit women are assaulted for not being dutiful wives, not bearing children or male children, or not bringing enough dowry into the marriage.

Dalit women face violence from community members, complicit police personnel, their in-laws, and their families. Between norms of female subjugation and cultural norms regarding the “natural” caste hierarchy, women are constantly assaulted and taken advantage of. Further, due to their low socio-economic status, Dalit women are often the victims of trafficking and sexual exploitation. Dalit women’s sexual and bodily integrity are threatened

and violated, even from a young age. Dalit women are victims of social, religious, and cultural practices like Devadasis and Joins. In the name of these practices, village girls are married to God by their helpless parents. These girls are then sexually exploited by the dominant upper caste landlords and wealthy men who think doing this is work that requires immense power, and they show their strength and direct them to traffic and prostitution

d. There is a cultural domain that requires deeper scrutiny. This includes and defines the structure of the relationship between Dalit women and non-Dalit women today. What are their perceptions of each other relative to each other? And to what extent are they helpful and sympathetic if they are considerate? What is the reason for apathy and alienation, and social divisiveness among them?

Recommendations for Dalit Women's Issues

The amendment should be made in the constitution, ensuring the dignified representation of Dalit women in all state mechanisms. Reservation mechanisms in all state organs should be provisioned in the new Constitution for Dalit women to empower them in their economic, social, cultural, civil, and political rights. Dalits' land ownership should be ensured with due consideration to Dalit women regarding their access and control over resources. Free technical, vocational, and academic education should be provided to Dalit women by the state with scholarship facilities. The promulgation of the provision as an untouchable free country should be effectively implemented through a constructive plan of action. The discriminatory laws, traditional practices, and dogmatism against Dalit women should be abolished by providing them the social security for their rehabilitation. The international legal obligations and instruments related to Dalits and Dalit women should be applied in practice and their practical implementation, monitoring, and evaluation. A constitutional Dalit Commission should be established to safeguard and protect women's rights with special support centers for Dalit women. Appropriate compensation should be provided to these Dalits and even to the victims of the transitional period of trafficking, rape, sexual exploitation, and displaced Dalits with due consideration to the situation of Dalit women. Dalit women's economic enhancement programs should be launched for their income generation and self-reliance. Dalit women's employment opportunities should be ensured. Massive awareness against



caste discrimination should be escalated. Strict legal action should be implemented in the case of caste discrimination and abuses. The one-step solution to the issue of Dalit and Dalit women's rights does not exist.

Conclusion

Empowerment of Dalit Women The achievement of equal status for women was one of the specific objectives implicit in the preamble, fundamental rights, and directive principles of the state policy in the Constitution of India. Social change is a complex process that does not affect the different sections of women uniformly. Most of the women involved in politics and power sharing are women from the upper castes with a family's political, high financial background. It may be shocking to know that till 1932, the representation or involvement in the legislature was only by the upper caste Hindus, and the Dalits were ignored. Economic factors important for national development must be given total weightage in an attempt to uplift and raise the standard of Dalit women from their prevailing marginalized, dehumanized status. This requires consideration of every relevant issue and is essential for our nation's overall development perspectives and strategies. Rural development and urban development should be considered together and not in isolation.

Similarly, organized and unorganized sectors should be examined together because they constitute two sides of the same coin: the national economy parameter. All aspects of the current debate on the consideration of liberalization of the Indian economy should be wholly and thoroughly examined. Dalit women have also contributed to the growth and development of our country. And even then, they have remained at the lowest rung of the society, the lowest of the low.

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REPARATION THROUGH LEGISLATION & SOCIAL SECURITY MEASURES FOR THE DOWN-TRODDEN

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ABSTRACT

Dalits also called Untouchables and formerly proclaimed as 'Harijans' in traditional Indian society, is the former name for any member of a wide range of low-caste Hindu groups and persons outside the caste system. Officially, they are called "Scheduled Castes." They were also referred to as 'Outcasts' or 'Castaways.' Union Ministry of Social Justice and Empowerment had issued a directive to refer to them only with the term "Scheduled Castes" in all official matters. Despite all their hardships, they were deprived of a decent way of living and were left with abuses, curses, and sufferings for ages. After careful observation, the Government of India took various measures for their upliftment by introducing multiple legislations in the form of Articles in the Constitution to protect all such communities. This article provides insights into multiple provisions of the Constitution that safeguard their interests and the measures taken by the Government of the newly formed state of Telangana in this respect.

(Keywords: Untouchables, caste-system, empowerment, measures, upliftment, legislations, schemes)

In Modern Literature, the "Scheduled Castes" are sometimes referred to as "Dalit," meaning- broken or scattered, the term popularized by Dr.B.R.Ambedkar.He was a Dalit himself, an Economist and chairperson of the Constituent Assembly, and a Dalit leader during the freedom struggle. Government of India Act of 1935 provided reservations for depressed classes, which came into force in 1937. the "Depressed Classes" later came to be called "Scheduled Castes." The Dalits are considered an outcast, impure in their occupations, very existence, dwelling, movements, and even their fall of shadow crates of impurity among all upper castes throughout the country. Consequently, these castes have remained socially, economically, culturally, and educationally backward for several centuries. Due to the human and ruthless practice of Untouchability by caste Hindus, Dalits thought that without deserting that exploited ate order; there was no liberation for them.

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Objectives of the Study

1. To study the Dalit population in India and Telangana state
2. To study the role of public policies of the govt.
3. To know about the importance of govt. welfare schemes

The Scheduled Castes constitute 16.6% of the total population of the country, whereas the Scheduled Tribes constitute 8.6% of the total population in the year 2011. They together comprise 25% of the total population of India in the year 2021, i.e., 1/4th of the country's population. At the same time, Telangana state has 15.45 percent. More than half of them are concentrated in 5 states Uttar Pradesh, West Bengal, Bihar, Tamil Nādu, and Andhra Pradesh. They have been socially and poor for ages. Since Independence, Government has been taking innumerable measures to equalize them with other communities. As an initial step, many Articles were introduced into the Constitution of India to provide Justice to them. Noted among them are as follows;

1. Article 17- It abolished all sorts of Untouchability.
2. Article 14(A) provides for equal status for all its citizens.
3. Article 46 – State shall promote with exceptional care the educational and economic interests of the weaker sections of people, particularly the Scheduled Castes and Scheduled Tribes, and protect them from social Justice and all forms of exploitation.
4. Article 334-Reservation of seats for Scheduled Castes and Scheduled Tribes in Loksha and Vidhana Sabha.
5. Article 330&332- Reservation of seats in House of people, Legislative Assembly of the States.
6. Article 341- It empowered the President of the country to specify castes, races, or tribes to be classified as Scheduled Castes.
7. Article 342- Specification of Tribes within Tribal community.
8. Article 15(4) and 16 (4) of the Constitution enabled the central & state Governments to reserve seats in government services for the members of SCs and STs.
9. The 77th amendment act amended the Constitution in 1995 and a new clause (4A) was inserted in Article 16 to enable the Government to provide reservations in promotion.
10. Constitutional 81st Amendment act, 2000 inserted Article 16(4B), which enables the estate to fill the unfilled vacancies of a year that are reserved for SCs and STs in the succeeding year, thereby nullifying the ceiling of 50% reservation on a total number of vacancies of that year.

**Dr. BR Ambedkar Overseas Vidya Nidhi Scheme:**

The scholarship grant was increased from Rs 10 lakh to Rs 20 lakh. In addition to the US, UK, Canada, Australia, and Singapore, the Government has permitted five more countries. Out of 631 SC students, 620 have secured admissions to foreign universities, and Rs.107.54 crore has been spent so far.

* The State government is also maintaining 873 SC hostels to provide necessary boarding facilities to 73,970 SC students per year studying from class III to PG level since 2014. As many as 1,82,911 SC families have benefited under the Kalyana Lakshmi scheme with an expenditure of Rs.1422.11 crore since 2014.

* The financial grant under the scheme was enhanced from Rs 75,116 to Rs 1,00,116 in 2018. The Government has been spending a significant budget to support post-matric education of around 2.50 lakh SC students every academic year including reimbursement of tuition fees to the colleges and maintenance of students pursuing higher education.

* Youth training programmes were conducted through TSSCCOLTD. Achievements registered 12444 trained 6276 placed 1028, <https://www.telangana.gov.in>

* Telangana Scheduled caste Cooperative Development Corporation Ltd. It was set up in 2014 to take up programmes for the economic development of SC families in the state.

Apart from incorporating the above articles into the Constitution of India, the Government is also implementing various social-security measures to uplift the Scheduled castes and Scheduled tribes. A few of such schemes are as under:

1. Self-employment scheme- The eligible people from the communities willing to avail the opportunity are provided financial assistance from SC Corporation if they register with OBMMS Portal within the given period.
2. Minor irrigation scheme- Under this scheme, the farmers are given free electricity to irrigate their fields.
3. Land purchase scheme- Dalt Bandhu scheme was launched by the e-Government where the farmers are provided with a cash amount of Rs10,00,000/-for each family for land purchase.
4. Animal Husbandry schemes: The Government is providing Goats, Sheep, and other animals for the people of such families who depend on them for their livelihood.
5. Energization-Government provides service connection charges, security deposit charges, and developmental charges for borewells, and tube wells to all Dalit families, through TRANSCO. It also includes line laying charges where the estimated cost of such layout is less than or up to Rs 70,000/-.

6. 0.25ps interest scheme- A provision is made to implement this scheme to all beneficiaries of Dalit families who make prompt repayment of loans taken from Commercial banks
7. Skill development & upgradation training programmes- The TSSCCDC Ltd. has been focusing on economically viable and sustainable skill development training programmes for educated un-employed youth (18-45 years age) under various trades like Transport, IT, Leather-based, medical services, Hospitality, Construction activities, and other potential sectors. It is also ensured that placements are provided to the trained candidates in private/public organizations.

8. Self-Employment Oriented Programmes: Trainings for educated unemployed youth above 21 years of age and have passed 8th standard are given trainings as Welders, Electrician, Electronics, Dress-making, AC repairing, Fitter, etc.

District Initiatives-It is proposed to provide immediate financial assistance in terms of economic support schemes to the deserving/needy/poor HIV victims, disabled persons with disability of more than 60%, and widows with children less than 10 years of age.

9. Beneficiary awareness camps- To bring awareness among all the Dalits of the various government schemes, awareness camps are being organized at the district level.

National Commission for Scheduled Castes and Scheduled Tribes

The National Commission for Scheduled Castes is an Indian Constitutional body under the Ministry of Social Justice and Empowerment, Government of India, established to provide safeguards against the exploitation of Scheduled Castes and -Indian communities to promote their social, educational, economic, and cultural interests. Article 338 of the Constitution deals with National Commission for Scheduled Castes, and Article 338 A deals with National Commission for Scheduled Tribes.

National Commission for Scheduled Castes was formed on the 19th of February, 2004. Its headquarters is situated in New Delhi, with Sri. Suraj Bhan as its first chairperson. The following are its functions:

1. Investigate and monitor all matters relating to the safeguards provided for the Scheduled castes under the Constitution under or under any other law for the time being in force.
2. To enquire into any complaints concerning the Scheduled castes' deprivation of rights and safeguards.
3. To participate and advise on the planning process of the Scheduled castes' socio-economic development and to evaluate their development progress under the union and any states.

4. To make reports on recommendations by the union and state governments for their effective implementation.
5. To discharge such other functions about protection, welfare and development and advancement of the Scheduled castes, as the President may, subject to the provisions of the law made by the parliament, by rule specify.

There Are Three Wings of the Commission of Scheduled Castes.

1. Atrocities and protection of Civil rights wing (APCR)-It looks into the matters relating to the safety of the Civil rights act, the Bonded labour act and the Minimum wages act, etc.
2. Service safeguards wing (SSW): It deals with individual representation on service safeguards. It also reviews and monitors the implementation of reservation policy.
3. Economic and social development wing (ESDW): It looks to the development of SCs, particularly the implementation and monitoring of plans and schemes of the central and state governments. Its inquiries into specific complaints concerning the deprivation of rights of SCs in respect of land, education, and all other schemes and plans of central and state governments.

Centrally Sponsored Schemes of Assistance to Scheduled Castes Corporation: (SCDCS)

Share capital contribution is released to state SC'S Development corporation (SCDCS) under a centrally sponsored scheme in the ratio of 49:51 between central and state governments. Twenty-seven such state-level corporations are working for the economic development of SCs.

Schemes:

The SCDCS finance the employment-oriented schemes covering diverse areas of economic activities, which inter-alia include:

1. Agriculture and allied activities
2. Small scale industry
3. Transport
4. Trade and service sector.

Schemes of Post-Matric scholarships to the students of the SC community:

To increase the Gross Enrolment ratio of SCs in higher education with a focus on those from the poorest households by providing financial assistance at post- matriculation or post-secondary stage to enable them to complete their education.

These scholarships are available for students in India alone and are selected by the state governments /union territories to which the applicant belongs.



Conclusion

"If Untouchability lives, humanity must die," said Mahatma Gandhi. If we continue the same, we can never be called Human Beings. We entered into a world where it became a global village. If we cannot remove the stigma of Untouchability, we can never let it go from our lives. Let us all resolve to walk beside each other with love and affection for a bright tomorrow

." Our struggle does not end so long as there is a single Human Being considered Untouchable on account of his birth." .-Mahatma Gandhi.

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**THE CHALLENGES OF RURAL DALIT WOMEN IN MODERN INDIA – AN OVERVIEW****Dr. A R Satyavathi**

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ABSTRACT

The Dalit women in India's lower order of the Caste system are susceptible to several challenges even after enacting several legislations. Low literacy, low access to health facilities, poverty, no access to political rights, social exclusion, physical and sexual abuses, and trafficking are some of the issues they are struggling with. This paper sheds light on such problems faced by the Indian rural Dalit women at a glance. The paper is based on secondary data collected from various research articles, websites, survey reports, etc.

[Keywords: Caste Hierarchy, Physical Atrocities, Access Denial, Empowerment, Discrimination]

FULL PAPER

The caste system in India had its sources during the Early Vedic period, which was created for the division of work among the skilled and unskilled sections of the society. It turned into a new direction during the later Vedic period due to the wrong interpretation of this system by false intellectuals of that time. This led to some caste discrimination, later termed as lower castes or Dalits. This section was vulnerable to more atrocities. The women from this section faced social, economic, cultural, and gender-based abuses.

In the social caste hierarchy, Dalit women were placed at the very bottom in India. They are the victims of discrimination as poor and as women. In addition, they are part of being treated as intrinsically impure and untouchable on par with their families in some areas till now, which is a part of social exclusion and exploitation. Most of them are illiterate and subjected to male-dominated structures in society and their family. In some rural areas, Dalit women are treated as a way of putting down the entire Dalit community by the dominant castes. Hostility from society and family, inhuman treatment, sexual abuse, naked procession

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are some assaults against them. These are added to the abuse of human rights and the police and judiciary's neglect of justice.

Of the country's almost 58 crores of Dalit women (17% of the total population), three-fourths live in rural areas where they face systematic repression, social segregation, and direct and structural aggression from within their community and from 'dominant' castes. Many Dalit girls cannot get higher education because of geographical and economical limitations. Child marriages are one of the reasons for low literacy rates. This leads to less employment in the organized sector, leading to the problem of financial dependency on the male family member. Dalit girls are deprived and suffer from the effects of malnutrition, infant mortality, and many infectious diseases relatively.

Objectives of the Study

- To highlight the Challenges faced by Rural Dalit Women
- To discuss the social, economic, and gender-related discrimination of Rural Dalit Women
- To Suggest measures to improve the conditions of Rural Dalit Women

Challenges faced by Rural Dalit Women in India

Rural Dalit women are the victims of Social exclusion, patriarchal structures, illiteracy, and many other cases of abuse even after 75 years of Indian independence. Some of them are

Social Rights and Essential Services

In rural India, where the caste system is predominant, the Dalit woman is met with violence in attempting access to drinking water, the public distribution system, and health and sanitation. In some areas of north India, Dalit women are not allowed to get water from taps or wells of non-Dalit areas till now, after strict implementation of article 17 of the constitution of India, which bans the 'Untouchability.' They are denied facilities like maternal health care services and sanitation facilities. In a survey conducted by Navsarjan Trust in collaboration with Minority Rights Group International, London, in 2011, almost half of the Dalit women could not receive legally required antenatal and postnatal services. Many women lost their lives denying essential health services; the most significant is uterine collapse.

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Physical Atrocities

Dalit women are subjected to oral, physical, and sexual horrors from the family as well as society due to illiteracy, unemployability, etc. according to UN Special Rapporteur on violence against women pointed that 'rural Dalit women are susceptible to violence, even rape, and murder by the powerful members and dominant castes.'

These incidents are common in some areas when Dalit women try to access public resources or ask for justice. Non-access to drinking water or availability in non-Dalit areas also leads to attacks on Dalit women. They also face issues from their community members and police personnel.

On the other side, they face verbal and physical abuse from their family members in the private domain for infertility or not having male children. The dowry system is still predominant in rural India, which causes to prefer male children and denial of education to a female child in fear of paying high dowry in the case of the taller educated groom. These women are also physically abused by their male partners and in-laws for not bringing sufficient or demanded dowry, which sometimes leads to dowry murders or suicides.

The financial independence or the need to earn for the family may affect them through illegal Trafficking or forced Prostitution. **Dalit women** also become victims of repugnant social and religious practices such as devadasi/jogging (temple **prostitution**), which leads to sexual exploitation by religion. (Sabharwal, N. S., & Sonalkar, W. (2015))

The low socio-economic status of Dalit women often makes them the victims of sexual abuse and forced trafficking at a very young age. In some villages, the men of dominant castes perceive physical rights over Dalit women. Besides, gender discrimination and the patriarchal system play essential roles in marital rapes and other forms of sexual abuse. Child marriages, Bigamy, dowry at the time of marriage, domestic violence, etc., are other significant issues. Dalit women are susceptible.

A survey by the *Aashray Jogini Vyayastha Vyatireka Sanghatana* on the *jogging* system revealed the number of *joints* in six districts of Andhra Pradesh at around 21,421 (Pal and Lal, 2010, p. 27). The National Human Rights Commission upholds the findings that Andhra Pradesh had 29,000 *joints* (as reported in *The Hindu*; Kadapa, November 23, 2012).

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A similar practice exists in Tamil Nadu, Karnataka, and Maharashtra; it is called *devadasis* (Pal and Lal, 2010, p. 27).

The National Crime Records Bureau published the data, which revealed an overall increase in crimes against Dalits, with Uttar Pradesh recording the highest number of crimes against the SC population.

The data shows that crimes against scheduled caste (SC) people increased by over 7 percent and 26 % in 2019 compared with 2018. Almost 46,000 cases were registered for crimes against SCs with Uttar Pradesh recording the highest number of such cases at 11,829. The report documented that Rajasthan followed this with 6,794 points and 6,544 cases in Bihar. Rajasthan saw the highest number of rape cases of SC women with 554 cases, followed by Uttar Pradesh at 537 and Madhya Pradesh at 510 cases.

Illiteracy and Less Access to Education

Less access or no access to education is another critical issue among Dalit women. In 2009–10, the literacy rate among Dalit women was 55.9 %, compared to 75.3 % among Dalit men and 76.5 % among upper-caste women. The literacy rate among Dalit women was indeed relatively low in rural areas. In rural areas, only 51.6 % of Dalit women were literate. The rate for upper-caste women was higher (68.5 %). Similarly, such disparities in literacy rates also exist between Dalit women and non-Dalit women in urban areas.

The dropout percentage at levels is relatively high compared with the upper-caste girls. The Ministry of Human Development estimates that the dropout rate at class 1–8 stage was 51 %. NSSO data further indicate that the gross enrolment ratio (GER) of upper-caste women is more than four times compared with that of Dalit women at the postsecondary level. For instance, in 2009–10, the GER was 2.8 % for Dalit women compared to 12.5 % for women from the upper-caste groups. Gender inequalities within the Dalit group also feature the enrolment in higher education. The GER in higher education for Dalit women is lower (2.8 %) than for Dalit men (5.4%).

Access to Productive Resources

Due to a lack of essential goods and services and high poverty levels, they face severe challenges in managing domestic and bread-winning roles. They have to depend for employment, pay, and credit on the dominant or upper castes of the villages, which are often



met with structural violence. Poverty among them is also a leading point for their malnutrition due to food insecurity. In addition, alcoholism prevailed in many Dalit male counterparts, making the women earn for the family livelihood. Dalit women get less employment and other livelihood options than their male counterparts. In the unorganized sector, they are not paid on par with their male counterparts for equal work. The combined effect of caste and gender discrimination worsens Dalit women's economic conditions and makes them end up at the bottom of the socio-economic scale.

In a survey conducted by the NSSO in 2009-10, only 38% of Dalit women were self-employed compared to 62% of upper caste women. Besides, 9.8% were employed as regular salaried workers against 20.8% of upper caste women. In contrast, 52% of Dalit women worked as daily agricultural labours, but only 17% in upper caste women. And also, a significant % of Dalit women were engaged in dirty and scavenging work, and hardly they were allowed for cooking and household jobs.

This discrimination is further continued in the case of wage earnings in urban areas, as per the NSSO report. And this discrimination leads to a higher incidence of poverty among Dalit women.

Access and Control Over Land

The cultural restraints give the Dalit women no or limited access to Land, or even if they have the access, the control over it is denied either by their family or the dominant caste. This is another cause of food insecurity among Dalit women. The headmen of the village or those from the dominant caste generally attack Dalit women when they assert their economic rights like wages, Land, or their right to sexual dignity.

They are often forced off the Land by encroaching dominant caste families if they own it. Further, it leads the Dalit women to remain as agricultural labour on their Land, getting the wages from the encroached families, which perpetuates the cycle of poverty and violence among them. Though not everywhere, some cases are found in rural India, the forced bonded labour in Dalits.

In rural India, the Dalit habitats are generally low-lying or disaster-prone areas; they are the prime victims during natural calamities like floods, cyclones, or sometimes droughts.

Political Empowerment

Despite providing political reservation to the Dalit women in statutory bodies, they are given less voice in decision-making. Due to the quota system, Dalit women theoretically get political power. Still, it is generally enjoyed by their male counterpart or the dominant caste of the village, who supported her to win the election. In several cases, the Dalit women are not allowed to sit on the chair during the *Grama Sabhas* but must take their place on the floor. Sometimes, these women are instructed to be at home, and their husband or the other represents her in exercising her power. Thus physical, social, and economic suppression leads to the political marginalization of Dalit women, despite enacting several laws for equal rights.

Access to Justice

It is observed in many cases that the law and police often deny or deliberately neglect the legal rights of Dalit women. They are disallowed to be officially recorded in rape, trafficking, or missing cases. It was reported to the UN commission on the status of women by Three Indian NGOs that 86% of Dalit women victims of violence were unable to enter the legal system, and their cases are not at least recorded. And the conviction rate in such cases is also meager, only 0.79%.

Delay in filing reports and irregularities in criminal procedures lead to denying justice to the Dalit women. Women are forced to tolerate caste and gender-based violence because there is no effective deterrence for offenders. In several rape cases, Dalit women are threatened to withdraw the issue or to settle it out of the judiciary. Many such cases in rural areas end with the payment of compensation to the Dalit women by the accused. It is also general activity of the accused to file a counter case or false accusation against the Dalit woman or her family members to make her forcibly withdraw the claim.

These instances signal the other Dalit women victims to suffer and bear the violence or abuse silently without demanding justice.

Discrimination in Schemes

Empirical studies show that Dalit women and their children face differential treatment in accessing midday meals in schools, kindergarten centers (*Anganwadi* centers), and Safe Motherhood Schemes (*Janani Suraksha Yojana*). Access to differential treatment adversely

affects Dalit children's food intake and nutritional level (Sabharwal, Diwakar, et al., 2014; Thorat and Lee, 2010) and Dalit women's reproductive health status. (Acharya, 2010; Sabharwal, Sharma, et al., 2014).

Acharya (2010) and Sabharwal, Sharma, et al. (2014) proved the discriminatory access faced by Dalit women and children to primary health services. They observed that the highest degree of inequality is found in the treatment at the time of dispensing medicine, followed by a diagnostic visit to the doctor (in Rajasthan) and the conducting of pathological tests (in Gujarat).

In another study covering 112 villages in seven states (that is, Uttar Pradesh, Bihar, West Bengal, Jharkhand, Odisha, Chhattisgarh, and Madhya Pradesh) on the nature of access to and utilization of the government Safe Motherhood Scheme (*Janani Suraksha Yojana*), Sabharwal, Sharma, et al. found Dalit mothers experienced the following difficulties.

Evidence of Discrimination in the Economic Sphere

In a study conducted on 216 women and their access to the urban labor market of a region of Delhi, Banerjee and Sabharwal (2013) found that Dalit women face challenges while searching for employment due to their group identity in specific categories of jobs. Dalit women had difficulties in getting work for cooking because of the notion of purity and pollution

of occupations supposed to be unclean, cooking was being done mainly by the upper-caste domestic helpers, whereas sweeping, mopping, and the lower-caste women did dusting

Table 1

Discrimination in hiring for type of work

Type of Work	Dalit Women	Upper-Caste Women	Total (N = 216)
Cooking	37.40	62.6	100
Washing utensils	41.0	59.0	100
Washing clothes	57.3	42.7	100
Cleaning (dusting, sweeping, and mopping)	62.5	37.5	100

Source: Banerjee and Sabharwal, 2013; data computed from fieldwork, March to May, 2013

Dalit women also had lower average wage earnings than upper-caste women for the same domestic work activities.

Table 2
Average wage earnings

Type of Work	Dalit Women	Upper-Caste Women	OBCs
Cooking	2000	3500	3000
Washing utensils	500	750	600
Washing clothes	700	1500	1000
Cleaning (dusting, sweeping, and mopping)	500	1000	800
Average Monthly Wages (in Rs)	2000 to 3000	5000 to 8000	3000 to 5000

Source: Banerjee and Sabharwal, 2013; data computed from fieldwork, March to May, 2013. OBCs = Other Backward Classes

Suggestions

- The law against the atrocities against Dalit women must be strengthened. The enforcement mechanism of these laws should be regularly monitored so that the essence of the enactment reaches the Dalit Women.
- Measures should be taken to improve literacy among Dalit women. The GOs and NGOs should conduct awareness programmes to eradicate child marriages, Bigamy etc and also should conduct skill development programmes for the Dalith women to be employable.
- The Land laws have to be monitored by the revenue authorities, and the land acquisition rights of the Dalit women have to be protected.
- Measures such as legal awareness and assistance should be taken to increase protection against crimes.
- Regular sensitization programmes for the police and judiciary personnel have to be conducted by the state agencies to change their perception of Dalit women.
- Stringent actions must be taken against the officials who deny or neglect, or violate the statutory provisions against Dalit women.
- Measures should be taken to protect the political rights of the Dalit women so that they could directly participate in the political decision-making.

Conclusion

Dalit women represent 24% of the Indian workforce. When their right to equality is denied, when they are socially excluded when they are politically set aside, and when they are physically abused, what is the meaning of a civilized society? The core objective of the

caste system was not to discriminate against a particular section of the society but to place the right person in the right place according to their skill and expertise. If the essence is not taken in the right way, the slogan of Indian society, '*Sarvejana Sukhino Bhavanthu,*' has no meaning. Let us hope the equality of all is ensured and protected.

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**DEMOGRAPHIC AND DEVELOPMENT INDICATORS OF SCHEDULE CASTES
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ABSTRACT

The present article attempts to assess the different human development factors like literacy, people living below poverty line, and a brief overview of the Demographic details and occupational backgrounds of Schedule Caste in India. In India, according to the 2011 census, people belonging to various Schedule Castes are recorded as nearly 20.14 cores which are 16.6 percent of the total population. The paper focuses on a comparative study between the Schedule Caste population with other population categories, especially the worker's distribution, occupational distribution, and below the poverty line. For this purpose, secondary source data has been collected. The population and literacy-related information have been collected from the Census 2011 report, and poverty line-related information has been collected from (National Planning Commission Report 2005) and (Hand Book on Social Welfare Statistics 2018)

[Key Words: Schedule Caste, Literacy, occupational Distribution, Poverty Line]

FULL PAPER

The word 'caste' derives from the Portuguese term casta, meaning race, family, or lineage. M N Srinivas defined Caste as heredity, usually a localized group, having a traditional association with an occupational and particular position in the local hierarchy of castes. The prevalence of the caste system in Indian Hindu society is one of the most discriminatory forms of social stratification. In the caste system, Scheduled castes are considered low in Society. According to the constitution order, 1950 lists, there are 1108 castes across 29 states in its first schedule in India.

As per the 2011 census of India, around 201.38 million S.C.s comprising 103.53 males and 97.84 million females in India, the proportion of S.C.s in the total population is

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16.64 percent, where 8.55 percent 8.08 percent belong to males and female categories respectively. S.C.s have faced deprivation and social isolation because of their perceived low social status in India. They also faced many problems like economic indicators below the poverty line, occupational distribution, and low literacy. This paper describes the Demographic profile of S.C.s and other development indicators.

Review of Literature

The Scheduled caste population is an integral part of Indian Society. Social sciences scholars such as sociology, anthropology, economics, and political science have long recognized its importance. They have studied the various facets of the scheduled caste population but from their perspectives.

Chandna (1989): A systematic attempt at the scheduled caste population of India was done by Chandna entitled; "Spatial Dimensions of Scheduled Castes in India."

Ghosal (1990): The scholar has based his analysis on the spatial patterns the maps brought out. Another study on the same scale and coverage was made by Ghosal entitled "India's Scheduled Caste Population: A Spatial Perspective."

Objectives of the Study

1. To Study the Population and Literacy status of Schedule Castes in India
2. To discuss the occupational and development indicators of Schedule Castes in India

Methodology

Data for the present study have been drawn from Secondary sources, i.e., the Census of India of 1961, 1971, 1981, 1991, 2001, 2011 decades and Planning Commission's tenth five-year plan 2002-07, and 2005 Annual Report, and Hand Book on Social Welfare Statistics 2018. The Census of India is the largest source of statistics on the people of India. It brings out statistics every 10 years and gives information on population, Economy, Literacy, Sex ratio, etc. **Table 1** time series are used to obtain trends of Schedule Caste population in India for the five decades; **Table 2** explains the percentage of all categories and Schedule caste population living in rural and urban areas for the one decade. **Table 3** compares Schedule

Castes with the people of the general type decadal growth rate for the two decades. **Table 4** Census data is used mainly to see the trends of literacy rate between Schedule Castes and the total population in India based on Sex. Secondly, the National Planning Commission 2005 report has been used for the Economic indicators of Schedule Caste. **Table 5** compares Schedule Castes with General Categories of central and marginal workers. **Table 6** obtained the data from the Planning Commission report 2005 workers type Compares Schedule Caste with general categories. Table 7 describes the percentage of people living below the poverty line from 1993-94 to 1999-2000.

Demographic Profile and Economic Development Indicators of Schedule Caste

1.1 Trends of Scheduled Caste Population in India 1961 to 2011

Table 1

Year	Population in Million	Percentage of total Population
1961	64.4	14.7
1971	80.0	14.6
1981	104.8	15.7
1991	138.2	16.5
2001	166.6	16.2
2011	201.4	16.6

Source: Census of India, 2011

The above table shows the Scheduled Caste Population in India from 1961 to 2011. The population of S.C.s decreased in the first decade from 1961 -71 from 14.7 to 14.6, but from 1971-1981 it improved the population to 15.7 percent. It came down during the decade 1991-2001 the percentage with a decrease of the people from 16.5 to 16.2. Again 2001 -2011 it increased from 16.2 percent to 16.6 percent. Thus it is clear Schedule caste population has steady growth, which shows that the community is responding positively

1.2 Percentage of All Categories and Scheduled Castes Population Living in Rural and Urban Areas

Table 2

Year	Category	% Of Population Living in	
		Rural Area	Urban Area
2001	All	72.2	27.8
	SCs	79.6	20.4
2011	All	68.8	31.2
	SCs	76.4	23.6

Source: Census of India, 2011

The above table describes the Percentage of All Categories and Scheduled Castes Population Living in Rural and Urban Areas. According to the 2001 census, the habitant of S.C.s was higher in rural areas with 79.6 percent than in urban areas with 20.4 percent. A comparison of the 2011 census with the 2001 census shows that the population of S.C.s in rural areas has slightly decreased in rural area giving a scope increase in their habitant in urban areas with 23.6 percent

Literacy Rate

As per Census, a person aged seven and above who can read and write with understanding in any language is treated as literate. A person, who can only read but cannot write, is not literate. Before 1991, children below 5 years of age were treated as illiterates in the Censuses.

1.3 Literacy Rate for Scheduled Castes and Total Population in India Time Series Data 1961 to 20

Table 3 (In %)

Year	Total Person	SC Persons	Total Male	SC Male	Total Female	SC Female
1961	28.3	10.27	40.4	16.9	15.4	3.3
1971	34.5	14.67	46.0	22.4	22.0	6.4
1981	43.6	21.38	56.4	31.1	29.8	11
1991	52.2	37.41	64.1	50	39.3	24.9
2001	64.8	54.7	75.3	66.6	53.7	41.9
2011	73.0	66.1	80.0	75.2	64.6	56.5

Source: Census of India, 2011

The above table demonstrates a drastic increase in the literacy rate of Schedule Castes in India. From 10.27 percent to 66.1 percent (from 1961 to 2011) notably in the case of Female literacy rate of S.C.s in India has also improved from 3.3 percent to 56.5 percent (from 1961 to 2011), which projects that there are reasonable prospects for education in India.

Main and Marginal Workers

Those workers who had worked for most of the year were the primary workers. Those who had not worked for the central part of the year (i.e., those who had worked for less than 6 months or less than 183 days in a year) were termed as marginal workers.

1.4 Distribution of Main and Marginal Workers - Table 4

Category	Percentage of Main Workers	Percentage of Marginal Workers
Total	77.8	22.2
General	80.2	19.8
Schedule Caste	73.0	27.0

Source: Planning Commission 2005

The above table depicts the variation of the Schedule caste and other general populations sharing India's principal workers and marginal workers. The parentage of frontier workers in S.C.s is 27.0 and is low compared to the total and general population. This means S.C.s have no work for the significant part of the year. Lack of work, they have become poorer than others.

Occupational Distribution

Occupational distribution of population or occupational pattern in India refers to – the proportion of the total working population engaged in different broad sectors of the economy. These general sectors are 1. The primary sector includes agriculture, mining, fishing, animal husbandry, and forestry. 2. Secondary sector 3. Tertiary sectors. In 2019, 42.6 percent of the workforce in India were employed in agriculture, while the other half was almost evenly distributed among the two sectors, industry and services.

1.5 Occupational Distribution of Workers

Table 5

Type of Workers	General	Schedule Caste
1	2	3
Cultivators	32.5	20.0
Agricultural Labourers	20.7	45.6
Household Industry	4.6	3.9
Other Workers	42.2	30.5

Source: Planning Commission 2005

The economic development of any country or region depends on its occupational structure. In developed countries, a higher proportion of people are engaged in secondary and tertiary sectors while in developing countries, a higher proportion of people are involved in primary

sectors. The above table shows that workers have been divided into Cultivators, Agricultural Labourers, Household Industry, and Other Workers. Most of the S.C.s are engaged in Agricultural Labourers with 45.6 percent significantly less percent 3.9 SC s population depends upon Household Industry

Poverty Line

The poverty line is defined as the per capita consumption expenditure level to meet a person's average per capita daily calorie requirement, 2400 kcal per capita per day in rural areas and 2100 kcal per capita per day in urban areas. The average calorie requirements were estimated as population-weighted.

1.6 Percentage of People living below the Poverty Line

Table 6

Year	Rural		Urban	
	All Population	S.C.s	All Population	S.C.s
1993-94	37.27	48.11	32.36	49.48
1999-00	27.11	36.25	23.65	38.47

Source: Planning Commission 2005

In India majority of scheduled castes are below the poverty line. The above table shows that the percentage of people living below the poverty line from 1993- 94 to 1999-2000, the portion of the poverty line in S.C.s in rural areas is 48.11 and in urban areas is 49.48, which is higher than the overall population percentage. From 1999-2000 the rate of S.C.s below the Poverty Line in rural and urban areas is higher than the general population percentage. It can be observed that the S.C.s poverty line is higher than the total population

Conclusion

The present study depicts the Schedule caste's demographic and development indicators. Schedule caste population has steady growth, which shows that the community is responding positively; according to the 2011 census, most S.C.s live in Rural Areas; the literacy rate of Schedule Castes in India has increased. And the Schedule Castes are highly engaged as marginal workers; occupational distributions of S.C.s are recorded as Agricultural Labourers. In India majority of scheduled castes are below the poverty line.

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DALIT LITERATURE, TRENDS AND FEMALE DALIT WRITINGS

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ABSTRACT

Dalit' is a term that has been embraced by individuals of an untouchable group of India to depict and distinguish them. "Dalit" envelops the defenseless portion of the Indian society, which lives at the limit of the town, just as Adivasis, landless homestead workers, laborers, the enduring masses, and migrant and criminal clans and ladies. It isn't just material to the untouchables yet to all who are falling behind socially and monetarily in the nation's formative procedure. The term 'Dalit' is taken diversely by various researchers. The conversation regarding who might be recognized as a Dalit writer will be the continuous practice of fictional examination. Is a Dalit author a composer who holds a location with the Dalit people classification or any person who illustrates the natural life of Dalits? The class Hindu writers, who discuss Dalits, have been faulted by the Dalit authors for a trifle of their happenstances and comforts in opposition with Dalits. For society, literature is its expression. As per the definition put forth by the Oxford Advanced Learner's Dictionary, literature is one kind of writing that is artistic, mostly plays, poems and novels. There are several categories of literature, such as poetry, fiction, short stories, and drama; the drama is the most significant when associated with people's performance. When it comes to the source of the Dalit literature, it emerges as a revolution and conflict to induce socioeconomic transformation alongside the ontology-based creation of Dalit identity in society. Feminism is no more a colossal idea. Due to "dissimilarity" in females' communal, political, and educational circumstances, there are varied and characteristic philosophies to emphasize their domination, marginalization, and their program for freedom. Though feminism has understood worldwide importance as a philosophy, the vitality of various feminist movements is dealt with differently in varied social & enriching circumstances. This article represents an overview of Dalit Literature, Female Dalit writers, and Recent Trends.

[**Keywords:** Dalit Literature, Trends, Female Dalit Writings, Analysis]

FULL PAPER

The revolutionary social struggle became the origin of Dalit literature. In the twentieth century, after colonialism, when there was an era of post-modernism, a democratic

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movement ascended that wanted a fair society where humans would be on the same ground irrespective of their caste, color, and nation. The demand for equality and human rights induced the society's marginalized, depressed, and aboriginal sections. India wasn't behind, and humanism touched the club as well. Social reform movements gained pace against the conservative and stigmatized colonial mindset and culture. The revolution was a challenge to the caste system, which is the main culprit behind the social oppression and injustice to the Dalit people for ages. Mahatma Jyotiba Phule and Dr. B.R. Ambedkar were the leaders who raised their voices against oppression and discrimination. To voice their opinions, Dalit literature became a prolific medium. Primarily Marathi language was the medium for Dalit literature; later, several other dialects like Gujarati became prominent after the 1960s. During the 1980s, it became pretty eminent after the anti-reservation movement in Gujarat. Presently, Gujarati Dalit literature has become a solid genre.

Because of its predominant aim of voicing Dalit issues and grievances, this form of literature comprises of own values, shapes, styles, and aesthetics. Regional or vernacular languages are the primary medium, representing the essence of the grassroots-level social scenario. Paradoxically, the main goal of Dalit literature is making everyone understand their plight, their demands, and situations across the globe, although these are written in regional languages. In this regard, translation plays a significant role. A good and authentic translation is a carrier to make the world aware of Dalit literature. Millions of people across the world can hear about their issues. English, a universal language, is the primary factor in serving this purpose. Besides reaching a greater audience, an English translation of Dalit literature enriches the mainstream literary treasure.

Need for the Study

From the start, the feminist movement in India was apprehensive about the problems related to the upper-caste and the upper-middle class ladies. Their occurrence was thought of as "female's evidence." Gopal Guru, in his composition "Dalit female Talk in a different way," has asked about Brahminical Feminism's hegemonic desire to talk for "Indian Female." The issues of Dalit females were either not resolved or got only a symbolic voice in the

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typical feminist dialog. This unimportant depiction always caused pretended the Dalit female. As Guru debates, "communal place that shows the insight of truth is the main aspect that makes the depiction of Dalit female's problems by non-Dalit female less suitable and less genuine." While feminist detractors in India have inspected the crossing point between class and gender, the association between caste and gender remains unresolved. As per Uma Chakravarti, "Class, caste, and gender are inextricably connected, they interrelate with and shape every other, the arrangement of marriage, sexuality, and procreation is the basis of caste system." Sociocultural types of caste and gender are so inseparable in their fabric demonstration that they cannot be examined unconnectedly in the exact Indian background. The age-old methods that cut off caste and gender issues have been investigated. Anupama Rao notes that the fresh advance of Dalit Bahujan feminists and theoreticians requires the examination of their shared pasts and educational backgrounds.

Inspiration for Dalit Literature

Similarly, Dalit literature also documents the sociocultural and political factors of the exploited mass in India. African Americans were prevented from enjoying life because of their race. The Harlem Renaissance during the 1920s-1930s institutionalized African American literature as a subject of academic inquiry and ensured that the writers and their readers were keenly aware of the circumstances in which they worked. Whether the writers embraced the tradition or resisted its premises, their work extended its contours. The Continuum Encyclopedia of American Literature says: ".....the first two centuries of the African Diaspora's vacation in the U.S. were marked by the dominance of the SLAVE NARRATIVE and African American FOLKLORE, both of which continued to flourish and influence African American literature and politics long after the end of slavery. This does not mean, however, that these two creative forms represented the totality of African American literature." Harlem Renaissance was initially started as the 'New Negro Movement.' It created an excellent space for a new Negro culture and music like Jazz and Blues. It was characterized by an overt racial pride that came to be represented in the idea of the 'New Negro.' Through scholarly writings and creative arts, Negro promoted progressive or social equality in America. Most enslaved Negroes did not even know their biological parents and

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date of birth because of illiteracy and blacks as a commodity in the slave trade. They were not even allowed to read or learn. But blacks orally reported their deprived past through speeches and edited them into the 'creative forms' autobiography and folklore. Enslaved Negroes narrated, in their autobiographies, the horrors of family separation, the sexual abuse, and the inhuman treatments. These professional narrations helped the Abolitionists to educate both Black and White people beyond the borders. The Black Panther Movement started to uplift black people as a legal welfare measure in America. After a few decades, Dalit Panther Movement in India followed the Negroes' and got its intellectual recognition during the life period of Dr. B.R. Ambedkar (1891-1956). He was the first untouchable educated in the United States of America and England. After India's independence (1947), the idea of democracy reached many sections, awakening the masses all over the country. Dalit literature portrayed their society in their regional languages. There were very significant impacts on Dalit Literature by African American Literature, and Dalit writers found a 'parallel phenomenon' in their movements. It could also be noticed that African American literature stands as support and proof as Dalit literature. These oppressed people's writings are creative to elevate themselves from the orthodox and conservative societies. The term 'resistance' has extensively been drawn in the context of subaltern studies. Etymologically the word owes its genesis to Latin resister, meaning 'to take a stand.' The term resistance was first applied to literature in Ghassan Kanafani's work on Palestinian literature. This literature is a creative endeavor that registers strong protest against the oppressors. In this connection, it is not perverse to consider Dalit literature as one of India's recent forms of resistance literature.

The spurt in Dalit literature exposes issues of exploitation, discrimination, malnutrition, and the growing death rate of the underprivileged sections of India like untouchable, minorities, nomadic tribes, and other degraded lives. It came as a move away from the grand symbolic narratives and posed a tremendous challenge to the existing literary conventions. Dalit literature is based on Lord Buddha's philosophy, followed by Dr. B.R. Ambedkar. After establishing democracy in India, Dr. Ambedkar, an architect of the Indian constitution, emerged as a great hero for Dalits. Dr. Ambedkar's ideology has set new culture among Dalits. His message to educate, unite and fight for rights proved the lighthouse to the

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lost ship of Dalits. With Ambedkar's ideology, Buddha, Kabir, Fule, Periyar Swami, and many other local Dalit heroes have given a new vision to the oppressed humanity. As a result, Dalit culture and life have changed.

Trends in Dalit Expression

The central stress of the Dalit's style is the methods best to address the authentic comprehension of Dalits. Dalit articulation is indeed not chronicled. A segment of the current literature on the ongoing events could look at the position class influences by flame broiling the edges. Another central typical of Dalit writing is that it isn't at first and is fundamentally an abstract exercise. They are comparative social wonders which are more than an educational event, a socio-social activity as an abstract execution. Following this, Dalit's writing portrays the person as one from inside his region, just as they wish to stay before their area and society. Subjectivity in these personal histories is, as such, frustrated by the significant relationship between the individual self. The open self-Dalit scholars don't use writing similarly as a constructive power (making the emancipatory talk around the Dalit or the Working Class) yet moreover use it as a pessimistic power, delineating the social, substances, both of the cumbersome structures of force and the ordinary workers' miserable conditions, in a way that beats any hint of notion or likelihood incorporating the survival of that organized. There is a dynamism to Dalit writing. Dalit short stories embody the recent experience of a kind of Untouchability, not simply implying the gross brutalities of the past but also the misleading violence of the present. They reveal the moral stuff that the classes of greatness, dependability, truth, and value pass on and research and uncover) how Dalits are made into individuals all in all inventive vitality.

Liberation ability of Dalit literature and the principle objective and its message shows the limit of clarifying and despite clarifying a couple of genuine obscurities and uncertainties and filling the more specific need of imparting the cutting edge kind of libertarian faction, solidarity, and character of the more significant and exhaustive society, which has been the exposure of the Dalit writer over the range of their essential self-improvement. The Dalit creator, savant, ideologue over the content of their self-recovery, in like manner found a bound together and extremely ordinary stream of thought, code of morals, and consecrated

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image structure with which significant ideological linkage could be made, without winding their chronicled truth. This passes on to the fore the epistemological and good prevalence of their total effort.

Dalit literature ascended in Maharashtra, which thus spread to the neighboring states like Gujarat, Karnataka, Andhra Pradesh, and others. The word 'Dalit' originates from a Sanskrit word that signifies "pounded" and is understood in all the Indian languages which originate from Sanskrit. "Dalit" is by and by commonly used rather than "untouchable." For quite some time, there have been a couple of terms for depicting the general public of a remote system, for instance, "Ati-Shudra," "Outside Castes," "Outcasts," and "Depressed Classes," "Scheduled Castes," "Ex-Untouchables," etc.

Untouchables observed such terms initiated by upper-class Hindus, experts, and social reformers, which are harmful and resemble stigmatization, dominance, and paternalism. Because of this, the general public has a spot with this class's need to depict themselves as 'Dalits' despite the way that there is a distinct refusal of sully, Karma, and upheld caste order, as mentioned by Eleanor Elliot. "Dalit" is an old Marathi word observed in Molesworth's Marathi-English Dictionary of 1975, a replicate of an 1813 variant signifying "ground, broken or decreased to pieces."

Dalit works similarly discard ordinary literature. Conventional emotion deliberates mainly on three essential values of literature where those are Satya (fact), Shivam (goodness), and Sundaram (superiority), and those need to be reversed. Notwithstanding what will be anticipated, Dalit works is to rely on the natural universe and move with that; human holds better capability than that of God or the nation. So, when one evaluates Dalit gratified, he might implement Bharata's thought of Nayaka Dhirodat, Dhirlalit. Dhir Prasant or Dhiruddat, or he might implement Jagannath's connotation of the verse "Vakyam rasatamkam Kavayam" Dalit works discard modern approaches such as Sigmund Freud's Psychoanalysis, Roland Barthe's Structuralism or Jacques Derrida's Deconstruction approach, and it even discards Indian conjectures of rasa and Dhawani. C. B. Bharti, in his artifact, "The feel of Dalit literature," deliberates Dalit stylishness. As he writes, "The intention of Dalit work is to the

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complaint in contrast to the recognized scheme that is dependent on unfairness and to display the wicked and insincerity of the higher classes. There are crucial requirements to develop distinct aesthetics for Dalit poetry, which is dependent on the actual knowledge of lifetime."

Female Dalit Writings

The Dalit women's oppression cannot be combined in the same category as class issues. However, there needs to be an individual framework to understand it. The pressure against women is not just limited to caste and class system. Rather every woman who has been oppressed has a different story to tell. It mainly depends on the type of situation they are in. It can be said that violence against women is not uncommon all around the world, but social and economic factors have a significant role to play. In India, for instance, there are several cases of murder, torture, violence, and others because of dowry, especially in middle and upper-class women. The instances in violence in the middle class and upper class women are far more organized however it is not so in the case of Dalit women oppression. The patriarchal issues are most common in upper class and not so much in Dalit women. The formulation of patriarchy is based on the Hindu mythology of Sita, Savitri, Draupadi and such other characters who portrayed ultimate sacrifice for husband and children. The patriarchy among Dalit women is not as common as in upper-caste women and this is the reason that they do not 'worship' their husband. In the community of Dalits, women are not known by their husband's name rather they have a separate identity and they work individually without gender bias to a specific level. Ilaiah is a Dalit activist that asserts that in this community women are more independent socially and economically.

Dalit Feminism tops the list as compared to other communities. The women face double exploitation as women and as dalits. The first dalit woman to come out of shadows was Bama. She wrote in Tamil narrated autobiography of dalit community in 'Sangati'. In the starting of the novel, women are seen as miserable and hopeless but the latter part portrays them as courageous and bold in spite of all the bad that happens. The mechanism to avoid these problems is by talking and laughing with people. They enjoy the new strength and recognition. In the novel, narrator frees herself from the discriminating ties of the community and works and lives alone. A note-worthy fact is that she did become independent but in

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order to do so, she had to leave behind her caste name. Because she still feared being discriminated. The level of education and independency is higher in dalit women but the violence never leaves. The solution to this is raising their voice, i.e. protesting against the discrimination and abolishing evil bias by leaving behind their fragile self and by holding a pen and paper and moving further along.

Then women movements avoid the issues of caste. The feminists portray that all women are equally victimized by the patriarchy and class and caste has nothing to do with them. It is done to create a sense of unity among women which is not real. Therefore, it is misinterpreted that if patriarchy is abolished all forms of women issues will disappear. Both caste and patriarchy are supported by capitalism and they firmly believe that caste will also fade away if patriarchy is taken care of. The basis of this argument is the connection between controlling women and controlling people from lower castes. In India, women's movements made little efforts to deal with the issues of Dalit women.

Indian Dalit literature

Quest for identity to social equality Dalit literature, which is about the oppressed according to the Indian caste system. People, who are called Dalits have a history of being lived in subjugation under the high-classes of Indian society. So, they have been a marginalized, downtrodden, and subaltern group from centuries. But because of the efforts of many social reformers such as Mahatma Jyotiba Phule, Dr. Ambedkar, and Mahatma Gandhi, this community is also rising and progressing day-by-day. Still, there are many problems related to their existence in the present scenario. By a particular ethnical group Dalit literature was introduced with the commencement of Dalit Conferences in 60s decade originated in Marathi and spread in many languages all over India. There are many Dalit Marathi writers such as Bandhu Madhav, Annabhau Sathe, Daya Pawar, P.I. Sonkamble, Shantabai Kamble, Raja Dhale, Namdev Dhasal, Laxman Mane, Laxman Gayakwad, Hari Narake, Sharankumar Limbale, Arun Kamble, Waman Nibalkar, Bhimsen Dethe, Bhau Panchbhai, Ambadas Shinde, Murlidhar Bansode, Kishor Shantabai Kale who have contributed a lot to Dalit literature.

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Dalit writers are concerned with the pathetic condition of the Dalits. They help fellow Dalits to be alert and struggle for their rights, which are denied to them by the so-called upper castes. As memories, Dalit autobiographies are the sources of Dalits' social reality in contemporary India. These writers pictured conditions of the underprivileged and expressed dramatic accounts of poverty and survival in general. Yet, they get some benefits by Reservation Policy; however, they are forced to stay out of the welfare schemes. These social and legal injustices are also the themes of this literature.

Conclusion

The earliest records of Indian civilization are preserved in Aryan or Hindu scriptures. The early Indian society was constructed around Varnashrama Dharma, a labor-based division of castes in India that inevitably brought racial prejudices. The Brahmins were the topmost and the Shudras were destined to serve the three upper ladders, namely Brahmins, Kshatriyas and Vaishyas. They remain the "untouchables" in society. They have been accepted as Scheduled Castes in the Indian constitution. Efforts by Mahatma Gandhi and Dr. Ambedkar have brought uplift in their social status. They also encouraged education of the Dalits that ultimately lead to a new writing. These people, who are called Dalits in the Indian society have a history of being lived in subjugation under the high-classes. So, they have been a marginalized, downtrodden and subaltern group from centuries. The highest purpose of Dalit writing is not beauty of craft, but authenticity of experience. The most significant attribute is that the Dalit literature displays Dalit consciousness. It is a belief in rebellion against the caste system, recognizing the human being as its focus. Ambedkarite thought is the inspiration for this consciousness. Sometimes Dalit literature has been criticized as being a propagandist. It has been alleged that this literature lacks artistic finesse. It has been charged further, that their writing expresses the frenzy of a movement and does not possess neutrality and objectivity. Today Dalit literature includes not only the writings about Indian suppressed people but also other groups throughout the world that are relegated to a secondary position by the privileged classes.

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**REINVIGORATING DALIT ECONOMY: A STUDY OF THE AASARA PENSION SCHEME OF TELANGANA CONCERNING DALITS**

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ABSTRACT

This paper examines how the selected social welfare schemes under the Aasara Pension Scheme of Telangana supported Dalits in their economy. The welfare schemes studied in this paper are the Old Age Pension, Widow Pension, Single Woman Pension, and Disabled Pension. This study is supported by the Census 2011 and the social welfare pension details collected from the concerned authorities. This research has adopted the sample survey methodology, and the selected sample for this research is the beneficiaries of these pensions in the Mahabubabad District. This study has begun with the hypothesis of the development of the Dalit Economy through these pensions. This study proved it with evidence. There is a need to conduct further research regarding various Dalit welfare schemes such as Dalita Bandu etc.

[Keywords: Dalit, Dalit economy, Aasara Pension Scheme, Dalita Bandhu]

----- FULL PAPER

Dalits in India were both socially and economically sections of the society. The Dalits did not have ownership of the economic tools and resources. Though the word 'Dalit' represents the oppressed constitutionally, it is used only for the Scheduled Castes. India consists of 1108 schedule castes in its 29 States. The 2011 census data of India tells that the SCs are 201.38 million - 103.53 million men and 97.84 million women. Out of the total, SCs is 16.64%, wherein 8.55% are men and 8.08% belong to the women category.

In Telangana state, the scheduled caste population and its 59 sub-castes in the State account for 15.45 of the total population. In the Hindu caste system, SCs belong to the low status. Dalits face the denial of social, political, and economic rights. In the case of Dalit women, they face both economic and gender discrimination. Because of their gender and caste, they are subjected to sexual violence and exploitation. Many Dalit women have to become Devadasis or Joginis. The Devadasis are used for the sexual desires of upper caste men.

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The various human development indices such as life expectancy and literacy reveal that the economic conditions of Dalits are lower than non-Dalits. Thus, Dalits suffered from caste discrimination, sexual abuse, and financial exploitation. This paper explores the economic, gender, and caste-related discrimination of Dalits. These aspects are collected from the sample collection areas of Garla Mandal.

This study examines the social security of schedule caste through Aasara Pension Schemes in the Mahabubabad district of Telangana state. The densely concentrated schedule caste populated villages such as Garla, Mulkanur, Gopalapuram, Rampuram, and Pocharam of Garla Mandal of the Mahabubabad district are studied to know the influence of socio-economic backwardness of the living areas of the beneficiary and the improvement in their economic conditions by Aasara pensions.

Research Methodology

The study adheres to sampling, means of data collection, and data analysis techniques. The sample of the study will be collected at multiple stages. The first sample is at the level of the district. In this case, the Mahabubabad district is selected for the study. The second stage involves the selection of Mandal. Garla Mandal is selected out of 16 mandals of Mahabubabad district.

In the third stage, some concentrated schedule caste populated villages are selected from Garla Mandal. At this stage, four from each town, by using purposive random sampling, several scheduled caste beneficiaries are chosen. 80 Aasara beneficiaries are proportionately selected for this study with a purposive random sampling technique.

A survey and a personal interview method for data collection are used. A field survey to collect the primary data is conducted. In addition, secondary data are obtained from digital resources such as Aasara (www.aasara.org), the Government of Telangana state, and the Society for Elimination of Rural Poverty (SERP). Relevant data is also collected from the offices of the Chief Planning Officer, Mahabubabad district, Project Officer, DRDA, MPDO Office, and Garla.

Social Welfare Schemes

Social security has been given utmost priority in the Indian constitution. The State has the responsibility to take care of the security of all its citizens. It has to provide security in terms of economy, protection from sexual abuse, and caste discrimination. The State needs to protect the poor, disadvantaged, and vulnerable sections of society. According to the Directive Principles of the constitution of India, the State has "to secure a social order for the promotion of the welfare of the people." Article 41 of the Indian constitution says that the State has to provide security to older adults, sick people, and disabled people.

Since independence Indian government has been putting strenuous efforts to bring the scheduled castes into the mainstream economy and improve their socio and economic conditions, the government has made massive efforts for the economic development of

scheduled castes. In the initial stage, no serious attempts were made to cover the welfare of the weaker sections. The social security schemes provide economic and social support to the needed people and create human capital for the nation's development.

Social protection is critical in countries like India, where society is divided into many segments. After the formation of Telangana state, the government of Telangana implemented various innovative schemes such as Aasara Pensions, Purchase of agricultural land for Dalits, Kalyana Lakshmi, and health-oriented schemes such as KCR Kits, crucial welfare fund, etc.

Aasara Beneficiaries Particulars in the Study Area

The details of beneficiaries Aasara in the study area, the total number of beneficiaries, and the schedule of caste beneficiaries of different types of pensions of Garla Mandal, Mahabubabad District, are presented in Table-I.

Table -I

S.no	General beneficiaries in Garla Mandal			Schedule caste beneficiaries in Garla Mandal	
	Type of pension	Number of pensioners	Percentage	Number of pensioners	Percentage
1	OAP	1415	36.46%	139	27.74%
2	Widow	1653	42.59%	243	48.50%
3	Disabled	601	15.49%	75	14.98%
4	Single women	212	5.48%	44	8.79%
	Total	3881	100%	501	100%

Source: MPDO Office Garla

In Garla Mandal, the total number of Aasara Pension beneficiaries is 3881. Of them, 36.46% come under Old Age Pensions, and 42.59% beneficiaries belong to Widow pensions. The Disabled persons are up to 15.59%. The single women beneficiaries are 5.48% only. Beneficiaries such as FA to Beedi Workers, ART, and filaria are unavailable. The highest is the beneficiaries of scheduled caste widows with 48.50%, followed by OAP, Disabled, and single women beneficiaries with 27.74%, 14.98%, and 8.79%, respectively.

Aasara Pensions- Dalit Economy

An attempt is made to analyze the impact Aasara pension scheme on the economic and living conditions of the Schedule caste of the selected Aasara pension beneficiaries of Garla Mandal of Mahabubabad district. This study has focused mainly on

their consumption and occupational shifts. The first section deals with occupational change and income and consumption patterns are presented in Table II.

Distribution of members based on occupational status of Aasara beneficiary of scheduled caste

Table-II

Sl. No.	Area	Cultivation	Labour	Animal husbandry	Petty trade	No work	Total
Garla Mandal							
1	OAP	3 (12.00)	4 (16.00)	4 (16.00)	2 (08.00)	12 (48.00)	25 (100)
2	Widow	6 (24.00)	9 (36.00)	4 (16.00)	3 (12.00)	3 (12.00)	25 (100)
3	Disabled	1 (06.00)	3 (20.00)	2 (12.00)	3 (12.00)	8 (53.00)	15 (100)
4	Single Women	2 (12.00)	5 (33.00)	2 (12.00)	5 (33.00)	1 (06.00)	15 (100)

Source: Data collected through Field Survey.
The figures in brackets are total percentages.

The above table details the distribution of the Aasara beneficiary of schedule caste according to the occupation. In the selected district area, the majority of the Aasara beneficiary is the OAP and Disabled workers, 48% and 53%, respectively. They are not working conditions. Most of these beneficiaries in the study area are engaged in agriculture, livestock, agri-labor, or other work. Most older and disabled people depend on their earning family members.

The impact of the Aasara pension on the consumption pattern of the selected respondents is estimated. It is observed that the consumption of food items, like the quantities of cereals, vegetables, and oil consumed by the respondents, increases after the execution of Aasara pension works in the study area. Similarly, in consuming nonfood items, the expenditure is very high on ceremonies and functions and alcohol and other intoxicants. However, their spending on education and health increased at a lower rate during the study period.

Impact of Aasara pension on Consumption Pattern (value in Rs.)

The following table shows the scheduled caste beneficiaries' expenditure on food and non-food items.

Table-III

Source	Before	After	% change	Before	after	% change
	Expenditure on food consumption per month			Expenditure on Nonfood items per year		
OAP(one person)	1560.00	2230.00	42..94%	5690.00	7960.00	39.89%
Widow average family size 3	2570.00	3660.00	42..24%	11360.00	16690.00	46.91%
Disabled	1360.00	1940.00	42.64%	4690.00	6860.00	46.26.%
Single women	1680.00	2260.00	34..52%	8300.00	11750.00	41.56.%

Source: Data collected through Field Survey

The figures in brackets are percentages of the total.

From the above table, it can be concluded that after the implementation of the Aasara Pension Scheme, there has been significant growth in the average consumption of food and nonfood items by all the beneficiaries. To be precise, the increase in food items in the category of Old Age People in consumption expenditure is 42.64%, whereas nonfood expenditure is 39.89%. The beneficiaries' OAP Food consumption expenditure is higher than non-consumption expenditure. The remaining beneficiaries are widows, disabled and single women. Food consumption expenditure increased to 42.24%, 42.64%, and 34.52%. Non-food expenditure is increased to 46.91%,46.26%,41.56% respectively. In such cases, the beneficiary of widows, disabled and single women, non–food consumption expenditure is higher than food consumption expenditure.

Findings

This study estimated the impact of the Aasara Pension Scheme on the economic levels of the selected respondents of schedule caste. This study observed that the consumption of food items such as rice, cereals, and pulses is increased after taking the Aasara Pension. In addition to food items, there is a steady increase in the purchase/utilization of nonfood items, such as clothes, health, education, social activities, and intoxicant drinks. Significantly, there is an apparent increase in the consumption of food items and purchase of nonfood items by the older people after taking the Aasara Pension. Before it, most older people depended on their family members for everything. Now, they can spend money on their needs.

The widow beneficiaries are spending their pension amount for the education and health of their children. They are saving money for their future needs. Almost all the beneficiaries of the Aasara Pension Scheme are members of either MNREGA or other schemes. Most of these beneficiaries of scheduled caste people in the study area are engaged in agriculture, livestock, agri-labour, or other work. Most older people and disabled persons

depend on their earning family members. The widows have to take care of the financial needs of their children. All the beneficiaries save their money in either the post office or bank. These beneficiaries are taken good care of by their family members. Most beneficiaries feel social security through the Aasara pension schemes and are satisfied with the amount they get. To meet the increased prices due to inflation, the pension amount should be increased for all the sections of Aasara Pension beneficiaries. Otherwise, the Aasara pension scheme cannot fully achieve social security.

Conclusion

The Dalit economy in pre-implementation of Social Welfare Schemes was so poor. However, the economic welfare schemes have helped the Dalits escalate in society's economic spiral. As these schemes are insufficient to make the Dalits parallel to the caste Hindus, the government of Telangana has initiated another welfare scheme exclusively for Dalits, called "Dalita Bandhu." As it is in its embryonic stage, this scheme is not included in this analysis. Further research is possible by studying Dalita Bandhu and other welfare schemes.

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A GLANCE AT THE STATUS OF DALIT STUDENTS: HIGHER EDUCATION IN INDIA

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-----ABSTRACT

In the era of globalization, no country will stand separate from the world, especially India, as a developing economy. Despite the rapid development and emerging economy, there are continuing social disparities and taboos, particularly in the societal structure and caste system. Education is an excellent weapon for an individual to succeed in life. And it is the most prominent and essential stimulus for a country to develop its economy and society. A literate, skilled, and healthy population will speedily ensure development. Literacy is one of the most powerful tools for reducing poverty, ill health, and inequality in the country. It raised the standard of living and is a way for India's social and economic development, especially in urban areas. A robust qualitative education hasn't been achieved even though it is a right given by the Indian constitution. Especially in Indian education, the enrollment rate is low, and the dropout rate is higher in marginalized groups compared to elite groups. Let's look at the reasons for this phenomenon in Indian education. We can see numerous drawbacks and bottlenecks to providing good quality education to marginalized and lower caste groups. Here, the caste system has influenced the education system too. The caste system, or varna Kayastha, plays a vital role in India's access to good and quality education. The hierarchy of the caste system still rules primary state education. This social discrimination is a handicap to the advancement of Dalits and lower caste children. These marginalized groups were enslaved by the cages of poverty and child labor; more than half of poor students are Dalits. If we come to higher education, a loophole of the Indian government, historically, has been its tendency to expand to professional and elite institutions of higher education rather than develop primary education institutions to provide basic quality education.

[**Keywords:** Higher Education, Dalit, Caste System, Dropout, Education Quality]

FULL PAPER

It is to know that in this globalization situation all over the globe, it is somehow difficult to maintain a country's individuality, especially in our country or other developing countries. Countries like India still have social disparities and taboos, particularly in the social structure and caste system. Education is an excellent weapon for an individual to succeed in life. And it is great energy for a country to develop its standard of living. Literate,

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skilled, and healthy people will lubricate the development process speedily. Education is one of the most powerful tools in reducing poverty, ill health, and inequality in the country. It enhances the quality of life, an essential factor for the socio-economical growth of any fast-growing country like India. The central government allocates a significant portion of its budget (approx. 30% of the total budget) to education, though there are still gaps among individuals in getting a quality education. In our country, one's social class and community decide the quality of education.

The Indian constitution recognizes education as a primary right for every Indian citizen. It states that everyone should have compulsory primary education till the 8th grade level for all children in India without gender, caste, or religious bias. But there is a gap between education policies' quality and implementation. Some economically secure family children benefit more from government-subsidized schemes than poor or lower-income family children. They are still struggling to get a good-quality education even in this globalization era.

The Right to Education Act guarantees compulsory primary education up to the 8th grade for all children, irrespective of caste and religion. Even though there is a big difference in who receives a quality primary education in society, the forward or upper class still benefit from the government education system, even though it is for all children, whereas the marginalized do not. They can't even know their right to education in this modern era either. Generally, through keen observation from the past, we find that most of the concentration is on improving higher education rather than on gross route level primary education. The government acts and policies so that education is the primary tool for advancing the lower classes. But unfortunately, it has neither focused on infrastructure development nor provided the basic needs for primary education. Instead of addressing the current issues, it proposes making reservations for the poor in elite institutions. Despite minimizing the discrimination, it creates an economic disparity between the upper and lower classes. Another major challenge is that children from lower socioeconomic classes must attend government schools and cannot compete with students who have attended premier institutions. Current globalization and technology also have a significant impact.

For the smooth functioning of the administration, the total education system was divided into different boards and hierarchies based on the level of education, financial status, and class. It again leads to disparity in education and discriminates against pupils based on their economic type. Students from the poor class can't access the high level of quality education and technology because of this discrimination in the primary level due to the private institutions that are only available to the premier class. So, the primary school level discrimination makes it difficult for students from government schools to compete with students from CBSE, ICSE, and IB schools at the college level.

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Research Methodology: The meaning of Research as "a careful investigation or inquiry, especially through the search for new facts in any branch of knowledge" Research is an academic activity, and as such, it should be used in a technical sense. Some people consider Research to be a movement from the known to the unknown. It is a voyage of discovery.

The following are the study's objectives:

1. To find out the progress of Dalit students in the higher education institutes of India.
2. To analyze the reasons behind the economic backwardness of Dalits in India.
3. To analyze the relationship between economic conditions and acquiring a high-quality Formal education
4. To identify challenges in implementing the right to education for Dalits in India.

The present study is based on secondary data collected from different journals, magazines, and sites and published data from various internet sources.

Limitations of the study: This Research was conducted based only on secondary data. Another essential thing observed during that time is that with these limitations, researchers tried to collect the maximum database for this research study.

Analysis and Results:

Our Indian caste system has a significant impact on our educational institutions. Caste plays a vital role in admittance to these educational institutions. The caste system still threatens primary-level education. This social stratification is disadvantageous to the advancement of millions of Dalits and lowers caste children. Dalits and lower castes are caught in the vicious cycle of poverty, and one-half of the poorest children only belong to the Dalit community.

The disadvantages of this community are the low enrollment ratio in schools and the large percentages of child labour in schools. Even if they've been admitted to a particular school, their attendance is also very poor because they have to look after their younger siblings or grand-parents when their parents go for livelihood. Their dropout rate is also very high due to child marriages, doing work for the family, and poor health and nutrition conditions. The opening of reservations has improved the conditions, but it isn't a flawless concept, and this disparity is due to the organized social separation.

If sometimes the figure of school enrollments of Dalits and subordinate castes has increased, but they face transformed bias at these, it sounds like secular institutions. Dalit

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children do not receive friendliness from the class and are made to sit at the back. This, at this moment, disables their knowledge-gaining process. These students are still measured as untouchables and thus reserved for their social caste group. This kind of inequity significantly impacts the socio-psychological health of these children. They may have low self-esteem and are more likely to drop out. The bias faced by Dalits is replicated in these educational spaces, thus institutionalizing this inequity. This institutionalized discrimination is normalized and added to the mounting significant deficits in higher education.

Higher education in India is based on the principle of exclusivity. There is no effort to universalize education in this area, primarily because it is a specialization of a specific field. To this gateway is through an entrance test based on merit. And performance in the entrance exam is the measure of this gateway. Meritocracy doesn't consist of the resources the student has access to, nor is it the cultural and social capital he has gained over the years. The percentage of Dalits conceals this admitted to higher education institutions. By default, the upper castes and thus the upper classes are overrepresented, occupying a significant chunk of the educational space. The lack of accessibility to primary education and further institutionalized discrimination lead to a lower percentage of Dalits, lower castes, and minorities passing the entrance tests. The meaning of merit is just the performance on the entrance test without considering the convenience and accessibility to resources and cultural capital that prevents these students from entering these privileged institutions. Reservations cannot be a solution to this social separation facilitated by the hierarchization of the education system. There is a need for effort and strong policies to universalize the educational space. The development and expansion of elite institutions don't necessarily get people out of poverty. It is high time we view quality education as a right granted to all to break this vicious cycle of poverty and inequality. For example, we examine some of AISHE's key factors.

The All India Survey on Higher Education (AISHE) report identifies and captures various aspects of all the institutions of higher education in the country. The central theme underlying this survey and its subsequent results is the creation of a solid database on the country's, for the most part, diverse system of higher education. The survey prepares and manages the data submitted directly online by the responding educational institutions. The survey report brings out the representative data collected on many parameters from universities, colleges, and other institutions in the country's higher education sectors. The survey report also holds a direct connotation as it creates alertness and wakefulness about the status of the higher education system and its growth and development. This survey is a step towards the congregation of pertinent statistics that could guide the governments of states and the Central Government in designing future policies and reforms for higher education in India. After successfully implementing the first year of the survey, the AISHE has turned into an annual data collection exercise on higher education. During 2012–13, 656 universities,

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25138 colleges, and 5749 standalone institutions uploaded the Performa on the AISHE web portal. This survey is exclusive in that the entire effort has been voluntary, based on respondents' enthusiasm, and without any legal mandate for collecting information of this nature. This survey covers the total higher education institutions in the country. Institutions are categorized into 3 broad categories: universities, colleges, and standalone institutions, and this survey covers all the critical factors of HEIs in India. Now we can analyze the enrollment percentage of various castes in India from 2013 to 2020.

Enrollment of various caste groups in HEIs as per AISHE

Report/ Caste	ST students (in percentage)	SC students (in percentage)	OBC students (in percentage)	Minority students (in percentage)	OC students (in percentage)
2013	4.4	12.8	31.2	6.1	45.5
2020	5.6	14.7	37.0	8.8	33.9
Growth rate	1.2	2.1	5.8	2.6	-11.6

The enrollment of ST and SC groups was less than or equal to 2% in the above table, whereas the OBC increased it to 5.8 percent and the minority growth rate was 2.6 percent. We observed that other caste students' enrollment seems to decrease, but their share is more than 30 percent of the total enrollment, at 33.9. It clearly shows the disparity and social backwardness of Dalits and the hierarchy of other castes in HEIs.

The ongoing welfare slanting policies of the government have positively helped the Dalits to climb the education ranking. In the past, formal education, be it literacy or higher education, was never accessible to all sections or groups of Indian society. It remained an opportunity and suitable for the propertied and socially influential. Among the most depressed areas in India are the "Dalits," also publicly called Scheduled Castes (SCs). For centuries, they have suffered and been suppressed because of the practice of untouchability. This is because of separation, low economic status, lack of political power, and a low level of education. All these factors working together have seriously worsened the socioeconomic mobility of Dalits. Education is the keystone of socio-political and cultural development, and it is regarded as a primary means of improving the welfare of individuals. The eradication of

untouchability was a critical constitutional provision for securing human dignity for Dalits and a significant step towards equality and social justice. The practice of the last 70 years has shown that inserting a high priority on education in policy statements does not necessarily ensure adequate resources, nor does it ensure that national programs cover lower caste groups. "Literacy rates are much lower among Scheduled Castes (SCs) and Scheduled Tribes (STs) than among other castes. Wage labourers have lower literacy levels than other occupational groups. There is also a manifest rural-urban discrepancy. Therefore, the evils of literacy are neither evenly spread across the country nor social groups. Lower educational achievements can be expected among scheduled castes or tribes or from a family of wage labourers in parts of the country where general literacy levels are deficient. The Encyclopedia Britannica defines education as the transmission of society's values and accumulated knowledge. Dalits, who have long been depressed due to society's accumulated knowledge, still have a long way to go to achieve equality among various societal groups and access to quality education. Although the Dalits are no longer legally or constitutionally referred to as untouchables, many continue to carry this stigma. This work is a humble attempt to comprehend and explain the phenomenon of educational status among Dalits, which is to be measured as one of the significant factors in the formation of attitudes and the building of individual personalities, as well as a pointer to socio-political and economic status. Education evaluation is also essential to know Dalits' perception of social transformation.

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**THE BURDEN OF MIGRATION ON THE HOLISTIC DEVELOPMENT OF SLUMS
IN URBAN AREAS A – STUDY****Dr. Ankasala Sambba Seeva Rav**

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ABSTRACT

The present research paper is on the issues of the holistic development of the slum dwellers in the Grater Warangal Municipal Corporation. During the Separate Telangana Movement in 2011, the Warangal Municipal Corporation emerged as GWMC. After the movement of 2014, on June 14th the people of Telangana achieved separate statehood; this is a milestone in the history of Telangana. Later, the rulers focused on Telangana's development in the form of Bangaru Telangana. Yes, it is perfect, but is it practically achieved? Are we developing or growing from 2014 to till?

On the other hand, Bangaru Telangana Concept is the overall development of the people in the state of Telangana irrespective of gender, social category, area, religion, and socio-economic-political, and cultural dimensions, which means all the sectors in the economy and all the segments in the society be develop as a cheerful angel but not growing trend. Why don't we want to grow? Why do we wish the development and growth increase in equal distribution, but the story always wishes the parallel distribution to all is similar? Change is like Toady Tree, but the Development is Banyan Tree. Why this type of example: today, our state and central governments focus on growth, not development. The best example is that many state governments and Central Government have focused on urban development, mining, and industries. To these facts, many people are migrating and will be relocating from rural to urban areas. As this fact, the present urban locations and the soundings are facing various problems in the physical form of slums as the first problem to the urban areas. In this context, the present research work focused on the issues of slums and how it is a burden to the current urban areas and, at the same time, what type of problems are faced by the slum dwellers in GWMC. The scholar used secondary data for this Study as the primary observation method. The leading indicators of the Study are population growth in GWMC from 1971 to 2011 and as well as 2021 and 2031 as projected population estimates, the financial burden on the urban authorities

[**Keywords:** Holistic Development, Urban, Slums, Growth, Socio-economic, Distribution]

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FULL PAPER

The term slum is frequently used in the settlements, which are all unofficially very close to the urban areas. Those settlements have inadequate shelter, and their living conditions are very miserable. The people in slum areas are crowded and overloaded dwelling in nature, which are very inclusive to the urban centers from the countryside. Slums are a common phenomenon in the process of industrialization of the urban areas, and at the same time, it is a historical fact in all cities. For instance, during urbanization and industrialization, the higher officials have merged unofficial locations within the town and villages nearer cities, and it is a fact. But at the same time, the authorities have neglected these locations in providing the basic amenities. The slums are poor in urban cities, which are accessible to migrants. The main reasons for the creation of slums, the exclusive development model of urban areas, and negligence of rural development, as a result, increase rural to urban migration.

Migration is a global phenomenon; across the globe, 24 cro population has migrated from the international level, and around 76 crore population migrated from within the countries; altogether 1 billion population have been located in urban areas as the reason of migration (UNDESA, 2016). At the Global level, every 7th person has migrated; this phenomenon is led to population diversity in most developed nations, whereas internal migration is more frequent in developing countries. Migrations have provided many prospects for urban areas' development; at the same time, these are root causes for many issues and challenges. Thus, the migrations have multidimensional ways, such as external and internal, rural to urban, seasonal, voluntary, involuntary, cultural-based, etc. In general, there are many factors for migration, such as social, economic, political, and environmental, and these are all concerned with push and pull factors.

The main push factors are economic, unemployment, crop failure, climate change, rural poverty, unsustainable livelihood, socio-political and cultural, political instability, slavery, bonded labour, inadequate essential services and development based projects, etc., factors of migration. On the other hand, some pull factors also led to the migration, such as searching for work/job, wealth prospects, industrial innovations, freedom, family

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reunifications, food security, affordable and accessible urban services, and a favorable climate for the overall development, etc.

According to the 2011 Census, the total urban population is 37.7 cro, constituting 31.2 percent of the whole population of India. From 2001 to 2011, the metropolitan cities and towns increased from 5,161 to 7,936. The growth rate of urbanization worked out as about 35.0 percent, which is a result of the additional 2775 towns has increased during the last census period. The cities with more than one million population have grown from 35 in 2001 to 53 in 2011; these are all around 43.0 percent of India's urban population. The High Power Expert Committee estimated India's urbanization in 2011; by 2031, the total urban population will go up to 60 crores, and the metropolitan cities will go up 87 by the projected growth rate of the urban population. As per the report, the other urban population will increase by about 22.5 cro to the present urban population. The population growth of metropolitan India is mainly by migration and the general population growth; together, the urban population will be at a significant level. The HPEC also advocates that the direct migration to urban areas is estimated at about 20 to 25 percent of the total urban population.

The main challenges of the urban areas have concerned a housing shortage of 18.78 million at the beginning of the 12 Plan. According to the 2011 census, tap water is the primary source for 70.6 percent of urban households, and the water supply is one to six hours a day, but the supply of tap water is not in a daily mode. It is day by day, three times or twice a week. Nearly 19.0 percent of urban households have no toilet facility, and about 37 percent of the urban population are under open defecation. Their households are connected by open drainage; these are all slums, per the report. However, the slums in India have their scope and characters.

Review of Literature

United Nations, (1994) to discuss the actual situation of the slum dwellers, there is a need for the ground level factors. **(M. Kamruzzaman 2016)** to overcome the problems of slums, a multi prolonged strategy is needed. **Brijendranath Singh (2016)** states that Slum dwellers can contribute to the economic activity of urban areas. **Pawar, D.H. & Mane, V. D. (2013)** occupation plays a vital role in expressing their status. **Chandramouli, C. (2003)**, the researcher has discussed the demographical issues in the Chennai slum areas, the slum

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dwellers are impoverished, and their living condition is terrible. **Goswami, S. & Manna, S. (2013)** have observed the environmental issues in slum areas. **(Ashish Josh et al. 2019)** study has focused on the burden of food insecurity in the Northern Regions of Delhi. The Study has identified that the socio-economic-related burdens were influenced the food insecurity. The literature has analyzed the various issues and the problems of the slum dwellers at the National and International levels. The literature on the slums has not focused on the ground level. Most of the studies have been limited to problems of the slums dwellers, but these are limited to secondary data. However, the present research article has kept in view all the gaps and also focused on the socio-economic conditions of the slum dwellers with the help of primary data.

Methodology

The database for the Study has been collected from secondary sources and as well as observations; the observations from the field study are also one of the bases for the present research, and any data not collected from the slum dwellers and the comments by the scholar have been presented while in the presentation of the secondary data. The secondary data were gathered from the different sources of GWMC, publications, generals, and websites. To discuss the results, simple averages and percentages have been used for the Study.

Objective of the Study:

1. To analyze the problems of the slums in GWMC
2. To discuss the burdens of migrant populations in slums.

To analyze the Study's outcomes, the researchers used secondary data sources. To justify the Study, the leading indicators are demography particulars like gender, size of households, social category wise distribution and sex ratio of the selected slums apart from the estimated population growth rates from 1971 to 2031, financial burden during 2013 – 2022 of GWMC, population growth. On the other hand, estimate the financial burden during the period of Study 2013 -2022 in the urban development and how the slums have been given importance in providing the basic facilities in the slum areas.

To justify the objectives, the Study has adopted some tables with simple percentages and averages. The following table shows the population growth trends during the Study 1971

to 2031 as estimated or projected population trends have been observed from the table – 1 given below.

In a general phenomenon that the population growth in urban areas has been influenced by migrations and along with the prevailing birth rates and death rates, which means the available population growth rate is increasing; in this regard, the decadal population growth rates from 1971 to 2011 and the projected population growth rates for the two census years of 2021 and 2031 and at the same time, the radii of GWMC for the same years respectively.

The increasing tendency in population growth has been observed from the data for the census years of 1971, 1981, 1991, and 2001, but at the same time, the variations have been regarded as too much than the projected years of 2021, 2031 census years.

Table – 1
Estimated Decadal Population Growth Rates of GWMC 1971 - 2031

Census Years	Total Population	Decadal Growth in Slums	GWMC Decadal Growth	The General Population Growth	Area in Sq Km	Growth of Areas
1971	207520	00	32.94	32.9	44.0	0.0
1981	335015	38.06	61.44	23.4	44.0	0.0
1991	461123	27.35	37.64	10.3	44.0	0.0
2001	530636	13.10	15.07	2.0	110	66.0
2011	819406	35.24	39.36	4.1	407.71	298.0
2021	1021144	19.76	24.61	4.9	407.71	0.0
2031	1358224	24.82	24.61	-0.2	407.71	0.0

Source: Action Plan of GWMC 2013

This data also identified that the population growth rates in the 1981 and 2001 censuses have been at the highest and the lowest at 61.44 and 15.0 percent, respectively. This trend is observed in the Second and Third stages of the Malthusian Population Evaluation Theory. The radius was kept at 44.0 sq Km from 1971 to 1991, rapidly increasing by 110.0 sq Km in 2001 and as fast as 407.71 Sq.Km by 2011. It is because of Warangal Municipal Corporation (WMC) has been changed as Greater Warangal Municipal Corporation (GWMC).

For such reasons, the GWMC has been facing a more financial burden in developing the slums in the form of basic amenities for the people and existing locations.

As per the sources, there are 183 total slums located in GWMC. A total of 183 slums have bifurcated in three categories: Tenable 146, Semi tenable 31, and 6 slums are untenable

categories. During the action plan for free slum city in GWMC, the total units are 34627, of which In-situ means improving the quality of dwelling spaces occupied by slum dwellers with the provision of essential services and infrastructural facilities and as well as services. The following table – 2 reveals the particulars of the slum-wise unit cost of shelters and the other expenditures on physical, social, and offsite infrastructures of the total slums for the action plan of 2013 – 2022 of Nine years of period.

The total slums are 183, of which around 80.0 percent (146), 17.0 and 3.0 percent are tenable, un-tenable, and Semi tenable slums, respectively. The total project cost for the slum-free for GWMC in the 2012 – 13 years was estimated as Rs 2374.79 crore, of which around 2077.62 (87.5%) allotted for a unit cost of housing as the highest, followed by 245.25 (10.33%) on offsite, Rs. 210.62 (8.87%) on physical infrastructure, Rs. 51.92cr (2.19%) on other infrastructure and Rs. 34.63cr (1.46%) on social infrastructural facilities. All together project cost is Rs. 1691.05cr on tenable slums as the highest, Rs. 523.64cr (22.05%) on un-tenable slums, and Rs. 160.10cr (6.74%) percent on Semi tenable slums.

Table – 2
Strategy-wise Financial Burden Estimation of Slum Free City Plan of GWMC 2013 – 2022

Type of Slums	No. Of Slums	No. Units (houses)	Unit Cost (housing)	Cost of Physical Infrastructure in Crores	Cost of Social Infrastructure in Crores	Total Cost of Offsite in Crores	Entire Cost Infrastructure in Crores	Total project cost in Crores
In-situ Development in Tenable Slums	146 (79.78)	24546 (70.88)	1472.76 (70.88)	156.94 (74.51)	24.54 (70.86)	181.48 (74.00)	36.81 (70.90)	1691.05 (71.21)
Relocation Development for Un Tenable Slums	31 (16.93)	7732 (22.32)	463.92 (22.32)	40.83 (19.38)	7.3 (21.79)	48.13 (19.62)	11.59 (22.32)	523.64 (22.05)
In-situ Development in Semi Tenable Slums	06 (3.27)	2349 (6.78)	140.94 (6.78)	12.85 (6.10)	2.79 (8.06)	15.64 (6.38)	3.52 (6.78)	160.10 (6.74)

Total	183 (100.0)	34627 (100.0)	2077.62 (87.49)	210.62 (8.87)	34.63 (1.46)	245.25 (10.33)	51.92 (2.19)	2374.79 (100.0)
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Source: Action Plan of GWMC 2013

The entire data reveals the different financial expenditures on various infrastructural facilities and the unit cost (building of Indiramma Houses) in the three types of slums, the tenable slum as the highest and the lowest semi-tenable slums it is due to the large and small numbers of units and number of slums also.

Table – 3
Financial Burden Estimation of Slum Free City Plan of GWMC 2013 –2022

Sl. No	Project Component	Amount in Crores	Percent to the total Cost
1	Housing	2077.62	87.48
2	Slum-Level Infrastructure	210.62	8.86
3	Connection to trunk infrastructure	51.92	2.18
4	Social Infrastructure	34.63	1.45
5	Studies (Project Preparation)	1.30	0.05
6	Community Mobilization (Capacity building)	1.30	0.05
	Total	2374.79	100 .0

Source: Action Plan of GWMC 2013

Table 3 reveals the financial burden of the slums on the Greater Warangal Municipal Corporation as per the Action Plan 2013 - 2022. The total load is Rs. Up to 2374.79 is required for housing and sewer infrastructure, connectivity to trunk roads, social infrastructure, project appraisals, and community mobilization. In the projected budget, the main economic burden on GWMC is 87.48% for housing, followed by infrastructure, trunk road connections, and health and education burdens at 8.86, 2.18, and 1.45 percent, respectively, and the rest is deficient. The Study found that the financial burden of housing and sewer infrastructure was 96.0 percent compared to the rest of the GWMC's financial needs in the action plan for 2013-2020. Therefore, providing shelter to migrant people is a fundamental problem in urban areas, and GWMC is no exception.

Conclusion

The Study has found that as the migration, the population growth along with the slums is increasing by 24.61 percent and 19.76 percent, respectively, in 2021.

Currently, 183 slums exist in GWMC, of which 146 are tenable slums, 31 are semi-tenable, and 6 are untenable slums have been distributed in three categories.

During the estimation period 2013 – 2022, the GWMC has estimated the financial burden was 2374 cr, of which 87.5 percent on housing, 10.3 percent on sites reparse, 8.87 percent on physical infrastructures, 2.19 percent on other infrastructure facilities, and the minor share is 1.46 percent of expenditure on social infrastructures like education, health and these amounts almost to allotted to the tenable slums.

Based on the overall analysis of the Study, the migration from the urban areas is facing the problems of overpopulation growth and scarcity of capital resources for all. The present urban areas are encountering the financial burden, and housing, safe drinking water, and pressure on the social infrastructure services like health and educational institutions; on the other hand, slum people are too much discriminated against in all the dimensions like housing, sanitation, and other basic amenities. As the migration in the urban areas does not have parallel development, only the growth of urban centers does not lead to the holistic development of the slum dwellers and the slum locations. Thus, there is essential to develop the rural areas in all the dimensions and segments of the primary employment and income generation programmes and establish rural and agro-based industries in rural and semi-urban areas. In the present context, the educational and health facilities must be found at the Mandal and constitutional levels. The migration will stop, and the parallel development will take place the holistic approach will be possible for all.

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AWARENESS AND USAGE OF ONLINE MARKETING AMONG THE DALIT CUSTOMERS - A STUDY

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ABSTRACT

Sellers are trying to popularize the concept of digital marketing among their customers to meet up with the increasing crowd in physical marketplaces and increase their sales; an online shopping facility is a solution in the view of sellers and customers. Compared to some developed and developing countries, using the Internet to engage in marketing activities is at an advanced stage in America. Recently in India, online shopping facilities are increasing gradually. In this study, it was identified that due to a lack of knowledge and facilities of online marketing, Dalit customers have not been fully aware of online marketing. Compared to traditional marketing, one of the most influential factors towards the lack of Internet usage for purchasing products online by Dalit customers. In addition, this research found that lack of Awareness of operating the Internet and lack of facilities for Internet in rural areas is affecting the Dalit customers contributing to the negative attitude towards online marketing. Increasing the internet users' knowledge of the benefits of online shopping services and increasing net facilities and expertise for Internet access can be seen as improvement plans to engage more traditional marketing customers to use the Internet for online marketing facilities. The study of Awareness and usage of online marketing among the Dalits is an essential part of the holistic development of the Dalits. For this observation, 30 Dalit people were taken from Wardhannapet for data collection.

In India, most people are using top online marketing websites for shopping. For example, Amazon, Flipkart, snapdeal, jiomart, more, jabong, shopclues, Alibaba, meesho, and others. The primary reasons observed in a superficial way behind their perception are various discounts, accessible payment facilities, easy return facilities, and timely and express delivery. However, their sanity has to be checked and verified in detail by this research.

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[Keywords: Online marketing, Awareness among the Dalit customers in Wardhannapet]

FULL PAPER

Introduction

Online marketing, Digital marketing, or electronic marketing relate to the same concept of Online Shopping. When the introduction of the advantage in the early 1980s in The United States of America, the world soon grabbed on to the idea due to the significant benefits it brought to Digital marketing. We can say that our India online marketing got speed from 2010 onwards. Recently in India, online shopping facilities are increasing gradually. Increasing the internet users' knowledge of the benefits of online shopping services and increasing net facilities and expertise for Internet access can be seen as improvement plans to engage more traditional marketing customers to use the Internet for online marketing facilities. In this study, it was identified that due to a lack of knowledge and facilities of online marketing, Dalit customers have not been fully aware of online marketing. Some online marketers are eager to adopt this new technology to cut costs while maintaining reliable customer services. Online marketing provides access to door delivery, cash on delivery, online payments and replacement, etc. Traditional marketing was restricted by time, space and accessibility. But with online marketing, these barriers were removed. Customers could access marketing services twenty-four hours a day, seven days a week. Despite all these benefits, the tendency of online marketing customers in Wardhannapet to use online marketing facilities is minimal.

Need for the Research

To discover how tons the extent of focus and utilization of online portals to buy merchandise, a few of the Dalit customers in Wardhannapet. I think the study, 'level of Awareness and usage of online marketing among the Dalits', is also one of the parts of the holistic development of the Dalits.

Research Questions

To collect the data to resolve the research problem, the problem area is divided into smaller zones in the form of the following questions.

- A). What is the current level of usage of online marketing services among selected Dalit customers in Wardhannapet?
- B). What factors encourage the use of online marketing services among the Dalit customers in Wardhannapet.
- C). What are the factors affecting positively and negatively the use of Online marketing services among the Dalit customers in Wardhannapet?

Research Objectives

This research aimed to fulfill the main objectives as follows;

1. To identify the factors affecting positively to the usage of Online marketing facilities by the Dalit customers in Wardhannapet.

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2. To identify the factors negatively affecting the usage of Online marketing facilities by Dalit customers in Wardhannapet.

Review of Literature

For this study, we referred to pass findings by the researchers.

1. Douglas et al. (2001)[3] conducted an empirical study to explore critical aspects of consumer response towards shopping through the Internet. The study's significant findings: convenience was not a major inducement in local Online shopping because of its geographical proximity.
2. Sinha and Uniyal's (2005)[1] study explored that the Shopping environment refers to the landscape of shopping, changing from the first departmental store to present-day malls to virtual shopping through the Internet. It has been found that shoppers behave differently depending on the shopping situation.
3. Dr.V Vijayalakshmi &Dr.R.Lakshmi (2018): They find that youngsters and youth (19-30 age group) are very much interested in online shopping because they know about technology and online shopping.
4. As per an ASSOCHAM study (2018), online shopping is expected to clock annualized growth of 115 percent this year, aided by fast-increasing data consumption and improvement in logistics, along with several offers presented by Online marketing platforms.

Research Methodology

A quantitative research methodology was used to collect evidence. This approach is suitable for capturing the tendency, frequency, and propensity of online marketing.

Limitations of the Research

Several factors affect the behavior of online consumers. But in this research, the main focus is to study the consumers' Awareness of purchasing from online marketing stores. This study was conducted without gender discrimination. My humble submission is further depth study is required to find accurate results. This study is limited to;

1. This study is restricted to the Wardhannapet area only.
2. Sample size limited to 30 Dalit customers only
3. The study is primarily based on the perception of the respondents
4. The data was collected through the questionnaire and analysis based on the information given by the respondents.

Population Description

This section gives a demographic breakdown of the questionnaire respondents in Wardhannapet, Dist. Warangal. It is located 30km away from Warangal. As per the 2011 census, the total population of this village is 13,715, but it increased from 2011 to 2021 is 15,087. The scheduled caste population is 2,470 per the 2011 census, but it may vary from 2011 to 2021. For this study, I have taken 30 customers among this Dalit population for data collection. Respondents were taken equally from the age group of 18 years to 45 years. The selected population is divided into three parts. Part one from 18 years to 25 years. Part two is from 26 to 35 years, and part three is from 36years to 45 years.

Regarding their educational level, about three-fourths (75%) of our participants were Students of Under Graduates. The remaining 25% completed secondary school and had no formal qualifications. The initial analysis revealed that 75% of participants accessed the Internet daily.

Data analysis and Findings

To collect the data, the following questions were prepared for to survey,

1. Do you know online marketing?
2. Have you ever purchased goods online?
3. Do you believe in online marketing?
4. What type of goods do you like to purchase online?
5. Which online store do you like most?

Table 1: Response to the question Do you know online marketing?

Table 2: Response to a question Have you purchased goods online?

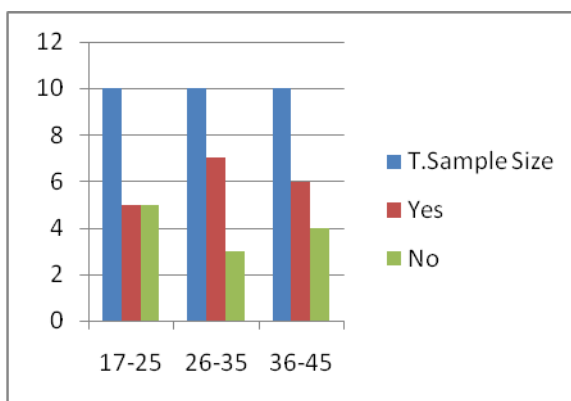
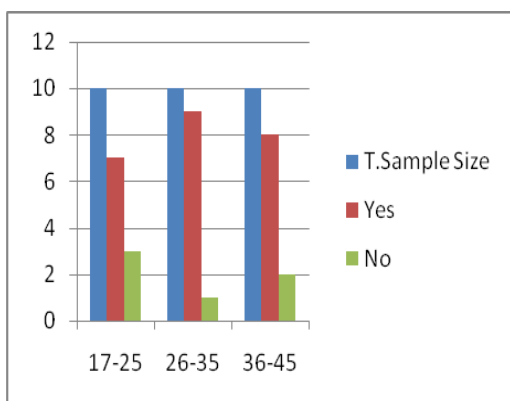


Table 3: Response to question

Table 4: Do you believe in online marketing? Purchase online?

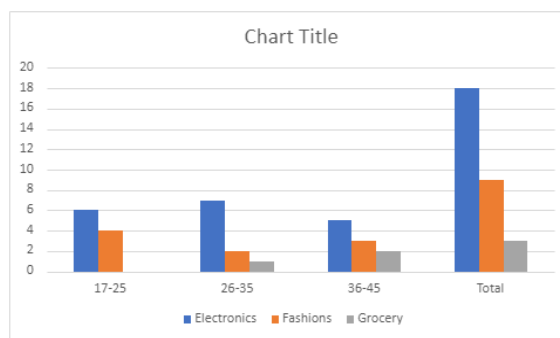
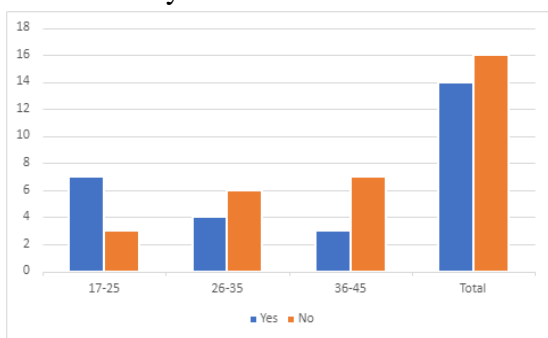
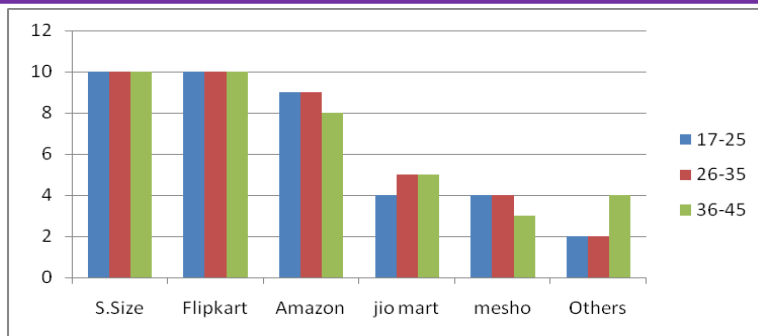


Table 5: Response to the question Which online store do you like most?



Findings:

Most people know the online marketing portals. Nearly 90% of people know reputed online marketers like Flipkart, Amazon, jio mart, and others. And Most people liked to purchase products through Flipkart and Amazon. For fashion purposes, they wanted the mesho online portal. Grocery delivery is not providing some online portals at Wardhannapet. 60% of the people believed the online marketing; the remaining people have doubts about fraud, products, payments, delivery, etc. People like to purchase electronic and Fashion products online.

Conclusion

Electronics, Fashion, brand, comfort, and quality seem to be the key drivers in the value fashion apparel industry for consumers. Most people liked to purchase products through Flipkart and Amazon. For fashion purposes, they wanted the meesho online portal. Grocery delivery is not providing some online portals at Wardhannapet. Hence Companies should focus on these components while strategizing to acquire more consumers and market share.

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ABSTRACT

India's Population has more than tripled in the six decades following Partition, from 361 million (36.1 crores) people in the 1951 census to more than 1.2 billion (120 crores) in 2011. In India, castes are hereditary social classes. To reduce disadvantages caused by caste, the government has affirmative action programs known as "reservations." India's constitution reserves government jobs and seats in higher educational institutions for people identified as belonging to S.C., S.T., and OBCs. The number of Scheduled Castes (S.C.s) in India increased by 35 million during the decade ranging from 2001 to 2011. The share of the S.C. population has grown from 16.2 to 16.6 percent. More than three-fourths of India's S.C.s are still living in rural areas, but since the 2001 census, there has been a 40 percent increase in the number of S.C.s residing in urban areas. The Dalit movement can be called a collective agitation of Dalits against the exploitation in the form of class, caste, and creed, cultural and social exploitation in society. This exploitation is due to the Discrimination followed by age-old caste hierarchical tradition in Hindu culture. Most Dalits are uneducated, illiterate, and poor in our society. Dalit members of these religions are often marginalized and flagrantly discriminated against. To attain the ends, Dalits have adopted four strategies: Political, Economic, Social, Religious, and Cultural. In the case of Dalit's analysis, the contribution of Dr. B. R. Ambedkar is much more critical. He analyzed the Hindu society and the caste system before starting his fight against untouchability and the caste system. He was a scholar as much as a man of action in any case before becoming one. Dalits have, of late, acquired high political visibility. But they do not enjoy that visibility in the economy. B.R. Ambedkar "always emphasized that political democracy will be incomplete without economic and social democracy". "Social and economic democracies are the tissues and fiber of political democracy. The constitution of India safeguarded the interest of these marginalized Dalits through the enactment of various provisions viz., Article 15, Article 16, Article 17, Article 330, Article 332, Article 243-D, Article 335, and Article 338. By the rigorous implementation of the rule of reservations for the marginalized groups, particularly for S.C. & S.T.s, the eligible candidates are securing the desired benefits in both public and private sector employment in India. Many Dalits are engaged in the farm sector in a rural setting. In the case of urban centers, a significant percentage are involved in the urban unorganized and

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informal sector where the labours are working for low wages for an extended period with less than the legal minimum wage. In the case of Dalit rural women, due to their low socio-economic status, they are the victims of trafficking and sexual exploitation. They were the victims of social, religious, and cultural practices like Devadasis and Jogins. Despite various initiatives and enforcement of the law, the Dalits continue to face Discrimination against them in social life as well as in specific employment opportunities. Some of them have benefited since independence. Much more needs to be done to ensure that the Dalits are on the path of progress.

[Key Words: Dalits, Untouchability, Varna vyavastha, Discrimination.]

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PAPER

1. Introduction

India's Population has more than tripled in the six decades following Partition, from 361 million (36.1 crores) people in the 1951 census to more than 1.2 billion (120 crores) in 2011. As of 2020, India gains roughly 1 million (10 lakh) inhabitants each month, putting it on course to surpass China as the world's most populous country by 2030, according to the United Nations Population Division. In India, castes are hereditary social classes. Historically, the caste someone was born into permanently determined their status in the social hierarchy, their available social circle, and what careers they could pursue. To reduce disadvantages caused by caste, the government has affirmative action programs known as "reservations." India's constitution reserves 15% of government jobs and seats in higher education institutions for people identified as belonging to Scheduled Castes, 7.5% for those who belong to Scheduled Tribes, and 27% for those of "Other Backward Classes" (OBCs). Scheduled Castes, also known as Dalits (or by the pejorative term "untouchables"), are made up of groups who were traditionally ostracized and relegated to "polluting" occupations like fishing, scavenging, and sewer cleaning. Scheduled Tribes are Indigenous peoples. People belonging to OBCs inherited other social class identities that have been socially and educationally disadvantaged.

The number of Scheduled Castes (S.C.s) in India increased by 35 million during the decade ranging from 2001 to 2011. The percentage share of Scheduled Caste Population to

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the total population is presented in Table 1. There are now 201.4 million Hindu, Sikh, and Buddhist Dalits in the country. The increase of 20.8 percent is somewhat higher than the general population increase of 17.7 percent. This means that the overall S.C. share of the Population has grown from 16.2 to 16.6 percent. India's demographic imbalance is reflected in the number of S.C.s, 103.5 million males and 97.9 million females (Table-2). More than three-fourths of India's S.C.s are still living in rural areas, but since the 2001 census, there has been a 40 percent increase in the number of S.C.s residing in urban areas. This figure is approaching 50 million, while more than 150 million live in rural India. The percentage of the S.C. population living in rural and urban areas between 2001 and 2011 is presented in Table 3.

India's Scheduled Castes are distributed across 31 states and union territories. The states with the highest number of S.C.s are Uttar Pradesh, with more than 40 million, and West Bengal, with approximately 20 million. The less crowded Punjab is the state with the highest proportion of S.C.s to its total Population – 31.9 percent. The 200 million S.C.s constitute a significant proportion of India's Population. According to some estimates, there are 15-20 million Christian Dalits in India, while the number of Muslim Dalits may be as high as 100 million or more. It is evident from Table 4 that 20 percent of the Population living in slum areas belonged to the S.C. population in India by 2011. The highest share, i.e., about 40 percent, resides in Punjab, followed by 32 percent and 31 percent in Tamil Nadu and Chandigarh.

The Dalit movement began as a protest movement in India. Dalits and "Other Backward Castes," known as "untouchables," make up most of India's Population. The word "Dalit" means "crushed" or "crushed into mass." Also known as Atisdora, Panchama, or Exile, Dalits are among the most depressing and marginalized groups in Indian society. Socio-cultural exclusion, economic deprivation, and centuries of political exploitation have forced Dalits to escape from such an old age. Prejudice. With the help of Dalit literature and the formation of organizations, they were recognized in the Dalit movement. After adopting the Constitution of the Republic of India in 1951, the directive was introduced to give Dalits some seats in public schools, hospitals, bureaucratic jobs, etc., since the ban on untouchables.

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The fate of some Dalits has improved significantly. Their feeling gives the Dalits a so-called "creamy layer." Dalits continue to be discriminated against in social life. Using the, an attempt is made to briefly explain the situation of the Dalits in India in terms of social, economic, political, and cultural aspects.

The Dalit movement can be described as a collective upset of Dalits against class, caste, exploitation in the form of beliefs, and cultural and social exploitation in society. This exploitation is due to Discrimination in Hindu culture that the ancient caste hierarchy continues. This hierarchy has long been the reason for oppressing Dalits in all sectors of society. It brought poverty and humiliation to the Dalits. The Dalit movement is a struggle to counter the socio-cultural hegemony of upper castes. It is a mass movement that longs for justice through speeches, literary works, dramas, songs, cultural institutions, and all other possible standards. Therefore, it can be described as a Dalit-led movement for equality with all different castes in Hindu society. As the lowest member of Indian culture, Dalits face Discrimination at almost every level of organization, from access to education and medical facilities to restrictions on residence and employment. Discrimination against Dalits is especially significant because of the number of affected people.

India has more than 250 million Dalits, accounting for more than 24 percent of the total Population. There are many subcastes within the Dalit community. Dalits are primarily divided into leather workers, sweepers, cobblers, agriculture workers, and manual "scavengers." Scavengers are considered the lowest and lowest and are officially rated at 1 million. They are traditionally responsible for digging village graves, disposing of dead animals, and cleaning human excrement. Three-quarters of the Dalit workforce works in the agricultural sector of the economy. These jobs rarely give them enough income to support their families or send their children to schools or medical facilities. Most Dalits in our society are uneducated, literate, and poor. Dalit members of these religions are often marginalized and flagrantly discriminated against.

2. The Caste System

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The word Dalit translating to "oppressed" or "broken," is generally used to refer to the people who were once known as "untouchables," those belonging to castes outside the fourfold Hindu Varna system. According to the 2011 census, there are some 250 million Dalits (referred to in the census as SC/ ST) in India alone, though there are tens of millions in other South Asian countries. The caste system finds its origin in the form of functional groups, known as varnas, which have their roots in the Aryan society of ancient northern India. In their creation myth, four varnas are said to have emanated from Primeval Being. The Creator's mouth became the Brahman priests, his two arms formed Rajanya warriors and kings, his two thighs formed Vaishya landowners and merchants, and from his feet were born Shudra artisans and servants. After, there developed the so-called fifth Varna: Untouchables. The caste system became fixed and hereditary with the emergence of Hinduism and its beliefs in pollution and rebirth.

3. Strategies for Development:

Dalits employ four strategies to achieve their goals: political system, economic strategy, social strategy, religious strategy, and cultural strategy.

3.1. Political Strategy: Political strategies gain power as their purpose or as a means to other purposes (e.g., more significant economic and educational opportunities). However, Dalits are divided on whether to exercise political power independently of different castes or in collaboration with other castes and community members who are close to their interests and ideals increase. For example, there are currently Dalits in parliament and state legislatures, and virtually all major political parties, including Prime Minister Baratyia Janata, have Dalit employees. Also, at the regional level, there are only Dalit parties, and two Dalit-led parties, the Bahujan Samaj Party in Kanshi Ram and Mr. Mayawati and the Republican Party of India, also have parliamentarians.

3.2 Economic Strategy: The second strategy was economic. Dalits are not only very poor but rely on caste, which is almost entirely dominant, to live as an agricultural and urban workforce. As a result, many Dalits have sought greater economic independence, both as a means of their own and for other purposes (political power, educational opportunities, etc.).

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Over the last decade, many religious and secular international development organizations have also adopted this strategy, funding various grassroots Dalit organizations involved in various community development activities. These activities focus on small-scale industries, teaching new skills, training Dalits, and more. These activities need to be carried out on a village-by-village basis, as more than 75% of the Dalit population still live in rural. They also meet resistance in all villages from members of the ruling caste who want to keep Dalits as a source of poorly dependent cheap labor.

3.3 Social Strategy: The third strategy, which can be described as social, has two components. Education can move a person from an unskilled worker to a skilled worker, earning more money and thereby gaining more respect, making a big difference in society's lifestyle. Education and lifestyle change aimed to eliminate some of the more obvious causes of anti-Dalit prejudice. Christian missions adopted the social strategy over a century ago, but churches looking to improve Dalits still dominate it.

3.4 Religious Strategies: Religious strategies are related to their religious nature. Its moderate form includes reforms from its religious tradition. For example, some Hindu denominations have abandoned the caste hierarchy, and some Hindu reformers are most famous for Gandhi. He tried to uplift untouchables. But a more radical religious option is the Dalit situation in India today. Today, the majority of Christians in India are Dalits, as so many Dalits have converted to Christianity in the last 125 years. The Buddhist sangha accepted Dr. B. R. Ambedkar in 1956, and millions of Dalits became Buddhists. The new religion gave Dalits a unique identity defined by faith rather than caste and a more egalitarian religious counterculture. This was only partially successful.

4. Ambedkar's View on Dalits

For Dalit analysis, B. R. Ambedkar is essential. He analyzed the Hindu society and the caste system before starting the fight against the untouchable and the caste system. Before he was alone, he was an activist scholar. In his book, Ambedkar tried hard Carr sought to clarify the mechanics of the caste system and the origin of the Dalits to support the fight against inequality. If the lower caste couldn't defeat the oppressor, he believed it had two

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reasons. Due to the characteristics of caste-based inequality. The internalization of the hierarchy is primarily to name the Sanskrit process that Ambedkar identified very early on by M.N. Srinivas. As early as 1916, Ambedkar submitted his first study at Columbia University, where the caste system could not be imposed on society by Brahmin. Still, their value is excellent and universal to other groups. They had to be imitated by other community members, including endogamy, which is the couple's rule to make the system upon itself. One of the primary goals of Ambedkar was to unite the Dalits, then the Bahujan Samaj, and then give them a unique identity that would provide a different path from Sanskritization.

5. Gandhi's View on Dalits

Gandhi commonly used the word Harijan, and his Harijan uprising movement was an essential part of the constructive program. Some readers of Navajivan suggested that Gandhi use the word Harijan instead of Antyaja, which means the last born. Gujarati poets first used the word Harijan. This means the man of God who has been abandoned by society. The social organization and culture of ancient India were based in Varna. Varna, where he was born, determined the religious, economic, political, and social life of an individual. The birth in a particular Varna determined their rights and obligations. This system puts Brahman at the top of the social organization and Shudra at the bottom. There is a clear difference between Varna and caste. The word Varna refers to the color and, as a result, the obligations assigned to each individual born in Varna. Caste is the profession that a person undertakes. Therefore, there can be many professions in Varna. Initially, people took various works based on their physical fitness and mental aptitude choices, but they remained confined in their Varna for a long time. Gandhiji firmly believed in Varna Dharma and did not doubt its usefulness. Also, Dalits had little opportunity to enroll in educational institutions and move to other parts of society. This is because they cannot afford to pay, and these institutions are usually reluctant to accept untouchable students. Subordinate civil servants in clerical positions rarely used them because they were illiterate. Before 1934, they were not employed by the lower classes of police. Therefore, the general, occupational classifications along the caste border in rural areas were duplicated in urban areas, notwithstanding the direct caste domination. In Madras Presidency, the disability of the depressed class, which suffered from using facilities such as

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wells, roads, and temples, or status symbols such as clothing and ornaments, was generally more serious than anywhere else. Therefore, in the late 19th and early centuries, untouchable immigrants moved to cities, continued to hate, were educated and employed, settled to some extent, and were educated to overcome modern poverty and unemployment. And employment opportunities and settlement patterns reduce their general poverty level and economic and social backwardness to some extent.

6. Dalits in Polity, Economy, and Society:

Dalits have, of late, acquired high political visibility. But they; do not enjoy that visibility in the economy. B.R. Ambedkar "always emphasized that political democracy will be incomplete without economic and social democracy". "Social and economic democracies are the tissues and fiber of political democracy. The tougher the tissue and fiber, the greater the strength of the body". He maintained in his tour be a force in 1946.

He was building on his magnum opus, published in 1936. In the Constituent Assembly, he sternly warned against the new constitution that India would have to resolve, viz., equality in politics and equality in the economy and society. The feudalistic democracy only perpetuated the extant socio-economic inequalities and imbalances with all the disastrous consequences. Policies determine the priorities, pace, and pattern of development.

7. The Constitutional Remedies for Dalits

Article 15- Prohibition of Discrimination on religion, race, caste, sex, or place of birth.

Article 16 -Equality of opportunity in matters of public employment.

Article 17- Abolition of untouchability. Untouchability is abolished, and its practice in any form is forbidden. The enforcement of any disability arising out of 'untouchability' shall be an offense punishable by the law.



Article 330 -Reservation of seats for Scheduled Castes and Scheduled Tribes in the House of the People.

Article 332- Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States.

Article 243-D Reservation of seats in Panchayati Raj Institutions.

Article 335- Claims of Scheduled Castes and Scheduled Tribes to services and posts.

Article 338 (National Commission for Scheduled Castes Article 338) (1) There shall be a Commission for the Scheduled Castes to be known as the National Commission for the Scheduled Castes.

8. Conclusions

The Constitution of the Republic of India banned untouchables when it was adopted in 1950 and introduced as a guideline, significantly improving some seats in Dalits such as public schools, hospitals, and bureaucratic workplaces. It was done. Currently, there is a so-called creamy layer under the Dalits. Strict rules of reservation for marginalized groups, especially Scheduled castes and Scheduled tribes, ensure that eligible candidates have the desired benefits in employment in India's public and private sectors. This is evident from the official statistics provided by the government in official periodicals. It was found that a significant proportion of rural Dalits are engaged in agriculture. In the case of urban areas, a substantial proportion of them engaged in the informal sectors of the metropolitan area, with low wages and long-term work below the legal minimum wage. Women in the Dalit region are victims of trafficking and sexual exploitation due to their low socio-economic status. They became victims of social, religious, and cultural practices such as Devadasi and Jogini. Despite various initiatives and law enforcement, Dalits are still discriminated against in social life and specific employment opportunities. Some of them have benefited from it since they became independent. More needs to be done to ensure that the Dalits are on the path of progress.

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Appendices Follow

Table-1

Percentage Distribution of Scheduled Caste Population in India, 2011

Sl. No.	State/U. T.	Total Population	S.C. Population	% of SC Population
1	Andhra Pradesh	84580777	13878078	16.41
2	Arunachal Pradesh	1383727	0	0.00
3	Assam	31205576	2231321	7.15
4	Bihar	104099452	16567325	15.91
5	Chhattisgarh	25545198	3274269	12.82
6	Goa	1458545	25449	1.74
7	Gujarat	60439692	4074447	6.74
8	Haryana	25351462	5113615	20.17
9	Himachal Pradesh	6864602	1729252	25.19
10	Jammu & Kashmir	12541302	924991	7.38
11	Jharkhand	32988134	3985644	12.08
12	Karnataka	61095297	10474992	17.15
13	Kerala	33406061	3039573	9.10
14	Madhya Pradesh	72626809	11342320	15.62
15	Maharashtra	112374333	13275898	11.81
16	Manipur	2855794	97328	3.41
17	Meghalaya	2966889	17355	0.58
18	Mizoram	1097206	1218	0.11
19	Nagaland	1978502	0	0.00
20	Odisha	41974218	7188463	17.13
21	Punjab	27743338	8860179	31.94

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22	Rajasthan	68548437	12221593	17.83
23	Sikkim	610577	28275	4.63
24	Tamil Nadu	72147030	14438445	20.01
25	Tripura	3673917	654918	17.83
26	Uttar Pradesh	199812341	41357608	20.70
27	Uttarakhand	10086292	1892516	18.76
28	West Bengal	91276115	21463270	23.51
29	A & N Islands	380581	0	0.00
30	Chandigarh	1055450	199086	18.86
31	D & N Haveli	343709	6186	1.80
32	Daman & Diu	243247	6124	2.52
33	NCT of Delhi	16787941	2812309	16.75
34	Lakshadweep	64473	0	0.00
35	Puducherry	1247953	196325	15.73
	I N D I A	1210854977	201378372	16.63

Source: Census of India, 2011

Table-2 :- Distribution of Population of Scheduled Castes (S.C.s) by Sex in India, 2011

Sl. No.	State/U. T.	Person	Male	Female
1	Andhra Pradesh	13878078	6913047	6965031
2	Arunachal Pradesh	0	0	0
3	Assam	2231321	1145314	1086007
4	Bihar	16567325	8606253	7961072
5	Chhattisgarh	3274269	1641738	1632531
6	Goa	25449	12627	12822
7	Gujarat	4074447	2110331	1964116
8	Haryana	5113615	2709656	2403959
9	Himachal Pradesh	1729252	876300	852952
10	Jammu & Kashmir	924991	486232	438759
11	Jharkhand	3985644	2043458	1942186

12	Karnataka	1047499 2	5264545	5210447
13	Kerala	3039573	1477808	1561765
14	Madhya Pradesh	1134232 0	5908638	5433682
15	Maharashtra	1327589 8	6767759	6508139
16	Manipur	97328	48863	48465
17	Meghalaya	17355	9157	8198
18	Mizoram	1218	807	411
19	Nagaland	0	0	0
20	Odisha	7188463	3617808	3570655
21	Punjab	8860179	4639875	4220304
22	Rajasthan	1222159 3	6355564	5866029
23	Sikkim	28275	14454	13821
24	Tamil Nadu	1443844 5	7204687	7233758
25	Tripura	654918	334370	320548
26	Uttar Pradesh	4135760 8	2167697 5	1968063 3
27	Uttarakhand	1892516	968586	923930
28	West Bengal	2146327 0	1100330 4	1045996 6
29	A & N Islands	0	0	0
30	Chandigarh	199086	106356	92730
31	D & N Haveli	6186	3339	2847
32	Daman & Diu	6124	3151	2973
33	NCT of Delhi	2812309	1488800	1323509
34	Lakshadweep	0	0	0
35	Puducherry	196325	95512	100813
In di a		2013783 72	1035353 14	9784305 8

Source: Census of India, 2011

Table-3
Percentage of all Categories and Scheduled Castes Population
Living in Rural and Urban Areas

	Category	% of Population Living in	
		Rural area	Urban area
The 2001 Year	All	72.2	27.8
	SCs	79.6	20.4
2011	All	68.8	31.2
	SCs	76.4	23.6

Source: Census of India, 2011

Table-4

Percentage Share of Scheduled Castes (S.C.s) to Total Slum Population in India

S. No.	State/U. T.	% of S.C.s
1	Punjab	39.8
2	Tamil Nadu	32.0
3	Chandigarh	30.7
4	Haryana	29.9
5	Tripura	28.8
6	Rajasthan	28.2
7	Karnataka	28.0
8	NCT of Delhi	27.0
9	Himachal Pradesh	26.2
10	Puducherry	23.9
11	Uttar Pradesh	22.0
12	Madhya Pradesh	22.0
13	Assam	21.5
14	Bihar	21.0
15	Odisha	20.6
16	Uttarakhand	18.9
17	Chhattisgarh	17.8
18	West Bengal	16.5
19	Maharashtra	15.7
20	Jharkhand	15.6
21	Andhra Pradesh	14.0
22	Gujarat	11.1
23	Kerala	10.9

24	Sikkim	5.3
25	Meghalaya	2.8
26	Goa	2.5
27	Jammu & Kashmir	1.7
28	Mizoram	0.1
29	Arunachal Pradesh	0.0
30	Nagaland	0.0
31	A & N Islands	0.0
	I n d i a	20.4

Source: Census of India, 2011.

Table-5

Literacy Rate of Scheduled Castes (S.C.s) by Sex in India, 2011

Sl. No.	State/U.T.	Literacy Rate (%)		
		Person	Male	Female
1	Andhra Pradesh	62.3	70.2	54.4
2	Arunachal Pradesh	0.0	0.0	0.0
3	Assam	77.0	83.2	70.4
4	Bihar	48.6	58.0	38.5
5	Chhattisgarh	70.8	81.7	59.9
6	Goa	83.7	89.9	77.7
7	Gujarat	79.2	87.9	69.9
8	Haryana	66.9	75.9	56.6
9	Himachal Pradesh	78.9	86.2	71.5
10	Jammu & Kashmir	70.2	78.8	60.7
11	Jharkhand	55.9	66.9	44.2
12	Karnataka	65.3	74.0	56.6
13	Kerala	88.7	92.6	85.1

14	Madhya Pradesh	66.2	76.7	54.7
15	Maharashtra	79.7	87.2	71.9
16	Manipur	76.2	83.5	68.9
17	Meghalaya	68.6	74.9	61.4
18	Mizoram	92.4	93.1	91.0
19	Nagaland	0.0	0.0	0.0
20	Odisha	69.0	79.2	58.8
21	Punjab	64.8	70.7	58.4
22	Rajasthan	59.7	73.8	44.6
23	Sikkim	77.5	82.8	72.0
24	Tamil Nadu	73.3	80.9	65.6
25	Tripura	89.4	92.8	86.0
26	Uttar Pradesh	60.9	71.8	48.9
27	Uttarakhand	74.4	84.3	64.1
28	West Bengal	69.4	77.2	61.2
29	A & N Islands	0.0	0.0	0.0
30	Chandigarh	76.5	83.6	68.3
31	D & N Haveli	89.4	93.1	85.0
32	Daman & Diu	92.6	96.8	88.1
33	NCT of Delhi	78.9	86.8	70.0
34	Lakshadweep	0.0	0.0	0.0
35	Puducherry	77.9	85.2	71.0
	I N D I A	66.1	75.2	56.5

Source: Census of India, 2011.

Table-6

Literacy Rate for Scheduled Castes (Scs) and Total Population in India, 1961-2011

Year	Total Person	SC Person	Total Male	SC Male	Total Female	SC Female
1961	28.3	10.27	40.4	16.9	15.4	3.3
1971	34.5	14.67	46.0	22.4	22.0	6.4



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1 9 8 1	43.6	21.38	56.4	31.1	29.8	11
1 9 9 1	52.2	37.41	64.1	50	39.3	24.1
2 0 0 1	64.8	54.7	75.3	66.6	53.7	41.9
2 0 1 1	73.0	66.1	80.0	75.2	64.6	56.5

Source: Census of India,1961 to 2011.

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**RECENT DIMENSIONS OF DALIT CHRISTIAN ISSUES****K.Swaroop Paul Kumar¹**Research Scholar, Department of Sociology and Social Work, Acharya Nagarjuna University,
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ABSTRACT

This paper deals with different issues of Dalits and Christians living in other parts of the country. It also emphasizes the various projections of the Dalit community regarding religious conversion and reservation. Based on observations in the news and media, discussions are being framed. The Indian Constitution explicitly mentions aspects of the right to religious freedom and states reservations for the oppressed. Every individual should know the recent changes and the laws that have been made to visualize the impact of social reforms through the changing laws and rules. Differences in religion do not change, yield unchanged in their social status or economic.

[Keywords: Dalit, Christians, reservations, Constitution]**FULL PAPER****Major concern**

The Central Government, in response to a question put before Parliament, said that no one who adheres to a religion other than Hinduism, Sikhism, or Buddhism should be considered a member of a scheduled caste. In response to a question in Parliament, the central government said that no one claiming to follow a religion other than Hinduism, Sikhism, or Buddhism

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²



would be considered a member of a scheduled caste. Therefore, the benefits of centrally-funded programs (CSS) for the welfare and development of Scheduled Actors cannot be extended to Christians who have converted from Scheduled caste. However, the central government has stated that the Andhra Pradesh government schemes will not apply to CSS extended benefits or any other statutory benefits under the Centre.

Dalit Christians

The term Dalit Christian describes people who converted to Christianity from Hinduism or Islam and are still classified as Dalit in Hindu, Christian, and Christian societies. Christianity and Islam in India, Pakistan, and other countries. Hindu Dalits are known as "Harijans." 90% of Pakistani Christians are Dalit, and more than 42% of Indian Christians are Dalit, classified as such according to the most effective social practices of the area in which they live. They enjoy the benefits facilitated by the 1977 ordinance, including land/house grants, free electricity, and loans to SCs.

Hindu, Buddhist, and Sikh Dalits can reserve seats, but Dalit Christians and Muslims are not caste-protected under India's reservation policy. The 1950 Indian Constitution abolished untouchability, converting these castles into scheduled castles and tribes: in doing so, it also provided a system of affirmative action (called reservation policy), whereby 22.5% of all government and semi-government jobs, including seats. The law also makes room for admissions to schools and universities in parliament and state legislatures, which are reserved for those belonging to these castles. In 1980, the constitutional policy was expanded to include the rest of the country's 3,743 backward classes. But Christians who claim to be not of any type are not counted in the quota, meaning Dalits who convert to Christianity are no longer part of the government-led affirmative action program. Dalit Christians have now called on the government to extend the benefits of the reservation policy to Dalit Christians to improve their employment opportunities. In 2008, a study commissioned by the National Committee on Minorities suggested expanding the sanctuary to Dalit Muslims and Dalit Christians. According to the study, Muslims and Christians in India should follow the constitutional guarantees. The 1950 presidential decree provided that "only followers of the Hindu, Sikh, and Buddhist religions may be considered Hindus. The moment an existing SC

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person ceases to practice and profess the above faiths, they will cease to be an SC, and no benefits for SC can be extended to them. Therefore, if an SC person converts to Christianity, they will not be eligible for benefits. Experts have expressed concern about the benefits YS Jagan Mohan Reddy-led Andhra Pradesh government provides to the Christian community. Experts say that freebies are not only a waste of public money but the appeasement programs are meant to encourage Andhra citizens to convert to normal. According to the 2011 census, Andhra Pradesh's Christian community makes up about 1.4% of the total population. However, the number of faith adherents is estimated to be higher in the State due to the growing phenomenon of conversion. In November 2020, the Union's Department of Justice and Social Empowerment ordered the Andhra Pradesh Department of Social Welfare to take action against Christian pastors who received honours under the Salvation Fund. Disaster relief using SC/OBC Hindu caste certification. The Legal Interests Forum (LRPF), a legal NGO, reported an alleged scam as part of a state government program to pay for all religious services rendered in the State. The LRPF has stated that the actual beneficiaries of SC/OBC are private because the Christians have already captured the benefits using their SC/OBC certificate. According to the data obtained through the RTI submitted by the NGO, it is revealed that 58.14 percent of Christian pastors have a certificate from the SC Hindu community and 13.37 percent of Christian pastors. The NGO also alleges that the Christian pastors used their Hindu identities when seeking benefits under a government program for SC and used their Christian identities to benefit from government programs for Christian pastors.

Implications of Government Rules:

Converted Christians cannot benefit from centrally sponsored Scheduled category schemes. Meanwhile, the central government responded to a question in Parliament, stating that anyone proclaiming a religion other than Hindus, Sikhs, and Buddhists would not be considered a member of the registered caste.

Thus, the benefits of the Central Support System (CSS) for the welfare and development of registered castes cannot be extended from registered castes to converted Christians. India needs more reliable data about Dalit Christians.



Without reliable data, marginalized communities face discrimination. Excluding Dalit Christians and Muslims from the registered caste categories and lacking reliable government data on them, these communities are deprived of the constitutional benefits given to Dalits with other religious backgrounds. Only Hindus, Sikhs, and Buddhist revivalists are scheduled as SCs. Before the final Census of 2011, the government decided to enumerate all caste data in separate exercises, socioeconomic and caste Census, but the data were not published. Caste has traditionally been associated with Hinduism, but people in communities left out of societies who have converted to other religions continue to face discrimination. To address this, the SC category was expanded to include Sikhs in 1956 and Buddhists in 1990. However, this was not done for Dalit Christians and Muslims. According to a 2008 National Commission on Ethnic Minorities report, the estimated number of Dalit Muslims and Christians living in the country is only 320,000 rupees. However, this can be underestimated because the box information used is entirely based on the enumerator's response, which is not obliged to confirm the details received. In addition, some respondents may identify it as another junior class, which makes it impossible to separate OBC from Dalit Muslims or Christians. In January 2020, the Supreme Court of India considered a petition from the National Council of Dalit Christians, a private organization, and agreed to exclude religion from SC status monitoring and make it "strictly neutral."...

The Constitution guarantees SCs various types of protection and interests inaccessible to Dalit Muslims and Christians. For example, the SC / ST Act allows a special court to negotiate crimes against left-behind groups and provide support and rehabilitation to victims. Dalit Muslims and Christians are not allowed to apply for members reserved for the SC, apply for scholarships, or work in endangered castles. The Rajinder Sakhar Commission reports that religious changes did not change the social or economic status of Dalit Muslims. Caste groups such as SC, ST, and OBC are still economically disadvantaged, far less than the median annual income of Rs 1.13 lakhs, India Spend reported in January 2020. The revenues of SC and ST households are 21% and 34% lower, respectively. From the national average. Some states, such as Kerala and Karnataka, recognize Dalits and junior classes between Muslims and Christians as other junior classes and offer booking benefits regarding work and education. However, enumeration of box data can be "tricky."

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Caste Population Data

According to the 2011 census, one in six million Indians, or 20.1 million, are classified as SCs, more than three-quarters of whom live in the Indian countryside. "There are no reliable estimates," said Dalit, a 2008 Muslim and Christian community report. According to the report, India has about 320,000 rupees of Dalits and Christians, more than double the population of Goa in the 2011 census, and 8,000,000 Dalits and 240,000 rupees of Dalits. I concluded that it was included. NSSO data may not be accurate. Caste information is based solely on the respondent's self-assessment. We do not compare the information we receive with the box names on the official list of relevant states. This can lead to "confusion and misunderstandings"-different communities are classified as junior classes in other states, and polls cannot separate Dalit Christians and Muslims from OBC. In 2004 '05, Dalit Buddhists in rural India performed the worst monthly per capita spending. 45.9% live below the poverty line, Dalit Muslims (almost 40%), Dalit Hindus (38%), Dalit Christians (30.1%), and Dalit Sikhs (7.6%), reports found based on NSSO data.

Scholars and activists say that the percentage of Dalit converts is 50% to 75% of all Indian Christians, but "it is challenging to disapprove this category officially, so these claims are the definitive method.

Caste Division

Complete caste data has not been collected and published since 1931. The 1941 census aggregated SC, ST, and Anglo-Indian "group totals," The census document provided individual totals for only a small number of selected individual tribes. "By the time the 1951 census was ready, the Indian government had formally embraced a policy to block caste-based community differences," he said. Since 1951, the 10-year Census has scheduled SC and ST data based on an executive order of 1950. We are discriminating and acting positively. In 2010, the Center decided to enumerate caste data in a separate process (socioeconomic and caste Census), as the 1948 Census Act did not allow the disclosure of individual caste data. A committee was established to classify and classify caste data generated by socioeconomic and caste censuses. The release of box-related data resulted from

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the Commission's final report, and the government responded to Congress in November 2016. The raw data was passed to the Department of Social Justice and Empowerment. Still, the government did not disclose the caste data in the socioeconomic and caste Census without explaining why. Instead, we published socioeconomic data for various SC, ST, and other caste groups.

Socioeconomic and caste censuses reportedly classified caste names as Rs 470,000. "It will be difficult to enumerate and identify groups of Muslims and Christians that can be classified as SCs," Slazy Jacob, a political economist at Azim Premix University, told India Spend. He said caste counts are also an opportunity to deal with caste issues that can be conveniently wiped out under the rug but added that this is "a minefield and creates a barrage of status claims." Relocation of permissions and castes in the hierarchy. Policies designed to benefit the SC tend to focus on the welfare of the individual-constitutional values and basics, such as significant grants (such as cash and education), preferential admission or recruitment, etc. Obligation. The Supreme Court has notified the Center for Public Interest Litigation to include the OBC enumeration in the 2021 census.

'Conversion brought no relief.'

"The issues [faced by] Dalit Muslims and Christians are identical," stated Franklin Thomas, legal professional and founding father of the National Council of Dalit Christians, which filed the contemporary petition with inside the Supreme Court, including that conversion does now no longer erase the stigma around untouchability and social exclusion. "How many Dalit Christians gain from convent faculties or Christian instructional institutes?"

As early as 1955, the First Backward Classes Commission had endorsed that "earlier than the ailment of caste is destroyed all records approximately it must be cited and labelled systematically as in a scientific record," including that this could be performed in the 1961 Census is now no longer in advance in 1957.

The fee delivered that "segregation of [Christian] converts from Scheduled Castes turned into now no longer correctly conquer in positive components of South India," People in any apart have to be covered as OBCs. The record had cited that Dalit Sikhs take delivery of SC repute.

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Accordingly, Dalit Sikhs had been prolonged the SC reputation in 1956. Fourteen years later, in 1969, the primary Committee on Untouchability (Parliamentary Committee), Economic, Educational improvement of the Scheduled Castes found that "all Scheduled Castes who were given themselves transformed to religions aside from Hinduism have to take delivery of all concessions which might be to be had to Scheduled Castes."

Later, in 1983, a record using a High Power Panel On Minorities, Scheduled Castes, Scheduled Tribes, and Other Weaker Sections found that Christians and neo-Buddhists (Dalit converts to Buddhism) additionally wanted caste concessions. It endorsed, "the Presidential Order of 1950 be certainly amended to encompass all Scheduled Caste converts no matter the faith in their conversion to be able to lead them to eligible for most of these concessions". In 1990, transformed Buddhists too had been supplied SC repute. In 1996, listening to the 1983 panel recommendation, the Centre had deliberated to make the regulation recognizing SCs faith-impartial via a Constitutional change however acquired a divided opinion from national governments. Therefore, the Bill is no longer added and mentioned in Parliament.

The Ranganath Misra Committee record, as we stated in advance, had endorsed the de-linking of the SC repute from faith, as is the case with Scheduled Tribes. Political events differed in their response to those suggestions: the Bharatiya Janata Party criticized the record in 2007 when you considered that caste is Hindu-precise.

The Communist Party of India (Marxist) supported its implementation in an April 2012 decision. And in 2009, the Congress authorities in erstwhile undivided Andhra Pradesh handed a decision in favour of constitutional amendments to offer SC repute to Dalit Christian converts. They stated it turned into a willingness to help SC repute Dalit Muslims. In 2019, the Telugu Desam Party authorities handed a comparable meeting decision to guide Dalit Christians.

Need of Political Intervention

Many of the records that the Census collects are complicated – including figures on occupation – however, they may be processed and made usable. The documents on faith and language are [also] complex. This, too, receives processed as available records. The identical

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may be performed for caste. There is a want to gather synonyms [for caste names], layout the questionnaire to have a couple of manner of asking the question, and leverage generation for caste enumeration, he had delivered.

Rigorous heritage instruction can assist make caste enumeration easier, delivered Jacob. "The complicated component is which groups inside Islam and Christianity have to count as Dalits," stated Ashwini Deshpande. But Dalit Christians like Thomas experience that it is inaccurate to head in opposition to the constitutional mandate of reservation because of records shortage, including that the 2011 caste records desire to be positioned withinside the public domain. The Constitution secures reservation for the maximum oppressed companies as a remedial degree for people who've suffered historical discrimination and stigmatization due to their untouchable caste repute. But reservations aren't primarily based totally on financial grounds and aren't an anti-poverty degree. "That isn't the meant impact of reservations. Hence it'd be unfair to the coverage to assume final results that it turned into now no longer designed for."

In March 2004, the Centre for Public Interest Litigation, an NGO, and Thomas filed a petition (Writ Petition 180/2004) in search of a change to the 1950 Presidential Order to offer SC repute to Dalit Christians. In January, the petition inside the call of the National Council of Dalit Christians became clubbed at the side of the sooner one. According to reviews from Andhra Pradesh, an anticipated eighty in line with cent of Christian converts had been from the SCs and had been playing the advantages which encompass allotment of land/house, unfastened electricity, and loans which can be meant to gain Hindu SCs.

Conclusion

It's been found that there are probably numerous adjustments to the governance policies and amendments within the Constitution. However, there won't be any manner to extrude the caste of someone wherein they are born. The extra regarding goal is to enhance the exceptional dwelling of the downtrodden primarily based totally on the socio-financial situations of the precise humans inside the society. People will no longer be merely accepting all of the adjustments that had been taken via the social reforms. But the mere know-how, the

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principle goal, or the concept at the back of each reform or the authority's policies need to be mentioned to each individual.

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**SOCIO-ECONOMIC AND POLITICAL STATUS OF DALIT WOMEN****Dr.N.Suresh**Post Doctoral Fellow (ICSSR),
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Acharya Nagarjuna University, Guntur, Andhra Pradesh.
e-mail: suresh14198@gmail.com Mobile: 8143317457**ABSTRACT**

Dalit women are placed at the bottom of South Asia's caste, class and gender systems. They experience many forms of discrimination - like Dalits, the poor, and women. The caste system claimed Dalit women were inherently impure and "untouchable," which punished social exclusion and exploitation. The vast majority of Dalit women are poor; they are salaried people with no land and don't have access to essential resources. They are subject to a patriarchal structure within the community and their family. Violence and inhumane treatment, such as sexual assault, rape, and nude parades, is seen as a social mechanism to maintain the status of Dalit women in society. They are the target of the dominant elements to humiliate the entire Dalit community. Human rights violations against Dalit women go largely unpunished. Police officers often ignore or deny Dalit women the right to legal and judicial assistance. In many cases, the justice system fails to enforce laws that protect Dalit women from discrimination. Dalits - officially known as Listed Castles - make up 1/6 of the population in India. They are systematically discriminated against despite the constitutional ban on "do not touch" and the enactment of specific laws, especially the 1955 law on the protection of civil rights (PCR) and 1989 Law on Listed Tribes and Tribes (prevention of atrocities). About three-quarters of the nearly 100 million Dalit women in the country live in rural areas, where they face systemic oppression, social exclusion, and direct and pervasive violence. Structure from their communities as well as only the "higher" classes. In, Dalit women in rural areas are among the most disadvantaged groups. Most Dalits are landless and live on less than a dollar a day. Many Dalit families living in rural areas cannot send their children to school due to geographical or financial constraints. In addition, young women often get married at a very young age. They are therefore unable to continue their education, leading to high rates of illiteracy and inability to be independent and contribute financially to the family. Dalit women rank low in most social indicators, such as literacy (12%), life expectancy (42 years)¹, health, and political participation. Dalit girls are particularly disadvantaged

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and affected by malnutrition, infant mortality, and lack of education. Although this submission is primarily based on findings from India, it is found that the status of Dalit women and women from affected communities is similar in other countries in South Asia and Other regions, including Yemen, for example, face human rights violations and similar challenges.

[**Keywords:** Dalit, Discrimination, Social Aspects, Caste]

FULL PAPER

Critical Challenges for Dalit Women in Rural Situation

Rural women affected by caste face several serious challenges, including a lack of access to resources, land, essential services, and justice. In the following pages, we describe some key issues, particularly the plight of rural Dalit women in India. The main challenges that the Dalit women face are outlined below:

- Economic deprivation
- Educational deprivation
- Poor health
- Caste- and untouchability-based discrimination in accessing sources of livelihood, public services, and political participation
- Caste-based atrocities and violence
- Temple prostitution
- Gender discrimination

Primary concerns of Dalit Women

Land access and management can be essential factors in achieving food security and higher incomes. However, Dalit women have limited access to the land and cannot manage the land. Because of cultural norms, they do not own land, even if they are in the family. In addition, Dalits generally do not own land but cultivate it for the dominant land-owning caste. Landlords' socio-economic and political power in rural and agricultural areas and their status as Dalit female employers enable lasting

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caste and gender violence committed by impunity. Dalit women face physical, linguistic, and sexual violence by landlords when trying to exercise their economic and sexual rights to wages and land.

When Dalit families own land, they are often expelled from the ground by invading the dominant caste family, as members of the dominant caste exercise power and authority within the community. Usually unreliable. By removing Dalits from their lands, dominant castes can perpetuate the cycle of poverty and violence by denying them the resources they need for income and food. Dalit women have the least power and the least access to help, so they are also exposed to increased coercion and serfdom. C. Social rights and primary interests

In India, Dalit women often face violence when exercising their rights in housing, drinking water, public distribution systems (PDS), education, or open spaces for open bowl movements. Increase. Dalits "In 1,589 villages in Gujarat, the NGO Navsarjan Trust found that in 71.4% of these villages, Dalits were not allowed to pump water from faucets in non-Dalit areas.

66.2% of their non-Dalit midwives refused to serve Dalit women. One of the many unnecessary difficulties in Dalit women's lives is denying access to essential services, especially maternal health care. Another study by the Navsarjan Trust showed that 46.5% of Dalit women had never had a mandatory prenatal and postnatal health checkup. Bad, 54.8% of pregnant women and new mothers of the Valmiki sub cast, traditionally a manual scavenger, said they had never had a preventive health check before or after childbirth. The situation is similar, where women in rural Dalits cannot even speak out and ask for it because they do not even know that healthcare is a fundamental human right. Many Dalit women died because they did not receive primary medical care. Has the highest mortality rate among Dalit females 4. At the same time, Dalit women suffer more health problems than other caste people. The problem of uterine prolapse is a significant problem common among Dalit women.



Political Participation and Employment

Local women are politically marginalized, while Dalit local women have no say in decision-making. In India, Dalits have a quota system to place seats in the local Panchayati (city council), but Dalit female roles are consistently subordinate to male colleagues. Dalit women who try to use their power in Panchayati encounter repulsion, pressure, and sometimes violence from men and the dominant caste. Dalit women are not even allowed to sit in chairs but are often told that they must sit on the floor. In most cases, Dalit women have no way to speak out in Panchayati. The decision is made while her husband is forced to stay home on her behalf until she robs Panchayati Square herself.

Violence Against Women, Trade, Sexual Exploitation

In most cases of civilian violence in which the perpetrator belongs to the dominant person's Caste, Dalit women identified gender caste status as the standard or most crucial cause of violence. The examples were not just related to the Jogini system and violence. More common about the trivial reasons often caused, as well as the unruly norms Violence against Dalit women by dominant caste men, women, and children (e) Claim or claim equal rights to access water from a shared faucet across the dominant caste territory Right to own economic resources). These reasons can be broadly divided into two categories. The sense in context To enforce and use violence to uphold caste norms or caste gender norms. Claims of their rights by Dalit women by opposing or against the standards of the untouchable's Cultural, economic and political resources. Verbal abuse is one of the experiences of violence by many women, Dalit Women's "subordinate" caste, class, gender-related dominant caste criminal worldview Status, and its consequent helplessness and vulnerability. What is built into the patriarchal caste system is the Assumption that Dalit women can be used for all forms of exploitation and violence. As a result of their "low" and "dirty" personality, therefore their caste's low personality,

It is neither honorable nor respectful. Disclaimer in which much of this violence is carried out Strengthen the normality of this violent culture. Dalit women suffer from

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both gender and caste violence. The UN Special Rapporteur on Violence against Women said, "Dalit women were targeted by influential members of national actors and ruling castes who were used to teach political lessons and disagree with in the To smash community. We are facing violence, as well as rape and murder. " Religious and cultural norms subordinate women and strengthen the order of patriarchs so that violence against women can be used in their homes and the community. Dalit women are exposed to verbal, physical, and sexual violence in public and private spheres. This includes general verbal and physical assault for a variety of reasons.

Example: Trying to access public resources or seeking justice after another violent incident. In the private sphere, Dalit females are not conscientious wives, especially those who do not give birth to children or male children or are attacked because they do not bring enough dowry to marry. Dalit women face violence from community members, colluding police officers, lawyers, and families. Between the norms of female obedience and the cultural norms of the "natural" caste hierarchy, women are constantly being attacked and exploited.

Women's Access to Justice

Almost as often, the factors that cause violence in the general public are:

Dalit Women's Civil Rights Field. Violence is one of the responses to alleged Dalit women Exercising freedom of expression, talking about the subject, protecting families and communities, or increasing obedience to The unvoicedness required by the caste system. These topics are:

- ❖ Revenge or retaliation for resolving a score with a woman, her family, or her community.
- ❖ Responding to females when asking perpetrators about violence committed to females, A child, his family, or another member of the Dalit community.
- ❖ Responding to women who question the illegal sale of arak or corruption in the government A program for Dalit welfare.
- ❖ When a male member of a female household is asked to interrogate the police.
- ❖ A woman scolds the dominant caste children for destroying the Anganwadi Gardens.

- ❖ Where women participated in roadblock protests.
- ❖ Use supernatural beliefs to explain sudden illnesses and family pressures that led to girls' Dedication as a joint;
- ❖ Doctor's negligence or negligence in the treatment or surgery of a woman.
- ❖ Anxiety like a widow or jogini. Immunity from sanctions against criminals is a significant issue in India, and police often deny or ignore or delay Dalit women's right to legal assistance and justice. By submission to the United Nations

The Women's Rights Commission reports to three Indian NGOs that 86% of women victims of violence in the three states surveyed did not have access to the legal system. The case did not appear in official figures. 6 In addition, of the patients incorporated into the legal system, only 0.79 percent were convicted of non-Dalit violence against Dalit women. There is a consistent pattern of delays and irregularities in the criminal procedure, leading to widespread impunity and serious barriers to Dalit women's justice. Impunity conveys that gender and caste-based violence is acceptable and, therefore, persistent because there is no effective deterrent against the perpetrator. In rare cases, Dalit women are often pressured to withdraw or calm down, sometimes "compromise," and receive small payments from dominant caste members or others in the community. Another tactic is for the defendant or a dominant caste member to initiate a counterclaim and make a false accusation against the woman or her family. These cases are often investigated more vigorously than the original Dalit female case. Despite passing a law on caste discrimination and untouchables in 2011, Dalit women are disproportionately affected by violence. State authorities ignore their proceedings, and the perpetrators are not sued. Dalit Women in Politics:

Looking at our politics, no one has yet become Prime Minister of India from the planned caste, let alone the woman in the scheduled caste. Political involvement by Dalits is required, but more importantly, female Dalit leaders are included in the political arena. Dr. Ambedkar said he would pull the tank forward; if that wasn't possible, don't put it back. Put it there, and others will move it forward. I start with this sentence. Our lives are full of struggles and emotions. I founded the US Open Women's Association in 1994, and many people have witnessed it. Since then, we

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have brought caste discrimination to international platforms. Many Dalit women attended the 1995 Beijing Conference and made remarkable contributions. They are still the cornerstone of all our social justice movements. Usually, these opportunities are enjoyed by other females, who cite Dalit females who can speak English as a symbolic expression. When I attended the meeting, I said that women in the community left out of society should discuss their issues. People who are complete and have accumulated wealth for generations do not need to talk about poverty. Anyone affected should talk about it.

Violence against women as well. It affects all of us, all women. A repressed black woman started the #MeToo movement in the United States. Even in India, it was a Dalit woman who created it. The Dalit female voice was strong in the #MeToo movement. Only left-behind women can change society.

Dalit politics is a reflection of Dalit reality. The struggle of the Dalits was never separate from the political movements of this country. If Dr. BR Ambedkar had not chaired the Constituent Assembly, none of the women here would have had the right to vote. Not only did Dalits benefit from Ambedkar Constitution, but every woman and disadvantaged people in India are indebted to him. Without him, only the most elite indigenous men of the upper class would have the right to vote. Ambedkar ensured that members of the ruling class with all its land, resources, and privileges were not disproportionately benefited; he exercised a citizen's vote, "One man, one vote." So, Indian women have never fought for their right to vote like other European and Scandinavian countries.

It is only thanks to Dr. BR Ambedkar that we have a Constitution that states: "There shall be no discrimination based on class, caste, sex, gender and religion," with fundamental values of equality, social justice, and fraternity. In the 1950s, women represented 4.4% in parliament; today, they represent only 11%, much less than in the 1950s if we compare this percentage with demographic growth. Our Women are not allowed to participate in political conflicts because they are perceived as having no brains and incompetence. The male-dominated political parties in this country do not want women to enter politics. They want us in the kitchen, taking care of our children.

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Even now, with all the discussion of politics and governance, they only allow us at the city and panchayat level and don't want us near Delhi. This is why women's booking bills are delayed. But you have to look back and see that as women fought for freedom, there were 15 women on our Constitutional Committee - the very Constitution that created our political structure today. One of them was Dhakshayini from Kerala, a Dalit woman.

Millions of women joined the freedom struggles, driving out the British. Their ultimate goal is freedom; the women have donated all their jewelry to raise funds for freedom struggles. The women swore never to marry until our nation's independence; freedom was achieved with such reverence. But today's women have stood on the sidelines; they think we are not capable and brave enough. This is the fate of Dalit women, all women.

When women communicate stereotypes, they are readily accepted. Same in politics. Political parties choose women who respect their gender norms and are seen as a symbolic form of gender equality in parliament. They do not have the opportunity to express themselves in political spaces such as parliament. If you are given a chance, everything is scripted by the party's status quo and, therefore, utterly anti-women of this country. They want us to return to the good old days, but can we? At that time, we knew only two genders, male and female. Now we are talking about the third limb, not the binary.

We must understand that political debate among Dalit women and our political participation is essential to our liberation. We want to be in the places where decisions are made.

We are permanently assigned multiple roles. Raising children, taking care of her husband, cleaning, and cooks. If we are part of an organization, we must work twice as hard as the men who work with us. Many of the roles we took on prevented us from entering politics. We also have to believe that women cannot exist in politics because it is so corrupt. Women's lack of confidence and public support have prevented women from succeeding in politics.

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Women in social movements should participate in politics. In 2014, 17 women visited Sonia Gandhi in Delhi as part of the National Federation of Dalit Women (NFDW). We asked her to provide us with a list of female politicians in her party and to ensure that women have equal representation. She replied, "My men don't give me a list. We lack financial support; we don't have positions of power. Which brings us to the critical question: who are the people who can enter politics? If your father, grandfather, or ancestors were involved in politics, can you also venture there? Even women can quickly enter politics through housewarmings. Female politicians can only enjoy power because they inherited it from their families. If not, then it's a rough road for women. So politics is where energy is inherited. A woman with a solid ideological background cannot participate in politics because there is violence against her. There are threats of acid attacks. She is almost always called a prostitute and says she sleeps for power; we have to deal with all the sexist comments. Members of women's movements and women in social movements must never say that they are not involved in politics. You do not need to be a member of a political party to participate in politics. As an individual, if you work on women's issues, fight for justice and women's rights, and work against class atrocities, you are a de facto politician. Economic.

Conclusion

In summary, the main objective of this paper is to develop an understanding of the issues of Dalit women and present an analysis of the multidimensionality of the challenges they face. The foundation of this analysis is an investigation into the reasons for the emergence of many of the Indian women's movements in India. The research shows that the many voices demanding group-specific gender policies are closely related to the unequal gains in economic progress recorded by different groups, such as the Dalit women's group. The analysis becomes essential to understand the influence of specific identifying characteristics of marginalized groups (in the case of Dalit women, sexism) on human development and human dignity levels. Dalit women's access to civil rights, which is generally considered to belong to all Indian citizens, has therefore been examined more closely against their economic and social conditions and how they live. Different than they suffer in all areas of life.

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.public and private. In addition, they also face problems related to sexual exploitation at work and economic deprivation, like their poor non-SC/ST sisters, but Dalit women also suffer from class discrimination. Level and inaccessibility. This "exclusion deprivation" distinguishes Dalit women's problems from other women and makes their problems more intense and complex than other women's. For Dalit women, the source of this exclusion deprivation lies in being seen as impure, polluting, untouchable, inaccessible, and "invisible"; in other words, not suitable for social and physical association with others. This has significant implications for the human rights and human dignity of Dalit women.

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**INDIAN POLITICAL ECONOMY -- MODERN DALIT INCLUSIVENESS: A VIEW"****Valigonda Narsimha**MA, Ph.D. Pol. Sci. NRS Hostel Room No, 64, Osmania University Campus, Hyderabad,
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ABSTRACT

In human civilization economy played a key role in the course of time some people stood behind the meeting primary needs; this scenario acquired in all human groups. In the context of India The same people were titled in different names such as weaker sections weaker caste, Dalits, Harijans (Sons and Daughters of God), social exclusive persons so in post independent era independent Indian Constitution many Provisions were made to fulfil and uplift the poor. among them Dalits are the central figures. On this account Dalits reservations were made and special budget allocations and special protection legal rights were made however in post independent era the provided special allocations for neglected and the political economy could not have access to this specific groups in post independent 75 years because of this reason the Dalits remained as they were pre independent era the political economy could not transfer Dalits life in socio economic cultural political traditional and philosophical spheres and could not cope up with the modern world in the terms of globalization privatization and liberalization. In this regard the Dalits could not have participation in economic progress of the country due to central and state governments Considerations and Implementations of the governmental provisions. Instead, they turned the budget for their political vote bank purposes and replaced by the welfare schemes so the Dalits are in dire need of basic needs

[**Keywords:** Dalit, Legal rights, Globalization, Modern, Economy]

FULL PAPER

In human civilization economy played a key role; over time, some people stood behind meeting primary needs; this scenario was acquired in all human groups. In the context of India. The same people were titled by different names, such as weaker sections, weaker caste, Dalits, Harijans (Sons and Daughters of God), and exclusive social persons, so in the post-independent, independent Indian Constitution, many Provisions were made to fulfill and uplift the poor. Among them, Dalits are the central figures. On this account, Dalits reservations were made. Special budget allocations and special protection legal rights were made; however, in the post-independent era, the provided special allowances for neglected,

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and the political Economy could not access these groups in the post-independent 75 years. Because of this reason, the Dalits remained in the pre-independent era. The political Economy could not transfer Dalits' life in socio-economic, cultural, political, traditional, and philosophical spheres. It could not cope with the modern world in terms of Globalization, Privatization, and Liberalization. In this regard, the Dalits could not participate in the country's economic progress due to central and state governments' Considerations and Implementations of the governmental provisions. Instead, they turned the budget for their political vote bank purposes and replaced it with welfare schemes, so the Dalits are in dire need of basic needs.

Hypothesis

The research paper concentrates on the Political Economy of India in its respective states. Its major focuses on budget allocations for Dalit communities and their implementations in the post-independent era.

Objectives

- The research paper focuses on budget allocations for Dalits
- The percentage of the budget for the primary sector, agriculture
- Budget allotment for the secondary sector, industries
- Budget grant for BPL and landless agriculture labor
- Budget distribution for education, employment, health, vocational training centers
- Focus on encouragement for cultural and traditional programs
- The special welfare schemes for Dalits
- Distribution of land and wealth
- Political representation in politics

Methodology

The research paper makes use of the historical research method comparative, observation method, archival method, and websites

Research Problem

In the history of human civilization, the man was nomadic. Later he was settled and wealthy, and after some people could not have basic needs. As a result of it, they remained poor for centuries. The same happened in all civilizations. Some people call weaker sections Dalits in the context of Indian sub-content. On this account in India's history, some kings prioritized these poor people and granted them special facilities that benefited the Dalit communities. However, in the advent of Britishers, they gave them special status. In the post-independent era, many political personalities tried to overcome this problem, so Dr. Br Ambedkar was a pioneer of the reservation system and special budget allocations for the scheduled classes.

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As a result, some of the Dalit communities could benefit but not up to the mainstream higher classes. In addition, Reservations were applied only in less percentage than what they were supposed to get. Over time Dalits were neglected and could not get developments in Economy and politics. So, Dalit's situation is pathetic. Many five-year plans were introduced, but Dalits could not have a special share in their Development. The people have been suffering from all kinds of problems relating to socio-economic, political, and cultural aspects. Political Economy was used for high classes because Indian Dalits could not join in many streams of society. In addition to this, modernization began and brought changes in all countries. Similar changes occurred in the modern Indian Economy and affected 80% of the Indian population. These tremendous changes were acquired in the professional life of people. On this account, the lower strata of people Dalits lost their profession, and any financial grants did not support them.

The Dalit communities could not reach the political Economy in the modern era of globalization, privatization, and liberalization. Dalits became laborers in an industrial setup instead of agricultural labor. During India's 75 years of independence, Dalits were neglected, suffering from basic needs like food, shelter, and clothing. In the post-independence era, Congress, Janta, and BJP governed, but Dalits' conditions were as they were. Indeed, congress governments introduced land reforms through the land ceiling act; however, it was unimplemented in practice due to a lack of awareness of literacy, feudalistic ideology, and aggressive land-lords impact. The other government failed to distribute lands and make the Dalit's lives better, so the Dalit communities in Andhra Pradesh (united-state) Dalits were in poverty. At the same time, the upper classes enjoyed wealth luxuriously and lavishly. At last, Dalits became landless and had a small piece of land.

The government of India or state governments were not involved in uplifting the Dalit communities by allocating a portion of the national budget. As a result of it, on the other hand, the upper classes grew richer. In the modern age, due to globalization, privatization and liberalization, they lost their professions and remained in poverty. The Dalit people became either agricultural laborers for a short time or migrated to work in towns and cities due to industrialization and green revaluation, which affected the Dalit communities forever. The governments turned deaf and dumb to listen and address the problems of Dalit communities. Even though S.C. sub- plans were introduced, Dalit communities could not be aware and use the schemes provided further. They became landless un-employed and could not have daily existence; indeed, the political Economy has to be managed. Balanced countries like the Indian subcontinent, however now government planned for the welfare of the Dalits. In the five-year plans, the governments could not share Dalits' budget in a reasonable strand. At present, the government must look into the source of problems of the Dalits and planning throughout India.

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A PROGRESSION TOWARDS THE SUSTAINABLE EMPOWERMENT OF DALIT WOMEN

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ABSTRACT

The status of women in India has been a historical record of subordination and marginalisation granted by the socio-cultural-religious system. The Indian society, like most of the other societies in the world, is a complex social structure consisting of a number of social phenomena such as caste, gender, ethnicity and class. The ideas of caste and gender are so intertwined in the Indian social structure that one cannot sufficiently understand the status and position of women in Indian society without reference to the category of caste as overbearing factor in almost all areas or regions of the country. Among all the social reformists and humanists Dr. Babasaheb Ambedkar was one for whom liberation of women was taken up as the main part of renaissance. There is a need of of social awakening and justice for the deprived, downtrodden and unprivileged sections of the Indian society Starting from the eradication of untouchability, and understanding the Dalit women’s critical conditions. The ideas of the liberation of women, particularly Dalit women, were more powerful than those of the champions of women’s liberation movement all over the world. This motivation for women to take part in their struggle for upliftment transformed Dalit women. The paper tries to focus on few viewpoints related to Dalit women and the solutions over the apathy of gender discrimination.

Key Words: Empowerment, Caste, Dalit, Gender, Emancipation.

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FULL PAPER

"We must stand on our own feet and fight as best as we can for our rights. So carry on your Agitation and organize your forces. Power and prestige will come to you through struggle"

By *Dr. Babasaheb Ambedkar*

The Indian society, like most of the other societies in the world, is a complex social structure consisting of a number of social phenomena such as caste, gender, ethnicity and class. Caste, as a sociological construct, is not a universal phenomenon and is relevant only to the Indian society. On the contrary, gender as an omnipresent phenomenon has a strong bearing on the social formation on the basis of the relations between the two opposite sexes.



Most of the times, these relations are identical with the binary of power and subordination, marginalisation.

The ideas of caste and gender are so intertwined in the Indian social structure that one cannot sufficiently understand the status and position of women in Indian society without reference to the category of caste as overbearing factor in almost all areas or regions of the country. The identity of individual is not denoted by the qualities he possesses but by the caste, which he belongs to. The history of women in the Indian social context is prominently related to the emergence of caste and the place of women in the caste structure. The status of women in India has been a historical record of subordination and marginalisation granted by the socio-cultural-religious system. Subject to many changes that occurred from last some millenniums, the condition and the role of women has been constantly shifting since the time of *Shastras*, *Smritis* and *Vedas*.

During pre-independence period, two movements which affected the position of women were Social Reform Movement initiated in the 19th century and the Nationalist Movement in the 20th century. Among all the social reformers and humanists who worked during this period for the upliftment and empowerment of Indian women, Dr. Babasaheb Ambedkar was one who strongly felt the need of education to women. Jyotiba Phule's women's liberation movement enormously inspired Dr. Ambedkar. Liberation of women was taken up by him as the main part of renaissance. According to him, women must be liberated from their oppressive conditions. His tough struggle was to liberate women from the age-old slavery and to create their share in all the spheres of life. As an architect of the Indian constitution, he strictly mentioned in his article entitled *The Rise and Fall of Hindu Woman* that the root-cause of suffering for women in India may be attributed to the so-called Hindu religious books. A book like the *Manusmriti* divides people into a stratified caste system and promotes inequality between men and women. According to the *Manusmriti*, women have no right to education, independence, or wealth. While *Manusmriti* enslaved women, Dr. Ambedkar awakened their minds, ignited their hearts, strengthened their energies and resurrected them as powerful human beings. He fought against the state and society to realise justice for women.

In the 19th century, Raja Rammohan Roy and other social reformers engaged with the problems of women. They tried to build up positive public opinion on the issues like widow remarriage, custom of sati and child marriage, etc. Their approach, however, was paternalistic and caste bound. Dr. Ambedkar, while commenting on the precedence of political reform to social reform in India, argues that social reform in India was the reform of Hindu families and not the reorganisation of other society. The social reformist failed to remove evils such as forced widowhood, sati, etc. which prevailed among them. Dr. B. R. Ambedkar not only

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championed the cause of social awakening and justice for the deprived, downtrodden and unprivileged sections of the Indian society but also worked tirelessly throughout his life to challenge the authority of orthodox Hindu social order that upheld unjust gender relations in an institutionalised manner. The Dalit women, who are triply exploited in the patriarchal caste hegemonic Hindu society. Starting from the efforts to eradicate untouchability there was a need to keenly understand the Dalit women's critical conditions. During that time not only the raise awareness about the degraded status of women in India but also some of counter views on gender relations sanctioned by the Shastras and upheld by Hindu religious tradition were written. Women should be considered as women first and then a wife and a mother. The ideas of the liberation of women, particularly Dalit women, were more powerful than those of the champions of women's liberation movement all over the world. Dr. Baba Saheb was of the firm belief that unless the women themselves came forward to fight against the discrimination and exploitation, no outside agencies would change their condition.

The book like *Manusmriti* deplores the condition of women forever. It is found difficult to come out of the societal web that has created around women by religious scriptures and books. For him, the deplorable condition of women and the inhumanity imposed upon them by the Hindu society is so not only because they belong to the opposite sex but because they belong to lower caste. Therefore, the question of women cannot be isolated from the question of caste.

He, in fact realised the need to change the Hindu society radically. He challenged the notion of women as incomplete human beings. The *Pothi*, the *Puranas* and the religious scriptures held women as parasites, whose existence depends upon the mercy of her master. Dr. Ambedkar rejected this view and denounced the idea that women were parasites. To him, individual is the ultimate goal of society and all-round growth of an individual is the most important pre-requisite of a free social order. Unfortunately, Hindu religion gives little importance to the individuality and values its member on the basis of certain Varna or Caste. His mission in life was to reconstruct Hindu society along the modern democratic ideas of liberty, equality and fraternity.

In a rigid patriarchal social set up of India, Dalit women suffered immense oppression, not only through caste, but gender also from which there is no escape. It is said that being a Dalit is a reason enough to be ready to face a life full of miseries, sufferings, degraded and dehumanized way of life and being a woman means a life of exploitation in the name of sex, a weak variety of human subordinating to man, unwanted burden since birth for her parents and a domestic servant for a lifetime for her husband. Almost all the people recognize such reality of the life of Dalit and women. Dalit women are to be seen as the most

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oppressed of their groups- the "Dalit among the Dalits and the most oppressed among oppressed," as it is sometimes put.

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. Instil 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 comes with marriage. Those who marry should remember 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.²

The ills and the evils Dalit women suffered from were ignorance, poverty, illiteracy, blind beliefs and extreme labour. Along with that the social system and the religious sanctions for their defenseless place forced them to suffer ceaselessly. According to Dr. Ambedkar:

Dalit women possess more physical and mental stamina than Brahmin women. They should feel the power to fight with their own life and must discard the old and disgusting customs. In his speech and meeting he insisted that Dalit women must give up all the things that enable people to recognize them as being untouchable. In his words, to quote, —knowledge and learning are not for men alone. They are essential for women too...if you want to improve the next generation, you must not neglect to educate your daughter...³

It is a sign of a developed society that everyone breathes a sigh of relief at the equality of freedom. What a truly developed society is? Determining Conditions in Today's Society Language is one of the major challenges for women today as it transcends regional economic inequalities and is on the path to development. Women continue to shine a light on literacy in the society as a result of the efforts of Dr. BR Ambedkar, the Founder of the Constitution of India Contributes to the Advancement of Women after Special Independence on The situation is almost four and a half decades. The situation of women in India is quite different in the last two decades. Literacy has made some progress socially no doubt there are special facilities provided by the Constitution such as government schemes especially for students coming from family education especially for women Backwardness contributes to higher education from the elementary level Backwardness. Women's advancement in families literate in urban areas one side Women's education in rural areas Agencies and many Dalit families are still lagging behind. Education, which stretches between many challenges up to primary education and then on to higher secondary level, continues to face many ups and downs in the advancement of women.

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While the advancement of women in places like Assam continues to shine to some extent, Bihar, Uttar Pradesh, Jharkhand, Rajasthan, Orissa, Chhattisgarh and Telangana are lagging behind in literacy. Many Dalit women have long been consciously living amidst the shackles of social evils away from literacy. In modern society backwardness is still visible. Discrimination and economic situation are the main reasons for this. In many parts of the present society, the situation of Dalit women in the society yesterday is a barrier to the advancement of the people of all sections of the society. It is becoming harder for them to receive them. The integrity of the authorities requires strong action in the implementation of government schemes as well as further efforts to shape the economy of the Dalit community. The advancement of women needs to be done in good faith in order to overcome the racial differences of any caste in any part of the country. Opportunity to receive the fruits of development From the student stage in the school to this goal teachers and teachers need to sing in line with this goal Discrimination laws need to be enacted.

There is a risk that any section of the society forgets in the shackles of discrimination it will be detrimental to the advancement of all women especially Dalit women education. There is a need to support the advancement and the government also needs to take special measures aimed at Dalit women. The eradication of vices is also essential.

Conclusion:

In today's society, it is difficult to see the social evils that have accumulated over the years, such as dowry, as the cause of social backwardness. It is not enough to look at those who are already on the path of development, especially those above all sections of the society. All must recognize that the goal of the upliftment of Dalit women is to follow a specific course of action immediately and to follow the advice and suggestions of all the states in this regard as well as the central government should think and follow clear action Dr. BR Ambedkar hopes that social development will be the development of all sections of the society then we will have the opportunity to assume that the country is also developed In today's society, our country needs to make progress on par with the rapidly advancing modern world, which means working towards the upliftment of the backward Dalits as well as people from all walks of life. The progress of the country is possible if it sees all equally.

Suggestions and recommendations to strengthen and empower dalit women's are following:

- Establishment of new residential institutes like schools junior and degree colleges for girls students.
- Supporting the dalit students with special scholarships, fellowships, hostel facilities, and remedial coaching.
- The central government, state government and voluntary organizations should frame

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programs and policies for the empowerment of dalit women.

-Government should strengthen the laws particularly for dalit women with special reservations.

-Government has to bring awareness among dalit women about their rights and provisions in the law.

-Government has to frame strict laws against discrimination and violence.

-Among strategies for women empowerment, Government policies such as 73 and 74th amendment of Indian Constitution, Reservation policies, concessions, social legislation and enactment of certain acts were found to be very important. However, the effect of such strategies failed to reach the target due to various bureaucratic and systemic failures.

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ABSTRACT

It is well known fact that India lives in villages; agriculture is the main source for the livelihood of millennium of rural areas. More than 70.0 percent of rural mass directly and indirectly depends on the agriculture sector. The agriculture activities are not providing the year on employment, due to its nature. The agriculture operations in India are influenced by monsoons and these are seasonal based and as well as uncertainty nature. Due to this majority of rural area people are facing the seasonal un-employment problem and it is lead to rural poverty. To reduce the twin problems of poverty and un-employment the Central and State Governments have been initiated the various Acts, Programmes, Projects and Schemes in different five year plans from 1952 to till date. Among them the MGNREGA is one of the important one. It was initiated in 2005 Feb as NREGS and then changed as NREGP and finally MGNREGA in 2008. The main aim of this Act is to provide the employment to the eligible workers within the 15 days after their registration as a wage seeker without any discrimination. Since its inception, the millions of un-skilled and semi-skilled households in rural areas are getting the employment, in addition to this the community assets have been creating by village authorities with the involvement of this Act. These are useful for all the villagers in future. The act has streamlined the employment generation to create incomes so as to reduce rural poverty. In this context the present study shall be focused on the implementation status of MGNREGA in Scheduled Caste Communities in Telangana districts. The basic objective of this paper is to evaluate the implementation of the act in Telangana district since 2007-08 to 2016-17 period of 10 years. During this study period the implementation status of the MGNREGA among the Scheduled Tribes and Scheduled Cast households in all the Nine districts. The major objectives are to find out year wise registered employment households, participation of SC households and wages paid for those households during the 10 years of the study. This paper shall be use the secondary data which is provided by the official website of MGNREGA Telangana portal. The simple averages and percentages be used to find out the facts in the function of MGNREGA in nine districts of Telangana state particularly among the Scheduled Casts and Tribes households.

Keywords: Seasonal Un-employment, Poverty, Scheduled Cast, Scheduled Tribes, Wage seekers, average wages.

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Introduction:

At the time of Independence, Indian Economy has characterized by mass poverty, widespread of unemployment, higher inflation and shortages of different resources in all the sectors. The main reason for this pathetic situation is the colonial rule of British for nearly two centuries. During this period it became a colony to satisfy the commercial needs of the British economy. The makers of the Indian Constitution had rightly realized and recognized the twin problems of unemployment and poverty. Based on these joint issues Article 39A was incorporate in the directive principles of state policy. Article 39A, states that the “citizens without any discrimination may get equal right to an adequate means of livelihood”. Article 41 reveals that “the state shall make effective provision for securing the right to work”.

The Government of India, after Independence has been initiated various steps was implemented to pull up the economy from the backwardness and to bring it on the road to development. Since 1951, Planning Commission of India has aimed to accelerate growth of the economy and to strengthen both agriculture and industrial sector besides promoting infra structural facilities and also more efforts to remove the poverty and unemployment. To overcome the different problems, issues and challenges, both the central and state governments have initiated the various Acts Polices, Projects and Programmes and Schemes at plan wise. The main aim of the Central Government is to expand employment opportunities and to alleviate the pathetic conditions of the poor. But in owing to inherent weaknesses and operational drawbacks they have yielded partial results in practice. Community development programme in the First Five Year Plan, 20 point economic programme, food for work programme 1978-79, Integrated Rural Development Programme in (IRDP) 1979-80; National Rural Employment Programme (NREP) and Rural Employment Guarantee Scheme (RLEGP) in Eighties; Jawahar Rojgar Yojana and EAS in the Nineties.

The NDA Government has introduced the new employment schemes during 1999-2004 and these are ended in partial success. These schemes are wage oriented employment and aimed with reducing unemployment in rural. In the rural areas the nature of unemployment is mainly seasonal and disguised. Main reasons for this situations have lack of awareness, proper planning, recording, accountability and wage discrimination between men and women and at the same time some of the loopholes in the wage-employment programmes.

It is a well-known fact that India lives in villages. Agriculture is the source of livelihood, and it is providing directly or indirectly 70.0 percent of the employment. Agriculture is susceptible to the vagaries of nature. The employment in agriculture is seasonal and monsoons based. Rest of the period the people who are depends on the

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agriculture are seeking for the alternative employment but it is available no problem, but problem is accessibility of employment is the problem to the work seekers at that time and those are converted as seasonal unemployed on the other side disguised unemployment is behind the curtain in Indian agriculture.

To overcome the issues of seasonal unemployment, poverty and migration from Rural to Urban the UPA government passed the National Rural Employment Guarantee Act in September 2005. The Act provides right of employment to rural households for 100 days in a year. The basic objective of the Act is radical change in the rural areas in employment generation and creation of sustainable assets for the village. Act provides the right to the village panchayats for the estimation, preparation and implementation of plans, etc. The main activities conducted by the village panchayaties by the implementation of this Act are Watershed based water bodies like tanks and canals, forestry, soil conservation, flood control, construction of roads and the like. Thus, if it is practically implement of this Act the community assets of durable nature are to be created. According this Act Households are to register and wages are paid on weekly basis. There should be no discrimination in wages. Labour saving machines are banned and no contractors to be encouraged. Facilities to the workers at the work sites are specified. Key officials at the village mandal and district levels are also available for the proper implementation of the Act of MGNREGA.

Earlier Studies:

The researcher has observed the some of the highlights relating to the present research work done by the eminent economists and scholars like, T.S.Papola 2005, Jeans Dreze (2005)8, Ashok K Pankaj (2008)12 and Planning Commission (2008)13 etc.

(T.S.Papola 2005)1 in his article, entitled “A Universal Programme is Feasible”, he hopes that it is feasible to have an employment guarantee programme covering all rural households and offering work to all needy persons, on all the required days, and it was functioning in all districts right from the beginning.

(Jeans Dreze 2005)8, in his article entitled “Employment Guarantee Act: Promise and Demise” he discussed that the proposed Act aimed at empowering the disadvantaged, and included extensive safeguards against and dereliction of duty from the concerned authorities. (Ashok and K Pankaj 2008)12, in the report entitled “Processes, Institutions and Mechanisms of Implementation of NREGA: Impact Assessment of Bihar and Jharkhand”, they have clearly indicated the relatively high share of MGNREGA income to the total income than the rest of the production activities in Behar and Jharkhand states. (Planning Commission 2008)13, in “Eleventh Five Year Plan (2007-12)” conducted a survey in 20 states to study the impact of MGNREGA. The results showed a shift of low income groups (about 50%) towards high income category, significant increase in the expenditure on food and non-food

items (6%) and change in the expenditure pattern, procurement of livestock (68%) and household articles (42%) and initiation of savings for the first time (2%), clearing of outstanding loans (1/5th of sample households) were some of the positive impacts have been reported by the effective implementation of MGNREGA on the rural households. Indian Institutes of Management, Ahmedabad, Lucknow, Gauhati and the like are examined to estimate the implementations status of the Act of MGNREGA particularly wage difference of the different social categories of the registered households of the study.

Earlier studies and evaluation reports were limited to the overall employment and its impact on the socio economic living conditions of the households. But the wage status is not mentioned in many studies. Majority of studies have mentioned in this Act all the wage seekers have to get the uniform wages, but it is not in practical because they are getting the wage income based of their work performance in their respective group and majority of studies have neglected this fact. Based on this fact the present research work shall be designed the research problem, objectives and hypothesis. This study has its limitation of taking a single state of Telangana and purely depending on the secondary data.

Statement of the Problem

The twin problems of poverty and un-employment are ever burning and these are lead to the number of issues. To overcome the poverty and un-employment the state and the central governments have been taken many steps. But all the actions are partial but not in perfect mode of implementation at gross root level. As the reason, even today these are chronic problems in the rural India. Among the different steps and measures to overcome the problems of poverty and un-employment the MGNREGA is the only one programme, scheme and as well as Act, it was implemented in the rural areas for especially for the seasonal un-employees. The Scheduled communities in India are more than 20.0 percent, of them majority of them mouth to existence conditions which mean they are in poverty and un-employment. In this connection this study has focuses on the implementation of MGNREGA among the SC and ST communities in providing of employment and in wage income to them. But this study made an effort to carry of such things wage income variation across the nine districts in Telangana state for the total period of MGNREGA at district level. The basic objective of this paper is to evaluate the implementation of the Act in Telangana districts especially among the SC and ST households ever since its inception.

Objectives:

1. To analyze the implementation status of MGNREGA at districts-wise in Telangana state during the MGNREGA period of 10 years.
2. To observe the status of employment in MGNREGA of Scheduled Cast in Telangana districts.

- To find out the variation of percentage of employment households and percentage of wage amount in Scheduled Cast Communities.

This study carried out one hypothesis; the employment household percent and wage percent both have positive way among the Scheduled communities.

Methodology:

The present research paper completely depends on the secondary data. It was collected from the MGNREGA official portal of Telangana state. The total Nine districts have been covered and all are from rural areas. The scope of the study is Nine districts in Telangana, the period of study is 10 years from 2007 – 08 to 2016 – 17 it is treated as MGNREGA period. In this study the researcher has taken only two aspects one is SC percentages of employment households MGNREGA and second one is SC wage paid percentages in entire Nine rural districts during the entire MGNREGA period. In the process of analyzing the data the simple statistical tools like percentages and averages have been used for the study. To fulfil the objectives the researcher has prepare 6 tables, one is district wise household employment for all the social categories and their wage percentage is second one, third one is district-wise percentage of SC household employment, fourth one, fifth one is district wise and year wise percentage of wages of SC community based on the data the discussions as follows.

Table – 1 reveals households employment in MGNREGA from 2007 – 08 TO 2016 -17 at the district level in Telangana State. In the initial year, the total 1938077 households from all the communities got employment and it is 2376991 households in 2016 -17 FY, the variation has been worked out as 438914 employment households have been increased during the 10 years of the study. The average employment growth rate is 18.46 percent in the entire 9 districts. During the 10 years, all the Nine districts have been actively involving in MGNREGA. Out of Nine districts Six districts are in a positive way in the providing of employment for the wage seekers, of them Nalgonda is reported as the highest with 76 percent employment growth rate, followed by Nizamabad, Ranga Reddy, Adilabad, Medak and Mahabubnagar are 21.0, 10.3, 6.0, 3.2 and 0.70 percent respectively.

Table – 1
District wise Households Employment Particulars

Sl. No.	District Name	2007 – 08	2008 – 09	2009 – 10	2010 – 11	2011 – 12	2012 – 13	2013 – 14	2014 – 15	2015 – 16	2016 – 17	Variation
1	Adilabad	250279 12.91	269103 12.61	272775 11.62	284233 11.99	212228 12.22	261019 12.40	286332 13.65	276598 13.52	299454 14.10	276930 11.65	26651 6.07
2	Karimnagar	294830 15.21	314650 14.74	379075 16.15	351054 14.80	249832 14.39	288608 13.71	287515 13.70	285946 13.98	291147 13.71	262500 11.04	-32330 -7.37

3	Khammam	284283 14.67	347987 16.30	308939 13.16	280375 11.82	206995 11.92	294989 14.01	270656 12.90	262424 12.83	214277 10.09	224781 9.46	-59502 -13.56
4	Mahabubnagar	305864 15.78	311559 14.60	373146 15.90	356230 15.02	271613 15.64	330792 15.71	334366 15.94	292838 14.32	319411 15.04	308938 13.00	3074 0.70
5	Medak	203856 10.52	199924 9.37	263568 11.23	255798 10.79	192519 11.09	231584 11.00	237067 11.30	234366 11.46	257737 12.13	217880 9.17	14024 3.20
6	Nalgonda	00 0.00	00 0.00	1345 0.06	69847 2.95	21839 1.26	16022 0.76	7026 0.33	21908 1.07	15193 0.72	403498 16.98	333651 76.02
7	Nizamabad	176303 9.10	224058 10.50	220868 9.41	242875 10.24	171360 9.87	220419 10.47	229087 10.92	226974 11.10	266370 12.54	268333 11.29	92030 20.97
8	Ranga Reddy	88342 4.56	102023 4.78	125438 5.34	121523 5.12	111041 6.39	124890 5.93	133317 6.35	135244 6.61	138929 6.54	133579 5.62	45237 10.31
9	Warangal	334320 17.25	365362 17.12	402101 17.13	409408 17.26	299165 17.23	337221 16.02	312813 14.91	309072 15.11	321467 15.14	280552 11.80	-53768 -12.25
Total		1938077 100.00	213466 6 100.00	234725 5 100.00	237134 3 100.00	173659 2 100.00	210554 4 100.00	209817 9 100.00	204537 0 100.00	212398 5 100.00	237699 1 100.00	438914 100.00 18.46

Source: Computed from the Official Data of MGNREGA

The remaining Three districts have been observed as negative i.e., - 13.5 percent in Khammam followed by – 12.25 in Warangal and – 7.37 percent in Karimnagar. In Nalgonda this scheme was started in 2009 -10 FY and it was almost neglected up-to 2015 – 16 FY, and in the recent year it was really activated and it was offering around 17.0 percent of the employment to the total employment of the state. In Karimnagar, Khammam and Warangal districts the other things have been influenced for the negative employment in MGNREGA, the other things like average rainfall, agriculture employment opportunities, non-agricultural production activities are positive impact due to these the MGNREGA employment negative.

In 2007 – 08 total households of all the social categories employment is 1938077, of which 17.25 percent of employment in Warangal district and lowest as 4.56 percent in Ranga Reddy. This trend is also observed in the subsequent year 2008 – 09. Then after, the highest employment was reported in Warangal during 2009 – 10 to 2012 – 13 and 2014 – 15 to 2015 – 16 also. The lowest employment has observed in Nalgonda from 2009 – 10 to 2015 -16 financial years. In 2016 – 17 surprisingly Nalgonda has the highest employment and lowest is Ranga Reddy. Based on the analysis, it is clear that Warangal has more percent of employment and Nalgonda and Ranaga Reddy both the districts have been observed as the lowest in Telangana during the period of the study.

Table – 2

District and Year-wise Total Paid Wages in Crores by MGNREGA

Sl. No.	District	2007-08	2008-09	2009-10	2010-11	2011-12	2012-13	2013-14	2014-15	2015-16	2016-17	Variation
1	Adilabad	11020.88 15.8	10005.67 13.5	19509.61 13.9	18620.63 14.5	13382.9 15.0	19743.41 16.7	21562.64 18.7	18345.01 17.7	24069.97 15.3	16163.6 14.0	5142.72 11.2
2	Karimnagar	9400.06 13.5	9239.44 12.4	21726.25 15.5	14098.6 11.0	9084.66 10.2	11008.39 9.3	12219.52 10.6	13805.62 13.3	16919.02 10.8	10773.75 9.3	1373.69 3.0
3	Khammam	10229.66 14.7	12716.48 17.1	16774.09 12.0	12480.57 9.7	10976.22 12.3	16666.86 14.1	14544.1 12.6	11442.25 11.1	11396.43 7.3	10927.69 9.5	698.031.5
4	Mahabubnagar	10412.12 15.0	11501.38 15.5	20901.27 14.9	19658.9 15.3	15216.68 17.1	19701.59 16.7	16826.14.6	12313.66 11.9	21171.02 13.5	15341.18 13.3	4929.06 10.7
5	Medak	9274.9 13.3	7478.13 10.1	16135.88 11.5	15974.24 12.4	10249.55 11.5	13789.29 11.7	12787.55 11.1	12423.47 12.0	22579.52 14.4	9552.65 8.3	277.750.6
6	Nalgonda	NA	NA	24.86 0.0	1207.27 0.9	782.11 0.9	519.59 0.4	171.43 0.1	621.42 0.6	1338.72 0.9	15148.24 13.1	13940.97 30.3
7	Nizamabad	7010.99 10.1	9063.14 12.2	15981.94 11.4	20544.85 16.0	7774.9 8.7	12835.35 10.9	12474.72 10.8	12210.03 11.8	24934.67 15.9	14474.12 12.5	7463.13 16.2
8	Ranga Reddy	3968.96 5.7	5348.84 7.2	10167.49 7.3	7741.46 6.0	9056.55 10.2	9203.42 7.8	10875.82 9.4	10144.22 9.8	16608.46 10.6	11095.94 9.6	7126.98 15.5
9	Warangal	8246.81 11.9	8877.7 12.0	18832.34 13.4	18212.74 14.2	12677.89 14.2	14784.12.5	13741.44 11.9	12204.3 11.8	18164.36 11.6	12024.43 10.4	3777.62 8.2
Total		69564.39 100.0	74230.77 100.0	14005.3.7 100.0	12853.9.3 100.0	89201.46 100.0	11825.1.9 100.0	11520.3.2 100.0	10351.0 100.0	15718.2.2 100.0	11550.1.6 100.0	45937.2 100.0 40.0

Source: Computed from the Official Data of MGNREGA

Table – 2 gives information about wage particulars of MGNREGA works at the district level for all the social categories during the period of study. In the initial year 695.64 crores paid as wage for all the Nine district, Adilabad has the highest with 15.8 percent and Ranga Reddy has the lowest share of 5.7 percent. In 2008 – 09 FY the total wage is Rs. 742.30 crores, in which Khammam and Ranga Reddy districts are 17.1 and 7.2 percent as the highest and lowest respectively. The total wage amount paid to wage seekers Rs. 1400.53 crores, in which 15.5 and 7.3 percent of wage shares highest and lowest in Karimnagar and Ranga Reddy districts respectively. In 2010 – 11 FY, the total wage amount Rs. 1285.39 crores, of which Nizamabad is the highest 16.0 percent and around 1.0 percent in Nalgonda as the lowest. In 2011 – 12 FY, Mahabubnagar district as the highest wage share with 17.1 percent to the total 892.5 crores and the lowest is Nalgonda with one percent. The total wage amount is Rs. 1182.52 crores, in which Mahabubnagar and Adilabad both have 16.7 percent each as the highest and Nalgonda as 0.4 percent in 2012 – 13 FY. In 2013 – 14 and 2014 – 15 Adilabad and Nalgonda districts are noted as the highest and lowest wages shares to the total wage amounts Rs. 1152.3 and Rs. 1035.10 crores respectively. In 2015 – 16 FY Nizamabad as the more percent of 16.0 and Nalgonda as the lowest around one percent to the total wage Rs. 1571.82 crores. In the recent year 2016 – 17 the total wage amount is Rs. 1155.02 crores, of which 14.0 percent as the highest in Adilabad district and 8.3 percent as the lowest in Medak district than the rest of districts in Telangana state.

During the study period of 10 years, the wage amount has increased as Rs. 459.37 crores and the growth rate is around 40.0 percent. During the period of study, the highest wage growth rate was reported in Nalgonda with 30.3 percent and the lowest is in Khammam with 1.5 percent. It is a notable thing that the overall average annual wage growth rate is 4.0 percent only in Telangana state.

Table – 3
District-wise Percentage of SC-HHs Employment

Sl. No	District	2007 -08	2008 -09	2009 - 10	2010 -11	2011 - 12	2012 -13	2013 - 14	2014 - 15	2015 - 16	2016 -17	Variation
1	Adilabad	25.52	24.97	24.71	23.98	25.37	24.04	23.23	23.33	23.03	22.84	-2.68
2	Karimnagar	33.18	31.29	29.15	28.54	32.1	29.45	28.89	28.65	28.57	27.51	-5.67
3	Khammam	22.21	20.9	20.59	20.53	20.46	20.07	19.49	19.31	20.3	20.18	-2.03
4	Mahabubnagar	25.79	24.94	24.68	24.36	25.23	23.43	22.91	22.61	22.6	21.94	-3.85

5	Medak	31.4 1	31.2	28.5 7	28.4 6	30.7 2	28.3 4	28.0 6	27.8 7	27.8 8	27.4 3	-3.98
6	Nalgonda	NA	NA	5.58	25.6 8	22.7 3	22.7 4	24.7 4	22.1	21.3 9	21.7 3	16.15
7	Nizamabad	28.1 7	25.2 8	24.3 4	23.1 6	25.6 2	23.5 1	23.3 6	23.3 2	22.7 3	22.1 8	-5.99
8	Ranga Reddy	34.7 6	33.4 5	31.3 2	31.7 4	32.9 2	31.3 7	30.6 7	30.5	30.3 4	30	-4.76
9	Warangal	25.8 1	23.5 2	22.8 9	21.9 9	23.7 7	21.6 5	21.4 2	20.6 4	20.3 8	19.6 7	-6.14
Total		27.5 8	26.0 1	25.3 1	24.8 1	26.5 2	24.5 9	24.2 4	24.0 3	24.0 7	23.1 7	-4.41

Source: Official website of MGNREGA

The table - 3 reveals Scheduled Cast employment by MGNREGA at the district level. In the initial year, 2007 – 08 the total 27.58 percent of SC wage seekers got employment and it is 34.76 percent in Rangan Reddy district as the highest and lowest in Khammam with 22.2 percent. The overall average of SC employment is 27.58 percent as the highest average noted in 2007 – 08 FY. During this period of 10 years, there is 4.41 percent of SC employment was reduced. The reduction of employment was significantly more in Warangal, Nizamabad, Karimnagar and Ranga Reddy and the rest of districts other than Nalgonda the reduction of employment in MGNREGA during the period of study. The average SC employment growth rate as observed – 4.41 percent as negative. The district of Warangal, Ranga Reddy, Nizamabad and Karimnagar have above the state average in the reduction of employment. This data shows that Ranga Reddy and Khammam districts are having the highest and lowest SC employment in Telangana State during the period of study.

District and year-wise wage percentages of paid to the SC employment households by the officials of MGNREGA during the 10 years period particulars have been given from the table – 4. The overall average wage for SC is 29.91 percent in the initial year of 2007 – 08 and it is the highest than the rest of financial years and the lowest wage percentage of SC was reported in 2016 – 17 FY as 22.45 percent. The wage percent of SC have been observed as negative – 7.46 percent during the period of study. The reduction wage percent of SC as the highest in Ranga Reddy district – 10.78 percent as negative. In entire Nine districts only Nalgonda district noted the positive improvement as 15.14 percent during the 8 years. It is clear that in all the financial years Rangan Reddy and Khammam districts have the highest and lowest wage percentage to the total SC wage percentage in Telangana during the MGNREGA period.

Table – 4
District and Year-wise Percentage of Wages for SC

Sl. No	District	2007 -08	2008 -09	2009 - 10	2010 -11	2011 - 12	2012 -13	2013 - 14	2014 - 15	2015 - 16	2016 -17	Variation
1	Adilabad	26.0 2	25.2 4	25.4 7	24.3	24.5 2	23.2 6	22.0 2	23.4 3	22.8 7	21.9 1	-4.11
2	Karimnagar	36.9 1	33.2 5	29.6 9	29.4 7	35.5 9	31.3 1	30.1 4	29.8 6	30.0 7	27.8 7	-9.04
3	Khammam	21.4 9	20.1 3	17.1 4	16.7 8	15.7 9	16.9 2	15.7 1	15.2 8	18.4 1	17.4 4	-4.05
4	Mahabubnagar	27.2 4	25.5 1	25.5 1	24.5 6	26.4 3	22.8 8	22.3 2	21.8 4	21.9 4	20.5 4	-6.7
5	Medak	35.6 3	34.5 1	31.3 2	31.7 7	34.0 9	29.7 3	29.3 7	28.7 5	29.0 7	27.1 9	-8.44
6	Nalgonda	NA	NA	5.55	26.5 7	23.4 5	22.4	24.7 3	20.3 5	18.9 5	20.6 9	15.14
7	Nizamabad	31.0 3	26.0 9	24.4 5	22.7 6	27.0 8	24.1 8	23.6 7	23.8 5	22.9 2	21.3 9	-9.64
8	Ranga Reddy	40.5 8	37.3 2	32.8 1	32.2	35.8 7	32.3 2	30.9 7	31.7 2	31.1 4	29.8	-10.78
9	Warangal	28.4 1	23.4 8	22.5 2	21.7 6	25.4 6	21.3 2	21.0 3	20.6 4	20.6 5	18.2 5	-10.16
Total		29.9 1	27.1	25.8 2	25.0	27.5	24.3 6	23.8 5	24.3 5	24.6 8	22.4 5	-7.46

Source: Official website of MGNREGA

The SC employment households’ percent and the wage percentage have a positive direction. In all the financial years SC employment and wage percentages are in the positive direction, in case of highest and lowest districts, in both the aspects Ranga Reddy as the highest and Khammam as the lowest shares. Thus, the employment reflects in the wage percentage of the SC community in Telangana during the MGNREGA period.

Conclusion:

This study has covered the SC and ST employment situation in getting wage employment since the inception of MGNREGA to at present. The objectives and hypothesis have justified in the following manner. The implementation of MGNREGA in Telangana state is working actively in all the districts remaining the urban district of Hyderabad. In the Nine districts during the MGNREGA period the households employment have been increased



at 18.46 % for all the social categories and it is around 2.0 % average growth rate of employment during the study period of 2007 – 08 to 2016 – 17 FY. During this period the wage percentage has increased at 40.0 % and it is 4.0 % average growth rate for overall districts for all social categories in the state. When we look into Scheduled Cast and Tribes, the household employment has been observed reduced as significantly as – 4.41 as negative. At district wise, the population facts have reflected in the employment of the MGNREGA period. Especially in SC, Khammam Ranga Reddy and Karimnagar districts. Coming to wage percentages, the overall wage percentage has been reduced – 10.16% in SC category. On the other hand, the employment and wage growth rates both have observed as negative in SC i.e. – 4.41 and – 10.16 respectively during the study. Thus, it is clear that overall household employment for all social categories and their wage percentages are in a positive direction, but it is negative in SC. Even though all the district, the employment households and their wage percentages are at significant in the overall employment and wage percentages of the entire state, it is around 40.0 % in employment and the wages are in between 40.0 to 48.0 % during the MGNREGA period. Thus, it is clear that the implementation of MGNREGA is positive and fruitful for the vulnerable sections like Scheduled Cast Communities.

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MADIGAGUDEM¹: A PLACE OF ORIGIN OF LEATHER INDUSTRY IN INDIA

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ABSTRACT

Leather industry was started in Madigagudem or Madigapalle or Harijanawada, a Madiga hamlet where the people of Madiga community lives in the rural Telugu speaking regions. When iron knives were not invented, they peeled of the skin of dead animals using small pieces of wood, wrist and their thumbs. To clean the skin, they used limestone in heavy amount, Karakkayalu (Myrobalan), pieces of Thumma tree (*Acacia nilotica*), the bark of Thangedu chettu (*Cassia Auriculata*) and salt are needed. Thousand years ago itself Madigas had the knowledge of the chemical changes to bring in leather. Leather was shaped into a large number of goods such as buckets for drawing water (dhone), straps for fastening to flow, carts, for making hide ropes, leather bags for holding agricultural implements, whiplashes, baskets, belting the oxen, while drawing water and pulling the carts etc. Farmers also use leather straps while undertaking the grafting and caring methods in their fields. Leather used in place where a soft, flexible and strong thing was to be used as rubber in modern days. The Water bags and handbags made by leather also used by the farmers and the agricultural laborers. Madigas use a special sword named Kongaval katthi in wars and sacrificing animals on festive occasions. It is a very heavy sword. Once it is brought out, they will not keep it aside without soaking it in blood. Along with the work of leather, they also perform other functions in villages. They prepare the dappu and perform all the public functions in the village. The cultural form of dappu is exclusively part and parcel of madiga community.

Key words: *Madigagudem, Karakkayalu, Thumma chettu, Tangedu chekka, Dappu, Cheppulu*

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FULL PAPER

The leather and leather products industry is one of India's oldest manufacturing industries that catered to the international market right from the middle of the nineteenth century, the demand for its products being both domestic as well as international right from the beginning. About 46 per cent of the production in the sector is exported and it ranks eighth in the list of India's top export earning industries and contributes roughly Rs. 10,000 crores per annum, i.e., about 4 per cent to export earnings. The sector accounts for 2.5 per cent of the global leather related trade of Rs. 387,200 crores. An estimated 15 per cent of total purchase of leading global brands in footwear, garments, leather goods & accessories, in Europe, and 10 percent of global supply is outsourced from India².

The industry is also one with strong links with the social structure through caste and community. Thus a large number of people engaged in the industry (entrepreneurs as well as workers) are even today from traditional leatherworking castes (belonging to the lower castes in the caste hierarchy). Due to the age of the industry and its links with the social structure, the organizational structure that has emerged is a very complex one that contains within it elements of continuity with traditional structures as well as those that represent a break with them. In addition to these historical aspects of its evolution, the dynamics of the industry has been shaped to a large extent by export orientation from colonial times. The sector is dominated by small scale firms although there also exist a significant number of medium and large sized firms in all segments of the industry³.

The leather and leather products sector consists of the following activities: The process of raw material production, i.e., carcass collection and flaying, production of leather from the raw material, i.e., tanning, and manufacture of leather products from finished leather. Of these, carcass collection and flaying are dispersed across rural and urban areas all over the country whereas tanning and product making which constitute the manufacturing activities in the industry have come to be concentrated mostly in urban centres in the form of industrial clusters⁴.

Some raw hides and skins are consumed at the local village level by tanners and cobblers for making traditional leather and footwear but even they have to source most of their raw material from outside at high prices because the development of the urban clusters has led to the outflow of raw material from the rural to the urban areas. Collection and trade in raw hides and skins is controlled heavily by middlemen and traders who take advantage of caste factors in giving very low prices to flayers. With the growth of the urban clusters, most of the raw hides and skins produced are channelized into the market chain that leads to the urban clusters⁵.

In India, like in other leather clusters of the country, many tannery workers belong to the scheduled castes, but within them there are a large number who are not from the leather working traditional castes, but come from agricultural families who were involved in and moved into other occupations as well. Traditional leather working communities such as the Chamars in the states of North India, Mochi and Samagara in Karnataka, Tolkollans in Kerala, Chakkiliyans and the Paraiyans of Tamilnadu and Madigas of Telugu speaking states like Andhra Pradesh and Telangana are mostly engaged in the 'dirty' operations in tanning.

Madiga community:

The leather working community of the Telugu region known as the Madiga is considered as the lowest of the low in the social hierarchy as their occupation is particularly stigmatized in the caste Hindu society. Further, they were deemed to be unclean and untouchable on account of their beef eating habit, working on the forbidden leather and what was regarded as unhygienic life style. As such they were forced to live in the hamlets outside the village at a distance from the so-called caste people in the peasant agrarian economy.

The Madiga caste that has been oppressed as a lower strata in society, have in turn patronized eight other castes as untouchable. The eight castes are attached to the Madigas are Dakkali, Chindu, Baidla (Bavani), Nulakachandayya, Madiga Mastis, Mehtar, Samagara and Sangadi.

Madiga Caste has the largest population of the Scheduled Castes in Andhra Pradesh forming 48.29% of the total SC population of Andhra Pradesh. In combined Andhra Pradesh, according to 2011 census the total Madiga population is 67,02,609 persons, among them 33,49,277 are males and 33,53,332 are females persons. The Madigas are predominantly found in rural areas. The living Madiga population in rural is 53,87,439 and in urban they are 13,15,170 persons.

The leather workers had a crucial role in the agrarian economy and had ties with the touchable communities as suppliers of leather products. The members of the Madiga community may reasonably be treated as the 'primitive scientists of the Telugu region' employing all the techniques from flaying the skin to the final products ranging from shoes, agricultural implements and bellows for the Black Smiths.

They took away the carcasses of the village cattle, removed the skins and tanned the hides in the traditional fashion using lime and barks of certain trees. They supplied the village community with agricultural implements like leather buckets for lifting water, leather ropes and thongs. They also manufacture native shoes (Cheppulu), sheaths of swords and knives, harness for the cattle including leather collars from which numerous bells are frequently suspended, ornamental fringes for the bull's forehead, drum-heads, tom-toms and bellows for

the smith and small boxes for the barber to carry his razors.

The Madigas are in Telugu region, based on their occupations have been classified as Dappu Madigas, Jogu Madigas, Vetti Madigas, Kommu Madigas and Begari Madigas. Accordingly they sometimes call themselves as Arundhathiyar based on myth of Madiga, Vashista marrying a daughter of a Madiga sage called Arundhati. The myth is also used by other communities like Chakkalliyans in Andhra and Tamilnadu to call them as Arunthathiyas. There may be ethnic and linguistic relations with Mang of Maharastra, the Chakkalliyans in Tamil Nadu and possibly the Matang in North India.

The endogamous groups of the Madiga in districts of Telangana are Sambari Madiga, Dokkali Madiga, Gosangi or Gosika Madiga, Jingari or Zingar Madiga, Manne Madiga, Pinchini Madiga, AretiMadiga, Dhore Madiga and Tangeti Madiga etc.

About the Tanning:

From the Rig-Veda onwards, the term 'Charmakara' was derived from 'Charma (hide),' which is a common phrase in Vedic literature. Bowstrings, slings, and the lash of whip bags were all made from hide, particularly ox-hide. The practice of tanning leather can be traced back to the Rig Veda, which uses the term 'Charmanna' to refer to a tanner. The tanning method is unknown in depth, but a passage in the Satapada- Brahmana suggests that hides were stretched with pegs and that the Rig- veda mentions the wetting of hide shoes (sandals), which were also used. It appears that boar skin was one of the materials used to make shoes, according to the Satapada – Brahmana⁶.

According to Briggs, the tanners (charmana) are mentioned in the Rig Vedic and later Vedic literature, and also in the Brahmanas. The Rig Veda mentions tanning as mla and mna, and certain aspects of stretching and wetting hides are likely references to the manufacturing process⁷.

Leather works and products were mentioned in Telugu literary works and foreign travelogues on such occasions. Though Telugu was one of India's oldest languages and some of words, it appeared in certain inscriptions and literature before the Christian era, the first complete Telugu inscription was given by the Renati Chola rulers in 575 A. D at Kalamalla in Cuddapah district of Andhra Pradesh. However, it was not until the 11th century that the first Telugu literary work appeared and Nannaya was the first Telugu poet by translating certain portions of Mahabharatha into Telugu⁸.

The art of tanning dates back to Indian history's Rig-vedic era. The Satapada- Brahmana also includes details on the tanning process as well as leather shoes and other leather goods. Leather was used to make sacks wide enough to bear the weight of a

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hogshead, ropes and straps, elephant-sized shoes, and parachutes, according to the Chaddanta-Jataka. Golden slippers are mentioned in the Matanga-jataka and Maha-Ummagga-jataka. Though the leather workers rendered the services on a par with the other artisans like blacksmiths, carpenters and goldsmiths in the society and later they are gradually looked down in the society as they disposing of the dead animals.

Palkuriki Somanatha's Basavapurana and Panditaradhya Charitra, which were written in the 12th and 13th centuries and both books, provide information of influential Virasaivite devotees who worked in the leather industry as tanners and cobblers. They were categorically referred to as Pedda Bhaktulu (Great devotees). Svapachayya (from Sanskrit Svapach for outcaste), Godagara (same as Madiga), Madara Dohara (Tanner), Antyajja (base born) and Madiga are examples of Somanatha's use of such interchangeable names of the leather working culture as pseudonyms for some characters. Some leather articles were mentioned in the same book⁹. Lord Siva came to Porandla village in the form of a Virasaivite Madiga devotee bearing a bundle of hides (Attala mopu), leather strips (Varenalu), and thick leather ropes (Mokulu) for sale, along with his conspicuous implements, a hand knife (Chetikatthi) and an awl, according to the tale of Surasani of Panditardhya Charitra of Pal (ari). Methold, who was stationed at Masulipatam on the Andhra coast in the early 17th century, wrote that the 'Piriawes' (Madigas) flayed all the dead cattle for skins and ate the meat. The skins were dressed to make sandals for the people and shoes for the Muslims, with the remaining skins being used to 'embale merchandise to protect it from wet'¹⁰.

From medieval and early modern literary sources and travelogues from South India, there are a few references to a variety of leather articles for different purpose, which will be listed at appropriate places. However, none of them mentioned the technology used to create leather goods.

Place and Process of Leather Tanning:

Leather industry was started in Madigagudem or Madigapalle or Harijanawada, a Madiga hamlet where the people of Madiga community lives in the rural Telugu speaking regions. When iron knives were not invented, they peeled of the skin of dead animals using small pieces of wood, wrist and their thumbs. To clean the skin, they used limestone in heavy amount, Karakkayalu (Myrobalan), pieces of Thumma tree (Acacia nilotica), the bark of Thangedu chettu

(Cassia Auriculata) and salt are needed. Thousand years ago itself Madigas had the knowledge of the chemical changes to bring in leather.

From the 12th century onwards, references to shoes, which have been worn by humans

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since the dawn of time, can be found in Telugu literary sources and travelogues. Svapachayya¹¹, a leather worker, covered his meat cooking pot with a sandal (cheppu) to protect it from the sight of a Brahmin, who, according to his belief, would pollute the dish. Leather chappals that make music with each movement (kirru cheppulu) are traditionally worn by people of high status, according to Kridabhramam, a Telugu text from the fifteenth century¹².

A Brahmin went to the outcaste hamlet and purchased a pair of new leather footwear (malaka), added oil, and tied Tangedu leaves to it, according to the Amuktamalyada, a Telugu work written by Emperor Sri Krishnadevaraya of Vijayanagara in the early sixteenth century. Aukthamalyada is probably the first, if not the only, Telugu literary source to mention Tangedu's significance in leatherwork. From mediaeval Telugu literary sources, more types of leather footwear were discovered. Metlu (stepped) appears to be a form of chappal with a two- or three - layer leather heel and godugupavulu (umbrella chappal) to shield the feet from the sun¹³.

Types of tanning system they are mainly two methods like Vegetable tanning and Chrome tanning. Vegetable tanning preserves the skin by the use astringent substance found in the barks of many trees. If the process of tanning is through chemicals and enzymes, it's called as chrome tanning. But chrome tanning is a modern method whereas the Vegetable tanning is considered to be primitive. In vegetable tanning, tanning agents such as bark from the quebracho or babul trees or wattle extract are used¹⁴.

During leather processing, the hides and skin undergoes a series of pre-tanning, tanning and post-tanning operations. Water is an input material used in large quantities most if not all the processes of tanning and finishing of the animal skins and hides. The running of process equipment and floor washing are inevitable operations in any tannery. The quantity of water used in processing a kg of hide/skin is about 30–35 litres and varies with process¹⁵.

Vegetable tanning process with Salt and other plant materials: Tannic acid, an astringent substance used for tanning is found in many barks. Karakkaya (Myrobalan) is also very commonly used for tanning. Local traditional Madiga caste tanners are used Tangedu Chekka (Cassia Articulate), Salt and Myrobalan in the process. The raw skin arrives at tannery they will be in different conditions¹⁶.

To clean the leather they use powder of Thangedu stem (*Senna auriculata*), Thumma chettu chekka (Sage tree), lime, and Karakkaya (*Terminalia Chebula* / Chebulic Myrobalan) were used. It takes up to two weeks to make a skin useable. To make a drum they use a calf skin and they soak it for three days. Tamarind seeds powder is used in making drums. To make the skin slim they rub it to a rock and to make it shine they soak it in boiled water mixed with Chebulic Myrobalan (Karakkaya) powder. Thousands of years ago Madigas

understood that these Thangedu stem (*Senna auriculata*), Thumma chettu chekka (Sage tree), lime, and Karakkaya (*Terminalia Chebula* / Chebolic Myrobalan) chemical properties can make leather useable. They also understood how a toe strap (Ungatam) give better grip and save the sandal getting slipped from foot.

Ladda¹⁷: Dead cattle's skin will be removed and stretched on the floor; by keeping inside out it will be dried under the sun, after applying lime. Leather, the skin will be folded and kept in an earthen pot, which is called 'Gabu or Thotti' in local Telugu language. A stone will be kept on the skin as a weight, and extra lime water will be poured into Gabu or Thotti, so that the entire skin would be soaked in lime water. The system will be kept without disturbances for a couple of days. To enhance the speed of the chemical reaction in the pot, after two days the whole content will be whirled with long stick. That will be continued for 5 to 6 days. Because of the chemical reaction in Gabu, the hairy part of the skin would be removed and later would take out this skin to spread it on a long stick to remove the slippery outer layer by knife. This whole process is called as Ladda, and then the skin would appear in pure white.

Golla (Next stage)¹⁸: In the next stage of tanning process, the skin would be made harder. For this, the dried Acacia barks are used. A wooden Gutam (wooden rod) is used to remove the upper cover of the acacia bark. These barks would be then spread at the bottom of an earthen pot, for about two inches thick, and the skin would be kept on these barks. Pressing the skin into the gaps of the barks and folding the four sides to the center and keeping barks in each fold, a compact package would be made with skin and barks. Water would be poured on this whole package so that, the skin will be lightly pressed between water and acacia barks. It will be kept like this for 5-6 days. Every day the tanner would whirl the skin inside water for about one hour and finally the skin would become brownish red and hard in nature. It is now ready for manufacturing various leather articles¹⁹.

Tools and Implements²⁰: The following are the essential tools required by a Madiga while making the shoe or chappal:

- a) Panrayi: A smooth stone polished by stream of water. Leather is smoothed on this stone.
- b) Magnium: It is prepared with dried fat of cow and charchola. Usually it is applied on the needle while stitching.
- c) Are: This is a big needle with grip. Unlike needle it has hole at the bottom. Are is used for stitching leather.
- d) Gootam: A big piece of iron in elongated pyramid shape used for softening and leveling the skin by thrashing hard.

e) Kathi: A knife used to cut the tanned skin.

The active and service castes used leather items that the Madigas had specially crafted for them. They provide leather for the blacksmith's (Kolimititti) bellows, which are used to pump air into his fire pit when making or sharpening iron tools. Carpenters, stone cutters, and sculptors were given leather sheaths to shield their hands (todugu) from potential injuries, as well as a leather bag (titti) to hold their instruments. The barbers were given leather cases or bags (Kalapapetti) to hold their instruments and leather strips to sharpen their razors by the Madigas. The Madigas provided the toddy tappers with leather waist belts (mustyadu or patti), leather coverings for their ropes (Moku) to protect them when climbing the trees, and bandam or guji worn around the ankles to keep them from slipping. They also provide the shepherds with Nadumpatti waist belts, Chekumuki sanchi flint pockets, and leather water bottles (Tolu titti). Finally, leather cords were used to bind the weaver's looms and the spools. Many of these products have been replaced by rubber and plastic, and the above-mentioned communities are no longer reliant on the Madigas.

The Madiga community's traditional leather technology is an integral part of Indian culture. Since ancient times, it has not only aided in the economic growth of the people, but has also contributed to the enrichment of their socio-cultural lives. As a result, more research is needed to understand the nature of the traditional knowledge system established in Indian society, particularly in light of the serious pollution threat posed by the modern tanning industry.

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**PODDAYYINDI: A WAKE-UP CALL FOR THE DOWNTRODDEN****VISHWESHARA SHARMA**

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"The oppressed are allowed once every few years to decide which particular representatives of the oppressing class are to represent and repress them."- Karl Marx

ABSTRACT

Poddayyidi is a short story. It was written by Dr. Pasunuri Ravinder. The author employed many techniques in the story to drive home his thoughts. His story speaks the voice of the unvoiced. This endearing story explains how ne can awaken an entire village if one possesses sound knowledge and a bird's eye view of a problem. The author touches upon almost all aspects of the rural life of the most backward community and the people at receiving end.

(Key Words: Poddayyindi – Downtrodden)

FULL PAPER

Political tyranny is nothing compared to the social tyranny, and a reformer who defies society is a more courageous man than a politician who defies Government." – Dr. B.R. Ambedkar

So long as you do not achieve social liberty, whatever freedom is provided by the law is of no avail to you. – Dr. B.R. Ambedkar

Introduction

Literature is replete with stories that reflect upon life. It is also packed with stories telling us what is wrong with the mirror image. Poddayyindi is such a story. It was written by Dr. Pasunuri Ravinder in the book 'Out of Coverage Area,' a collection of short stories by the author. It was published by Nava Telangana book house.

The story was written in *pucca* Telangana accent to morally keep the sanctity of thought. The setting is the village.

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Methodology

The story tells the story of many a downtrodden. People in the village do not know how they were robbed of opportunities. The author tells us many things obliquely. To see the author's perspective, we need to glimpse what has been happening in the society around us.

Need and Importance of the Study

Nobody reached it until all of us got good living conditions, which is a good idea. Equality is a good condition and a goal. But what if one cannot maintain the balance? The story is an impact because of it. This is a story to reckon with to read the society. It shows the other side of the community away from the sheen and glory of prosperity.

Statement of the Problem

The story '*Poddayyindi*' is a testament to society of the oppressed in a typical Telangana village.

Objectives of the Study

The following were the objectives of the study.

1. To understand the story in the context of developments in Telangana, against the backdrop of the oppressed not getting fruits of development.
2. To scrutinize if the data related to development is the fact of imaginary.
3. To test whether the information mentioned is accurate or not.

Scope of the Study

Dalit awakening and movements by Dalits are a deciding factor in the recent decades of post-independent India. The author succeeded in putting forth his ideals. This story was initially written in the chaste Telangana dialect of Telugu.

Limitations of the Study

The following are the limitations of the study.

1. The method had to be tested using secondary data.

2. The book was written in chaste Telangana language. This controls it because it cannot reach a wider audience.

Story at a Glance

The village mentioned in the story is a hamlet. Yellamma is the wife of Lachumaiah. An uneasy silence is felt in the language employed by the couple. We learn that their sons died after they left their village to change society. We will later know that they were killed in encounters. The inability to control their sons' fate makes the couple's life miserable. As the story starts, we also learn the customs and traditions that prevail in the village. Yellamma does not address her husband by his name but by her son's name, 'Bhashaiah.' People in the town handle her first son, "Bhashanna." Yellamma reminds him by waking him up that he should go to Government Office to get his pension. Lachumaiah gets irritated as he is not getting assistance. He slowly gathered his wooden staff and started to move. We now know that his first son is killed in an encounter. This was the reason for his agony. We also know that he had not been getting any pension owing to the rules and regulations. This also tells us about the need for reforms in governance. Though the data is not related to the present time, it discusses something that needs to be changed.

The scene is changed to the village. It is described in the story as a replica of any town in Telangana. At the center of the village, there was a fig tree. The tree is the cynosure of all activities. Some tractors were bearing loads of bricks, and the bricks were dumped near the place. The sound of the tractor terrified the birds that made the fig tree their home.

We learn that an obelisk was about to be built, the fourth one. Here, the author makes an interesting revelation: we know this from the conversation of crows. The crows talk of politics that prevailed in the village and the state. The author makes the crow couple speak the voice of the unvoiced. The crow concluded that the people who sacrificed their lives for the statehood are not being given due credit. Even as statehood was achieved, their lives cannot be brought back. The value of lives is discussed here. The birds discuss the pathetic state of Lachumaiah, who lost both his sons. At this juncture, Lachumaiah arrived and wondered what was going on. He was informed that the fourth obelisk was constructed. He slowly goes towards, heaving a sigh of agony. He only knows his pain. The authors weave magic with words here. He writes :

"Will the dead return to life if they construct obelisks? Does it support their families?" Lachumaiah was infuriated. He sat like a statue on the dais. He has a torn blanket on his body. He unwound his turban from his head and wiped his tears. The dying people are dying incessantly, and obelisks are being built for

them. Rich are becoming more affluent. Suddenly he spat out and said in disgust, "what kind of country is this?" and vented a few expletives.

Passersby thinks the older man is in a trance and speaking to himself. But the crows on the tree are listening to him with rapt attention."

We are interrupted by the scene of a person named Raimallu chasing his son and requesting him to go to school. This brings in the memory of Lachumaiah's son Bhaskar. Lachumaiah used to beg Bhasker to concentrate on their studies. This happened a generation ago. Bhasker did not heed. The author describes how the Naxalite movement had an impact on Bhasker. Things changed rapidly as Bhasker started visiting places near the forest and stopped frequenting the village and his home. Lachumaiah knows now that his son became a leader of the movement. Now he is disillusioned and pins all his hopes on his second son. But he proved to be of no use. Lachumaiah got frustrated. His second son Rajesham also followed the footsteps of Bhasker. He came to know that a teacher influenced his sons. He goes to the school to meet him. He vents his anger as soon as he meets the teacher 'Somulu' sir. This was of no use. We also learn that his second son had left them by that time. Both the old couple's sons left them and had to fend for themselves. The author describes the pathos of the old couple thus :

Time hardly passed. Yellamma stopped eating and became severely ill. Lachumaiah started speaking to himself. He seems to have been lost in his memories. He kept asking all people about his sons. He asked people who worked in civil society, singers, and anyone he met. He has nothing but their memories with him. He started meditating on the names of his sons day in, day out, and night in and night out. He always thought of them: their health and their whereabouts. He worried as to what to do if something happened to them.

Five years passed. He disliked food. He hardly got any sleep. His sorrows know no bounds. He has lost the desire to live. In its place, his hatred for life grew more robust.

The author vividly describes the heart-wrenching incident of the death of his first son. His penury knows no bounds. He was disturbed. The people making rounds for pension for the panchayath office gather at the building and exchange their state of privations. The author obliquely explains the sordid state of affairs and the ill effects of red tape.



We come across another strong character named Some Reddy. He visits the village in his car. He was considered Dora, a village headman by birth and lineage before the independence era. The Dora has immense significance in Telangana as against these people that the Naxalites fought. The Dora is none other than the teacher who influenced the two sons of Lachumaiah and many a youth to follow the path of Naxalism. Here, the author obliquely advises the reader to discriminate good from the bad. Though Somulu sir advised many to follow the Naxalism path, he stood away from it, and his family lived a lavish life abroad. People gather around him. His supporters greeted him. They offer him tea. We also come across another character Sudigadu. He was a 'yes man' to Somaiah, sir. He takes control of the village and meets Somaiah sir frequently in town. Somaiah sir became a politician. His grandson and granddaughter settled in the US. He epitomizes the 'thou shall not follow what thou speak' doctrine. He is a skewed figure in the story. The author cleverly points out the conversation among the crows that brings us to the story's crux: Somaiah's grandsons and granddaughters were in the US while Lachumaiah's sons sacrificed their lives.

We learn that Somulu sir entered into politics long back and seems to be the benefactor of the youth named Shekhar who was educated in Osmania University speaks to him by addressing complete name. He informs Some Reddy by stating that he could have changed the lives of people by motivating them to educate themselves rather than doing otherwise. Somalia sir knows the state of affairs of the village. He wondered at the changes that took place recently. People mistake looking at the laying of roads and construction work to be developed. As Somulu sir goes through the village, he sees nothing but dilapidated mud houses and huts. He accosts Lachumaiah. As soon as Lachumaiah recognized Somulu sir, he uttered angry words at Somulu sir. He asks if Somulu sir had visited the village and if it was ultimately turned into a place to accommodate tombstones. Somalia sir tells them about the value of education; he was accosted by Mr. Shekhar, a scholar from Osmania University. Here, the impact of Dr. B. R. Ambedkar permeates the atmosphere. Shekhar addresses Somulu sir as Somi Reddy anna. Shekhar said that Somi Reddy could have changed the village's fate by educating the villagers about the value of education. In this way, Shekhar becomes the conscience of the village. But unable to understand Shekhar's wisdom, few villagers argued with him. He answers all questions vividly. Lachumaiah got relieved. He is

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the one who faced the brunt of real situations and had to face the consequences of ill-ent advice. The condition of Somi Reddy is dole drums. He now knows that he cannot revisit the village.

Crows act as symbols of the conscience of human beings. Obelisks show how the life of martyrs is forgotten by those who benefitted from the sacrifices of unsung heroes without any gratitude. The writer weaves magic with words by cleverly bringing in the conversation of crows and cranes. They are the ones who make the story appealing. He wants us to observe the conversation from the third person's point of view. The author plays a devil's advocate role. He indirectly advises us on the role of education in transforming the nation. He advocates how some people exploit innocents by goading them into becoming extremists. The author succeeds in communicating the part of education.

Findings and Suggestions

The study finds some facts like red-tapism. Unless dealt with by stakeholders in a firm manner, the power balance can snowball into a dangerous cauldron. The author has a good understanding of society. The story also has an element of greatness in it.

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HIGHER BIAS: PROBLEMS IN DALIT WOMEN'S EDUCATION IN INDIA

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ABSTRACT

This paper highlights the problems of Dalit women, especially in higher educational institutions in India. Dalit women are considered vulnerable to sexual violence and exploitation due to their gender and caste. Their problems are unique and distinct in many ways as they suffer gender and caste discrimination. Knowing how far the socially marginalized Dalit women lag behind other women in higher education is essential. This paper focuses on Dalit women who face problems while achieving their educational goals on the way to equality.

[Key words: Dalit, discrimination, education, women, etc.]

FULL PAPER

Introduction

Dalits, characterized as “untouchables,” belong to the lowest caste in India. They are excluded from the four-hooded Varna system of Hinduism and treated as the fifth Varna, Panchama Varna. They have suffered caste-based social exclusion from their civil and political rights.

Dalit women are the most disadvantaged section of people in this society. Feudalism, which shelters casteism, and patriarchy, has made Dalit women’s lives a living hell. They have been economically, socially, and politically exploited for centuries. Approximately 50,000 girls are sold to involve in the Devdasi system every year. Sexual harassment is common for almost all Dalit women in India. The treatment of Dalit women is unjust and inhuman. Thousands of rape cases are reported annually, and the number is more if the unreported cases are added.

According to Crime in India 2015, National Crime Records Bureau, *“In 2015 alone, there was more than one major crime against Dalit women every hour. A Dalit woman is raped every 4 hours (7 a day), assaulted or disrobed every 2 hours, more than once a day (10 per week), kidnapped for marriage, apart from being stalked and suffering other kinds of humiliation. The data show an increasing trend in incidence and rate of crime.”*

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Double Trouble

“I measure the progress of a community by the degree of progress which women have achieved.”

Dr Ambedkar addressed a meeting of about three thousand Dalit women on 18th July 1927 and opines that he measures the community's progress by women's progress. But even after a century, women's progress is unprogressive, especially for Dalit women.

The literacy rate is a standard criterion for the development of a society. The progress of any nation depends on the nature of education disseminated. As per Article 46 of the Constitution, ***‘The State shall promote, with special care, the education and economic interests of the weaker sections of the people, and, in particular of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of social exploitation.’***

But the constitution and the laws could not bring equality even in the education system. The literacy rate of Dalit girls or women is always poor in their lives. Dalit women encounter the double trouble of caste and gender while receiving their education.

According to the National Commission of SCs and STs, approximately 75% of Dalit girls drop out of school every year. Although many institutions are offering many special programs for them, their participation in education is meagre.

The reasons for their low literacy rate are early marriage, social pressure, need to work to earn for their family, need to help with household work, poor infrastructure, distance from home to work, and stop schooling after getting married.

As per the report of AISHE (All India Survey on Higher Education)- 2019-20, ***“Share of female students is lowest in Institutions of National Importance followed by Deemed University-Government, State Private University.”***

The report shows that the total estimated student enrolment is 3,85, 36,359 out of which nearly 51% are male and the rest 49% are female students. Scheduled Caste women enrolment of 28,03,359 is 7.2% and constitutes 14% of the total female student enrolment. As Ambedkar says, ***“We shall see better days soon, and our progress will be greatly accelerated if male education is persuaded side by side with female education.”***

Many Dalit students skip classes to avoid being humiliated by upper-caste students and faculty members. Dalit women students who want to achieve their goals move to the

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cities and find it extremely difficult to rent houses in urban areas. In a feudal society like India, Dalit women cannot raise their voices against the system.

According to reports from UN mechanisms, UNICEF and Human Rights Watch, among others, Dalit girls have the highest rate of exclusion from primary school in India and the highest dropout rates. In India, the dropout rate for Dalit girls is 67%, compared to a national average of 37%.

“They don’t learn anything, must sit separately and are served food last when there is often nothing left”, cries a father of a Dalit child who studies in a government school in India. The International Dalit Solidarity Network report says: ***“They are excluded from proper participation by teachers and not taken seriously due to prejudice and stigma about their potential. They are punished through retaliation, violence or sanctions by dominant caste groups, who believe Dalit girls and women should not be pursuing an education.”***

Sexual harassment is another major obstacle to Dalit women's education. North Indian higher education Institutions, especially in Uttar Pradesh, have a history of violence against Dalit women students.

The UGC (prevention, prohibition, and redressal of sexual harassment of women employees and students in higher educational institutions) Regulations 2015 defines sexual harassment as: ***“An unwanted conduct with sexual undertones if it occurs or which is persistent and which demeans, humiliates or creates a hostile and intimidating environment or is calculated to induce submission by actual or threatened adverse consequences and includes any one or more or all of the following unwelcome acts or behaviours (whether directly or by implication), namely any unwelcome physical, verbal or non-verbal conduct of sexual abuse, demand or request for sexual favour, making sexually coloured remarks, physical contact, and advances; or showing pornography.”***

Many Dalit women face sexual harassment, which comes under the definition of UGC. But the research on sexual harassment in higher education is rare. Vandana, a research scholar, who faced discrimination and interviewed victims, revealed many facts in her article.

“The women participants across caste and class reported that their male teachers stare at them inappropriately and frequently pass lewd remarks loaded with double meanings. These kinds of behaviours are deeply ingrained in everyday interactions on the campus. Male students openly mock and belittle their female friends' efforts to learn of their retaliation against sexual harassment in public spaces, particularly when Vandana 39 travels in public transport and common areas of the campus.” (Vandana)

Little is known about the severity of sexual harassment suffered by students from Dalit communities in the sector of higher education. Vandana says more on the issue:

“In institutions of higher education in India, girls hail from diverse backgrounds, and their experiences of sexual harassment may not be purely gender-based but could also depend on criteria of discrimination based on caste and class. For instance, students from the Dalit communities are targeted more often than girl students from upper castes and classes.”

To ensure education for children and adults in caste-stratified countries, the authorities must be aware of the difficulties faced by Dalit women when attending colleges and universities. They should ensure Dalit women’s participation at all levels.

Unveiling Injustice

“Caste discrimination on our campuses has been an open secret for years though universities do little to address the issue.” It is a statement of Deepa Mohanan, a Dalit Ph.D. student from Kottayam's Mahatma Gandhi University (MGU) who had faced both caste and gender bias for over ten years, went on a hunger strike for eleven days to raise her voice.

Dalit women’s lives are intertwined with the ongoing management of their caste ‘stigma,’ especially in elite institutions. They often face apprehension in revealing their caste identities. As organizations get increasingly privatized, the private sector, devoid of any reservations, becomes increasingly antagonistic toward Dalit women.

Education enlightens individuals as well as a nation. Dalit women’s enrolment in higher education is lesser, and dropout rates are higher than the Dalit men and their upper cast counterparts.

There is also widespread evidence that caste and gender discrimination occur in higher education institutions. In India, several Dalit students at colleges and universities have committed suicide due to ostracization and ill-treatment by peers and educators.

26-year-old Payal, doing a master's in obstetrics, committed suicide in her college hostel room in May 2019, blaming caste discrimination and bullying for her death. Her mother, Abeda Tadvi, filed a petition in India's top court demanding action along with Radhika Vemula - whose son Rohith, a Ph.D. scholar at the University of Hyderabad, committed suicide in 2016, mentioning caste discrimination in his suicide note.

In their petition in the ongoing case, the two women said all universities and higher education institutions should establish equality units to ensure complaints about caste discrimination are addressed. Their lawyer Disha Wadekar says, *“At the moment, there are*

rarely any consequences for college officials if a caste discrimination case is reported on their campus.”

Dalit women are fighting to break the walls of caste and gender at all levels. They need support from all sections of sufferers. The defenders of Dalit human rights are using all the resources to support Dalit women to get justice and legal help. But they often become the targets of their oppressors.

When Dalit women and other members of the same community come forward to challenge the caste hierarchies and traditional caste roles, Dalit women should bear the flow of attacks from the dominant castes. These attacks can include violence like the destruction of properties, making the women walk naked, beatings, and sexual assaults.

Minority Rights Group International reports that *“70% of cases of atrocities against Dalit women were committed as Dalit women tried to assert their rights and challenge caste and gender norms.”*

Conclusion

“The reality of Dalit women and girls is exclusion and marginalization... They are often victims of civil, political, economic, social, and cultural rights violations, including sexual abuse and violence. They are often displaced; pushed into forced and bonded labour, prostitution and trafficking.” UN Special Rapporteur on Violence against Women, Rashida Manjoo

India is one of the fastest-growing countries. But according to the Global Wealth Report 2016, caste and gender discrimination makes the country one of the unequal countries in the world. Caste discrimination-related issues must be addressed and discussed openly and in the public sphere. Therefore, the influence of caste can be weakened in the universities. Savitribai Phule fought throughout her life to achieve the power of education for women. Her spirit must be carried forward to the next generation.

Everybody should think that Dalit women's rights are human rights. They have suffered for centuries and are still suppressed and oppressed by society. It is a time for Dalit women to raise their voices for equal rights in this unequal society. Dalit women are coming together to protest against their rights infringement and demand justice for them. They need harmony to strengthen their voices and put pressure on society.

Everyone should remind the words of Ambedkar, *“You cannot build anything on the foundations of caste. You cannot build up a nation; you cannot build up morality. Anything you build on the foundations of caste will crack and never be a whole.”*

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**DALIT EDUCATION AND EMPLOYABILITY STATUS - AN OVERVIEW****RAMU RUDROJU**

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ABSTRACT

Despite constitutional protections and regulations, Dalits are mostly missing from higher education and employment. A recent conference in Bhopal highlighted the need to develop respect for diversity and a greater understanding of the underprivileged in addition to state-sponsored programmes and policies. It is heartening to notice that, despite the reiterated claims and counter-claims of the public authority and political foundation on their efforts to advance this hampered group, Dalit people remain at the bottom of the educational pyramid.

[Key words: Caste, diversity, devaluation, education, and employment]

FULL PAPER

The recent Bhopal conference of Dalit thinkers and activists established a "new" schedule with far-reaching implications for the economic and political development of the disadvantaged in modern Indian society. The conference correctly framed the problems faced by advocates for a just society and diversity, but its triumphs are notable for multiple reasons. First, the meeting reaffirmed its belief in the idea of social democracy, as well as the role of the state in promoting it. Even though tribals make up a substantial number of the disadvantaged, scheduled castes have been historically referred to as the only representatives of the Dalits after more than a decade of struggle. Third, the meeting resulted in a "21-point action plan for the twenty-first century," which marks a turning point in current Dalit liberation movements. However, watching this 21-point action plan is essential to ensure that it does not deteriorate into meaningless rhetoric, as previous agendas have done.

The elements of the agenda are noteworthy since they aim to encompass fundamental needs and poor aspirations. Its goal is to provide cultivable land to every Dalit household to enhance their socioeconomic position. This also illustrates the rational desire of tribals to have sovereignty over forest areas. Measures to fight long-standing practises

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such as bonded labour and discrimination are discussed on the agenda. Most crucially, the Bhopal Conference recognises the significance of establishing an appropriate representation of Dalits in all decision-making bodies and restoring fundamental human rights. It also demands that oppressive forms of discrimination and exclusion be abolished. Some of these issues are not 'new,' but they serve as a timely reminder to everybody – the political leadership and policy-making elite, the intelligentsia, and the individual Dalit.

DIVERSITY IN EDUCATION

Surprisingly, the Bhopal presentation has recognized the need to modify the educational arrangements for Dalits as it is the foundation upon which the construction of economic well-being and poise is manufactured. Two primary phrases used by the plan in this relationship are 'new' and, as a result, considerable variability in affirmations and labour force. The gathering asked for a range of confirmations to be carried out at educational institutes across the country, independent of the kind of board or the level of education. It emphasises explicitly the question of providing 'market-arranged professional and specialized training' to booked ranks and scheduled clans, as well as the fact that reservations should be applied to all public and private facilities, from the most basic to the most advanced degrees. Another contention is that English-medium schools should implement the affirmation variety strategy.

Although enrollment reflects the diversity in the synthesis of the understudy populace at the primary school level, it does not show any similarity between Dalits and non-Dalits. There are differences among Dalits in every way - whether in terms of sex, metropolitan, rural, or regional basis. It is heartening to notice that, despite the reiterated claims and counter-claims of the public authority and political foundation on their efforts to advance this hampered group, Dalit people remain at the bottom of the educational pyramid.

There is no doubt that significant development has been accomplished in advanced education in terms of expanding diversity in confirmations after the presentation of the reservation strategy. However, this is insufficient given the large number of SC/ST people who remain outside the reach of higher education. In 1996-97, for example, the proportion of scheduled standing understudies in higher education was just 7.77 per cent, while the balance of booked clans was only 2.33 per cent of the total enrolment [MHRD 1997]. This is irrelevant in terms of the regular levels of enrolment of dalits in higher educational establishments. Furthermore, Dalits have shown little interest in prestigious subjects/courses of study that are sought after for high-paying jobs. Human expressiveness topics were taken by the majority of Dalit understudies (56.5 per cent among SCs and 77.7% among STs) in 1996- 97, followed by science (13.3 per cent among SCs and 8.7 per cent among STs) and commerce (13.2 per cent among SCs and 9.4 per cent among STs) at

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the undergrad level. Enrollments at the postgraduate level provide further comparison data. The proportion of Dalits in the professional stream is relatively low: 7.9% of SCs and 2.1 per cent of STs are enrolled in courses such as design and medicine combined. As a result, the proportion of Dalits enrolled in market-friendly classes is far from acceptable. Programming, bio- innovation, bio-informatics, and other emerging fields are almost beyond the reach of the Dalits. When demands for variation in confirmations are made, this is the area where one must focus more.

Equality versus Excellence

The Bhopal Conference has also asked for a fair share of the state's expenditure on high-quality professional education for Dalits. This is a significant factor because it stresses the role of Dalits in asking for more favourable treatment at institutions such as IITs and IIMs. The number of Dalits in IITs is staggering. In 1994-95, the decline in affirmation ranged from 45-65 per cent due to planned standings to 87-92 due to booked clans in nearly all IITs [Lok Sabha Secretariat 1998-99]. This reveals an actual conflict between uniformity and magnificence, legitimacy and reservations, which prevails in today's culture and educational environment. This academic problem stems primarily from the political struggle for civil rights and equality on the one hand and the emphasis on legitimacy and success in today's market-driven economy. Interestingly, this issue was first mentioned in the annual report of IIT Madras in 1983. There is a mention of this in the report.

They (members of the Parliamentary Committee on Scheduled Castes) are concerned that most SC/ST understudies would be unable to adjust to their IIT tests, and others believe our rules are too stringent. A few advisory committee members have gone so far as to say that what we seek is an Indian standard of guidance, not a worldwide one [quoted in Indian and Nigam 1993].

The foundations of higher gifted education, such as IITs or 'amazing' organisations, are concrete about their confirmation procedures. The reason for this is their pursuit of academic achievement and the arrangement of the best and most excellent training. Our previous experience has shown that the more an organization's reputation for excellence, the more likely it is to limit admission to a very selective group of students - socially and academically. Such institutions are tasked with forming a class of 'potential tip tops,' selected from society's upper echelons. Understudies among the Dalits would not have gone to these organisations if it weren't for the attitude of reservations and state policy toward minorities in society. How can this problem be determined in the current socio-political environment? Is there a way to accommodate both the gatherings' and viewpoints' requests? Leaving one out for the other would widen the gap between groups of people, potentially resulting in a situation where the absolute arrangement would create a new set

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of problems. Before departing arbitrarily on a path that may not be rational to critical thinking, the Bhopal meeting should have spent more time debating this topic.

It is also a pattern-setting request that the confirmations be granted to Dalits in English-medium "government-funded schools" since they are perceived to be high quality. This judgement is quite shortsighted, as it excludes all Dalits from training in such schools. It also absolves the government of providing high-quality training to all citizens, including Dalits. It denigrates the usefulness of a massive government tutoring programme. There should have been a desire to improve the kind of training provided in public institutions while also allowing the private sector to participate in such a way.

Specific international progress organisations like the Ford Foundation should be emulated in this regard. The Ford Foundation is believed to have recently established a 'Pathways Foundation,' with a large sum of money set aside to create additional framework offices for the quality advanced education of the dispossessed, mainly booked ranks and planned clans. It is unique in that it has identified the expansion of diversity in education as a critical hindrance to populist efforts.

Caste Discrimination

Another pertinent topic is standing separation in educational institutions and the degree of politicization of such issues on school/college grounds. Conflicts between student groups on college premises might be horrible in various circumstances. A case like the privatization of housing wreck recently took such a turn in a central college that the pro and against privatization anterooms among understudies quickly broke into two warring rank groups - those getting advantages from the government and those who didn't. What a disgraceful situation in which both meetings kindly forgot about their typical hazard, i.e. privatisation, which increased their crash costs. This apart, the type of slanderous assault that occurs during such a deadlock reveals that both parties know very little about one another. In this case, the Bhopal Conference could have focused more on the need to improve the understanding of the disabled in educational institutions. This would go a long way toward achieving the shared community that our Constitution envisions.

Deprivations within Dalits

The degrees of social, monetary, and educational problems within the intended ranks and clans are one of the aspects that the arrangement has not addressed up to this time and that should be addressed. The difficulties differ from one area to the next, from one subcaste to the next, from one clan to the next, and from one sexual orientation to the next. This isn't to say that classes should be separated, like in Andhra Pradesh, where calls for commensurate portrayal within booked ranks are deeply political, isolating the broader fight against persecution. The political foundation took advantage of the situation and

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effectively separated the state's Dalit development. Before similar conditions occur elsewhere, the officeholder's responsibility on the Dalit solidarity's still, little voice attendants' to advance specific financial pointers so that limited benefits are equitably distributed among the most hampered in the general public. There is also a need to strengthen the provision of value instruction for Dalits, starting at the lowest levels of training, i.e. essential and optional tutoring, and progressing upwards.

Diversity in Workforce

Undoubtedly, the gap between how Dalits are portrayed and how others are portrayed is so enormous that focusing on a governmental policy can only help close it in a limited way. In general, the booking approach is used in enlisting by the Staff Selection Commission (SSC) and the Union Public Service Commission (UPSC) (UPSC). Even state-run public-area independent agencies oppose protected mandates. Consider the representation of Dalits in teaching jobs at community institutions, which are less vulnerable to provincial government difficulties and are also reputed for adhering to strict academic requirements. In 1993-94, the University of Hyderabad had an SC personnel level of 8.30, Jawaharlal Nehru University had an SC personnel level of 3.70, and Benares Hindu University had an SC personnel level of 1.30. Furthermore, the ST staffing rates at these three colleges were 0, 3.70, and 0%, respectively [Sharma 2000:130]. This is the state of Dalits' employment in the public sector.

The economy has recently evolved into a service-based economy – including sectors such as exchange, commerce, transportation, development, interchanges, banking, protection, policy execution, and all expert support – that provides the majority of the actual value (GDP). Dalits are not represented in the labour force of these emerging areas. Where will the vast majority of the obstructed go if there are no administration jobs or private sector work?

Interestingly, Dalits are now asking for space in private-sector jobs. How much do you think you'll find out when the topic picks up steam? These suggestions, however, are not truly "new" since they did not enter the creative mind of the commercial sector or the foundation of the public authority in any form. The business sector should recognise social responsibility while maintaining its single benefit thought process.

A Dalit's challenges nowadays are primarily about living in a common culture with dignity and grace. The mentalities, discernment, and treatment that Dalits face daily necessitate a far higher level of preparation on the part of the state and educational institutions. It is not enough to absolve oneself of responsibility after developing plans and programmes to improve the obstructed portions; it is also necessary to educate people who are not plugged and are on the other side of the fence. The conferences, like the one in



Bhopal, should unambiguously address what works with this honour and understanding among Dalits and non-Dalits, and how it should be done. Expanding the incidences of hostility would add to the roadblocks in the approach to this recognition. As a result, the focus should be more on respect for diversity to strive for a better tomorrow and a thriving popular democracy.

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FIGHTS AND PLIGHTS OF THE DALITS TO REACH THEIR PINNACLE OF EQUALITY

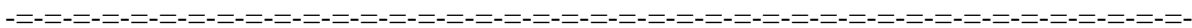
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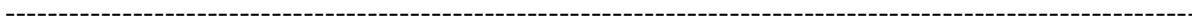
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ABSTRACT

"Dalit" is a general word that comes from the word "Padadalit"(enslaved person at one's feet). It refers to people in the underclass- the ex-Untouchables of the Hindu caste system and oppressed communities. They are the people who have been economically, socially, and politically exploited for centuries within their own country. Unable to live in the society of human beings, they have been living outside the villages, depending on their lower level of occupation. There is exploitation in all literary spheres due to Hindu society's age-old caste hierarchical tradition. The word "Dalit" may refer to physical weakness or a low, insignificant position. "Scheduled castes" is the official term for the Dalits in the opinion of India's National Commission for Scheduled castes NCSC). Modern legislation does not refer to Dalit; therefore, it is unconstitutional to be used in official documents. They account for 25% of the total population of the country. They are regarded as untouchables. They are the members of the lowest social group in the Hindu caste system. To fight for their equality, Dalits conducted various movements across the country both before and after the independence of the country. This led to many of them getting educated and becoming literate. Their literacy rate was 54.7% in 2001 against 64.8% across the country. Gradually, it rose to 64.8%, compared to the national literacy rate of 73%, by 2011. This article focuses on the Autobiographies written by Dalit Writers in English. Autobiographies directly represent feelings, sufferings and agony that anyone faces in their lives. They genuinely convey the thoughts, aims and aspirations that they want to achieve in their lives. A study of them would let us know their true status in society.

[**Keywords:** Dalit, Scheduled castes, insignificant, Untouchables, Hindu caste system, Dalit movements, autobiography]



FULL PAPER

The word "Dalit" is found in several languages. According to Molesworth's Marathi-English Dictionary, it means, "Ground broken or reduced to pieces. The word is borrowed

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from the Sanskrit word, "Dal", which originates in the Hebrew language and has two equivalents- it may either refer to physical weakness or a lowly insignificant position in society. The word "Dalit" means people who have been broken. The word shows how social prejudices and discrimination have broken them. The government refers to them as Scheduled Castes. Traditionally, they are regarded as Untouchables. They are the members of the lowest social groups in the Hindu caste system. The word "Dalit" was given to them by the group members in the 1930s. Today, the term refers to the persons previously called "The Untouchables," who account for 1/4th of India's population of 1.3 billion. Dalits had to face innumerable hardships in the hands of the upper classes for many years, despite their equal birth with all other communities. They were not allowed to draw water, their necessity, from the wells of the forward classes. They were not allowed to wear slippers in front of the upper classes. They were not permitted to study in any of the schools. They were left to perform all the works of the upper classes, who paid them meagerly. Despite working throughout the day, they often did not even enjoy two meals a day. They were not allowed to enter the temples. They had to stay on the outskirts of the town or village wherever they lived. All the Dalits performed menial works such as cobbler, potter, mason, sweeper, house cleaners, etc. Dalit movements are radical movements against such atrocities faced by them in the hands of the forward classes since time immemorial.

Dalit Literature

Dalit Literature as a genre emerged after the Dalit movement in Maharashtra in 1960. It exhibits the experiences, poverty, segregation violation, assertion, protest, and strategies of survival of Dalits in India. It shows the wretchedness and miseries of Dalit life and experiences through the account of more than 80 Dalit auto-biographies in various languages. The most critical and influential feature of the post-modern age is the emergence of Dalit literature. It asserts the harsh realities of the Hindu caste system and strengthens Dalit literary force and movements. It rejects the callous social facts.

Dalit literature's origin can be traced back to Buddhist literature, Marathi bhakti-poets like Gora, Chokha Mela and Karma Mela. Modern Dalit writing emerged as a distinct genre after the dramatic and egalitarian thinkers such as Sri Narayana Guru, Jyotiba Phule and Dr B.R.Ambedkar. Madara Chennai, an 11th-century cobbler-saint, was the first Dalit writer who lived during the reign of Western Chalukyas. He was considered the father of vachana Kavita (free verse).

The main aim of Dalit literature was the liberation of the Dalits. In 1958, the term "Dalit" was used at Maharashtra Dalit Sahitya Sangha's first conference in Mumbai. Baburao Bangul wrote his first collection of stories, "Jehva Mi Jaat Chorli" (when I had concealed my caste), which depicted the cruelty of society then. Other writers like Namdev Dhansal, Arun Kamble, Shanta Bai Kamble, and Daya Pawar paved the way for

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strengthening the Dalit movement. Anna Bahu Santha, who turned to the Ambedkarite action later in his life, is credited as the founding father of Dalit Literature.

Dalit literature as the mainstream of literature in India began with the English translation of "An Anthology of Dalit Literature," edited by Mulk Raj Anand and Eleanor Elliot, and Poisonal Bread's translation from Modern Marathi Dalit Literature" edited by Arjun Dangle were the first books that popularized the genre throughout India. A few books that form the arsenal of Dalit writing include "Annihilation of caste"-B.R.Ambedkar, "We also made History"-by Urmila Pawar, "Joothan'-Om Prakash Valmiki, "When I hid my Caste'-Babu Rao Bangal, "Karukku"-Bama.

Dalit Autobiographies

An autobiography is a story of how a man thinks he lived. Gayathri Chakravarthy Spivak defines an autobiography as, "Autobiography is a wound where the blood of History doesn't dry.'

The autobiography is a personal account of one's own life. Several Dalits wrote to them dealing with their life struggles. This is a true testament to raising one's voice through the written word. Dalit autobiographies are "Narratives of Pain". They carry some Historical truth. Through this representation, the Untouchables articulate loudly across the caste-ridden society and destroy the boasted purity of the Upper classes. The primary aim of Dalit Literature is the liberation of the Dalits. The anger and resentment of Dalits against social inequality come out in the garb of Dalit Literature.

They vehemently critiqued Varna Vyavastha, which declared Dalits the most inferior and Untouchable part of society. They serve as a moral source of Dalit Literature. There are 22 authors with their autobiographies to date. Some of them are:

1. *Waiting for a Visa* – Dr.B.R.Ambedkar
2. *Untouchable* – Sharan Kumar Lamba
3. *Baluta* –Daya Pawa
4. *Joothan* – Om Prakash Valmiki
5. *Upara* – Laxman Mane
6. *Aaydan* – Urmila Pawar
7. *Jina Amucha* – Baby Kamble
8. Dalit Woman's Autobiography – Sumitra Mehrol

Features of Dalit Autobiography:

1. Dalit writers are in Quest of Human dignity.
2. They write with a vision and a cause.
3. It stands for Humanitarianism, linguistic directness, and plurality.
4. It is a literary movement of social change.

Dalit autobiographies are called Narratives of pain. Om Prakash Valmiki, with his "Jonathan", is a milestone in Dalit literature. In this book, he describes his life as an Untouchable in the newly Independent India in the 1950s.

Joothan – Om Prakash Valmiki

Jonathan is an autobiographical account of his miserable birth and life. Om Prakash traces his lineage to Valmiki, the great author of the Epic, "The Ramayana," proving that even Valmiki belongs to the sweeper caste. "Jonathan" means scraps of food left on a plate. It is related to "Jootha", which means "Polluted." The sweeper caste (Untouchable) has been forced to eat "Jhootha" for centuries. The talk shows the pain, humiliation, and poverty of the Untouchables.

Om Prakash Valmiki's family lived in the colony of the Untouchables. -Chamar, Jhivar, and Chuhra are the names of castes of Untouchables who lived there. Valmiki's house was in front of the stinking Cow-shed of an Upper Caste family. His family had five brothers, one sister, two uncles and the elder brother of his father. All of them worked. Yet, they could not get two decent meals a day. Most often, they had no payment for their work. Instead, they were abused by the Upper castes. If animals touched the Upper castes, it did not matter to them. If Dalits touch them, they get polluted.

Valmiki's father had to beg all the Upper caste people of his village to get his son educated. At school, he was poorly teased by his schoolmates. This made him introverted and irritable.

Aydan -- Urmila Pawar

Urmila is one of the very few women who took to writing on the issues related to the Dalit females. She belonged to the Konkan region of Maharashtra in Mahar's family; she was the first woman to obtain a Master's degree. She completed her Master of Arts in Marathi literature while working in the Government Public Works Department. She is famous as a short-story writer. Her stories seek to expose Dalit women to their families, communities, and the Upper caste people. Her short story, "Kavach", is included in the curriculum of a university. It created many furores for its bold and frank exposure of the sexual exploitation of Dalit women by the Upper caste. Her book, "We also made History: Women in the

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Ambedkarite movement ", co-authored by Meenakshi Moon, is a re-writing of History from the grassroots, focusing on the significant contribution of women in the movement which has been forgotten. Her autobiography, "Aydan" (2003), was translated into English as "The Weave of My Life: A Dalit woman's Memoir "by Maya Pandit in 2008. She was awarded the "Laxmibai Award for 'Aydan". It is the best autobiography published by Maharashtra Sahitya Parishad. The book depicts the condition of Mahars, a Dalit community exploited by the Upper castes. It speaks of the arduous journey of the narrator from a small town to a metropolitan city to become one of the most eminent writers. In the book's preface, she calls the Dalits "Dalits means people who have been oppressed by a repressive social system and challenge the oppression from a scientific, rational and humanitarian perspective". The most important aspect of the book is the representation of multidimensional exploitations and hapless suffering of the Dalit women who were doubly marginalized both as Dalits and as women.

The title of the book is incredibly significant. The word "Aydan " refers to the things made from Bamboo. Before the prevalence of plastic bags, there used to be bamboo baskets and containers made of Bamboo. The task of making such baskets was assigned to Mahars and Buruds of the Konkan region. "Aydan" also means "Utensil" or "Weapon".

Representation of Humiliation:

The author in "Aydan" focuses on Untouchability's ludicrous and violent practice. When The act of weaving is the weapon or source of survival for the Dalit women, the author metaphorically uses the word, 'Aydan "for weaving and writing. The weave of pain, suffering and agony links the author and her mother. The priest was called to Mahar Wada to perform any ritual such as marriage; he would climb a tree at the fringe of the Mahar locality from where he would complete his task. Thus, he would avoid any contact with the Untouchables. Regarding his payment, he would first sprinkle some water on the coins to remove any pollutants on them. Also, his servants would perform the task of carrying rice, coconuts and all other things offered to him during the ritual.

Representation of Self-Assertion

The book also documents the sparks of resistance and moments of self-assertion among the Dalits in general and Dalit women. The narrator's relative Hari, influenced by the Satyashodhak movement of Jyotiba Phule, as a protest against the practice of Untouchability, usurped the post of Brahmin priest through his command of Sanskrit and decided to conduct all the rituals by simplifying the ways the point of getting performed, unaided by a Brahmin priest. Another instance was to abstain from 'Salaaming 'all, thus displaying their boldness, self-respect and self-assertion. The author was an activist of her organization "Maitrini",

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whose sole aim was to find out the root cause of the suffering of the Dalits, particularly the Dalit women.

Conclusion

"Equality may be action. Nonetheless, one must accept it as a governing principle." Dr B.R.Ambedkar. Our Constitution gave us the Right to equality through Article 14. According to it, all of us are equal before the law, irrespective of caste, creed, language, religion etc. Bhagawan Sri Satya Sai Baba said, "There is only one caste; The caste of Humanity. There is only one Religion: The religion of Love. There is only one Language: Language of the Heart." It should imbibe the above quote to have a harmonious living. Victor Hugo, the well-known French author, says, "Even the darkest night will end, and the Sun will rise." Let us all endeavour to put an end to the night to have a bright future ahead of all of us.

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**GURRAM JASHUVA – A DALIT LITERARY POET**

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ABSTRACT

When Dalits began writing about themselves, Telugu Dalit literature entered a significant phase. Because of the Gandhian influence during the independence struggle, Dalit writers touched upon casteism and untouchability and then started imitating mainstream writing in form and content. Telugu literature started reflecting the same Dalit agitation, anguish, and protest and turned into an alternative vision in the mid-1980s. As a result, the Dandora movement began to protest against the discrimination against Dalits. Dalits, who belong to the Madiga caste, have started adding the caste name to their surnames and deliberately come forward without hesitation. It is only the practice followed by the upper castes only adding their cast names after their names. The term "madiga" is considered ill-treatment; its usage can attract the provisions of the Atrocities Act though Madigas are placed so low in the hierarchical pattern of the society.

Irrespective of the revilement, Telugu Dalit writers would have begun writing about themselves even earlier. They would have indeed come of age even when they were ostracized. The rich heritage of Dalits invoked by the Dalit poet, Gurram Jashuva, as a community, has been left unrecorded demur for Sanskrit epics and plays with several negative comments. The upper castes were relatively uneducated and not sophisticated in their innovations and experiences of their occupations which resulted in irreparable damage to production technology. On the other hand, Dalits began to represent themselves through different forms of literature though they have been neglected for ages together, even in modern historiography.

Jashuva, however, had strived hard to improve the lives of weaker sections. He had made a place for himself in the hearts of the Telugu people. Every youth should take to draw inspiration from the poet. He is the source of inspiration all the time.

[Keywords: Alternative, casteism, discrimination, hierarchy, innovations, struggle, untouchability]

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**FULL PAPER**

When Dalits began writing about themselves, Telugu Dalit literature entered a significant phase. Because of the Gandhian influence during the independence struggle, Dalit writers touched upon casteism and untouchability and then started imitating mainstream writing in form and content. Telugu literature started reflecting the same Dalit agitation, anguish, and protest and turned into an alternative vision in the mid-1980s. As a result, the Dandora movement began to protest against the discrimination against Dalits. Dalits, who belong to the Madiga caste, have started adding the caste name to their surnames and deliberately come forward without hesitation. It is only the practice followed by the upper castes only adding their cast names after their names. The term "madiga" is considered ill-treatment; its usage can attract the provisions of the Atrocities Act though Madigas are placed so low in the hierarchical pattern of the society.

Irrespective of the revilement, Telugu Dalit writers would have begun writing about themselves even earlier. They would have indeed come of age even when they were ostracized. The rich heritage of Dalits invoked by the Dalit poet, Gurram Jashuva, as a community, has been left unrecorded demur for Sanskrit epics and plays with several negative comments. The upper castes were relatively uneducated and not sophisticated in their innovations and experiences of their occupations which resulted in irreparable damage to production technology. On the other hand, Dalits began to represent themselves through different forms of literature though they have been neglected for ages together, even in modern historiography.

Navya Sampradaaya Kavitvam (neoclassical poetry) and Bhava Kavitvam (romantic poetry) are two Telugu poetry movements that have been disconnected from the current socio-political situation. The former school's writers focused on themselves, whereas the latter was focused on the return of traditionalism. Gurram Jashuva was the first modern Telugu Dalit poet known for his outstanding work, *Gabbilam* (The Bat).² Jashuva not only created Dalit poetry in classical form but also questioned the elements of subjectivity, revivalism and de-linking of social life from literature by the tenets of the established literary aesthetics. He is hailed and renowned as the pioneer of not only Telugu Dalit literature but also Telugu literature.

The main themes we can find in the works of Joshua are the protests against "untouchability," Dalit rights, and segregation. *Gabbilam* (A Bat), *Firadausi* (A Rebel) and *Kandiseekudu* (A Refugee) are his main works. The famous mythological play, *Harischandra*, is the best example of some of the favourite verses written by Joshua as they had been incorporated into the 'Cremation Grounds' scene in *Harischandra's* play.

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Jashuva was renowned as the first Telugu Dalit poet amongst the modern contemporary writers in Andhra Pradesh considered by Dalit communities. Several attempts were to expunge Jashuva from many Telugu and Indian literary histories. In 1995, Dalit communities have begun to rehabilitate his scholarly contributions and celebrate his birth centenary celebrations of Jashuva in Andhra Pradesh. With this inspiration, many other Dalit poets also came into the limelight.

Many critics and literary figures say that he has drawn Telugu literature into a new dimension with his writing style throughout 38 works of poetry. He wrote about the issues that he practically faced in society. Jashuva won the hearts of the Telugu people with his writings. He is one with extraordinary scholarship, and there are several tales about how he used to counter caste with his writings and speeches. Many who pointed to his caste were silenced when he stated that he is a "cosmopolitan human who cannot be bound by caste or religion."

He writes on the day of Death and a person's final trip in Smashana Vaati, which was adapted into the great mythical play Sathya Harishchandra.

The above lines remind us of Jashuva's lines:

*“Icchotanesatkaveendrunikammanikalamu
Nippulalonakalasipoye
Icchotanebhoomulelurajanyuni
Adhikaramudrikaluantharinche
Icchotaneletailalinallapoosalasowru
Gangalokalasipoye
Icchotane yeti perennikalgonnachitralekhakuni
Kunchayunasinche
Idi maranadootatheekshanamoudhrushtulalaya
Avanipalinchubhasmasimhasanambu”. 1*

[Here, that is the burial ground; the excellent pen of the great poet got perished or melted in the fire. Here itself, the symbols of the rulers of the states diminished. The young wife's thread of black beads was thrown into the Ganges. Here itself, the brush of the most famous painter also got perished.]

Gurram Jashuva proved himself by saying

'The Pen is mightier than the Sword' 2

'Of the king also yields to death.' Even kings who take pride in power when they live will have to face Death one day.

*“Viswambharanatanambumnkabalinch
Garbhamunavinyastambukaavinchi
Ukatapumbebbulithodamekanokaprakkanjerchi
Ooratakalpinchunabhedabhavambanu
Dharmamindugaaradedin”*

[Burial ground treats everything and everyone in the same manner as it can treat the goat along with the tiger equally. There is no higher or lower reckoning, and Death does not show any difference. Death gives solace to both of them in the burial ground without any inequality]

For example, when the Lion and the Lamb are opponents to each other when they are alive. The Lion is a symbol of cruelty, whereas the Lamb is a symbol of innocence. There is no discrimination when they are supposed to face Death and burial ground. The Prince and the Pauper, the young and the old, the rich and the poor, the beautiful and the ugly, the scholar and the rustic, the cunning and the innocent and the mighty and the weak are treated with no kind of partiality by Death.

*“Jatasyahidhruvomruthyuhu
Dhruvamjanmamrutasyacha
Tasmadapariharyerdhe
Na twamsochitumaharsi” 3*

[Birth is destined for all the dead ones, and Death is destined for all living creatures; hence, none needs to feel sad about the unchangeable destinations] Humans do not generally wish to pay a visit to the places like hospitals and burial grounds since they want to live longer and happier, even if they know the fact pretty well that they should reach the burial ground only after all. Still, humans are afraid of even the thought of Death and burial ground, which they feel like a bad omen or ponder over such issues. But still, Joshua selected the death element as the fundamental concept of his writing as the writer will always look at the different aspects of even the everyday aspects of life. It is the unique feature of a poet or a writer to explore the new dimensions of life.

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Sri Sri mentioned in "MahaPrasthanam" that
“Kukkapilla, sabbubilla, aggipulla... kadedi kavita kanarham”

Joshua also considered Death the most eligible concept for poetry long back to Sri. There is a deep touch with the element of Death though it is a symbol of depression and detachment.

*Aksambuna karumabbugamu
Laharinche, dayyalatho
Jhukambul cheraladasaginavi; vyaghoshinche
Naldikkulan
Gakolambulu; gunde jhallumanuchunnam gani
Ikkatiyam
Da kalladina jadale; dichata sowkhyam bemta
Kreedinchuno!*

The one who is murdered and the one who is murdered is equal to the Death at the burial ground. Whether a poet, newly wedded girl, king, or artist, all are equal to it, and there is no discrimination among them. The lord Shiva is the ultimate destroyer of the world, and his burial ground is the most suitable place for his cosmic dance. Hence there is no unfair treatment of a person or a group based on prejudices, just like lord Shiva's burial ground treats everyone equally.

One can realize from the above slokas (Poems in Sanskrit) and quotations that Death is inevitable. All are afraid of Death, but Death is ignored by many that it levels all. Death is perhaps the best equalizer. Here Jashuva clearly explained the final destination.

Philosophers and poets from the east and the west insisted on the fact that all are equal. There is no superiority to anyone over anyone else as they are all buried in the burial ground equally, and nothing matters when Death approaches them equally. Hence none should feel superior to the other in any aspect as no one is immortal. Those who think they are superior to others by caste, colour, creed, area, education, property, intelligence, power, influence etc. They forget the fact that they too will die one day and are considered to be ignorant. Death approaches everyone. All the power and showiness are temporary, and no one on this Earth is continuous.

Dalits were treated as untouchables in earlier days and were in human hardships. Jashuva suffered from extreme poverty and caste discrimination. But he proved that no force

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could suppress his poetic talent. Jashuva wrote a series of books in different literary genres like lyric poetry, long poems, plays, etc., in all 30 books. Jashuva used to tell the people that two things were his teachers: Poverty and caste. Also, Read - Inviting Stalin to inaugurate Yadadri. He learnt humility from poverty and resistance from caste. He declared war against caste prejudice. The upper castes who boycotted him in the beginning soon acknowledged his extraordinary talent as a poet. The great poet Gurram Jashuva is called Maha Kavi by all. His contemporaries like Tirupathi Venkata ka ulu, Vishwanadha Satyanarayana and many others who belonged to the upper caste paid rich tributes to him and complimented him.

Conclusion

Jashuva had striven hard for the betterment of the lives of weaker sections which gave him a special honour in the hearts of the Telugu people. Every young mind should take inspiration from the poet as he is the source of inspiration for all the times.

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**GANDHI VS AMBEDKAR AND DALIT LIVES, ANNIHILATION OF CASTE – A STUDY****DR. GIRI PRASAD VIDUDHALA. Ph.D.**Asst. Professor of English
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University Post Graduate College, Khammam, Telangana**ABSTRACT**

The word 'caste' is different to other kinds of abominations. But the caste concept is the chamber of horrors and brutal violence. The untouchables, the unseeable, the unapproachable-whose presence, whose touch, whose very shadow is considered to be polluting by Privileged caste Hindus. The problem has come with Caste Laws and Dharma Sastras. Neither has any favouritism God has shown to a particular group of people. God loves all humans the same. Whose poison is it? It is a sin of humans who wrongly drafted caste methods and living rules in Varma Shastradharma and chaturvarma. Caste is the poison controversy in the lives of mother India. In this connection, this paper explores two world-famous thinkers and their **utopias** who want to establish equality, liberty and fraternity among the people of India but with different mindsets. These two famous leaders of India are **Mohandas Karamchandh Gandhi** and **Dr B.R.Ambedkar**. Gandhi tried various methods to implement Peace in the lives of the people. Gandhi is a great admirer of the caste system. Gandhi believes in Caste. Gandhi treats Caste as pious and says let caste continue in India but respect all castes. Gandhi says all castes are unique in respect. Gandhi's eating with Schedule Caste people didn't change the heart of upper caste people. If Gandhi were alive today, what would he answer to the horrors and brutality happening to **Dalits** in Uttar Pradesh, Rajasthan and other states? Another famous thinker is known as Dr.B.R. Ambedkar. Ambedkar belongs to a lower caste. Ambedkar faced untouchability and humiliation. Ambedkar didn't believe in caste and tried to **annihilate** caste. Ambedkar says that humans create Caste for power conspiracies. Therefore, this paper studies specifically the lives of Dalits and these two debates of caste ideologies interrogating how to destroy and remove caste poison in India for the future development of India.

[Keywords: Caste, Annihilation, Utopianism, Untouchability, Love and Rape]**Special Issue****224****28th & 29th Dec. 2021**Website: www.langlit.org

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**FULL PAPER****Dalit living conditions and Upper Caste people**

Before drawing our attention to the debate between Gandhi vs Dr B.R Ambedkar, it is essential to learn about the present living conditions of Dalits in India and their financial strength as politicians. Even though there are few Dalit politicians, decision-making powers are definitely upper caste people. As far as Dalit living conditions are concerned, they are daily wage workers, manual scavenging jobs, carrying human shit, and 90 per cent of the Dalit population are as heredity shit cleaners and municipality road sweeping workers. According to the 2001 census, 17 per cent of the Dalit Population, only 2.24 per cent of the Dalit population are graduates.

There is one government department in which Dalits are over-represented by a factor of six. Almost 90 per cent of those designated as sweepers—who clean streets, go down manholes and service the sewage system, clean toilets and do menial jobs—are employed by the government of India are Dalits. While Janitor's jobs in malls and corporate offices with swanky bathrooms that do not involve manual scavenging go to non-Dalits, there are 1.3 million people, primarily women, who continue to earn their living by carrying baskets of human shit on their heads as they clean traditional-style toilets that use no water. Though it is against the law, the Indian Railways is one of the most prominent employees of manual scavengers. Its 14300 trains transport twenty-five million passengers across 65000kilometers every day. Their shit is funnelled straight onto the railway tracks through 172,000poen discharge toilets. This shit which must amount to several tonnes a day is cleaned by hand, without gloves or any protective equipment, exclusively by Dalits. (*The Doctor and Saint* Page 20)

Democracy hasn't eradicated caste. It has entrenched and modernized it. That is why it's time to read Ambedkar. Caste politics in India from time to time struck Dalits and all types of untouchables not to develop from their poor financial background. It is a big scam in India. Less per cent of the upper-class population is 75% government employees, whereas the significant per cent population of Dalit are few in government jobs. For every 10 Dalits, only 1 Dalit is provided with a reservation policy. It is another caste conspiracy against Dalits by the government of India. The fate of Dalits is that all famous politicians in India are upper caste people. They implemented different policies that struck Dalits go down into the worst conditions. The Sachar committee Report tells us that Dalits and Adivasis remain below the Muslim community at the bottom of the economic pyramid where they always were. Dalits and Adivasis make up most of the millions of people displaced by mines, dams and other

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major infrastructure projects. They are the pitifully low-paid farm workers and the contract labourers who work in the urban construction industry. Seventy per cent of Dalits are by and large landless. In states like Punjab, Bihar, Haryana and Kerala, the figure is as high as 90 per cent.

According to the 1931 census of the caste survey population. Vaishyas are 2.7 per cent of the people, and Brahmins are 3.5 per cent population of our country. The upper caste population is low, but all the wealth and all the government administration are in the hands of upper caste people. What a caste conspiracy in India before and after independence: A recent list of the dollar billionaires published by Forbes magazine features 55 Indians. Even among these dollar billionaires, the distribution of wealth is a steep pyramid in which the cumulative wealth of the top ten outstrips the 45 below them. Seven out of those top ten are Vaishyas; all are CEOs of major corporations with business interests worldwide. Between them, they own and operate Ports, mines, oilfields, gas fields, shipping companies, pharmaceutical companies, telephone networks, petrol chemical plants, aluminium plants, cell phone networks, television channels, fresh food outlets, high schools, film production companies, stem cell storage systems, electricity supply networks and special economic zones (page 12)

Mukesh Ambani, Lakshmi Mittal, Dilip Shanghvi, the Ruja brothers, K.M Birla, Savitri Devi Jindal, Gautam Adani, and Sunil Mittal. Of the remaining forty-five, nineteen are Vaishyas too. Most of the rest are Parsis, Bohras and Khattris (all mercantile castes) and Brahmins. There are no Dalits or Adivasis on this list. Winner of Booker Prize and great author Arundhati Roy says:

Apart from big houses, Baniyas(Vaishyas) continue to have a firm hold on small trade in cities and on traditional rural moneylending across the country, which has millions of impoverished peasants and Adivasis, including those who live deep in the forests of central India, caught in a spiralling debt trap. The tribal-dominated states in India's North East—Arunachal Pradesh, Manipur, Mizoram, Tripura, Meghalaya, Nagaland and Assam- have witnessed since 'independence' decades of insurgency, militarization and bloodshed. Through all this, Marwari and Bania traders have settled there, kept a low profile and consolidated their businesses. They now control almost all the economic activity in the region. (*The Doctor and Saint* Page 12)

We call India a poverty nation. Here is the question comes who poor people in India are. Who doesn't have good privileges of living? Who does business with whom? Eighty per cent of upper caste (who are fewer population people than untouchables) became multi-

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millionaires in India. How did they become rich? The upper caste people did business with untouchables and became millionaires. This is a truth which is continuing in India. The government of India is fully supporting all crores of contract businesses to upper caste people. What a scam in India! What a caste politics in India? In this context, we remember beautiful words from the book *The White Tiger* by Aravind Adiga, the winner of the man Booker prize in 2008. He mentions in his book:

See, this country was like a zoo in its days of greatness when it was the richest nation on earth. A clean, well-kept, orderly zoo. Everyone in his place, everyone was happy. Goldsmiths here, cowherds here, landlords there. The man called Halwai made sweets. The man called a cowherd tended cows. The untouchable cleaned faeces. Landlords are kind to their serfs. Woman covered their heads with a veil and turned their eyes to the ground when talking to strange men. And then, thanks to all those politicians in Delhi, on the fifteenth of August, 1947—the day the British left, the cages had been let open; and the animals had attacked and ripped each other apart, and jungle law replaced zoo law. Those that were most ferocious, the hungriest, had eaten everyone else up. And grown big bellies. That was all that counted now. The size of your stomach. It didn't matter whether you were a woman, Muslim, or untouchable; anyone with a belly could rise. (*The White Tiger* Page 63 and 64.)

True the words of Aravind Adiga that cheating people and looting all the money of poor people or middle-class families. Big brothers are rich people in corporate business; they commit all financial scams and corruption in India. They escape imprisonment, and they live happily in India. In the olden days, our nation India is the true significance of humanity, kindness, helping nature, peaceful mind, sentiments, low crime, less violence but now India stands all caste politics and all economic loss and, looting govt money and cheating ordinary people. Reading Ambedkar and getting motivated and inspired by his books is most important to come to the significant discrimination of caste issues.

Annihilation of Caste and Utopia

Gandhi tried his level best to establish peace between castes. He eats with untouchables. He speaks all moral words. He says there should be no hierarchy between castes; all castes should be considered equal, and the Avarna castes, the Ati- Shudras, should be brought into the varna system. Ambedkar responded that 'the outcaste is the by-product of the caste system. There will be outcastes as long as there are castes. Nothing can emancipate the outcaste except the destruction of the caste system. There is a clear understanding of the two ideologies. Ambedkar wishes to destroy caste. Gandhi says Caste is India's strength. We shall verify both ideologies deeply so that If Gandhi were alive now, what would he answer the exploitations and killings of Dalits in almost all states of India? Will Gandhi stop this

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problem? Can Gandhi find solutions to Caste name murders? Who shall stop Inter caste murders? Who shall stop prestige murders in the name of castes? These caste issues become shaking the foundations of India, and indeed the destruction of India in future is expected in all respects. Their debate was not a new one. Both men were their generation's emissaries of a profound social, political and philosophical conflict that had begun long ago and has no longer ended. Gandhi believes strongly in Varna System. Later, at the end of his life, his thoughts are changed. Gandhi objected to Inter Caste marriages and later said he no longer opposed inter-caste marriage. The utopia and The Caste ideology of Ambedkar are educated and future benefits and establish equality, liberty and fraternity. The standard double mind of Gandhi is read here. Gandhi says:

Caste is another name for the control. Caste puts a limit on enjoyment. Caste does not allow a person to transgress caste limits in pursuit of happiness. That is the meaning of such caste restrictions as Inter-dining and intermarriage... These being my views, I am opposed to all those who are out to destroy the caste system. (*The Doctor and Saint* Page 25)

Is this not the very antithesis of 'ever-widening and never ascending circles? Towards the end of Gandhi's life (When his views were just views and ran the risk of translating into political action). He said he no longer objected to interdining and marriage between castes. Sometimes he said that though he believed in the Varna system, a person's varna ought to be decided by their worth and not their birth. Ambedkar amazingly pointed out the absurdity of this idea. 'How will you compel people who have acquired a higher status based on delivery, without reference to their worth, to vacate the rate? How will you make people recognise the status due to a man, according to his worth, who is occupying a lower level based on his birth? Ambedkar went on to ask what would happen to women, whether status would be decided upon own worth or their husband's worth. Gandhi seems more confused in his ideology of caste belief. This same Gandhi openly asks apology for his uncontrol of sexual desires. Gandhi never decisively and categorically renounced his faith in Chaturvarma, the system of four varnas. Though he was given to apologizing publicly and privately over things like the occasional lapses in his control over his sexual desire, he never agonized over the highly negative things he had said and done on caste.

Still, why not eschew the negative, concentrate on what was good about Gandhi, and use it to bring out the best in people? It is a valid question; Gandhi offered himself to us as a visionary, a mystic, a moralist, a great humanitarian, the man who brought down a mighty empire armed only with Truth and Righteousness. How do we reconcile the idea of the non-violent Gandhi, Gandhi who spoke truth to power, Gandhi the Nemesis of injustice, the gentle Gandhi, the Androgynous Gandhi, Gandhi the mother, the Gandhi who feminized politics and created space for women to enter the political arena, the eco-Gandhi, the Gandhi of ready wit and some great one-lines---how do we reconcile all this with Gandhi's views on

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caste? A standard double mind! Whereas Ambedkar is not an ambiguous man, he is apparently in his ideas on caste causes in India. Annihilation of Caste is not a small idea; it is the book of intelligence on caste eradication and solutions for peace in India and its great future blessings to establish equality, liberty and fraternity, which Ambedkar wished. Ambedkar sacrificed all his life for the cause of untouchability and caste issues. All Dalits and untouchables should be educated and question caste politics in the years to come. Chaturvarma reigns unchallenged; the Brahmin essentially controls knowledge; the Vaishya dominates the trade. The Kshatriya have been better days, but they are still, for the most part, rural landowners; the Shudras live in the basement of the big house and keep intruders at bay. The Adivasi are fighting for their very survival. And the Dalits, well, we've been through all that. **Arundhati Roy** Says:

Can caste be annihilated? Not unless we show the courage to rearrange the stars in our sky. Not unless those who call themselves revolutionary develop a radical critique of Brahmanism. Not unless those who understand Brahmanism sharpen their critique of capitalism. And not unless we read Babasaheb Ambedkar (*The Doctor and Saint Page 124*)

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**KOLAKALURI ENOCH – TRANSLATION OF ANANTAJEEVANAM: A STUDY**

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ABSTRACT

This paper tries to throw light on the concept of Dalit Consciousness and the issues involved in the translation by the author. The present paper attempts to critically examine translation's linguistic and cultural limitations from Telugu to English as observed in Kolakaluri Enoch's epochal novel *Anantajeevanam*. While contemporary research on Translation Studies has primarily focused on the various cultural and linguistic hurdles in rendering the translation of a source text, the present research paper throws light on the lived experience of a Telugu Dalit writer. It represents this everyday reality as a universally available and relatable narrative of human experience.

[**Keywords:** Dalit consciousness- Self-translation – Cultural and Linguistic Barriers]

FULL PAPER**Author-Translator Introduction:**

Kolakaluri Enoch is one of the pioneering writers of modern Telugu literature. During a prolific career spanning over 6 decades, he gained a reputation as a short story writer, novelist, dramatist, poet, literary critic, translator, and academician. Born in an impoverished Madiga family in 1939 near Guntur, he rose to prominence following the publication of the short story *Uttaram* in 1954. Following this, he produced an enviable repertoire of work – with over 180 poems, 180 short stories, 30 plays, and 9 novels. As an academician, he served on the Executive Board and Council of several universities as Vice Chancellor of S. V. University. He held chairs in the A.P. state board and the University Grants Commission. He was also an advisory member of the Sahitya Akademi. He was awarded the A. P. Sahitya Akademi Award on three occasions. For his wide range of literary production and contribution to education and social reform, he has been conferred the Moorthidevi Award of the Bharatiya Jnanpith in 2015 and the Padma Shri title in 2014.

Kolakaluri's literary productions focused on narratives of ordinary people – the untouchables, the oppressed, the women, the backward castes, the tribals, and the

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minorities. His writings depict these communities' everyday discrimination and suffering and highlight their resilience, will to affect change, hopes, and aspirations for a better egalitarian future. This investment in everyday life of the untouchable castes, their daily experience of discrimination, and their spirited resistance to oppression lies at the root of Dalit literature. It forces us to transform our understanding of literature, literary appreciation, and epistemology. He defines Dalit literature as "the literature which captures the desires, dreams, belief, agony, suffering, violence, humiliation, impatience, dissatisfaction, rage and resistance of Dalits."

The novel *Anantajeevanam* follows the tragedy unfurled upon the coastal town of Anantapur following the cyclone of 1996, which lashed its shore for three consecutive days. However, over and beyond the immense humanitarian tragedy, Kolakaluri's work is perceptive towards the hardships faced by the disenfranchised sections of the society – the Dalit boys, the scavengers, the older women, auto drivers, tank occupants, etc. These people are most affected by the vicious ferocity of the cyclone, whose huts are torn apart and whose corpses line the streets. However, amid this tragedy, a few new tendrils of hope still sprouts. The Reddy bungalow, the palace, and the fort which had for long remained the bastions of power in the village – the architectural remnants of historical violence and oppression – are toppled during the storm, to be replaced by a string of huts and Dalit hamlets. Like these monuments of casteist power, the upper caste landlords and zamindars also meet unnatural deaths, signaling the end of the feudal era and the possibility of a more just and egalitarian future. Though initially the antagonist, Nature emerges as the redeemer of the oppressed.

Kolakaluri's writing echoes local terms, idioms, metaphors, and tropes, firmly rooting his narrative within Anantapur's cultural, historical and ecological background. Furthermore, his nuanced representations of social relations and dynamics reveal his intimate and direct understanding of caste and communal relationships in the region. His entrenched investment in the Dalit question and the immediacy of his representation are born from his own position as a Dalit writer. The proximity of "lived experience" is imperative for producing literary and theoretical texts that closely reflect caste discrimination's personal and subjective experience. He points out that when non-Dalit authors write about Dalit subjectivity, their representations tend to be simulated experiences, a brief encounter with the subaltern they can choose to set aside according to their convenience. He notes that the violence of Dalit subjectivity lies in its everyday subjection, being the 'owners' rather than the 'authors' of one's experiences. As he succinctly states,

You cannot have a Dalit experience unless you are a Dalit yourself or at least experience what it means to be a Dalit subject with *no choice to be otherwise...* The lived experience of Dalits is not about sharing their

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lifestyles, living with them, and being like them, but *being them* in the sense that you *cannot* be anything else. Or in other words, to be a Dalit is not to share all they have but to share what they cannot have. Lived experience is not about what there is but what there is not. *Lived experience is not about freedom of knowledge but the lack of space in an incident.* (emphasis original, 36)

This leads us to one of the fundamental questions throughout the current research. How can one translate what is essentially a subjective lived experience into a universal literary narrative? How can one transform the modalities of a nuanced and localized experience of subject-hood into a language, which is not only geographically and culturally displaced, but due to such distance, lacks the linguistic and symbolic tools to depict such experiences categorically? A translation process is an act of mediation and displacement of semantic meaning and contextual sensibility. The source text (S.T.) has to be read by the translator, for whom the source language (S.L.) might be received rather than the native, who then interprets the sensibility of the text before rendering the text in the receptor's language. The translated text (T.T.), therefore, necessarily goes through a double process of displacement – the linguistic removal due to the transition in language and the cultural displacement due to the foreignness of the translator. This displacement through translation is particularly pernicious in the case of Dalit literature which attempts to retain the essence and authenticity of experience through unmediated subjective narrative representations.

Dalit literature often employs the concept of Realistic representation, explicit narratives which serve to heighten the experience of trauma and violence they are subjected to. However, the exact nature of such descriptions – whether they are graphic depictions of violence, use of derogatory slurs, etc. – are often diluted in the process of narration. As Mohan Banothu notes, "When a sanitized text is translated, it reads like any other text – that is, without bringing across the flavor of the Dalit lived experience. The sanitization of the language used by the characters leads to the loss of what is culturally specific, and could be interpreted as censorship of sorts." (82)

This may be one of the first reasons that persuaded Kolakaluri to translate his literary works extensively. Through self-translation, he could evade the cultural displacement of translation, attempting to retain the sense and sensibility implied within the original text. Kolakaluri had constantly expressed that he wished to reach out to all sections of the readership through his literary works. (Sahitya Akademi: Web) However, while retaining the originality and authenticity of his Telugu work, he had to translate his texts himself. In the translator's note in *Awakened Soil*, the English translation of the novel *Anantajeevanam*, he points out how he had to adopt various strategies so as not to "sacrifice the spirit and complex texture of the original work." (*Awakened Soil* 9) He implores the reader to visualize the novel's setting, its abundant landscape, the storm's

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severity, and the catastrophe wrought upon its inhabitants. His unflinching descriptions, he regretfully concedes, will "dishearten," "distress," and "cause anxiety to the reader." (3). However, he also promises that by the end, the novel will "delight," provide "some relief to," and even "please" the reader, as he "would present Anantapur in varied colors to you." (3-4). This adequate reception of the text, the emotional charge the translated text will bring to the reader, is what Kolakaluri attempts to bring forth through his self-translation. He wishes the reader's reception to be immediate, productive, and undiluted; he hopes his experiences to be read, understood, and digested in his own words. The effectual urgency of his translations comes to the fore when he concludes, "The novel 'Anantajeevanam' 'Awakened Soil' – is the roar of my soul, the distress of my heart and the throne of my hope." (5)

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**RECONFIGURATION OF WOMAN DIASPORA'S IDENTITY AND
INTERCULTURAL CONFLICTS IN CHITRA BANERJEE DIVAKARUNI'S
*ARRANGED MARRIAGE***

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ABSTRACT

Every flower's fragrance means every flower has a distinct smell in any location. The scent or aroma of the flower never changes in its area. Immigrants like flowers want to show their identity in any country, but Diasporas have lost their identity in a new place. The present paper discusses the Woman Diaspora's struggle for individuality, loneliness, homelessness, existential restlessness, self-perception, and nostalgia in *Arranged Marriage* by Chitra Banerjee Divakaruni. Chitra Banerjee Divakaruni is an Indian-American author. The author herself lived in India for nineteen years before immigrating to the U.S. Her work shows the effect of globalization on people's lives. *Arranged Marriage* was published in 1995 and won the American Book Award. *Arranged Marriage* has eleven stories: *Bats, Clothes, Silver Pavements-Golden Roofs, The Word Love, A Perfect Life, The Maid Servants, The Disappearance, Doors, The Ultrasound, Affair, and Meeting Mrinal*. Each story focuses on different issues resulting from the patriarchy. Some of the stories also discuss the contrasting cultural differences between East and West, the resistance it creates in women, and the subsequent reactions of the society. The protagonists in the stories find themselves torn between the traditional values embedded in their minds and the new perspective they have gained with time. This paper shows multiple consciousnesses of women and their own identities.

[**Keywords:** Identity, loneliness, homelessness, existential restlessness, self-perception, and nostalgia]

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FULL PAPER

Introduction

The word *Diaspora* is derived from the Greek words “dia,” which means through, and “spiro,” which means scatter. The literal meaning of *Diasporas*; is dispersal, refugee flow, and mass exodus. The word *Diaspora* initially been used to suggest the word dispersion and disbandment of a group from their native land to alien territory under economic or political pressures denoting the Jewish people. The story of Joseph, from the Bible (*Gen 37-50*), is often called a “diaspora story” because although its final form was written within the land of Israel, it describes how Joseph learns to survive outside his homeland. In this story, Israels went to Egypt after facing famine in Kanan. Diasporas face two cultures, two languages, and two political issues and remain suspended between them. Problems like two cultures and two languages are faced by Sumita in the novel *Arranged Marriage: A collection of Short Stories*. Chitra Banerjee Divakaruni explores the women Diasporas' identity and intercultural conflicts through the characters of Sumita in *Clothes*, Jayanthi in *Silver Pavements*, *Golden Roofs*, and Preeti in *Doors*.

Chitra Banerjee Divakaruni was born, in Kolkata, India, in 1956. She is an Indian-American award-winning Poet who migrated to America in 1976. She has written novels as a very keen observer of the life of Indians. As a displaced person, she has good conscious of her own identity. Most of her works reflect the sense of identity, loneliness, homelessness, existential restlessness, and nostalgia. She has published in over fifty magazines, including the *Atlantic Monthly* and the *New Yorker*. Her works have been translated into twenty languages, including Hebrew, Japanese, and Dutch. Chitra Banerjee Divakaruni's three volumes of poetry, the American Book Award-winning short story *Arranged Marriage* (1995), and her novels *Sister of My Heart* (1999) and *The Mistress of Spices* (1997) have established her as a prominent Indian American Writer. Chitra Banerjee Divakaruni sketches her stories beautifully. She focuses on a realistic portrayal of women in her writings. Most of her works discuss the women Diasporas' struggle for their identity, women diasporas' struggles in arranged Marriage, women diasporas' struggle between two webs of cultures and languages, etc.

This paper makes a particular study of Reconfiguration of Woman Diaspora's Identification and Intercultural Conflicts in *Arranged Marriage*. Sumita is one of the fundamental persons inside the quick story *Clothes*. Sumita, after her marriage, moved to Calcutta and then to California. She went with great expectations and excitement. She constantly desires to wear sarees. She is very excited to live with her husband, Somesh, but he opposes her expectations. He works at a store that is not doing well. He frequently buys American clothes for her, which she doesn't wear in front of her mother-in-law. Sumita likewise wanted paintings to save the shop; however, she didn't disrespect her mother-in-law.

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One day, when Somesh is operating the graveyard shift, he is shot at the shop during a robbery and dies. Sumita has to put on colorless clothes to suggest her widowhood. She has to go back to India with her mother-in-law and live with them her entire existence as the dutiful daughter-in-law, but Sumita decides to stay in America to run the store. She takes a vital decision as ---

....I cannot go back. I don't know, yet I'll manage here in this new dangerous land. I only know I must. Because all over India, at this very moment, widows in white sari are bowing their veiled heads, serving tea to their mother-in-law. Doves with cut-off- wings. ... I tit my chin, reading myself for the arguments of coming weeks, the demonstrations. In the mirror, a woman holds my gaze, her eyes apprehensive yet steady(AM-33).

Clothes, the story shows a woman's diasporas identity and intercultural conflicts among the central character of Sumita. *Clothes*, the identity itself tells there are many distinctive garments and unique dressing patterns internationally. But some people like some clothes and several human beings like others. Indian lady constantly wants to put on sarees like Sumita. In *Clothes*, Chitra Banerjee Divakaruni describes the drawing between an Indian home and the American world outdoor and the contradictory feelings that emerge from the disconnection between the two cultures. Sumita is always attempting to show her identity in her husband's residency. She doesn't want to observe western tradition. Even her husband buys American clothes; however, she doesn't want to wear them in front of her husband. After her husband's death, she has to wear a white saree and live like "*Doves with cut-Off wings*". Sumita makes decisions like, "*I cannot pass returned. I do not know, but now I'll control, here in this new, dangerous land. I simplest understand I must*". The woman's perception of herself changes dramatically as she navigates between these two disparate worlds. The woman struggles to outline herself as South Asian and American; she unearths that her self-perception and self-identification are contingent upon the particular realm that they are occupying, and while the struggle for attention emerges, a while contrasting self-perception exist concurrently.

As a woman diaspora, Chitra Banerjee Divakaruni faced many problems. She shows the struggles of women who lived in immigrant places. She fought for women's rights and learned about the issues of the woman diaspora. She expressed her experiences as a woman diaspora in her witting *Silver Pavements, Golden Roofs*. Jayanthi is one of the women diasporas in this story. She is a fascinating woman but belongs to a wealthy aristocratic family. Jayanthi desires to go to America for her studies and wants to change herself as a stylistic person. She wants to live with her aunt Pratima who has been much coveted to marry an NRI businessman in America. She is disappointed by their shabby house and neighborhood when she arrives in America. Her aunt is always working in the kitchen, always on edge, and looks worried. One day Jayanthi convinces her aunt to go outside to

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enjoy nature. They run into a gang of children who make racist marks and attack them with slush, and her aunt has some minor wounds. They find their street soon, and the aunt becomes agitated when she cannot see the keys to her apartment. The uncle arrives shortly after, and he is angry with the aunt for moving outside the house and slaps her.

Jayanthi in *Silver Pavements, Golden Roofs* additionally provides a focal point on a women's diasporas identity while she migrates from Calcutta to California. Jayanthi observes her aunt's lifestyle based on one fact, and Jayanthi's existence is another aspect of a diaspora. She got here in that region with numerous exhilaration and expectations but reversed. As a diaspora, she turned into teased by some boys as her aunt treated her by using her husband. These diaspora women don't have their identification and struggle a lot. Chitra Banerjee Divakaruni beautifully expressed the feelings of Jayanthi and the aunt in this story. Jayanthi involves remembering that this paradoxical condition is her fate. The essence of the diasporas reveals to stay in a country of diversity with op-positional situations precisely inside a fragmented self. The South Asian diaspora female identity can't be categorized as absolutely Eastern or Western.

Chitra Banerjee Divakaruni beautifully narrates another short story, *Love*, the phrase of affection, a well-known word within the dictionary; without that word, there is no courting. Here Chitra Banerjee Divakaruni narrates the word *love* between mother and daughter and between enthusiasts. The unnamed narrator is studying Ph.D. in the U.S. Her mother is rigorous and lives in Calcutta. Her mom is a widow and is very particular about the behavior of a terrific female. The narrator receives weekly calls from her mom and is paranoid that her mother could name her randomly to test her. But her daughter falls in love with an American boy and worries about her orthodox mother. She doesn't permit her boyfriend to receive the calls. The narrator's boyfriend seems jealous of her dependence on her mother, and she cannot apprehend the concern for her mother because he is a son of a divorced dad and mom. He can't recognize the relations, Indians, and traditions.

One day, the narrator's mom calls her, but he receives it. Her mom dishonors her for bringing disgrace to the circle of relatives. The mom stops receiving her calls and letters and eventually changes the variety. Her spouse and children abandon her, and her associate can't apprehend her anguish. She is depressed and suicidal. She remembers a story her mother told her as soon as a peasant's daughter became permitted 'too unfastened' by the peasant. As a result, she gets pregnancy from promiscuous dating and commits suicide. The peasant had to depart the village out of disgrace delivered upon him by his daughter. The narrator decides to commit suicide but takes a walk first. During a walk, she has an epiphany and decides to leave her mother and boyfriend to start a brand new existence with no judgments.

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...Surely there's another choice.....your new life, the one you'll live for yourself. And a word comes to you out of the opening sky. The buzz: *Love*. You see that you had never understood it before. It is like rain, and when you lift your face with it, it washes away inessentials, leaving you hollow, clean, ready to begin... (AM 70-71)

The narrator has a dilemma about her identity and intercultural conflicts in two countries. The word *Love* gives a new life to anyone, so the narrator loves her mother and lover very much, but they do not recognize her Love. At the end of the story, she fails as a daughter and lover because the narrator's lover doesn't know the value of relations as he is the son of divorced parents in America. The narrator is confused with two cultures and suffered by two types of people like her mother from the East and her lover from the West. Finally, she leaves both of them to search for her new existence where she will live for herself. She desires to stay like herself as a flower without losing her identity

Chitra Banerjee Divakaruni shows the problems of a new couple in the story *Doors*. Preeti, an Indian woman, added up in the U.S., falls in love with and marries Deepak, an Indian boy who has come to America lately. They need to stay with every different and modify. But the Americanized wife likes to shield her privateness and hold all the doors closed, but the Indian husband loves the opposite. Sooner or later, Deepak's buddy Raj visited them from India. Raj's easy-going nature troubles Preeti then problems come. Preeti wants to stay in some other room. The story shows the difference between the American and Indian lifestyles. Preeti always wants to close all the doors and live herself, representing American culture. But in India, in most joint families, all family members sit together and eat food every day. The story underlines the crucial cultural variations between Indian and American cultures, which are seldom reconciled.

Conclusion:

Arranged Marriage, the title itself signifies the elders agree on Marriage without knowing totally about the bride and bridegroom so that we can see so many cultural differences, traditions, Western culture, male- domination, emotions, feelings, and various attitudes. Woman's struggle for identity is a common theme in all the novels of Divakaruni. The sense of female bonding is a unique technique in Divakaruni's writing. As she writes in her essay "What Women Share,"- "... I find myself focusing my writing on friendships with women, and trying to balance them with the conflicting passions and demands that come to us as daughters, wives, lovers, and mothers. In the best friendships I have had with women, there is a unique closeness, a sympathy that comes from somewhere deep and primal in our bodies and does not need explanation, perhaps because of the life-changing experiences we share ... The same tragedies, physical or emotional, threaten usWe take joy

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in the same small, good things of life ...We're sometimes furiously competitive and bitchy and exasperated. (in an Interview)

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**THE NOMENCLATURAL DISCRIMINATION OF THE SCHEDULED CASTES
WHAT IS A NAME? IDENTITY, DIGNITY OR BOTH****Mr. Kotaparti Srikanth**

Guest Lecturer in English

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(Urban) Email: ktpsrikanth@gmail.com Mobile No (+91) 9392540836**ABSTRACT**

This paper details the nomenclatural discrimination of the Scheduled Caste people in India. Scheduled Castes in India are treated inferior in every nook and cranny of society. They have been forced to do derogatory jobs, i.e., cleaning, removing dead carcasses, manual scavenging and sanitization work, etc., and they have also been attributed with derogatory titles, i.e., Chandala, Untouchable, Asprushya, Chamar, Mahar, Bhangi, etc. These works and titles attributed to them are not by their choice but by the force of the dominant Castiests in India. Such results and terms are highly offensive, inferior, unconstitutional, and even condition them as "submissive" in society forever. These derogatory Castiest titles are being normalized and used as stereotyped slurs on them. The constitution of India completely prohibits these derogatory nomenclatures with SC/ST atrocity act 1989. Therefore, these terminologies should be removed only by the strict laws and creating equal opportunities among the people In India.

[Keywords: caste, subcastes, dominant castes, constitution, nomenclatures, atrocity act]**FULL PAPER****Introduction - India's Caste System**

Dr.B.R Ambedkar remarked, *"turn in any direction you like; caste is the monster that crosses your path. You cannot have political reform; you cannot have economic reform unless you kill this monster."* And further, he added, *"The inequality in Indian society is almost caste on stone, the stone of caste."*

As a defining feature of Hinduism, caste comprises a complex system dividing people into social groups based on ritual purity. This system is perhaps the longest-lasting social

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hierarchy in the world. It is considered a person's caste into which they are born, and that caste remains the same until death, although the particular ranking of the caste may change over time and between regions. Traditionally, status differences are explained by karma, a belief that one's place in life is determined by the deeds one has done in previous lives. The four significant Varnas, or main caste categories, have been used to explain this more than 2,000-year-old structure in formal studies. The Brahmins (priests and instructors), the Kshatriyas (rulers and soldiers), the Vaishyas (merchants and traders), and the Shudras constitute the order of precedence (laborers and artisans). The "untouchables" or Dalits, a fifth category outside the Varna system, are typically assigned chores that are too ritually filthy to deserve participation inside the traditional Varna system.

The Nomenclatural Discrimination of the Scheduled Castes

If a name is Subbarao, it is addressed as Subbarao garu, which is respectful and honorable for the dominant caste. Still, if a Dalit has the same name, it will be discussed as Subbigadu, which is disrespectful and obscene. The nomenclature for the Casteist in India has respect and honor, but when it comes to Dalits, it becomes a slur or humiliation. Scheduled Castes in India are 'given' the titles of *Untouchables*, *Harijans*, *Dalits*, *Oppressed Class*, *Depressed class*, *Chamars*, *Mahars*, *Bhangis*, etc., by the Castiest Class in India. But these terms are derogatory and did not have the dignity to be called upon. Because of their assigned caste by Castiest Hindus, these terms do not make them equal citizens of India. And dominant Castiests in India even forget that these people are part of the national integration. The privileged classes of India have a habit of coming up with naive answers to problems they don't want to deal with. They merely modify the oppress d's titles and pretend they are no longer oppressed: untouchables become Harijans, downtrodden become Dalits, and meat lovers become 'non-vegetarians.'

Does nomenclature do anything with the caste system in India? Do these terms normalized as Castiest slurs to make the double oppressed or submissive? Do we hesitate to call a spade a spade; for fear of being bashed by it?

In India, several examples of such insulting comments are used in political, social, and cultural discussions. Worse, this caste-based voice discrimination is so deeply ingrained in Indian slang that people continue to use such terms and phrases casually daily without realizing the historical and sociological bias they bring. It's also not difficult to suppose that most of India's influential positions are manned by Castiests, who have yet to let go of the feudal mindset that has persisted for centuries. One of the reasons they refuse to let go of these linguistic and sociological systems is because they continue to serve and benefit them long after the apparent "*freedom for all*," putting them ahead of the historically disadvantaged in every league. It's time to admit that our language is Casteist, as is how we choose to use it.

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Almost every mainstream regional language, notably the regional languages and how they are used in India, is intricately entwined with Casteism. So, whenever we need to comment on someone's appearance or how dirty or messy they may be, we immediately resort to words we learned from our Casteist upbringing, words we know are associated with the 'wrong' or 'bad' side. Of 'the other.' While this is a more in-depth discussion, it is critical to begin actively recognizing problematic words in everyday conversation.

In this humble effort, I have tried to draw a list of Casteist terms that are predominantly used throughout the Hindi-Tamil and Telugu-speaking regions, which carry heavy historical baggage rooted in discrimination and caste-based violence.

1. CHANDALA: In the modern era, Chandaal refers to someone's "savagery." Chandaal, on the other hand, is derived from the word 'Chandala' or 'Chandalam,' the community traditionally assigned the occupation of dealing with corpse disposal. During the later Vedic period, the Chandala community was severely stigmatized and labeled as "untouchables," Hindu Brahmins purposefully pushed them to the margins. The practice of untouchability in society only intensified and worsened in the post-Manu era.

2. MLECHA: Old Indians initially used the Sanskrit word to refer to 'outsiders' and 'barbaric foreigners.' Initially, it had been used to respond to their undecipherable language, but later, it came to mean 'impure' or 'lower' people. It is widely used in the mainstream media of cinemas as a curse.

3. CHAMAR: Traditionally, Chamar or Chambhar was a community whose primary occupation was tanning and leathercraft. The name Chamar is derived from the Sanskrit word *chamakara* ("skin worker"). In 2008, the Supreme Court ruled that addressing a person from one of the Scheduled Castes as "Chamar" may constitute an offense punishable under the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989. The bench observed that the word is now used to intentionally insult and humiliate someone rather than to denote a caste.

4. KAREENA: This word may derive from the Farsi word '*Kameena*,' which means 'minimum' as it was used for the low-caste Muslims who mostly converted from the Shudra and Dalit castes in Hindu society. As time passed, the word became an expletive and is still used to describe such people today. Anti-caste activist Divya Kandukuri informs that "*the word, which is otherwise used to call someone as rascal was historically used to mean 'low' or 'low-caste' in Persian.*"

5. KANJAR: *Kanjar* has traditionally been a nomadic tribe and eventually settled in various cities in India and Pakistan. They have historically been associated with prostitution. Many

Pakistani musicians have roots in the Kanjar community. However, in modern terms, "Khanjar" refers to a prostitute or a person with a low moral character. Haroon Khalid says, *"There is nothing intrinsic about the word Kanjar that renders it a suitable curse for my dear friend. It becomes a curse because it is a product of societal prejudice that identifies one caste as a curse."*

6. BHANGI: Bhangi, regularly used in a derogatory manner, is a period that might confer with a member of the Bhangi caste, who has been traditionally oppressed and historically confined to cleansing latrines, manual scavenging, and sweeping. Also regarded as 'Chuhra' or 'Balmiki,' they have determined themselves at the margins throughout, even being banned from religious locations for prayer.

7. HARIJAN: Mahatma Gandhi coined the term 'Harijan' in 1933 to replace the terms listed in the second category below. Gandhi's goal was to create a name that identified the relevant people without assigning them a lower status - 'Harijan' translates as 'People of God.' The general public widely rejected this term as if they were "People of Devils," as well as by Scheduled Castes themselves. Many people regard the word as a condescending and ultimately meaningless exercise. As a result, the term has come to be associated with Gandhi and his followers' non-radical integrationist politics. The Supreme Court of India ruled in 2017 that calling people 'Harijan' was derogatory. *"It is now primarily used to intentionally insult and humiliate someone rather than to denote a caste."* And it also added, *We, as citizens of this country, must always keep in mind and heart that no people or community should be insulted or looked down upon today, and no one's feelings should be hurt,"* the court concluded.

8. MAHAR: The Mahar, and its untouchable castes throughout India, were marshal communities that worked for the safety of village societies. However, they were never treated humanely because Brahminic rituals and social relations had taken deep roots in India. This discrimination still exists today. The Mahars of Maharashtra, the state's largest untouchable group, mostly all converted to Buddhism in the mid-twentieth century, following in the footsteps of Dr. B.R.Ambedkar.

9. BANDH: The Bhands (or Bhands) are a traditional folk entertainment community in India. Divya Kandukuri discusses how terms like 'bandh hokar naachna' are casually used while talking about inebriated dancing. *"The sentence slurs against an SC caste who are street entertainers by profession," Kandukuri argues. And in Rajasthan, they are even classified as scheduled castes."*

This is an exhaustive list, and it only scratches the surface of the language subject. Other words we repurpose to denote lowliness include 'cathode,' 'dedhgujari,' 'Adivasi,' 'jungle,'

'Kasai,' 'naai,' and a slew of others. However, it is up to us to cleanse our language and make room for love.

A Few Incidents of Nomenclatural Discrimination of the Scheduled Castes

- Former cricketer Yuvraj Singh was briefly detained and then freed on bail in Haryana on Saturday, according to police, as part of a probe into a complaint that he used a Casteist insult against cricketer Yuzvendra Chahal in an Instagram live video. After his June 2020 Instagram live video with ex-teammate Rohit Sharma - which included his comments on leg spinner Yuzvendra Chahal - was widely posted on social media, prompting uproar, the 39-year-old apologized for the "*unintentional words*" and stated he was "*misunderstood*."
- Two Casteist men began around Vandna Katariya's residence in Roshnabad's Village in Haridwar hours after India lost to Argentina in the women's hockey semi-final at the Tokyo Olympics on Wednesday. They set off fireworks, danced in false jubilation, and hurled caste insults at her family, claiming the squad had lost because it had "*too many Dalit players*."

Which Is the Constitutional Word? 'Dalit' or 'Scheduled Caste?'

Dalit is derived from the Hindi word *Dylan*, which means oppressed or broken. Dalit is primarily a caste defined in the Constitution under Article 341, listed as the Scheduled Castes, or as the Government of India may currently have, referred to. The British Government of India first issued this Schedule in 1936, but it wasn't until after Independence that the phrase "Scheduled Castes" became widely used. While the word is morally neutral, it is essentially legal: the individuals in issue have been turned into a particular legal class of citizens for the state's purposes. We'll need to use the term regularly when dealing with government provisions, but it's not fit for more general use. The National Commission for Scheduled Castes has told state governments that using the term "Dalit" in official documents is "unconstitutional." According to sources at the State Tribal Department in Raipur on Friday, the Commission has stated that the word 'Dalit' is occasionally used as a substitute for Scheduled Caste in official documents. After consulting with the legal department, the Commission determined that the term "Dalit" is neither constitutional nor included in current statutes. A letter to all states stated that the word "Scheduled Caste" is more appropriate and notified under Article 341 of the Constitution.

Conclusion

"It is your claim to equality which hurts them. They want to maintain the status quo. If you accept your lowly status ungrudgingly and remain dirty, filthy, backward, ignorant, poor, and disunited, they will allow you to live in peace. The moment you start to raise your level, the conflict starts." Dr. Babasaheb Ambedkar.

Finally, what is the significance of a name? - It has everything: respect, honor, decency, and so on. The burden of caste will always rear its ugly head, no matter how much we achieve in life, how many generations of our family succeed, or how wealthy and powerful we become. Every Indian citizen is responsible for treating every human being with respect, honor, and decency, regardless of their cultural or ceremonial identities. As our preamble of the constitution describes, 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: JUSTICE, social, economic, and political; LIBERTY of thought, expression, belief, faith and worship; EQUALITY of status and opportunity; and to promote among them all FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation.

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SOCIAL INJUSTICE AND THE EMERGENCE OF DALIT LITERATURE – A STUDY

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ABSTRACT

This paper studies well-organized social injustice, atrocities and all kinds of exploitations happening to Dalits and Dalit Victims. It is also a study of how Dalit literature will invite a paradigm shift to face the dirty caste politics of India. India has struggled with caste poison over centuries. Almost all states in India have witnessed brutal murders of Dalits, and small girls of Dalits are brutally raped nearly every month for decades. Social injustice against Dalits is joint political administration in India. Specifically, this paper studies the social injustice and massacre of Dalits, not only in the Telugu States but also everywhere Dalits. In this connection, this paper explores the need to raise a voice for social justice and specifically establish standard Dalit literature. This paper finds out different perspectives by addressing the emergence of Dalit literature. India is a nation of caste justice implementation. Dalits whose innocent dead bodies speak volumes of pain and tears of Dalits massacre.

The Indian forms of subordination and marginalization encourage dehumanizing the knowledge and identity of the marginal. Who did create this terrible discrimination in the peaceful lives of Indian Citizens? This caste issue in India is the root of the Brahmin-made concept. Caste forces Dalits to live as subordinates under upper caste people. According to the National Crime Records Bureau, a crime is committed against a Dalit by a non-Dalit every sixteen minutes; every day, more than four untouchable women are raped by Touchable; every week, thirteen Dalits are murdered, and six Dalits are kidnapped. This brutal caste concept encourages social injustice and divides people, humiliates people, tortures people, and keeps people in discriminating for millions of ways. The word caste is not a God-created origin. It is purely a Brahmin made in their conspiracies. Therefore, this paper pictures the unjust social order of the caste system in India and the need to contribute robust Dalit literature.

[Keywords: Caste, Massacre, Justice, Dalit literature, Exploitation]

FULL PAPER

The word 'Dalit' was first used in the 1930s. The Hindi and Marathi translation of the word Dalit is depressed class or caste. Depressed means low-lying and broken. This word was first used by Mahatma Jyoti Rao Phuley and later by Dr. Ambedkar. An English translation of Dalit is untouchable. Dalit Panthers revived the term Dalit in 1973 as it includes Schedule tribe, Neo Buddhists, the working people, the landless, and poor peasants, women, and all those being exploited politically and economically, socially, educationally, etc. in the name of religion. There are different views about Dalits. To put it briefly, Dalits are the people within Hindu Society who belong to the untouchable communities of India. Dalits maintained equal social status in their community. The women were given due respect. In a small Dalit family, intimacy is comparatively higher. Unfortunately, now Dalit women are not liberated duly; their psychological expressions and emotions are instant and sometimes outbursting. Usually, they are not hard-hearted and never hatch any rivalry. They are loyal and the least corrupted in society.

Dalits Massacre

Every society has several contradictions and many living issues in any nation indigenously. It is a common phenomenon. But the story of Indian caste brutalities is different and tears. There are scores of horrors on Dalits in India. Not all we mention in this paper. I write one or two incidents that keep us comprehensive of caste politics in India. One of the famous massacres of Marichjampi. Marichjampi is a locale of the Sundarbans region in West Bengal. The history of Marichjampi is connected to the West Bengal of India'. This incident happened in West Bengal. The issue is the unauthorized occupation of reserved forest land in the year 1977-1979 by Dalits. Hundreds of Hindu Dalits were brutally killed by the communist left govt. The government failed to solve the problem and killed people. Politics took place in this incident. This incident is the horrible and most violent and brutal human rights violation. Upper caste people dominate all Bengal state cultures. The same discrimination and caste politics have been in throughout India. Ranjit Kumar Sikder was one of the men who were in a struggle with lonely people. He is not only a poet but an activist. In the poem Marichjampi on *International Children's Day*. He mentions:

How the government brutally tortured the victimized lower caste people. He time and again visited the land and tried to listen to the problems of the depressed people. The poem expresses the irony of the particular year declared as the international children's year, inspired to kill thousands of innocent children. "Killing thousands of innocent children/ They beat the victory drum of International Children's year. (1-2) The children had no food, water, or medicine. They were compelled to die. When the world celebrated the issue, the poet found

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deep agony and asked his reader whether it was right to celebrate. This massacre is shameful to the Indian government.

One of the unforgettable massacres happened in Karamchedu of Guntur district, Andhra Pradesh. In these caste clashes, many Dalits were brutally killed by upper caste Kamma Chowdary caste people during the tenure of NT Rama Rao as Chief Minister. For more than 25 years, Police cases have been in the supreme court. Finally, injustice happened to Dalits. That's all. Dalit FIR police cases are suppressed by upper caste money and caste politics. High-level political interference takes place in all issues. Even Courts also cannot do anything. The upper caste will influence any powers or any courts. This is the fact in India. If a Dalit girl is raped in India, the police case will go sluggish and hopeless for accurate Justice. If an upper-class girl is raped in India, precise or even capital punishment will be issued. What caste discrimination in India We shall see a clear picture of how Dalits are placed "identity in India." This is why there is a high need to sharpen the pen of Dalit literature to bring caste revolutions into society.

Dharma Shastras and Dalits Exploitation

The entire Hindu Population dominates Indian society. Caste hierarchy is generally believed to be unique in Indian culture. Mainly two categories' people live. Upper castes and Lower castes. This social division is permanent by Dharma Sastras. 220 Dharma Shastras written in Sanskrit. Hindus call Dharma Shastras' Law books. These Law books were composed by brahmins to enforce caste rules mostly among Dalits, Lower castes, and women. Since the basic principle of the caste system is to uphold social divisions based on what sociologists term purity and pollution concepts, these Hindu law books are codes of conduct written specially to administer religious sanctions to lower castes, especially Dalits. These sanctions generally helped the caste system to renew its legitimacy even after it was legally challenged. As a result, the caste system, with its myriad variations and complexities, can persist in all regions of India even today with varying degrees of rigidity. Cruel murders of Dalits, the well-organized social injustice on Dalits, and many pathetic real stories speak of the caste dominance of the upper caste on Dalits. Caste dominance we can see only in India. The word justice is nothing but the administration of Law. How does the Law to implement in a nation? It should be implemented without any partiality, casteism, or discrimination. All citizens in a country, irrespective of caste, should be treated with equality, Liberty, and Fraternity. Justice to all citizens in any nation stands for equality, Liberty, and Fraternity. Equality in possessing all rights, Liberty in the living of different sections of the people. Fraternity is a common purpose to all and represents unity and like mind among all areas of people, whether poor or rich, lower caste or higher caste. This is the essence of Justice for all people. In almost all the books of Dr.B.R Ambedkar, we learn to study the nature of equality, Liberty, and Fraternity. Dr.B.R. Ambedkar symbolized social justice through all his books and understanding. People of India divided their lives by caste poison methods. Even

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powerful institutions like the supreme court or any courts, all judiciary systems are being taught from time to time after elections and the formation of govt regarding how to function based on caste concepts and methods. Then the question comes of who will solve this major problem in India. Who will liberate society's untouchables and underprivileged sections from their centuries-old enslavement and ostracism? We draw an accurate answer: unless and until the removal of caste and caste influence in India, this nation won't be developed in the future in any field.

Socio-Economic and Cultural Problems

Indian society is caste-centric. Therefore, the ruling power is distributed based on upper caste and lower caste. These caste laws prevent Dalits not to enter for acquiring power and different social spheres of life. There is a need to apply intellectuals' ideology to overcome caste politics in India. Michael Foucault's thesis of knowledge and power can be used here:

What makes hold good and accepted is that it not only weighs on us as a force that says no but that it traverses and produces things; it induces pleasure, forms knowledge, and has discourse. It needs to be considered a productive network that runs through the whole social body, much more than a negative instance whose function is repression. (119)

Here comes the complete alienation of Dalits from the resources like land, water, and agricultural implements also led to the collective demand for their just share in the productivity. Discrimination forms barriers against **bathing, eating, drinking, worshipping, and having access to common properties. It places a ban on all standard modes of participation.** Moreover, the sense of relative deprivation, which emanated as a reaction to the upper-caste restrictions against the Salaita, adopting certain high-caste social norms had led the Dalits in the later 1930s to overcome it through collective mobilization. Dalit movements had emerged in Telugu states during 1920s, with Dalits constituting an economically socially radical anti-fundamentalist force, which resisted absorption into either a solid Hindu or Muslim identification. Agitation for rights to land ownership, fair wages, and demand for equal rights was at the forefront of the agenda of the Dalits.

The post-independent Indian state has undertaken various ameliorative programs, however. Still, caste remains a massive dead weight in Indian society. Despite the constitutional guarantee and safeguards for the Dalit Community, they never had an opportunity to enjoy privileges like social equality, access to economic standardizing, and participation in political and public life. Atrocities and attacks on Dalits have become common in different parts of the district. The oppressive methods imposed on Dalits once again

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establish the upper caste dominance and political empowerment of caste Hindus in rural areas; this speaks; mere constitutional guarantees do not serve any purpose unless and until the state and civil society feels it is an essential aspect to uplift the Dalit The upper caste people are insensitive towards untouchables, i.e., Dalits due to the heavy influence of Hindu Dharma, which advocates a scrupulously caste-ridden hierarchical form of the social system. (Dalit Struggle for Social Justice by Akepogu Jamma. Page no: 9)

Language Conspiracies/ The Emergence Of Dalit Literature

India had caste politics in art, language, literature, and education during the Gupta period. The Gupta period was called the golden age. Before the Gupta period and after the Gupta period, Dalits and untouchable artists were not allowed education or any learning. The enforcement of caste prohibitions kept Dalits as virtual enslaved people to upper castes. Kalidasa, one of the famous writers, wrote to praise upper caste people. For instance:

The play *Abhijanashakuntalam* 4th century gives power and authority to brahmin priests and Kshatriya kings, while Shudras, as Shudras and women, are mostly silenced. The fisherman, a representative of lower castes in the play, is devoted as a thief who is jailed just because he finds the signet ring of King Dushyanta in the stomach of a fish. Indian literature is full of such instances where the lower castes, particularly untouchables, are depicted as thieves and robbers, therefore, criminalizing them. Since the untouchables had no way to counteract such views, an alternative narrative could not be heard. (Dalit Literature and Criticism Page 43)

We clearly have understood with all proofs of Indian history that for the caste conspiracies, Brahmins intentionally made divided people and exploited people by caste influences. Not only the Brahmin caste, over time, but all upper castes also became one unity to torture schedule caste people. This is how this nation, India, had been made for decades of Dalit tears and Dalit dead bodies.

From 8th to 18th centuries, slowly revolution started by untouchables. Thanks to Christian missionaries. All Dalits must be thankful to Christianity in India and Christian Schools in which schools started equality, Liberty, and Fraternity. Untouchable voices were raised in the Bhakti movement. Chokamela was a Mahar saint-poet of Maharashtra who broke the shackles of caste and sang their protest songs in the public domain. In one of his *abhangs*, Chokamela writes that he was born as an outcaste Mahar because of his past *Karma*, while in another *abhang*, he addresses God, saying

Why have you thrown this challenge, God? Solve this riddle of mine;

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Enter my shoes, know in yourself: an outcaste, what rights do I enjoy?

Says Choka. This low-born human body everyone drives away. Doubts prey
on my mind; what can I do? (Mokashi-Pankar 14).

Dalit Literature and Criticism Page 43,44.

Thanks to English Education in India, which occurred during British rule in schools and colleges in 1835, a result of the now famous Macaulay Minute. With the introduction of English, a new language hierarchy was established among Indians that was superimposed mainly upon the existing caste structure. This unique opportunity made available by the colonial government was grasped primarily by those already at the top of the traditional social network. In other words, people who had earlier studied Sanskrit and Persian now began to avail themselves of the benefits of English education. Thanks to the British government who brought social changes, All through the 19th century, the building of roads and the introduction of postal services, the telegraph, the printing press, and many other industries by the British helped India organize itself in new ways through introduced ideas of enlightenment which resulted in the incorporation new secular and democratic ideas into a reformation movement in Indian society. What do we understand reading from the olden days how Dalits were discriminated against and now, in the 21st century, how Dalits are being targeted daily? My observation is that olden days different kinds of caste exploitations happened, and the 21st century witnessed the same caste poison in different ways.

Dalit literature took its development to question upper caste people in many ways in the 21st century. Practical literature is born contributed by outstanding writers. All untouchables, Shudras, ati Shudras, and many vulnerable people availed the opportunity of education in schools, thanks to the efforts of Christian missionaries. They opened all mission schools for untouchables, Women, and Shudras. Perfectly inspired by Christian missionaries, Jotibarao Phule and his wife Savitri opened a school, especially for untouchable boys and girls. The most influenced Dalit literature in India is many. For instance, *Mang maharachaya dukhvisayi*, which Dnyanodaya published in 1855, is an Ahmednagar-based journal. *Ghantakavadham(The slayer slain)* was written by Mrs. Collins, an English missionary, and published in 1877. Potheri Kunhambu's *Saraswathivijayam* was published in 1892. The states of Bengal and Kerala produced courageous literature for the cause of the Dalit. Rabindranath Tagore, another famous Bengali writer, condemns the unjust social order of Indian caste society and seeks justice for lower castes in his essay *Nationalism* and *Chandalika*(1938).

One of the pioneer writers Unnava Laxminarayana who authored *Malapalli* in Telugu in 1921, brought many changes to the mindsets of Dalits. Many outstanding reformations and literature is brought out for the cause of Dalits. Still, there is a high need to sharpen the pen for the increase of Dalit Literature that shall strike the caste poison of Indian politics. Dalits

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should be educated in all respects and live for self-dignity and honour. The slum living places of Dalits should be taught the value of education and life values. In fact, between ancient and modern times, many Telugu Dalit voices, mostly poets, have recorded their protests against the monopoly of caste. By and large, this paper concludes with the investigation of excellent Dalit Literature contributed by two famous writers. One such poet was Bhagya Reddy, who wrote in 1934:

We are seven crore people, beware! We are now empowered...

The stream of reform flows swiftly in favour of the scheduled castes.

Who can swim against the tide? You should adjust yourself like the reeds do in swift currents. Or else you will find it difficult (Purushotham xv)

Seven years after Reddy's poem, Gurram Joshuva wrote Gabbilam, the milestone publication in modern Telugu Dalit poetry. Gurram Jashuva's poetry is an axe strongly on Hindu *Dharma and Karma theory*. The poet intensely interrogates such Hindu beliefs in the following words. Gurram Jashuva defeated all Hindu Dharmas, Which are caste divisions. They shut my mouth with their karma theory and steal my food from me. What was my Karma? (29) *Dalit literature and criticism* Page 56.

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**SWAMI VIVEKANANDA: THE DALIT REFORMATION****DR. N. VIJAYA BHASKARA SARMA**

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ABSTRACT

Swami Vivekananda, the patriot-monk of modern India, was one of the earliest reformers who raised their voice against the injustice done to the masses. Though he never used the term the Dalit, which became famous after his death, he repeatedly stressed the inhuman and horrifying conditions of the Pariahs, the chandalas, and the outcastes. His work towards reforming the Dalits did not come into the limelight due to his tremendous popularity as a Hindu religious preacher. This paper presents the ideas and plans of Swami Vivekananda on the upliftment of the outcastes. It shows the multifaceted genius from the point of view not only as a severe critique of the unjust, social and religious practices like untouchability but as a zealous reformer trying to concretize his visions in a little measure and plans.

[**Keywords:** Dalit reformation, earliest reformers, outcastes, injustice]

FULL PAPER

Swami Vivekananda, the patriot-monk of modern India and an inspirer of her dormant national consciousness, was, as Romain Rolland described, “the personification of the harmony of all human energy” (234). He was a man with a two-fold mission – to bring the West the true nature of Hinduism and to work for the uplift of India. It dawned on him, in the very beginning, that the uplift of the country would not be possible until the masses, the majority of them were Dalits, were well educated and well-fed. But, He never used the term Dalit as the term was not in widespread usage then. Instead, he used the Pariahs, the Chandalas, the masses, and the like to represent what we term now as the Dalits. He was a man of deeds and tried, though in a small measure, to materialize his ideas during his lifetime. After all, his forte was religion, and he preached realization through faith and “he came back like Ramanuja only to tell its secrets to the pariah, the outcast, and the foreigner” (*Nivedita*)

Vivekananda started preaching after he had wandered the length and breadth of his motherland and had experienced, at first hand, the harrowing misery, poverty, ignorance, and prejudice of caste, creed, and a class of the Indian people who had been groaning under the

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double slavery of an alien rule and the diehard orthodoxy of the country (Malagi 38). The overwhelming popularity of Swami Vivekananda as a religious monk overshadowed the immense importance that he gave to the Dalit reformation in India, his response to their pitiable condition, his plan of action for their upliftment, the steps he had taken to materialize his ideas and the little progress he made, remained unknown to many.

Formative Influences

Swami Vivekananda's ideas and plans on the Dalits were founded on the teachings of his master, Sri Ramakrishna Paramahansa. The latter felt that he was a servant of the pariah and showed his disciples that there is no difference between the Brahmin and the Pariah by cleansing the latrine of a pariah (*Complete Works* 3: 211). The second influence that Swami Vivekananda received came from his own experience of the fatal conditions of the poor of his motherland during his wanderings as an unknown monk.

He observed that the so-called aristocratic ancestors of the land oppressed the masses and tormented them to such an extent that the poor had almost forgotten that they were also human beings. They had been treated like machines and were hypnotized to believe they were born into slavery and their touch would impure the upper caste people. He remarked, "the Pariah for thousands of years has believed that it is perfectly right; that his touch will make everybody unholy" (*Complete Works* 4: 175).

Swami Vivekananda stated these poor fellows had no friends and failed to get any aid despite their sincere efforts to have them (*Complete Works* 3:192). The dire condition of the masses had an acute effect on the sensitive heart of Swami Vivekananda. He proclaimed that the neglect of the groups had been the most significant national sin and one of the primary reasons for the downfall of India (*Complete Works* 5:222-23).

The Hindu Caste System

Swami Vivekananda used the Vedantic concept of the essential oneness of all to give equal status to the pariahs, the chandalas, the outcasts, and the like. He considered society as an organism and held that mutual aid is the supreme mode of social behaviour as he firmly believed that the progress of mankind has been due to cooperation and solidarity rather than class struggle, antagonism, and hatred (*Complete Works* 2:85).

Swami Vivekananda understood the universality of the division of society into various sects and, in the case of India, into different castes. He explained that the caste system had been the gift of the Aryans, who were gifted with superhuman genius. Unlike the conquerors of the European civilization that used to exterminate the locals of the lands that they had occupied, the kind-hearted Aryans, according to Swami Vivekananda, divided the society into four *Varnas* and assigned them the low strata to raise them to a standard higher and



higher in proportion to their ability. Every social rule in India, Swami Vivekananda proclaimed, would be to protect the weak, the miserable, and the downtrodden (*Complete Works* 5:537).

He believed in the logic of the caste system that assigned each individual his proper slot and respective duty in the social structure. He proposes an ideal caste system in which there is no room for differences or social privileges based on the mere accident of birth. This keeps the unity of the individuals without destroying their variety. In this system, all claim equality, and there is no room for the notion of hierarchy and segregation. He said: “I can perform one duty in social life, and you another; you can govern a country, and I can mend a pair of old shoes, but that is no reason why you are more significant than I . . . why you should trample on my head (*Complete Works* 3:245)

For Swami Vivekananda, equality does not mean dead homogeneity; instead, he proposed equality by eliminating the privileges, i.e., the enjoyment of advantage by one over another. He strived for the abolition of the benefits. He accepted the variety of creation and natural differences that exist among different bodies of men. But, he cannot get the denial of even physical enjoyment for the people who lack that advantage. He proclaims, “in all social lives, there has been that one fight in every race and every country. . . . The fight is to destroy that privilege” (*Complete Works* 1:435).

Further, despite accepting the logic and universality of the division of society into various castes or sects, Swami Vivekananda firmly believed that a system should change with changing times. He contended that the Vedic religion had not adequately been comprehended. For, of the two parts, mandatory and optional, the latter had been neglected to a considerable extent. The Vedic religion had already changed from when Brahmins ate meat; there were no restrictions on marrying *Sudras*, male Brahmins cooked food was considered polluted, and the like. He stated that the *rishis*, through the optional part, allowed us to change the injunctions of the Vedic religion to suit the changing times. Therefore, he declared that the caste system should also change. After all, he remarked, caste was not a religious organization but only a social one. He said, “Hindu religion no longer requires the prop of the caste system. A Brahmin may interdine with anybody, even a Pariah. He won't thereby lose his spirituality” (Palmer).

Criticism of Orthodox Superstitions

The orthodox superstitions like the social evils of untouchability, restrictions on food, and the like received severe censure from Swami Vivekananda. He vehemently opposed the heinous system of untouchability. He considered it “an orthodox superstition” and “a form of mental disease” that had crept into Hinduism. Hinduism, a religion that proclaims the dignity of human beings in lofty strains, oppresses the poor and the low due to this outgrowth of

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“don’t touch.” Swami Vivekananda wanted to root out the custom which had made people think that the Brahma in the “cooking pot.” He felt an urge to bring together the poor, the miserable, the wretched, and the downtrodden and declared that “each Hindu is a brother to every other” (*India and Her Problems* 80-82).

Swami Vivekananda criticized the interference of the priests in social matters. He held that the Brahmans gave low status to all the remaining communities on various grounds like meat-eating, cleansing the streets, etc. Whenever they preached religion or wrote religious books, they denied all rights to others and kept everything in their hands. He vehemently retorted, “Is God a nervous fool like you that the flow of His river of mercy would be dammed up by a piece of meat? If such be He, His value is not a pie!” (*Complete Works* 4:359).

Further, Swami Vivekananda believed that the monopolization of the whole education and intelligence among a few has been one of the leading causes of the sorrowful condition of the outcasts. He severely criticized the Brahmin community for keeping the backward castes and the Dalits from education and culture on the pretext that the Brahmin community had more intelligence and learning ability than the others due to their heredity. In this connection, Swami Vivekananda strongly advocated for the learning of the Pariah and stated that there was no need to give funds to the Brahmin’s education as they could learn by themselves due to their intelligence and grasping power. He urged that all money should be spent on teaching the Pariah as he was weak and meek. Therefore, in those days, he proposed a kind of reservation to the Pariah in the allocation of funds to education (*Complete works* 3: 193)

He vehemently condemned how the Malabar treated the poor Pariah during his time. The Pariah was not allowed to walk along the streets with the upper caste people. He sarcastically remarked that the same Pariah could go with the upper caste people in the same streets of Malabar simply by changing his religion to Christianity or Islam. That was why he called the people of Malabar “lunatics” and their dwellings “lunatic asylums.” He strongly warned them that they should mend their treatment of the Pariahs. Otherwise, they would be looked down upon by the remaining races in the country (*Complete works* 3: 294-95).

Reformation of the Dalits

Swami Vivekananda formulated an action plan for the development of the Dalits. He considered education as a lever to uplift the masses. Despite rendering commendable service to society, they had to receive, in return, kicks and were treated practically as enslaved people. He proclaimed that the regeneration of India would be possible not with politics but with committed work towards the masses. They should be “well educated, well fed, and well cared for” (*Complete Works* 5:222-23). To provide education to the groups, he was bold

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enough to say that if the poor are too poor to come to education, education must go to them in the field, factory, and everywhere (*Complete Works* 6:255). Swami Vivekananda understood the pivotal role that culture plays in the uplift of the masses. Therefore, he stated, “give them culture. Until you give them that, there can be no permanence in the raised condition of the masses” (*Complete works* 3:290-291).

The concept of love in the Vedanta philosophy made him preach love for all. He preached that there should be no difference between a Brahmin and a Pariah, for the eternal love of the Almighty is showered on all alike. He believed in *vasudhaika Kutumba*, i.e., the entire world as one family (*Complete Works* 5:78). This made him proudly proclaim, “forget not that ... the cobbler, the sweeper, are thy flesh and blood, thy brothers” (*Complete Works* 4: 480).

Swami Vivekananda did not confine himself to preaching alone. Instead, he practiced it too. He detested the reformers who used to deliver tons and tons of futile talks without leaving at least an ounce of practice. He remarks, “let any one of our reformers . . . ready to serve even a Pariah, and then I will sit at his feet and learn” (*Complete Works* 3: 212). On the birthday of Sri Ramakrishna Paramahansa, he initiated many untouchables into the Gayatri *mantra* and invested them with the sacred thread.

He established the Ramakrishna Math, an order of monks to realize his mission of upliftment of the masses and the outcasts. In a letter to Alasinga on 28th May 1894, he expressed his plan of action of raising funds and utilizing them for the education of the Pariahs and the other needy. He asked his young *sannyasins* to gather a crowd of the Pariahs and teach them first religion and then astronomy, geography, and the like by using teaching aids like magic-lanterns, globes, maps, etc. (*Complete Works* 5: 35)

The mission that Swami Vivekananda started was successful to a small extent during his lifetime. The order of monks he established served irrespective of caste, color, and creed during natural disasters like famine, plague, cholera, and misery. He was exhilarated at the service of his boys to the cholera-stricken Pariah and the starving chandala. In a letter to Sister Nivedita on 4th July 1897, he shared his joy and remarked, “for the first time since the days of Buddha, Brahmin boys are found nursing by the bedside of cholera-stricken pariahs” (*Complete Works* 7: 407). Of course, he did know that his success was very meager. Still, it was astounding, especially in those days when society was shackled by the adamant chains of caste, religious restrictions, and superstitions.

Conclusion

Therefore, a keen observation of the ideas and plans that Swami Vivekananda expressed in his letters, lectures, interviews, and talks vividly indicated that he had an unquenchable thirst for the upliftment of the Dalits. The little progress that he had made in this aspect is commendable, especially for a man who dedicated his life to the propagation of the Vedic

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religion and the upliftment of the masses. It is also perceived that his work for the reformation of the Pariahs, the Chandalas, and the outcastes, termed the Dalits later, has hardly been recognized. Anyway, many of the evils of religious and social superstitions against which he raised his thundering voice are still piercing the blood of the innocent Dalits, especially in rural India. At the same time, his ideas for uplifting the Dalits like giving preference to education, eliminating untouchability, separating religion from society, inculcating a spirit of equality among various sects, etc., are reflected in multiple programs initiated by the Government of India.

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VOICE OF THE VOICELESS

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ABSTRACT

Dalits belong to the lowest caste in India; they are excluded from the four-fold Varna system of Hinduism, treated as fifth Varna “panchama,” and characterized as “untouchables.” Consequently, they have historically and culturally suffered caste-based social exclusion from their civil and political rights. There are more than 200 million Dalits in India, and Dalit women constitute half of this population, which is about 18.3% of the total female population of India. Of this population, about three-fourths of women live in rural areas. Dalit women’s problems are not only related to gender and economic deprivation but also discrimination related to caste, religion, and untouchability. This leads to the denial of their social, economic, cultural, and political rights. Many scholars believe Dalit women's problems are unique and distinct in many ways as they simultaneously suffer gender bias, caste discrimination, and class deprivation. They are considered vulnerable to sexual violence and exploitation due to their gender and caste. Most prominently in rural areas, they face a higher degree of violence by the upper caste Hindus. This paper analyzes Dalit women's lives and explores the fundamental factors and situations in which Dalit women become objects of sexual exploitation and violence. Two hundred ten respondents from Delhi and outside Delhi were selected for this study. Factor loading has been used to explore the factors determining sexual violence against Dalit women. The research employs the Pearson correlation method to explore the relationships between the variables and the regression method to investigate the intersectionality of caste, class, and gender regarding sexual violence. The data reveal a correlation between caste, style, and gender as factors regarding sexual violence against Dalit women. It shows that caste’s influence is much more significant than class on gender.

[**Keywords:** Varna System – Dalit women’s problems – fundamental factors – violence]

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**FULL PAPER**

Historically, the caste system left the lowest castes (Dalits) at the bottom of India's social, political and economic setup. The Indian constitution calls them Scheduled Castes (SCs) and has tried to end their marginalization and discrimination through legal measures. To stop discrimination, in particular, the practice of untouchability is banned, and successive laws have been passed to stop degrading rules enforced upon Dalits. Affirmative action in the form of a reservation policy was adopted, giving SCs provisions for securing government jobs to ensure economic and social development. Apart from these constitutional and legal measures, several policy initiatives have been initiated in the last six decades at various governance levels to improve the socio-economic conditions of the SC community. Dalit women are positioned at the bottom of India's caste, class, and gender hierarchies. They experience endemic gender and caste discrimination and violence as an outcome of severely imbalanced social, economic, and political power equations.

Many caste-related crimes occur against the SC community in general and Dalit women in particular in Haryana. It is estimated that every 26 minutes, a woman is molested, and every 51 minutes, a woman is sexually harassed in India. 'Eve teasing' has become a daily hazard for almost all women, something to be put up with, often dismissed as 'normal.' The Dalit community comprises about 250 million people, nearly half of whom are women. Dalits are the most marginalized caste group in the hierarchy of Indian society (Mittal, 2010). They are highly prone to violence against them, ranging from verbal abuse to physical assault, sexual harassment, rape, and even murder. As an initial comment, it must be noted that the overwhelming majority of the 500 Dalit women's case narratives were never reported in the media.

Given that these cases were selected, in collaboration with those working with the Dalit community, from a small sample, it is likely that many more unrecorded instances of violence exist. The reasons for this "silence" when it comes to violence against Dalit women are that cases are not spoken out in public by the women themselves, not reported in the media, not registered by law enforcement authorities, or hidden by the Dalit women's families, relatives, and community, or suppressed by the diktat of the perpetrators and the perpetrators' caste community. The effect is creating and maintaining a culture of violence, silence, and impunity regarding violence against Dalit women. This further exacerbates the denial of their rights to security of life and basic human dignity.

Nine States Have 54% Of Dalits, Seen 84 % of Violence Against SCs

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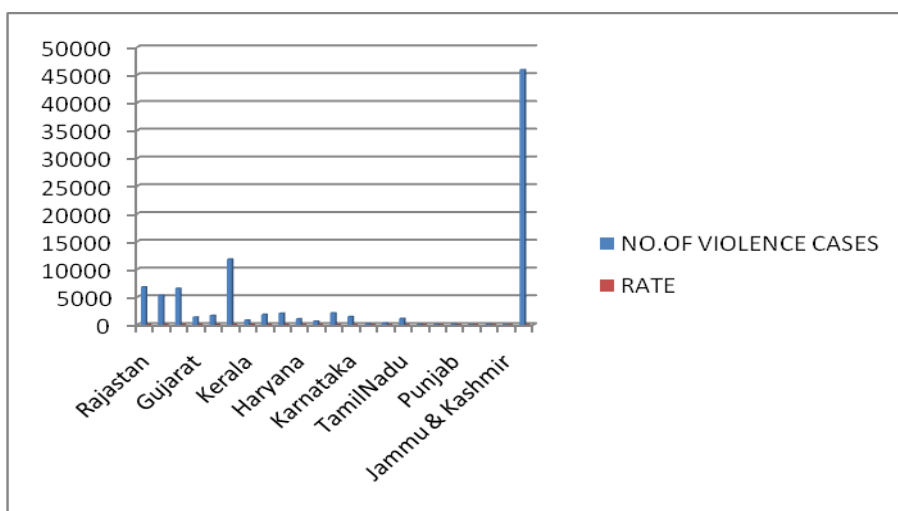
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Nine states accounted for 84% of all violence against Dalits in India in 2019. However, according to the Violence records, they accounted for only 54% of the country’s SC population. The highest rates were in Rajasthan, Madhya Pradesh, Bihar, and Gujarat. The others with rates above the National average were Telangana, UP, Kerala, Odisha, and Andhra Pradesh.

Punjab, where Dalits account for a higher proportion of the population, had among the lowest rates of violence, Jammu & Kashmir, West Bengal, and Assam being the only ones with even lower rates among the central states. The violence rate against SCs is a reasonably high 78.5% at the all-India level; less than one in every three cases the courts dispose of ends in conviction.



The above chart shows clear information regarding the violence cases among the state-wise statistics analysis.

The detailed explanation for various forms of violence against women prevalent in India and their statistical summary are as follows:

1. Kidnapping & Abduction:

Kidnapping can be said to be carried away of a human being against his/her consent or the consent of some person legally authorized to accord consent on behalf of such person. Abduction, it may be said, by itself is no offense. However, when it is done with the intent to commit a crime.

A total of 84,519 cases were reported in 2016 as per NCRB Report, ‘Violence Statistics-2016’.Uttar Pradesh reported the highest number of cases (18,994 cases) of Kidnapping & Abdication of Women, followed by Maharashtra(9170 cases) followed by Bihar(5496

cases). Delhi reported the highest crime rate of 50.74 (6841 points per lakh female population) followed by Assam with a crime rate of 43.8 (7339 cases per lakh female population). Lakshadweep reported zero instances of Kidnapping & Abdication, having a zero crime rate, followed by Mizoram (5 cases).

Punjab: Dalit woman dragged out of office in broad daylight, kidnapped and raped in Muktsar! The most shocking part was that even as the CCTV footage showed the woman being dragged by the man in broad daylight, several people could also be seen in the background. But no one made any effort to help the woman.

2. Female Trafficking

Dalit women are among the most oppressed in the world. "We are victims of violence because we are poor, lower caste and women, so looked down upon by all," a Dalit woman told researcher Jayshree Mangubhai some years ago. "There is no one to help or speak for us. We face more sexual violence because we don't have any power."

According to official figures, ten Dalit women were raped every day in India last year. The northern state of Uttar Pradesh has the highest number of cases of violence against women as well as the highest number of cases of sexual assault against girls. Three states - Uttar Pradesh, Bihar, and Rajasthan - report more than half of the cases of atrocities against the Dalits. And Dalit women bear the brunt of violence of all castes, including their own. The Centre for Dalit Rights group examined 100 incidents of sexual violence against Dalit women and girls across 16 districts in India between 2004 and 2013. It found that 46% of the victims were aged below 18 and 85% were less than 30 years old. The perpetrators of the violence came from 36 different castes, including Dalit. The turning point in the history of violence against Dalit women in India was in 2006, when four members of a Dalit family - a woman, her 17-year-old daughter, and two sons - were brutally murdered by upper caste men after a protracted conflict over land. The **incident in a remote village called Khairlanji** in Maharashtra state began with the two women going to the police to file a complaint over a land dispute with upper castes. "This gruesome incident stirred the conscience of Dalits and highlighted their social suffering and discrimination," says historian Uma Chakravarti. The upper castes have been rattled by increasing assertion by Dalits and have been striking back. In the Hathras case last week, reports suggest the victim's family had a two-decade-long dispute with an upper caste family.

3. Assault on Dalit Women with intent to outrage her modesty

Section 354 of the Indian Penal Code provides that: "Whoever assaults or uses VIOLENCE force to any woman, intending to outrage or knowing it to be likely that he will thereby outrage her modesty, shall be punished with imprisonment of either description for a term which may extend to two years, or with fine, or with both." The

various forms of assault on women included under this are Stalking, Voyeurism, Sexual harassment, Assault on Women and Assault/use of criminal force with intent to disrobe women's identity. A total of 84,746 cases of assault on women in 2016(per the NCRB report). Maharashtra reported the highest number of cases (11,396 cases) in 2016, followed by Uttar Pradesh (11,335 cases) followed by Madhya Pradesh (8717 cases). Delhi reported the highest violence rate of 43.6 (4165 cases per lakh female population) followed by Orissa with 39.1(8252 cases per lakh female population). Lakshadweep and D&N Haveli have reported the lowest number of cases (1 case) of assault on women with intent to outrage their modesty in 2016.

4. Acid Attacks on Dalit Women.

India has the highest number of acid attacks. Out of 1500 cases reported globally every year, approximately 1000 are committed in India (Nguyen, 2015). Because the crime was defined as a specific criminal offense only after the enactment of the 2013 Criminal Law Amendment Act (from now on, Amendment Act), not much data is available. However, an analysis of the data compiled by several organizations indicates that the incidents have been on the rise in India for many years. Acid attack is a severe problem worldwide; even children become victims of acid attack in many cases. In an Acid attack, acid is thrown at the face or body of the victim with deliberate intent to burn and disfigure. Most victims are girls, many below 18, who have rejected sexual advances or marriage proposals. Acid attack or abuse is throwing acid onto a person's body "to injure or disfigure [them] out of jealousy or revenge. "Acid attacks are used as a weapon to silence and control women by destroying what is constructed as the primary constituent of her identity." Acid has a devastating effect on the human body, often permanently blinding the victim. The aftermath is the inability to do many everyday tasks such as working and even mothering are rendered extremely difficult if not impossible. The acid eats through two layers of the skin, i.e., the fat and muscle underneath, and sometimes not only eat through to the bone but even dissolves the bone. The depth of injury depends on the acid's strength and the duration of its contact with the skin. When thrown on a person's face, acid rapidly eats into the eyes, ears, nose, and mouth. Eyelids and lips may burn off completely. The nose sometimes melts, closing the nostrils, and ears shrivel up. Acid can quickly destroy the eyes, blinding the victim. Skin and bone on the skull, forehead, cheeks, and chin may dissolve. When the acid splashes or drips over the neck, chest, back, arms or legs, it burns everywhere it touches. The most significant immediate danger for victims is breathing failure.

Inhalation of acid vapors can create breathing problems in two ways:

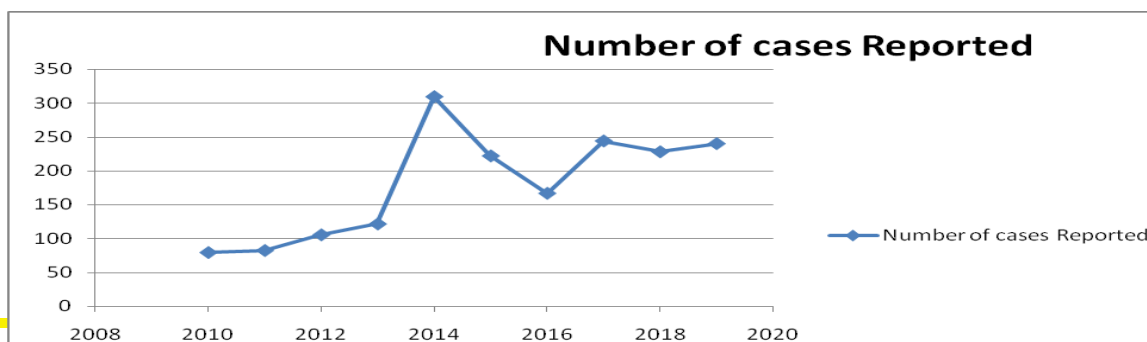
I) By causing a poisonous reaction in the lungs.

ii) By swelling the neck, constricting the airway, and strangling the victim? When the burns from an acid attack heal, they form thick scars which pull the skin very tight and can cause disfigurements. For instance, eyelids may no longer close, the mouth may no longer open, and the chin becomes welded to the chest.

Acid assault survivors face many mental health issues upon recovery. Acid violence victims have been reported with higher levels of anxiety, and depression, due to their appearance. According to the Rosenberg Scale, the women said lowered self-esteem and increased self-consciousness, both in general and in the social sphere. Acid attacks usually leave victims handicapped, rendering them dependent on their spouse or family for everyday activities, such as eating and running errands. They face a lifetime of discrimination from society, and they become lonely.

ACID ATTACKS IN INDIA FROM 2010 TO 2019

YEAR	NUMBER OF CASES REPORTED
2010	80
2011	83
2012	106
2013	122
2014	309
2015	222
2016	167
2017	244
2018	228
2019	240



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5. Rape:

Rape Cases against Scheduled Caste Women Rose 37% in Last 4 Years

As controversy and anger over the alleged gang rape of Dalit women by Thakur men in Hathras in Uttar Pradesh continue to smolder, the latest crime data show that the state recorded the highest increase in crime against women, at 66.7%, in four years to 2019.

Across the country, cases of rape against Scheduled Castes women increased by 37% and assault by 20%. Our data analysis from the *Crime in India 2019* report released on September 29, 2020, and previous years.

Nearly 90 cases of rape every day and most offenders known

Rape made for nearly 8% of crimes against women in India in 2019 when a total of 32,316 cases (including 283 incidents of murder with rape and rape of girls) were registered. This averages 88 rape cases a day, or one rape every 16 minutes. Of these reported cases, 80% of rape survivors/victims are adult women aged 18 to 45 years; 60% are in the age group of 18-30 years.

Data also indicate another trend: 7.3% of all rape cases involved repeat incidents for the woman who was targeted (Section 376(2)(n)). In 94.2% of patients in 2019, the offender was known to the victim. In 51% of the cases, offenders were friends, online friends, live-in partners, and ex-husbands--against who charges of rape on the pretext of marriage can be filed. In 36% of cases, the accused were family friends or neighbors, and in around 9% of cases, family members.

Gangrape (Section 376D) constituted nearly 6% of all rape cases in India, with 1,931 cases registered in 2019. Rajasthan recorded the highest number of gangrapes (902), followed by Uttar Pradesh (301) and Madhya Pradesh (162).

Women before carrying out a massacre in 1997. To punish men hiding from the police, their Dalit women relatives have been arrested and raped in custody. A New Indian Express report said that according to the 2016 National Crime Records Bureau data, of all crimes committed against the members of the Scheduled Castes, the highest is against Dalit women. The lion's share of all cases against Dalits include assaults on SC women to outrage their modesty, rapes, attempts to commit rapes, and insults to the humility of SC women. The data also suggests that over four Dalit women are raped every day.

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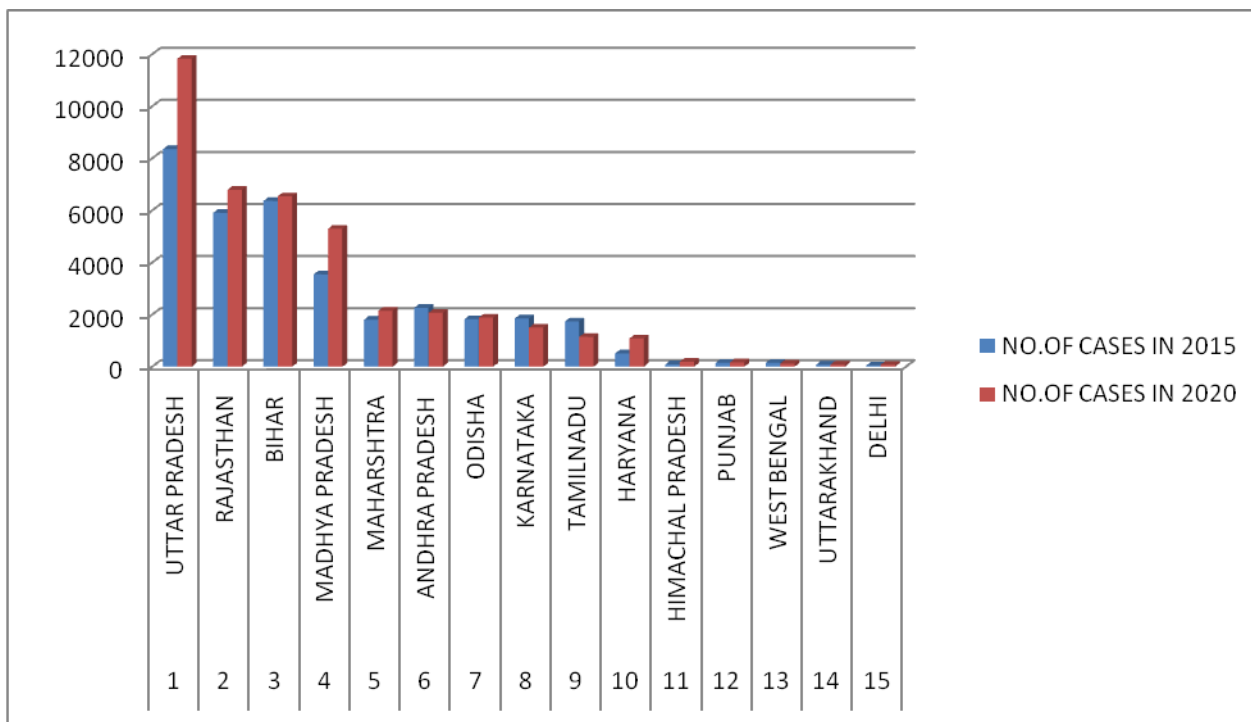
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A high proportion of pending investigations

By the end of 2019, the investigation was pending in 200,018 cases of crimes against women. This constituted 33.8% of all such issues compared to 29.3% of all cognizable IPC crimes. In assault, rape, and cruelty cases, more than 50% of patients were pending investigation for over six months. In four years to 2021, rape crime against scheduled castes rises to 19%

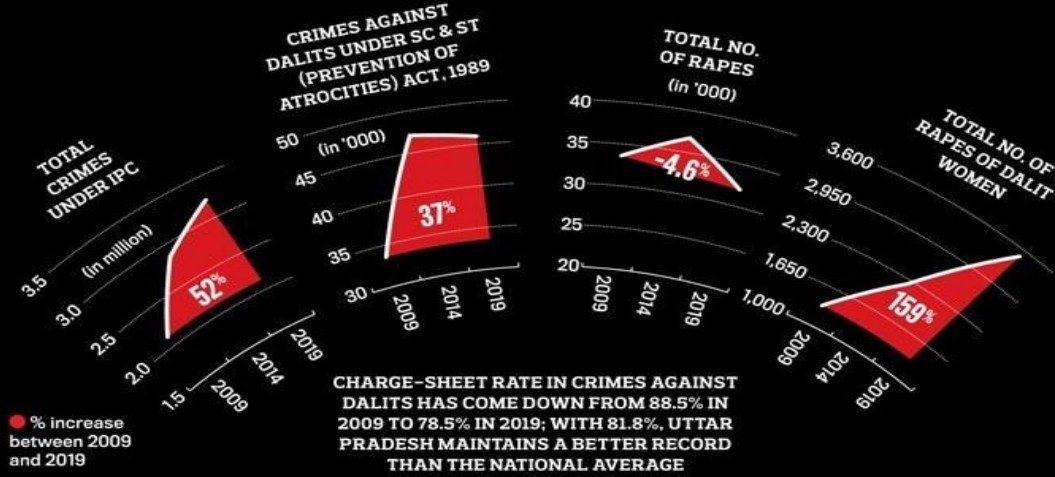
THE FOLLOWING CHART SHOWS THE GRAPHICAL REPRESENTATION OF THE DATA ON IT



Note: Data are for states with more than 15% Scheduled Castes population (except Chandigarh, Puducherry, and Tripura, which had fewer than 10 cases).

THE CURSE OF BEING A DALIT WOMAN

While India recorded a slight dip in reported rapes between 2009 and 2019, rapes of Dalit women during this period jumped alarmingly by 159 per cent

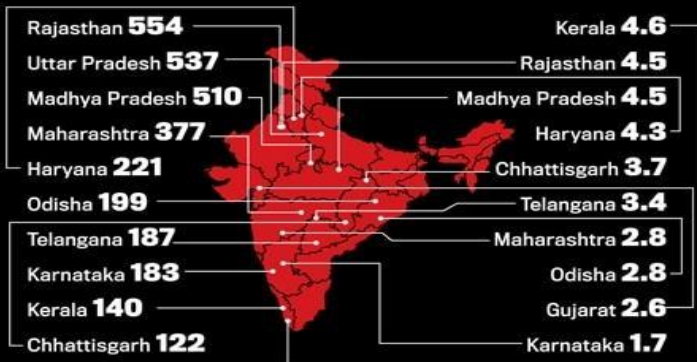


STATES WITH THE MOST CASES OF RAPE OF DALIT WOMEN

(Number of cases in 2019)

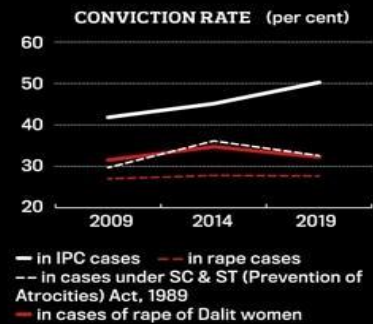
STATES WITH THE HIGHEST RATE OF RAPES OF DALIT WOMEN

(per 100,000 population)



TRIAL BY ERROR

While the conviction rate in all IPC cases has steadily grown in the past decade, the conviction rate in cases of atrocities against Dalits and rape of women has dipped since 2014, the year the BJP-led central government came to power



11% of rape victims in 2019 were Dalits

94% of cases under the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 are pending at different stages of trial/ investigation

Source: NCRB

Graphics by TANMOY CHAKRABORTY

Conclusion:

The situation of Dalit women in India is becoming worse daily, and it needs immediate attention of the Government of India to form and implement such policies explicitly dealing with the problems of Dalit women. Since ancient times, the violence against Dalits, especially Dalit women, has been carried, and after many ages, the eco of pains and problems can also be heard in modern times. These ancient practices need to be stopped or banned immediately, forcing Dalit women to indulge in prostitution or other immoral acts. Many policies are being made for Scheduled Castes and Scheduled Tribes people, but there is no such policy to solve the problems of Dalit women. Therefore it has become necessary to enact such policies. According to convents and other international treaties, the government is obligated to make such policies to ensure women's protection in the country. Accordingly, the rules are being made in the Constitution of India, 1950, and other enactments.

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**DALIT LITERATURE AND CULTURE****Arem Narasamma**

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ABSTRACT

"DALIT" is a Marathi word that means broken or crushed into pieces or divided. It is not a term for caste. Dalit is a word chosen by the 'Mahar' community to replace the titles of 'untouchables' and Harijans, the lowest caste in the Indian society who has been marginalized on social, political, and cultural fronts. The term Dalit is an identity of self-assertion chosen by themselves.

[Keywords: Dalit, Mahar, social, political, cultural idiosyncrasies, self-assertion]

FULL PAPER

Dalit literature began when Maharashtra Sahitya Sangham led the conference in 1958 in Bombay. Later real Dalit Literature traces after the late 1960s. The anti-caste movement started in the 19th century under the inspiration of Jyothiba Phule. Later it developed under the leadership of Dr. B. R. Ambedkar, who fought for socio, economic equality. Different movements have highlighted various issues related to Dalits. Yet all of them assert a Dalit identity, a common quest for equality, self-dignity, and eradication of untouchability.

By the second half of the 19th century, people belonging to Dalit castes began organizing; movements against caste discrimination demanded social equality and justice. This can be seen in the Satnami movement in Punjab, the Mahar movement in Maharashtra, the socio-political mobilization among the Jatavas of Agra, and the anti-Brahman direction of Sri Narayana Guru into Kerala. In the contemporary period, the Dalit movement has unquestionably acquired a place in the public sphere. A growing Dalit Literature has accompanied this with Dr. B.R. Ambedkar's inspirational work "Annihilation of Caste" (1936).

'Dalit Panthers':

A militant organization of the Dalit youth was formed in Maharashtra in 1972 to combat caste discrimination. The name was borrowed from the Black Panthers of the United States of America in the early 1970s. The Dalit Panthers movement provided a platform for Dalit-educated youth to use their creativity as a protest activity. Their ideology was the effective implementation of Reservations, destroying the caste system and building an organization of all oppressed sections. Dalit poets in Maharashtra wrote many poems during the decade of seventies. Even before naming Dalit Literature, Indian English writers like MulkRaj Anand, in his first novel 'untouchable' (1935), depict a day in the life of Bakha, a

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sweeper boy, who brings out the evils of a perverted and decadent orthodoxy. It is also a great work of art that presents reality with photographic fidelity and enlists our sympathy for the waifs and outcasts of society.

Some of the Dalit writers and their works are:

1. Om Prakash Valmiki's: Jonathan is considered a milestone in Dalit Literature. It is his autobiography. He describes collecting, preserving, and eating leftover food on plates destined for garbage or animals.
2. Un touchable: An Indian Life History (1979) is the autobiography of Muli, a 40 yr old untouchable of the Bauri caste of Orissa. This was translated in into English by Freeman, James M.
3. Baburao Bagul: He was a Marathi writer. He was a pioneer and an important figure in Indian short stories during the 20th century. His literary creations were rebel acts that aimed at dethroning the Brahmanical forces. He evokes Dalit Consciousness.
4. Laxman Mane – "Upura" is an autobiography written by Laxman mane in 1980. It received Sahitya Academi Award in 1981.
5. Hazari's the autobiography of an Indian outcast
6. Laxman Gaikwad 'the Branded'
7. Sumithra Bhave's Pan on Fire
8. Bama's sangati, karukku
9. And women writers like Shantabhai Krishna bai kamble and Baby kamble also contributed to the cause.

All the above works show a new dimension of literature. Dalit Literature is an outburst of the burning flame of exploited people for many centuries. Dali literature aims to reformulate the caste system that prevailed in India. It urged for breaking the Hindu social order or Brahminical structure. It emerged as a collective voice questioning social realities. Dalit Literature portrays the Sorrows, slavery, tribulations, degradation, and poverty endured by Dalits or marginalized people of India. It is often described as a revolutionary, liberatory, and transformational form.

Dalit Culture

Culture is a term that is used more often in our day-to-day discourses. Culture defines and gives identity to the communities or societies. It explains the aspects and meanings of our language, why we dress the way we do, what food we eat, and why we have different marriage practices. In total, culture is a psychological, material, and technological process that produces rationality and aids us in living our lives in the given environmental conditions. Culture is nothing but symbols, ideas, ideals, rules, and regulations that shapes our thinking process. E.B Tylor, in his "primitive culture" (1871), defines culture as "Culture or civilization, is that complex whole which includes knowledge, belief art, morals, law, customs and any capabilities and habits acquired by man as a member of society."

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Very few works have been carried out on the Dalit community's concept of Dalit art and aesthetics. The Dalit communities have been involved in various cultural activities; they are permanently reduced to being associated with menial occupations like cleaning, skinning, and disposing of dead animalsetc. The tradition of ancient India did not have anything for Dalits that they owned proudly. They created poetry, folk songs, and musical instruments to satisfy their cultural needs and aspirations. The difference in power and absence of public space led to identity assertion and increased consciousness to attain dignity and social status. The aesthetic regime of art resonates with Phule – Ambedkarite discourse that seeks equality for all individuals and communities. The Dalit cultural movement came as a reclaiming of the spaces that belonged to the Dalits by asserting their identity in the public cultural spheres, which had been dominated for a long by the privileged castes and classes. Gopal Guru called this phenomenon the "Reemergence of Dalit culture," Claiming the authenticity of their culture, which was misappropriated by the upper class.

Religious Conversions

For Dalits in Maharashtra, Dr. B.R. Ambedkar has been a stepping stone to respect, dignity, and social justice. After conversion to Buddhism in 1956, he advocated religious conversions. Many converted to Buddhism, Christianity, Jainism, and Sikhism. It has been used as a tool for emancipation to get protection from upper castes, for institutional support to attain dignity and social status, and to change the Hindu social order. As a result, there were considerable changes in their culture, food habits, mannerism, speech, dressing, attire, imitation of icons, and developed the cultural code 'Jai Bhim.'

Dalit Food Culture

Dalit culinary traditions developed across the country as a mode of survival born from economic necessity and the need to adapt. Pork and beef became part of Dalit food cuisine because it was readily available and because the upper castes didn't want them. A majority of Dalits are non-vegetarians. Hindu caste hierarchy puts pure vegetarians (Brahmins) at the top, non-beef eating non-vegetarians in the middle, and beef eaters at the bottom.

Conclusion

Dalit Studies is a new field of research in India which looks at the problem of marginalized groups, namely Dalits, tribals, religious minorities, women and excluded groups, and physically challenged groups. Much research must be undertaken to understand the social exclusion and discrimination on economic growth, poverty, education, health, Political participation and the well-being of the marginalized social groups.

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ROLE OF BHAKTHI MOVEMENT IN THE REFORMATION OF DALIT**P.SARITHA**

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ABSTRACT

Bhakthi movement was a revolution started by the Hindu saints to bring religious reforms by adopting the method of devotion to achieve salvation. Ramanuja adopted Bakhtin as a mode of worship accessible to all, including these shudras. The main principles of the bakthi movement started in the south with Islamic rulers, conquered by North India. The positive and religious impact of the bhakti movement is concluded by saying all problems of Dalits are removed from society with the collective efforts of reformers.

[**Keywords:** Bhakthi movement – Ramanuja – collective efforts]

FULL PAPER**"The path of love and devotion is the easiest way to attain the divine"****Bakthi Sutras of Narada**

As a religious concept, Bakhtin means devotional surrender to a personally conceived supreme God for attending salvation. In ancient India's Brahmanical and Buddhist traditions between the 7th and the 10th century, the Bakhtin emerged from a mere religious doctrine into a popular movement based on spiritual equality and broad-based social participation. It was revamped as a philosophical and ideological movement by a series of ambulatory scholars or acharyas, beginning with Ramanuja in the 11th century.

Ramanuja did not support the idea of the tower castes having access to the Vedas; he advocated Bakhtin as a mode of worship accessible to all, including the Sudras and even the outcastes. While propagating bakhthi, he did not observe caste distinction and even tried to eradicate untouchability. Nimbarka believed that bakhthi provided an Alternate Avenue of worship to the Sudras. His Philosophical system was based on the baghavath Purana. The last two prominent Vaishnava acharyas were Ramananda (late 14th and early 15th century) and vallabha (late 15th and early 16th century)

The main principles of the bakhthi movement were:

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1. God is one
2. To worship God, man should serve humanity
3. All men are equal
4. Worshipping God with devotion is better than performing religious ceremonies and going on pilgrimages and
5. Caste distinctions and superstitious practices are to be given up

1. God is one:

The propagating saints of the bakhthi movement believe in a single God. The people utter the names of Rama, Krishna, Allah, Vishnu, Shiva, etc., for their convenience. In reality, God is one.

2. Sacrifice towards God:

The saints of the bakthi movement believed that self-dedication to God leads to renunciation. Lust, anger, greed, attachment, and ego are determinable to the path of total indulgence in Godhood.

3. Devotion to God:

The science was the opinion that a true heart, love, devotion, and concentration ease the attainment of God.

4. Praise of Guru:

One cannot seek knowledge about the lord without the help of the Guru; such was the opinion of the bakthi saints.

5. Praise of Good Deeds:

The saints of the Bakthi movement laid particular emphasis on good deeds. They held the opinion that mankind can improve both his worldly and otherworldly life on the strength of forgiveness, satisfaction, service, truth, etc., The bakthi movement started in the south when Islamic rulers conquered northern India. They close the path of devotion and love.

The bakthi movement began with the Hindus responding to challenges that appeared in the Muslim Region. It preached against the caste system and used Local languages to reach the crowds. They tried to remove the evils of Hindu Society and gave it new energy and life.

Positive Impact of the Bakthi Movement

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Over time, several evil practices crept into the Hindus Society. There was a lot of caste and class discrimination. Several Divisions had occurred. They wanted some solace to heal their despairing hearts.

The most important social impact of the bakhthi movement was that the followers of the bakhthi movement rejected the caste distinction.

They began to mix on the basics of equality. They took their meals together from the shared kitchen. The movement tried to loosen the bond of caste.

A spirit of harmony among different sections of society and religion received an impetus.

The evil practice of "SATI" received some setbacks, and the status of women acquired more importance.

Some rulers adopted liberal religious policies under the impact of the bakhthi movement.

Religious Impact

- ✓ The movement aroused awakening among the Hindus and Muslims regarding the Facility of ritualism and superstitions
- ✓ The feeling of appreciation for the differences between the thought and practices of the two religions emerged.
- ✓ The movement encouraged religious toleration
- ✓ Guru Granth Sahib, the holiest book of the Sikhs, which was compiled, later included the messages of saints belonging to different sections. This was on a count of the spirit of toleration preached by the bakhthi saints.
- ✓ The most crucial extraordinary impact of the bakhti movement rejected the caste distinction. They began to mix based on equality. The bakhthi movement has brought development in the lives of Dalits. They have been provided equal status in society as untouchables suffer from many problems like poverty, social, economical, political, and cultural problems.
- ✓ These Problems are removed from society with the collective efforts of reformers. Nowadays, these inequalities are being faced somewhere in Indian culture. Our educational policymakers should take initiatives to equalize all human beings.

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**REPRESENTATION OF DALITS IN PREMCHAND'S "THE SHROUD"****NAMRATHA ERRA**

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ABSTRACT

The multi-dimensional short story "The Shroud," originally written in Hindi as *Kafan*, is one of the masterpieces by Munshi Premchand. It addresses the atrocities of the socio-political and economic structure of the feudal society against the oppressed. The author firmly established the story on the ground of reality. As the pioneer of 19th-century realism in Indian Literature, Premchand perfectly depicted the subjugation of Dalits to dehumanization and the pathetic condition of the subalterns with no trace of artificiality and supernatural elements. Premchand was a staunch supporter of Ambedkar regarding the annihilation of caste. He agreed that the very basis of the caste system was evil, and the ritualistic hypocrisy was the biggest challenge for the society to lay the foundation for a new culture. Thus, he was engaged in the stinging critique of various economic, social, and cultural oppression of Dalits. There is a dichotomy in understanding the author's stance on representing the Dalits. One viewpoint is that Ghisu and Madhav are portrayed as lazy, inhuman, work shirkers, etc... On the other hand, the callousness of the characters Ghisu and Madhav is more a reflection of helplessness rather than inhumanity. Although the characters might seem insensitive towards Madhav's wife Budhia when she was suffering in labour pain, they were forced to behave that way out of helplessness. They were subjected to alienation from labour and deprived of even primary necessities of life like food and shelter. Budhia had to face double discrimination because of both her gender and caste. She was left uncared for by her family members leading to her death. This paper examines the discrimination faced by the Dalits in the feudal society in terms of poverty, gender, caste politics, inhumanity, and the hollowness of the social system. Besides this, the paper will try to understand the psyche of the Dalit characters in the short story and their reactions to the situations they encounter in the story.

[**Keywords:** Dalits, discrimination, gender, caste, Dalit psyche, dehumanization]

FULL PAPER

The word 'Dalit' etymology suggests that it means the oppressed or broken. Around the 1930s in India, the term began to attain political meaning due to the rise in caste-based atrocities and the lack of representation of the oppressed in society. Ambedkar used the word

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'Dalit' to represent the people who hailed from the lower strata of the caste hierarchy prevailing in India. Several historical instances shed light on the persecution of the Dalit community, from the *Manusmriti* to the violence and alienation faced by the lower caste people in the current times.

During 1930-36, Premchand's stories focused more on critiquing India's economic, social and cultural aspects, which are relevant to date. "The Shroud" was the last story written by him before he passed away in 1936. It was during the 1930s that India witnessed the crucial phase of the Dalit movement to attain liberty, empowerment, and identity under the leadership of Dr. B. R. Ambedkar. His call to challenge the Brahmanical hegemony and superiority in every walk of life was welcomed by the working class on the principles of equality and humanity. Premchand addressed these social issues exquisitely in his last phase of writing. Though Gandhian principles initially influenced him, he was inspired by Ambedkar later on. In one of his works explaining the purpose of literature, Premchand opined that the writers need to bring in a literary trend that awakens and brings to light the real issues people face.

There is a dichotomy in the discourse on whether or not Premchand was capable enough of articulating the torment and plight of the lower strata of the society, bearing in mind that he belonged to the upper caste. Nonetheless, his stories were written from the viewpoint of the Dalit, which is proof of his affinity towards the community and his efforts in revealing the rigid society. His stories focused more on the countryside rural life in India. Premchand severely attacked the "Varna" system and social hierarchy. Premchand manages to subvert these norms and challenge them through his writings. His representation of upper castes, landlords, and priests is a derisive prosecution of an unequal society that works to force certain classes to be deprived of access to primary human resources such as water, food, and shelter.

"The Shroud" tells the stories of Ghisu, Madhav, and Budhia, whose lives have been wrecked by poverty and the social order. The Dalit family was exposed to Brahmanical society's conventions and class consciousness, which made life difficult for them and resulted in Budhia's death. Ghisu and Madhav, the father-son duo, belonging to the *Chamār* caste, are the protagonists of the short story. When the story begins, Ghisu and Madhav are eating roasted potatoes outside their modest hut while paying a deaf ear to the screams of Madhav's wife, who is writhing in labour pain. Both men are ashamed to go inside to see her, and they also fear that if they are left alone, the other will eat more than his fair portion of potatoes. Finally, with their tummies full, they retire to the dying fire to sleep. Premchand reveals that the two are known in the community as the laziest individuals and are continually on the verge of hunger in their goal of doing as little work as possible. Budhia eventually succumbs to his anguish, and Madhav and Ghisu scour the village for a shroud. They could receive some money from the town, but they preferred to eat the food instead of buying the shroud. While eating, they bless Budhia and assure her of a place in paradise because her death gave them such a wonderful experience.

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When reading the above episode, the callous attitude of Ghisu and Madhav stands out the most. They were unconcerned about Budhia's feelings, even though she was the one who brought directly to their home and looked after Ghisu and Madhav, who never went out to earn some bread and butter for the family. However, as a reader, it is impossible to overlook Ghisu and Madhav's callous treatment of Budhia. It is essential to remember that grief is a luxury that a man in poverty cannot afford. "Their callousness is a consequence of their powerlessness, not their inhumanity," says one of the critics, Sadanand Shahi. They have no choice but to be insensitive." Ghisu expresses his 'helplessness' when he laments Budhia's death by saying, "If we'd had these five rupees earlier, we would have given her some medicine." However, Ghisu's remark draws our attention to the reality that Budhia's untimely death helped them gather five rupees. People who participated in the preparations for her body's final rituals would have turned their backs on them if she had been alive and writhing in pain. The only explanation was that the victim was a Dalit who did not come from a wealthy family. Premchand carefully underscored a fundamental component of the relationship between class and caste in his representation of Dalits' helplessness. It is necessary to highlight how the untouchables could not escape poverty and how their caste played a significant role in suffocating their financial security.

Premchand had identified the acceptance of the Varna system as the cause of Dalit oppression and hence had struck at the root of the problem. Premchand, therefore, presented an exciting picture of rural life while also highlighting the ruthless exploitation of Dalits that exists in today's society. Furthermore, the entire episode of Budhia's death and helplessness can be interpreted via the lens of gender. Budhia is not given a voice to express herself throughout the novel. As a result, she had no choice but to suffer in silence. However, she provided a stance for the binaries of subaltern and dominant, exploited and exploiter, to distinguish their differences. Budhia's name was abused to raise money for her last rites by her family, who also used her while she was alive. They, too, never lacked reasons, much like the ruling elite. As a result, Budhia fell prey to the three forces of feudalism, patriarchy, and poverty. As a result, one could claim that the author makes a conscious effort throughout the novel to depict the predicament of Dalit women by exposing Budhia's callousness and inhumanity. Furthermore, Dalit women were oppressed on two levels: their caste and gender.

Dalits are portrayed as having no feelings for their other family members. Madhav's wife fought for life while he and his father sat outside, idly talking about the last time they had delicious meals. It was as if they were waiting for her to die, so their sleep was not disturbed. And he didn't go inside the hut to visit his wife because his father would eat most of the potatoes. Madhav became annoyed when his father requested him to look at his wife's condition. "If she needs to die, why doesn't she die soon?" he asks. "How will I react when I see her?" The portrayal of Dalit characters is unfair and discriminatory. Nowhere has the representation of characters been done so unfairly.

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Premchand is not just one of the world's finest storytellers and novelists but also a master of Hindi literature. On the contrary, he seemed to have neglected his storytelling ability by making a farce out of Dalit characters. The story has several fundamental problems that render it unsound on a technical level and stifle its free flow. It seems to give the plot an unnatural and artificial characterization in certain aspects. A few of them are listed below.

To begin with, no women from the village were there when Budhia was in labour. It is difficult to believe that a husband would be so unconcerned with his wife's labour pains, but it is possible. However, a woman in labour pain is not left alone in India or any society; even if a doctor or midwife is absent, other women from the neighborhood or community assist and support her. Not only from the area but also in the outside world, if there were women who could help and assist women at this time. They had not been excommunicated, whether they were living alone or not. "When they heard this, the neighbours came running, and according to traditional tradition, started consoling them," he said when they saw her dead body.

Secondly, not all family members leave the departed soul alone and search for a shroud. At least one of the family members would stay back if not all of them. It's improbable and unusual. As already mentioned, they were excommunicated from the vicinity they lived. And, in any circumstance, the dead would not be left with other members of society for the whole family to go out to get a shroud.

Nonetheless, the author was probably trying to depict the guilt-ridden duo who doesn't want to face the reality that they couldn't provide medicine for Budhia. One of the most common themes in Dalit literature is "to protest against the current system, which is built on injustice, and to expose the higher castes' evil and hypocrisy." In his short story "The Shroud," Premchand depicted this hypocrisy among the upper castes, who have become morally corrupt and have refused to accept the death of a lower caste member. "They [Ghisu and Madhav] are revolutionary figures whose revolt goes unnoticed by us because we are used to perceiving rebellion in a restrictive framework," Sadanand Sahi says. Ghisu and Madhav live their lives in defiance of authority.

Finally, by refusing to cremate Budhia, they are questioning not just the rite's futility but also its unfairness. They have a discourse in the final scene of "The Shroud" that frees them – and the social milieu in which they live – from the burden of Brahmanical rigidity. Brahmanism instills fear of going to heaven after death, even though life is awful — without food, clothing, shelter, or self-respect. The priest's rites control the admission to paradise at the cremation and the money he collects. Ghisu and Madhav drink to their hearts' delight in the liquor store, stuff themselves, and give the rest to a beggar, believing they were ensuring Budhia's passage to heaven. Many critics approve of Shahi's statement that "The Shroud" was not successfully completely disregarding Brahmanical power and their oppression of the

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Dalits. In terms of story criticism, one can point out that, while there is no mass movement against the Varna system in the story, the heroes are well-aware of Dalit issues. In response to the criticism that there hasn't been a mass uprising against social injustice, it can be argued that "such an invention requires not only an advanced awareness of social injustice but also, crucially, a sensitivity to the tides and limits of contemporary social consciousness," as Alok Rai put it.

The reader can be pushed – and may even desire to be pushed if done with compassion and imaginative vivacity – but, as Dalit ideology may discover if made too far or too fast, he swiftly ceases to be a reader at all. It's more of an issue of aesthetic tact than of aesthetic autonomy. As a result, Premchand's "The Shroud" depicts a feudal-colonial society's terrible social and political systems through Ghisu and Madhav's callousness and 'inhumanity.' The shroud emerges as a symbol that foreshadows the ritualistic order's final ceremonies. It aids in comprehending society's anti-human nature during Premchand's time. It goes beyond realism and idealism to lay the groundwork for a new organization that opposes the present quo. As a result of the blending of numerous features, 'The Shroud' is a multi-layered story.

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SOCIAL EXCLUSION AND SCHEDULED CASTES

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ABSTRACT

It is said that India is at the threshold of a Dalit Revolution, Dalits being the most marginalized people in India. This paper opens a debate on the participation and poverty of Dalits in India's social and economic spheres. It highlights and discusses the present condition and challenges of India's 167 million oppressed and marginalized sections of society. Who – by and large – have for thousands of years- remained neglected and ignored in the social milieu. The Dalits have suffered cumulative domination and protested several sources of deprivation, political powerlessness, exploitation, and poverty. These protests and movements have undoubtedly given organizational shape and resulted in social awareness and political consciousness to develop self-respect and feelings of power-sharing. Economic and social "welfare measures" and political reforms have addressed vital issues in Dalit resurgence. There is some transformation in this sense. The revival of Ambedkarism and the Dalit movement should be assessed in this context. Despite political empowerment, Dalits live in situations of social discrimination, physical violence, and abject poverty. Around 50 percent of the quantum of welfare measures is still unfulfilled. We must explore social, cultural, political, and economic factors (e.g., caste, class, gender, education, state, etc.) in Dalit people's access to rights, resources, employment, and security. The focus now must be on Dalit emancipation, fairness, and inclusive growth. Political reality – whether in agitations or administration – must admit social equality within caste dynamics. This indeed is a challenge. 'The path of social reform like the path to heaven at any rate in India is strewn with many difficulties...few friends and many critics' (Ambedkar, 1936).

[**Keywords:** Dalits, exclusion, empowerment, violence, discrimination, social inclusion, education]

FULL PAPER

The situation of Dalits and their voice for betterment needs to be heeded considering the teeming numbers of oppressed – the Dalits. They are perpetual victims of marginalization and socioeconomic exclusion. India's 170 million oppressed and marginalized sections of society (i.e., about 16.23 percent of India's population, according to the 2011 Census) have for thousands of years remained neglected and ignored in the social milieu. Indian society is a

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marginalized society consisting of diverse groups of Dalits, backward classes, and women with different socioeconomic characteristics and problems (Hans, 2008a). More than 60 years after gaining Independence, India is still very much afflicted by the cancer of the caste System. Dalits remain the country's most vulnerable, marginalized, and brutalized community.

For centuries the Dalits have suffered from domination, discrimination, and denial. The best part of these growing years is growing awareness of Dalits' problems and issues, particularly about marginalization. But within Dalit circles, there is still a need for an informed debate and, in the outside rings, a more nuanced understanding of the Dalit and Dalit-related issues. Therefore, this paper attempts to study Dalit issues in the context of marginalization and the need for strengthening the Dalit movement as a 'transformative-inclusion process.' Inclusion encompasses equity, equality, and protection. It recognizes that systematic inequality is a toxic trend (Hans, 2010).

One immediate answer is the cliché: inequality – a bane in Indian society. As Frank Herbert says, 'All men are not created equal, and that is the root of social evil.' Inequality has bred ills of denial and deprivation in Dalit people's access to education and employment opportunities. The Dalits do not secure themselves in overnight historical advance into their political consciousness. As several subaltern studies show, they are bound to awaken first to sub-cultural consciousness, which is the first glimpse of the political consciousness (Guru, 1998).

The exclusion of and discrimination against Dalits, tribals, women, and minorities in the country continues to be widespread and deeply entrenched. Also, in almost all socioeconomic indicators of development (education, health, income, etc.), the status of these excluded communities continues to be low, despite some improvement. For instance, the Indian Human Development Report (IDHR) 2011 reveals that in the case of nutrition disparity between the status of SCs and STs and the national average is noteworthy (Santhosh and Gandhi, 2012).

Their empowerment remains ineffective because adequate efforts in informing people about these mechanisms and building their knowledge and capacity to operate these mechanisms are either not made or not sustained.

The marginalized to date have continued to remain excluded. We need social inclusion initiatives that combat social exclusion by involving, engaging, and bringing socially excluded people to the forefront to ensure their holistic and equal participation in accessing social, cultural, political, and economic resources. Sincere efforts and creative ventures to

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empower the poor and the excluded are required so that they can claim their rights and improve their lives. Education and employment can be used as twin collective and learning processes for empowerment to promote social inclusion. Thus, Dalit study is "socially" democratic in that it is studied in the society, community, and organization. It benefits both Dalits and non-Dalits.

A Dalit revolution is in the offing. The tangible symbol of scheduled castes today is change and revolution. Equality for Dalits is increasingly recognized as a desirable norm in Indian society. Capitalist development's weakening of the caste system is another trend that affects Dalits – their social mobility, economic development, and political recognition (Abedi, 2010).

II. Dalits: The Concept

Dalit is a self-designation for a group of people traditionally regarded as lower class. They are a mixed population of numerous caste groups all over South Asia and speak various languages (Geetanjali, 2011). Traditionally, there are four principal castes (divided into many subcategories) and one category of people who fall outside the caste system – the Dalits. The word Dalit – literally (in Hindi/Marathi) translating to "oppressed" or "broken" – is generally used to refer to people who were once known as 'untouchables,' those belonging to castes outside the fourfold Hindu Varna system. They are Antyaja, i.e., outside the Varna system (Mehrotra, n.d.). Various names also called the Dalits: Dasyu, Dasa, Atisudra, Panchama, Tirukulattar, Adikarnataka, Adi Dravida, Schedule Caste (SC), etc., but Ambedkar termed them as 'Depressed Class.'

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 broad view is that the word "dalit" does not refer to any caste; it includes the poor, exploited, and workers of all castes; those who cannot work upright in society are regarded as Dalits. Prof. Aravinda Malagatti defines:

"The people who are economically, socially, and politically exploited for centuries, unable to live in the society of human beings have been living outside the village depending on the lower level of occupation, and unable to spell out their names, lived as "untouchables" are regarded as Dalits.



The journey to present Dalit identity has traveled a long road from being identified as "untouchable", "unseeable", "unapproachable", "black castes", "ati-sudra", "Harijan" (= children of God), 'depressed caste', "adivasis" (= indigenous people) and 'Scheduled Caste'. None of these has brought about a real change of meaning since Dalits continue to be tied to the notion that at the end of the day, we are "different," "segregated," and "excluded."

III. Dalits: Oppression and Exclusion

Dalits have been oppressed as well as culturally subjugated and politically marginalized. They continue to be the victims of caste atrocities – uprooting from their homes; depriving them of their lands; denial of public goods like wells, tanks, temples, hotels, burial grounds, etc. – even due to the spread of modern education, they are now asserting their identity in the Indian society (Kumar, 2013).

The principles of Untouchability and "purity and pollution" dictum tell 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 even into the minute aspects of daily life. Participation or its absence is always an issue.

Studies show that Untouchability is sharp in religious and domestic spheres. In contrast, it is less intense, weakens in the occupational sphere, and is not a problem in the public sphere (Gochhayat, 2013). Unfortunately, it is practiced even in the modern era of liberalization and globalization. The marginalization of Dalits in economic policies and sectors is sometimes visible and sometimes invisible, yet deplorable. For instance, in ever-growing Dalit literature, issues regarding marginalization and invisibility of women's contribution to the economy and its growth remain highlighted. This is despite the attention paid to women's studies right from the 70s in general. This clearly shows how most women's studies have ignored caste dynamics (Mehrotra, 2012).

Discrimination against 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 even though this contradicts their religious precepts. As a result, dominant castes maintain their leadership.

The caste system contains both social oppression and class exploitation. The Dalits suffer from both types of exploitation in the worst form. In India, 86.25 percent of the scheduled caste households are landless, and 49 percent of the scheduled castes in the rural areas are agricultural workers. Even though Dalits make up 16.2 percent of the total Indian population, their control over the country's resources is marginal – less than 5 percent. Half of

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the Dalit population lives under the Poverty Line, and even more (62 percent) are illiterate. Most dalits engaged in agricultural work are landless or nearly landless rural laborers.

The average household income for Dalits was 17,465 in 1998, just 68 percent of the national average. In 2000, as against the national average of Rs.4485, the per capita income of SCs was 3,237. An SC worker's average weekly wage earning was 174.50 compared to 197.05 for non- SC/ST workers. In 2000, 35.4 percent of the SC population was below the poverty line in rural areas as against 21 percent among others ('Others' everywhere means non-SC/ST); in urban areas, the gap was more significant – 39 percent of SC as against only 15 percent among others.

Less than 10 percent of Dalit households can afford safe drinking water, electricity, and toilets, which indicates their deplorable social condition. Moreover, Dalits are daily victims of the worst crimes and atrocities, far outnumbering other sections of society in that respect. The vast majority of these crimes remain unreported due to fear, and those reported are often ignored by police or languish in the backlogged court system. Between 1992 and 2000, 334,459 cases were registered nationwide with the police as cognizable crimes against SCs. 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 community in the country. They live in most inhuman conditions, with a false consciousness of being a part of mainstream society. For example, Given that equality is a right, the democratic assertion of that right to dignity is the need of the hour. It has to be 'development with equality.' Government budgets are powerful tools to address economic issues by providing public goods for Dalits. Incorporating all the elements – economic, social, cultural, and political- has emerged what may be termed the 'dalit movement.'

IV. Dalit Movement

The Dalit movement, in the familiar sense of organized resistance of the ex-untouchables to caste oppression. The modern Dalit movement began with mass movements – localized, grassroots-level endeavors – somewhat simultaneous conversion movements, where Dalits became Christians, Muslims, or Sikhs. The movements are confusing mainly because of public controversy (Webster, 1996). Whether these conversions could be called a social movement is a moot point.

Champions of the Dalit cause, therefore, do not fail to indicate the right to equality both nationally and internationally, for example, 'All human beings are born...equal in dignity and rights' as stated in Article 1 of the Declaration of Human Rights, General Assembly of the UNO (Sharma, 2002). While this "equality" is meant to secure simple 'social justice' – a concept that has fascinated philosophers ever since Plato – it is also stated

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proactively as promoting equality through comprehensive government action (Hiregoudar, 2007). Therefore, put in terms of action Dalit movement is an assertion of rights. That exactly is what Ambedkar and his Team did for the country through its Constitution.

The Indian political leadership was committed to developing the weaker sections of the society right from the days of the independence movement. It was felt that due to various historical reasons, a large section of the Indian population was economically inferior, socially degraded, and politically very depressed. It was proper that constitutional provisions were made to give this section more attention and help after the attainment of freedom. Independent Indian leadership had made constitutional provisions to uplift the downtrodden. In 1947 the practice of Untouchability was declared illegal.²

During Ambedkar's time, we had "Dalit" politics in the form of the Republican Party. After his death came to the Dalit Panther politics with its close relationship with the new literary movement; however, it was: the expression of the silent majority. Rightly, politics could not be kept from the Dalit debate and action. Gandhi viewed "the Dalits problem" as social, whereas Ambedkar saw it as a political and economic problem created by upper castes. When Ambedkar became the first law minister, he created progressive legal reforms and incorporated these reforms into the Constitution (Prashad 2001). Popular representation and public voice were now possible.

"Dalit" is the modern and popular identity term that is self-chosen by the community that has suffered historic discrimination based on caste. Gandhi's attempt to identify these communities as "Harijan" (children of God) has not gone well with the Dalits; many of them maintain a dislike of Gandhi due to his successful campaign to communalize and subvert the issue of effective political representation of the Dalits in pre and post-independence national governance (Macwan, n.d.). From the individual to the community – It is a social movement that can be forceful yet peaceful and ethical. Political emancipation and empowerment then become more accessible. Public opinion creates a new public policy that may bring far-reaching political change (Thimmaiah, 1993).

Education/literature has been at the forefront of the tools and strategies of the Dalit movement – be it the voice of the poet Basavanna through "vachanas" of the 12th Century or Basavalingappa's speeches in the 1970s. The period of the 70s was one of movement: language movement, women's movement, peasant's movement, etc. From the 70s, there has been tremendous growth in the consciousness among the Dalits about the life and works of Ambedkar – a process which, for brevity, can be termed Ambedkarisation. The organization of Dalits, literacy (including media literacy) also took place (Singh, 1998). Dalits use organizational skills and strategies to overturn the caste system, organize for power, and fight

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for their rights (Bhatt, 2005). "Ambedkarism" has been the backbone of the Dalit movement – in organizations and groups.

With political reforms, it became easier to bring social change also. Spread of educational opportunities, abolition of bonded labour system, etc. With the political reforms, however, the Dalit movement forsook mass struggles and adopted the electoral path to secure political power. Political power was rightly seen as the key to all the problems. The Dalit movement linked the concept of State power with its claim to equality. The gamut of reservations sprang from this. There is no denying that following the strategy of sharing State power in the prevailing circumstances certainly brought significant gains to Dalits through the mechanism of reservations in education, employment, and politics.

Dalit politics emerged in modern India as a sharp critique of the existing social order, unsettling how inequality and hierarchy were understood and redefining the whole concept of justice. But it is startling to find politics today.

V. Social inclusion

Dalit" –understood and internalized as a moral position of people who believe in "equality" – is the giant step towards transformation. Dalits, therefore, believe that all human beings are equal; dalits practice equality in their lives with all, and dalits fight inequality wherever it is seen. To summarise, given the fact that "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 the law, mass mobilization, awareness of rights, globalization of human rights, land reforms, affirmative action programs, education, women's leadership and reinventing spiritual discourse.

Under the scheme of Special Central Assistance (SCA), 100 percent central assistance is extended to supplement the States/UTs' efforts to ensure rapid socio-economic development of the Scheduled Castes. It is provided as an additive to the Scheduled Castes Sub-Plan (SCSP) of the States/UTs for augmenting the efforts of the States/UTs for the economic development of Scheduled Castes. The SCA aims to fill the critical gaps in family-based income-generating schemes with supporting infrastructure development. It focuses on maximizing the returns from the assets held by the SCs by supplying the essential gaps in the developmental needs. Mere financial assistance is not sufficient. Socioeconomic betterment of Dalits should also occur from the sides of education, health, political participation, and enlightened citizenship.

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'Educate, Organise and Agitate' was the clarion call given by Baba Saheb Ambedkar to the SC communities. Considering that we have more than 74 percent of overall literacy (2011 Census) and yet many children continue to be out of school, this is a great challenge before us. Academic Untouchability is well known. Reservation has not been implemented fully in many institutions, notably in higher positions. On the other hand, children in schools and those who have managed to secure spaces in higher education continuously face caste biases entrenched in every sphere of academics. Voices of Dalit children highlight their experiences of exclusion, discrimination, and Untouchability.

Conclusion

In his historic speech in the Constituent Assembly on November 25, 1949, Ambedkar pointed out the contradictions between politics (recognizing the principle of one man-one vote) and social and economic life (denying the direction of one man-one value). 'How long shall we continue to live this life of contradictions?' he asked and called for its removal for the sake of a strong democracy. Yet today, after 75 years of Independence, the plight of Dalits, for all practical purposes, has not wholly improved. We have a long way to go in converting our political Independence into tangible social and economical Independence (Roy, 2009).

The Dalit movement has to revisit its stand on the issues of State, Religion, other modes of exploitation, and culture. It needs to restate its objective in more precise terms, whether it aims at establishing a society based on liberty, equality, and fraternity or at just reversing the sides in the equation of exploitation. It will have to rethink its friends and foes in this context. The era of globalization increasingly demands clearer stands by various classes of people.

Dalit movements, however loosely structured or organized at the micro level with parochial issues, are ultimately directed towards achieving social justice and equality. The Dalit movement must become enveloped in the more significant social inclusion movement's larger genus. The transformation has to be from 'development of Dalits to Dalits in development.' In transformative societies, social inclusion is a movement. In many countries of Europe, it is fast becoming a process of reform in the market, of commodities and factors. This reform process is based on a shared understanding that a job or access to the resource is, for any adult (and, indirectly, for any dependent children), the first rung on the ladder of opportunity out of poverty and social exclusion. Dalit identity in modernity is part of the new universe, with visible public space for words and works (e.g., movement), which is now covering ecological issues too. The modern and growing society recognizes that social justice cannot be delivered only through reservations, subsidies, and grants. This realization takes

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countries from utopian ideologies to innovation, employment creation, innovation, and inclusion. There is a clear vision for how governments can tackle social exclusion and the scope for synthesizing growth and change through equity (Hans, 2008). The image will get sharper with a critique of all its identity crises and stakeholders' assimilation. Social capital formation necessitates social integration, not exclusion.

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Web Resources

<http://navsarjan.org/navsarjan/dalits/whoaredalits>

<http://ncdhr.org.in/ncdhr2/publications/publications>

<http://www.mdpppl.com/journal/voice-Dalit>

<http://www.pria.org/aboutpria/our-initiatives/social-inclusion>

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