

# Untouchability to Torment in Casteism Demands Justice and Equality

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## ABSTRACT

*History tells us the presence of discrimination in every society, characterized by atrocities, discrimination and exploitation that raised peoples demand for justice and equality. Demanded equality made compulsory to protest in the form of movements. The Dalit Movement also started as a protest movement in India. The Dalits are called in different aspects named Atisudra, Panchama or Outcasts. They are the most depressed and marginalized sections of Indian society nowadays as per our constitution. Socio-cultural, economic deprivation and political exploitation of made them proactive to go-ahead for such kind of movement. They began to protest with the assistance of literature or well organization formed like the Dalit Panthers which came to know us as the Dalit Movement. This paper wants to centre of attention on the diverse aspects of Dalit's lives that causes to the movement so far. This study involves the nature of caste and its vitality in constructing localized form/s of civil society in India. An ordinary in a row theme is Dalit politics of confrontation and their fight back to right of entry justice and equality through organized institutions of the state. The study analyze how the involvement of Dalit movements in claiming democratic citizenship all the way through party politics. Dalit movements have a key function in formulating of civility and civil society. However, it is a significant to look at the importance of how caste status has affected the quality of life and social mobility in India along with it too.*

**Keyword:** Dalits, Depressed, Equality, Exploitation, Protest and Movement

## 1. INTRODUCTION

Historically, it is understood that the caste system began with the arrival of the Aryans in India around 1500 BC. History tells the presence of a gap in every society, characterized by discrimination, exploitation and atrocity that raised peoples to demand justice and equality. It is that demand where equality that forced people to protest in the form of movements. The Movement began as a protest movement in India like the Dalit Movement. Dalit would mean not only one category of caste; it means the human who are exploited socially, politically and economically as well from all the spheres of life by the traditions of the country. By tradition would mean the Brahmanical Indian tradition prevailing in the country for centuries. The Dalit also called as Otisudra, Panchama or Outcasts. Nowadays it is one of the most depressed and marginalized sections of Indian society. Socio-cultural and economic dispossession and political misuse compelled them to break out this type of movement. Hence, they started to protest with the assistance of literature over forming organization like the Dalit Panthers, which came to be familiar as the Dalit Movement. This paper is a keen attention to focus on the various aspects of Dalits lives that led to the movement of justice and equality. The socio-economic exclusions of Dalits and the continued dishonor and contamination attached to Dalit identity set

them in opposition to the bestowment of universal citizenship in India. Caste and untouchability persist to be culturally reproduced in dangerous forms which generating newer modes of Dalit exclusions and Dalit politics of confrontation. The Indian Constitution in 1950 BC abolished untouchability and introduced the concept of equal citizenship. However, to put into practice of untouchability on persons because of their birth in certain castes left over very much a part of rural India. The untouchables may not cross the line of separating their part village in use by the higher caste. Such as, they cannot use the same well, visit the same temples and drink tea in a same tea stall, or make claim to land that is legally theirs. Dalit children are frequently used to force to sit in the back of classrooms. Most Dalits go on with to live in tremendous poverty, without land or opportunities for better service or education.

## 2. OBJECTIVES OF THE STUDY

1. Nowadays what are the main impacts of the Dalit Movement in Socio-political sphere?
2. Do Dalits assume of long term sustainable movement for their rights?
3. What are the attributes of Dalit towards education?
4. What are the factors that all Dalits come up one platform?

5. What is the Dalits future in upcoming Indian socio-political stratum?

The Dalit have traditionally been victims of inequality. They face social discrimination. Their comparatively lower social status is determined by the role which is either invisible or non-productive. Their socio-economical attribute clearly shows that they have been lagging in economic development, education and political participation as well. They are usually outside of any the plan process due to their unimportant position and social status. Due to all their features they may be measured as a disempowered section of the general public.

History testifies the presence of a social gap in Indian society, in terms of caste, class, gender and the like. Such a gap has changed the entire social fabric of Indian society. The Dalits, Adivasis have been inch by inch pushed by the conventional Brahmanical structure of domination. Dalits are the people who are socially, politically and economically exploited from centuries and unable to live in a society like human beings. They have been living outside the village by doing on the lower level of occupation, and lived as Untouchable. This exploitation is in the line with inequity which was followed by Caste hierarchical ritual in society. This hierarchy has been the cause for oppression and exploitation of Dalits in every sphere of society since centuries. It has recognized them to life of poverty and humiliation. The Dalits are brutally exploited by the so-called upper castes. Dalits were not permissible to live a life with self-esteem and equal opportunity. It is this idea of equality which sparked the beginning of the Dalit Movement in India as a protest all atrocities committed against them. Dalit movement is a fight back that tries to revolutionize the socio-cultural hegemony of the upper castes. It is a movement for justice through the proactive speeches, education, cultural organizations. The main objectives of the Dalit Movement were to establish a society in India based on social equal opportunity.

The word Dalit is specified by different scholars. According to the Indian Constitution, the Dalits are the people near-term under the category of scheduled caste. A Dalit is a person who has the realization of the sorrows and struggles of those in the lowest layer of the general public. The Dalits called by diversified names like Dasyu, Dasa, Atisudra, Panchama, Tirukulattar, Adikarnataka, Adi Dravida. The actual representation of present Dalit is Revolution.

Indeed the condition of the Dalits was such that they lived the life of animals. And it was the aim for the disintegration of the Dalits into animals. To end that state of exploitation, and live a life of self-respect, the only thing required was power over education. Hence, to attain power, the first thing compulsory is awareness. Dr Ambedkar propagated the main stress on the education of the Dalits which will not only confer them with reason and decision making capacity but also political power and in that way socio-economic status and a life of dignity. In other words, if the Dalits have power then they do not have to go begging to the upper castes even they will get greater economic and educational opportunities. Dalits require power to control the economic scenario and thereby the politics of the country as well. Dr Ambedkar sought the way of education which can only unite the Dalits in their struggle for equality. The movement was carried forward by Ambedkar who contested with Gandhi to give the Dalits right to equality. Gandhi highly influenced by Brahmanical rules and he established himself as the supreme leader of Hindu society so that he could not accept the fact that Ambedkar, a mere Dalit should rule the social scenario. However, Ambedkar propagated that the Dalits need to be educated, and unite to crush the Brahmanical power and lead the movement. In the words, Dr Ambedkar educated Organize first and then agitation. Education is the major source of reason inflicts human mind with extensive knowledge of the world whereby they can know the truth and reality and in the real sense Dalit be able to accomplish power and come first the movement against exploitation and then only can live a life of identical status and self-respect. In a Marxist suggestion, the Brahmin superstructure is calculating the mode of production to take advantage of the Dalit base through ideology imposed in people mind through cultural hegemony. The Indian caste structure has played a major role in determining the occupations and roles as well as values of Indian the social order. Caste has been the constant mark towards this stratification system for centuries as result discrimination, segregation, violence, and inequality. Even after independence, Indians carry on to be in the hold of caste awareness. Historically, India has been existing as a nation for millennia with closed groups alienated by caste, creed and language. Works have been divided and each had his allotted task since birth and heredity of occupation was a rule that played a big role in the urban and rural life. It can be seen that caste continues to take part an vital role in the vibrant of social and political exchanges within India. The present Indian society is moving from its closed systems towards a state of change and succession marked

by the declaration of the human courage irrespective of castes. Numerous movements challenging the injustices associated with the caste system have encouraged individuals in India to be more civil towards other members and the elimination of the caste system. Many of the lower castes have gained a lot from the partial elimination of the caste system, and India is active for its constant effort to eradicate this system of stratification from its culture. In Relationships, castes have become more relaxed today. There is food sharing between castes and a lot more eating done at local restaurants where caste distinctions are less likely to be noticed. Earlier, most men used not to have the same opinion with their caste-linked occupations. Many have now preferred newer occupations that do not speak about to their caste, such as government jobs, teaching, retail and services, and machine repair. Wealth and power in the village are now less associated with caste than before. It has only on ritual occasions; purification rituals linked to caste standing are still experiential. By the way, women's status is still notably tied to the status of the male, but education and awareness for women have widely extended all the way through India. There has been an increase representation of SC, ST, and OBC in elected offices and they have got hold of strong local support. They have also become an important factor in electoral politics and have gone on to form of powerful political parties in a range of various regions. People from these unprivileged groups have the most part, made their way into government jobs as well as all levels of educational institutions.

### 3. LITERATURE REVIEW

Mr Vivek Kumar in his article Article in Economic and political weekly January 2004 "Understanding Dalits Diaspora" says it's true, "that caste was increasingly a side of culture rather than of condition person..."[Jain 2003]. But caste identities were well-built within the Indians diaspora which restricts the interface pattern of non-Dalit with the Dalit diaspora as well. There is evidence that variety of the traditional methods of showing differences between statuses still exists. we all know of girls of so-called upper caste Jats not taking water from the identical tap from where the so-called lower caste person drink(in another incident of the practice of untouchability). The Sikh temples hold annual inter-temple sports tournaments. One such tournament was held where the 'Langar' (holy food) are served by one in all the participating temples who happened to be belonging to the upper class community. Whilst their teams took part within the tournament but the Langar

didn't accept to have by the Jats because it came from the chamars (lower caste or class). Ironically, this persistence of caste distinction has not been worn out even with inter-caste marriages between Dalits and non-Dalits. Last phase of B.R Ambedkar life he argues "the stigma of caste didn't die out completely and I want before dying it should be eradicated maximum in all part of India". Women of high caste married to low caste men once they reached the age of 34-35. When the lads were ageing, their wives still enjoyed health and youth superior to their husbands. They look down upon their husbands. They look upon the latter and even criticize their children how their fathers were of a lower caste than them.

Dalit literature forms a very important and distinct a part of Indian literature. One amongst the primary Dalit writers was Madara Chennaiah, an 11th-century cobbler-saint who lived within the reign of Western Chalukyas and who is also regarded by some scholars the little the father of Vachana poetry. Another poet who is acknowledged Dohara Kakkaiah, a Dalit by birth, six of whose confessional poems live to tell the tale Dalit literature time-honored its first momentum with the arrival of leaders like Mahatma Phule and Ambedkar in Maharashtra, who brought forth the problems of Dalits through their works and writings, started a replacement trend in Dalit writing and inspired many Dalits to return forth with writings in Marathi, Hindi, Tamil and Punjabi. Dalit literature saw a fresh crop of recent writers like Baburao Bagul, Bandhu Madhav and Shankarao Kharat. It was prescribed outward appearance came into being with the little magazine movement. Dalit Voice, a political magazine which started publishing in 1981 on it it absolutely was another force within the rise of Dalit literature in India.

### 4. THINGS TO RETHINK PROACTIVELY

To empower Dalit in India, the society, as well as the government, have to continue to put efforts for boosting opportunities for them in all walks of life, particularly government and semi-government sectors. The following steps may be adopted a) the government and non-government agencies should formulate long run fruitful policies for improving the health condition as well as the economic, educational and social status of the Dalit. b) They should also make efforts to get opportunities for social improvement. c) Removal the obstacle to get the benefits of economic, education, health and social development. d) Initiatives to be taken to remove disparities that directly and indirectly affect them. e) To Encourage the Dalit for their education f)To provide them

with the credit and other monetary assistance for income-generating activities. g) Special attention needs to be taken Dalit women and their all-round security

Greater attention should be given to the Dalits based in the rural areas where untouchability and discrimination threaten their life indeed day by day and the most urgent need is to include Dalit voice in policy formation as well.

## 5. METHODOLOGY

The proposed dissertation will be conducted primarily based on data and resources along with the articles and books published on the issue. An attempt will also be taken to get fast hand data by way of interview and title survey to substantiate the claim made in the objective of my subject. In brief, primary and secondary resources will be followed to complete this dissertation.

## 6. CONCLUSION

Untouchability as the destiny of Dalits are clearer in countryside areas of India. Though it was abolished in the Constitution (Article 17) yet still continues in various forms. Dalit Movement, a social revolution aimed for social changing replacing the traditional hierarchical Indian society which mainly based on the democratic ideals of equality and social justice. Yet another critical issue is that the movement lack of people from all the communities of Dalits, in Maharashtra, the Mahars subjugated the movement and the other Dalit communities like the Mangs, Chamars were not actively concerned in the Movement. Nowadays they came up with many new unconstructive issues like many of them have a propensity to try to be like the Brahmins changing their surnames for a diverse identity. It should be illustrious that Dalit Movement is in opposition to Brahmanism and not to Brahmins at all. The Brahminism is an attitude which leads superiority of one man over another man. This mental state of Brahminism not only exists in Brahmins but also in Shudras as well. Untouchability is eliminated but injustice and inequality practices are not. Proper Education is the only therapy for such discrimination and by the way when all the Dalits come together to exchange blows for equality. By the way, social changes would always indeed mean to get rid of discriminatory practices. There is another section of society which is largely ignored those who are Dalit woman. Women among Dalits are well thought-out as the 'lowest in the low', and require to be empowered them in the same facility. Dalit women are discriminated on the basis of not only caste but gender also. The crimes against

Dalit women are remarkably high, according to a report of Human Rights Watch (1999).

Dalit women have limited right of entry to justice, for them, justice is not only "late" but "discarded" altogether which are noticed. Today in contemporary Indian politics with the taking over of power to Mayawati, elected Chief Minister in Uttar Pradesh, a Dalit herself so Dalits have acquired political power, yet the atrocities related to them on basis of their endurance status, are still reported. Still, millions of Dalits are not intentionally included in the societal setup. The Dalit frame of mind which is constituted under the dictatorial patriarchal social system is also a great impediment to their empowerment. The most urgent step is to take account of Dalit voice in policy formation as well.

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