



The Role of Government in Adversities of Dalits

Dr. P. Aruna, Principal, S.K.S.D. Mahila Kalasala UG&PG, Tanuku
G.A.K.Nehru, [Lecturer in English] S.K.S.D. Mahila Kalasala UG&PG, Tanuku

Abstract: *The human rights violation in India country is one of the major problems since centuries. The socio-economic milieu of India society is inherently hostile towards protection of human rights of Dalits. It is the caste and varna system of social stratification which promotes the societal violation of Dalit human rights. Gandhiji and others in their campaign against untouchables and scheduled Tribes fall under the fourth varna namely Sudras on the basis of Manu's law of stratification. Dr. Ambedkar has pointed out this theory is not acceptable because Manu speakers of untouchables as varna-baya which means those outside the varna system. The untouchables are proved that they are not part of Hindu society and they must remain separate and segregated.*

Key Words: *Who is Dalit?, Factors that led Dalit Movements, Dalit Movements in Modern India, Social System, Effects Of Dalit Movements.*

Introduction:

The human rights violation in this country is one of the major problems. The Socio-economic milieu of Indian society is inherently hostile towards protection of human rights of Dalits. It is the caste and varna system of social stratification which promotes the societal violation of Dalit human rights. The rule laid down by the Hindu law giver, Manu, is that there are only four varna's of Hindus and there is not to be fifth varna. The four varna's are Brahmins, Kshatriyas, Vaishyas and Sudras. Gandhiji and others in their campaign against untouchability contended that untouchables and scheduled Tribes fall under the fourth varna namely Sudras on the basis of Manu's law of stratification. Finally it was proved that untouchables are not part of Hindu society and they must remain separate and segregated.

Who is Dalit?

Dalit is not a new word. Apparently it was used in 1930's As a Hindu and

Marathi translation of 'Depressed classes' The term British used for what are now called the scheduled Castes. Dr. Ambedkar choose the term 'Broke Man' as English translation of Dalit in his paper-"The Untouchables" in 1948. The Dalit panthers revived the term 'Dalit' and include in it the scheduled tribes in 1973 in their manifesto. Buta Singh said the word Dalit is an unconstitutional.

Factors that led to Dalit Movements:

Since immemorial the Hindu society is based 4-varnas later On innumerable castes and sub-castes came into existence, Obviously because of violation of caste rules and various of Caste rules and various other reasons. The untouchables who Were originally outside the caste system came to be known as Outside and formed the lower caste whose touch'even sight Was treated as despicable to the caste Hindus. They bwere the Worst exploited and oppressed people in India. However, 'Broken Man' who were



deliberately degraded as untouchables by the Brahmanic forces had never accepted their position. They had begun protesting against it from the beginning itself. At the first, their response to untouchability came to the fore in the shape of Bhakti cult.

Dalits Movements in Modern India:

The modern Dalit movements find its origin in 19th Century when Dalit began to change their lives and Dalit aspirations began to be taken seriously. Most of the sources material for the background of the Movements were written not by the Dalits themselves But by those foreigners who became interested in them.

Social - system and Dr. Ambedkar:

Dr. Ambedkar was alleged to spoil the Hindu religion but he does not hesitate to say that there is no religion in the name of Hindu. He was the first man with whom Gandhiji agreed on the point of abolishing caste system even after the opposite views with each other. According to Dr. Ambedkar caste system was a type of slavery. He wanted to end the feelings of untouchability as well as the caste system. He was certainly a leader and reformer of caste system. There was a great impact of his movements and efforts. As a result we are greatly affected individually by the revolution of reform brought by him while gathering together on religious places and social institutions. The feelings of casteism in our country which is present even today in its bad form. The meetings of Dr. Ambedkar left an everlasting effect on the depressed classes and they got ready to rise against their slavery and they were moved a lot.

Effects of Dalit Movements:

Due to the efforts made by social reformers of before mentioned Dalit movements. Various provisions were laid down in the constitution of India and various other legislations for the upliftment of Dalit so they can live with dignity and security of their persons. The atrocities against the Dalits are going on some important instances are as follows.

*On August 2009 a Dalit man from Malaspipalgaon was poisoned to death because he refused to beat Drum during the Pala festival.

*The Hindu-20th September 2009 published that an Elderly Dalit man from Shivpuri [M.P.] who had taken loan from a money lender was set on fire by the latter's four associates at Magdijhare village, the old man suffered 60% burn injuries.

*In September 2014 a Dalit man was tortured and forced to consume human faces and crime in Khaire village up in district Janshi, UP. Is not this a serious crime? The victim has not only face the future but also life to live with dignity which is against spirit of constitution. This type of accuse should be publically hanged.

Conclusion:

Though the efforts made by our social reformers and provision made in law or praise worthy but still the forces of status quo and discrimination is going on. It is shame on us that in the 21st century, we are facing the practice of untouchability and hatred among high castes and low castes. Finally we can understand that the matter doesn't end here. But I must want to conclude here with the message of Swami Vivekanand ji "Arise awake and rest not till the goal is reached" So it is our duty to respect each



other equally and try our best to abdish the untouchability and hatred among us, so that we can proudly say "mahabharatmah"

Reference:

1. Restoration of human rights and dignity to Dalit:- Ravindra Devendra Gadkari: Manik publications.
2. Dalit society and upliftment : Saniav Prakash Sharma, Mohit publications 2004.
3. Phases of Dalit Revolt : Prof Ramesh Chandra Dr.Sangma Mitra.
4. A new look at modern Indian History by B.L.Grover,S Grover.