

**DIRECTORATE OF DISTANCE EDUCATION
UNIVERSITY OF NORTH BENGAL**

**MASTER OF ARTS-POLITICAL SCIENCE
SEMESTER -II**

**SOCIAL MOVEMENTS IN INDIA(WITH SPECIAL
REFERENCE TO DALIT MOVEMENTS)**

ELECTIVE-205

BLOCK-1

UNIVERSITY OF NORTH BENGAL

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First Published in 2019



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FOREWORD

The Self Learning Material (SLM) is written with the aim of providing simple and organized study content to all the learners. The SLMs are prepared on the framework of being mutually cohesive, internally consistent and structured as per the university's syllabi. It is a humble attempt to give glimpses of the various approaches and dimensions to the topic of study and to kindle the learner's interest to the subject

We have tried to put together information from various sources into this book that has been written in an engaging style with interesting and relevant examples. It introduces you to the insights of subject concepts and theories and presents them in a way that is easy to understand and comprehend.

We always believe in continuous improvement and would periodically update the content in the very interest of the learners. It may be added that despite enormous efforts and coordination, there is every possibility for some omission or inadequacy in few areas or topics, which would definitely be rectified in future.

We hope you enjoy learning from this book and the experience truly enrich your learning and help you to advance in your career and future endeavors.



SOCIAL MOVEMENTS IN INDIA (WITH SPECIAL REFERENCE TO DALIT MOVEMENTS)

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BLOCK-1 SOCIAL MOVEMENTS IN INDIA (WITH SPECIAL REFERENCE TO DALIT MOVEMENTS)

Introduction to Block

Unit 1 – Social Movements: Meanings, Significance & Components –

Explains the importance of social movements in the current context

Unit 2 – Main Types of Social Movements in India – Tells us about the main type of social movements prevalent in India

Unit 3 – “New” Social Movements in the West & India – Tells us about the new social movements that can now be seen in the west as well as

India

Unit 4 – Approaches to the Study of Dalit Movement, Overview of Literature – Explains how the Dalit movement was approached from a literature point of view

Unit 5 – Depressed Classes and Colonial Governments – Discusses in detail the depressed classes under the colonial government

Unit 6 – Gandhi and Ambedkar on Social Reforms and Representation for the Depressed Classes – Discusses in detail the views and opinions of Mahatma Gandhi and Ambedkar on the reforms and representation of the depressed classing in pre-colonial and post colonial times

UNIT 1 - SOCIAL MOVEMENTS: MEANINGS, SIGNIFICANCE AND COMPONENTS

STRUCTURE

- 1.0 Objective
- 1.1 Introduction
- 1.2 Definition Of Social Movements
- 1.3 Social Movements and Political Movements
- 1.4 Extra-Constitution or non- institutional Path
- 1.5 Importance of Social Movements
- 1.6 Components of Social Movements
- 1.7 Let Us Sum Up
- 1.8 Keywords
- 1.9 Questions for review
- 1.10 Suggested Readings and References
- 1.11 Answers to check your progress

1.0 OBJECTIVE

After going through this unit, you should be able to

- Define a social movement and its various aspects through the works of several political theorists
- Know how and why do social movements hold importance
- Analyse the different components of the social movements that shall include understanding socialism, liberalism, Marxism in the Indian context

1.1 INTRODUCTION

Social movements have played an important role in all societies in the past and present although their nature, scope and frequency vary. During the onset of political formations, social movements shaped the state – its

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functions, responsibilities as well as accountability and also its political boundary. They accelerated in distribution of power among various segments in society. During the modern period it played an important role in challenging the Church and feudal authority, foreign rules and authoritarian regimes. Various movements throughout history - French and Russian revolutions, Indian freedom movement various peasant movements have profound impact on our life. Other movements like the fascist movement in Germany, Islamic movement in Middle east, Hindutva movement in India or Tamilian movement in Sri Lanka have not only influenced political system but also value system of the people. Their legacies have left an impact. In the contemporary times their occurrences are in all the states. They often, though not always, play a decisive role in all political systems – democratic and authoritarian. They construct and deconstruct political institutions, norms of social and political behaviour and also nature of regimes. Social and political conflicts reflect the expectation of the people from these movements.

Social movements are to be understood not only for those who are dissatisfied with the present social and political order but also to those who are contented with the system to understand fragility of the political institutions and their future. Social movements of the time cannot be ignored specially by the socially sensitive person irrespective of the field they belong to. Understanding the aim behind a social movement is incomplete without the proper understanding of nature of political institutions and their working, nature of Constitution, political decisions and legislation. We will have a better understanding of the Directive Principles and Fundamental Rights of the Indian Constitutions, if we carefully analyze political processes which affected Indian freedom movement in the 1930s and 1940s. In a similar way various land reform legislations of the 1950s have antecedents in peasant movements in different parts of the country. However, our understanding of the political institutions and processes remain incomplete without the understanding of political institutions and the process remains incomplete without the understanding of social movements. The humanist's concern with historical understanding and values and the

social scientist's concern with using general principles to systematically order empirical data can be joined." Factual knowledge of these events is required if we are to know how to interpret, order and compare them".

This unit aims to give us a clear concept of social movements, their comparison with political movements as well as the importance and components of social movements.

1.2 DEFINITION OF SOCIAL MOVEMENTS

The term "social movement" is often used loosely with multiple meanings in common parlance, media and political circles. It reflects historical trends like modernization or urbanization. The term also indicates a set of activities undertaken by one or many organizations to bring 'change' in society such as education movement launched by the government department of education for starting schools and enrolling students. It also reflects the collective action of a segment of society. Political activities are camouflaged in the name of 'social movement' by political leaders and social activists.

In the early nineteenth century Europe, the term "social movement" gained currency as it was a period of social upheaval. Authority and Church, the absolute power of the monarchs were challenged. People were demanding democratic rights and asserting for freedom and equality. The political leaders and authors who used the term 'social movement' were concerned with the emancipation of the exploited classes and the creation of a new society by altering property relationships. Their ideological orientation is reflected in their definition. Therefore no one can provide one definition of 'social movement.' Scholars and social activists have different ideological positions on political systems and expected social change. And the ones who share the same meaning of social change often differ in their views on strategy and path to bring change. But the common factor among all conceptualizations of social movement is i.e. collective action.

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However, collective action is not synonymous of social movement. Collective action by a mob in streets is though a collective behavior but cannot be termed as a social movement. For instance when a mob at the railway station stops a train for misbehaviour of railway staff or prefer to travel without ticket cannot be called social movement. Nor riots between two ethnic groups or act of looting food grains from shops or destruction of public property can be called so. It may be a part – one of the programmes of the social movement.

They cannot be placed under the category of social movements as they are driven by impulse and do not aim at bringing social change. However, when they are intended as a programme of the larger docket for social change — challenging or even perpetuating power of a particular group for status quo — rioting then may become a part of the social movement. For instance those who wish to dominate a community, engineer riots to create insecurity and thereby leads to ‘community consciousness’ against other community. In such a case riot is not an impulsive isolated phenomenon. Or in several cases social movements emerge from riots as they raise political activities to sustain emotions of the people. Collective action giving rise to ‘social change’ is a significant dimension of definition of social movements. The following examples state that there is no definite or one meaning explaining what social movement is in social science and literature.

- According to Herbert Blumer. “Social movements can be viewed as collective

enterprises to establish a new order of life. They have their inception in the condition of unrest, and derive their motive power on one hand from dissatisfaction with the current form of life, and on the other hand, from wishes and hopes for a new scheme or system of living”.

- For Doug McAdam, social movements are “those organized efforts, on the part of excluded groups, to promote or resist changes in the structure of society that involve recourse to non-institutional forms of political participation.”

- Social movements are, according to Sidney Tarrow, “ collective challenges, based on common purposes and social solidarities in sustained interaction with elites, opponents and authorities”.
- Paul Wilkinson defines social movement as “ a deliberate collective endeavor to

Promote change in any direction and by any means, not excluding violence, illegality, revolution or withdrawal into ‘utopian’ community. Social movements are thus clearly different from historical movements, tendencies or trends. It is important to note, however, that such tendencies and trends, and the influence of the unconscious or irrational factors in human behavior, may be of crucial importance in illuminating the problems of interpreting and explaining social movement”. Three elements are to be kept in mind from the above definition- collective action, social change and common purpose.

To be precise agitation or protests are not social movements because they more often than not, do not aim at bringing social change. They are reaction to a particular situation. At the same time, more often than not, a social movement evolves in course of time, and it begins with protest or agitation which may not

have developed the notion of political change. For instance, when students of the engineering college in Gujarat protested against the Mess bill, it was relatively spontaneous act. But that protest led to the Nav Nirman Andolan of 1974 in Gujarat. Moreover, a particular collective action may be only an agitation for some scholars, and a movement for others, depending upon the level of analysis and the perspective. For example, the collective action of a section of society demanding the formation of linguistic states in the ‘fifties was viewed as an ‘agitation’ by some and as a ‘movement’ by others. Similarly, though riots are not

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social movements, they are more often than not part of ongoing movements.

The term 'social movement' picked up momentum in European dialects in the mid-nineteenth century. This was the time of social change.

The political pioneers and creators who utilized the term were worried about the liberation of abused classes and the making of another general public by changing worth frameworks just as foundations or potentially property connections. Their ideological direction is reflected in their definition. Be that as it may, since the mid-1950s, different researchers have endeavoured to give 'intensive going' meanings of the idea of social developments. Crafted by Rudolf Heberle (1951, 1968), Neil Smelser (1963) and John Wilson (1973) are significant, however, everyone's definition isn't without troubles. Paul Wilkinson gives the accompanying working idea of 'social development':

Social developments are in this manner unmistakably not quite the same as recorded developments, propensities or patterns. It is critical to note, in any case, that such propensities and patterns, and the impact of the oblivious or silly factors in human conduct, might be of pivotal significance in lighting up the issues of deciphering and clarifying social development.

Social development must show an insignificant level of association, however, this may run from a free, casual or halfway degree of association to the exceptionally organized and bureaucratized development and the corporate gathering. Without a doubt, it will be demonstrated that a great part of the writing of social developments has been worried about regular accounts, models or speculations of development advancement. Such models have endeavoured to recreate changes in development structure and association running from conditions of introductory social distress and fervour and the rise of a magnetic administration to a progressive development's seizure of intensity.

A social development's pledge to change and the *raison d'être* of its association is established upon the cognizant volition, regularizing duty to the development's points or convictions, and dynamic cooperation with respect to the devotees or individuals. This specific portrayal of social development as far as volition and standardizing responsibility is supported by something moving toward an agreement among driving researchers in this field. Heberle, for instance, imagines these conviction frameworks as a declaration of the group will of the individuals among whom they are acknowledged. He is earnest that it is the component of volition that makes the convictions socially powerful. It is the cognizant volition of people acting on the whole that achieves the exemplification of belief systems in social developments (1971:27).

The working idea above does not profess to offer an exact definition. It is excessively expansive and incorporates aggregate activity for change 'in any direction' through lawful methods inside the limits of the organizations, (for example, casting a ballot in races or displaying memoranda), just as a brutal extra-institutional aggregate activity. The 'base level of association' is tricky. It is hard to state decisively what this 'base degree' is. One additionally ponders whether social development starts with setting up an association with submitted individuals, or does the association advance throughout time as the development creates? Such a definition may prohibit dissents and fomentations which might not have an association in any case. Despite the troubles with Wilkinson's working idea, it has a heuristic worth. It ought to be referenced here that reviews on social developments in India have not yet endeavoured to characterize the idea in the Indian setting (Chandra 1977). Obviously, in the same way as other different ideas, the importance given to the term 'social development' by the members has transient and social settings.

Goals, belief system, projects, authority, and association are significant segments of social developments. They are related, affecting one another. Be that as it may, Ranajit Guha's notice should be

remembered. He brings up that however these parts are found in a wide range of developments or revolts, including the supposed 'unconstrained' uprisings, their structures fluctuate—from unstructured to efficient. He challenges the dispute of certain students of history who opine that labourer insurrections were unconstrained and needed political awareness and association. Such insurrections needed, 'neither in initiative nor in point nor even in certain fundamentals of a program, albeit none of these properties could contrast in development or modernity and those of the generally further developed developments of the twentieth century'.

1.3 SOCIAL MOVEMENTS AND POLITICAL MOVEMENTS

Generally “social “ and “political” movements are treated more or less the same—except those collective efforts which are mainly and so far confined to personal salvation in relation to supernatural power and do not divulge to social structure and within as well as inter-community relationship. On the contrary the same movement when it enters in the arena of social relationship influencing public domain it gets an image of political movement. For instance their collective struggle for sanskritisation is though social movement, it also because existing power relationship as group asserts not only higher status but also contend with those who dominate. Backward caste movement is a case in point. Rudolf Heberle (1951) argues that all movements have political implications even if their members do not strive for political power. Eminent scholars like Andre Gunder Frank and Marta Fuentes (1987) make a distinction between social and political movements.

According to the former, he does not strive for state power. Social movements ‘seek more autonomy rather than state power’. There is a difference between social and political power, and the latter is located in the state alone. On the basis to these authors, the objective of social movement is social transformation. This thesis is rather complicated. Certainly, society and state, and therefore social and political powers are

notsilimar. In order to differentiate between social power and political power in the contemporary world is to overlook reality, and ignore the complexities of political processes. Politics is not located only in the political parties. The movements including issues concerning the sense of justice or injustice have political connection. Social movement involves any collective struggle aiming at bringing social transformation questioning prevailing hegemony and dominance, property relations, power relations, assertion for identity against the perceived adversaries and resisting dominance; struggle for justice, involves capturing or influencing political authority, though it may not be on the immediate agenda. In the present circumstances the difference between ‘social’ and ‘political’ movement is merely semantic.

Check your progress I

1. Name few social movements that had left an impact on the people.

2. What are the three elements commonly used to define social movements?

1.4 EXTRA- CONSTITUTIONAL OR NON- INSTITUTIONAL PATH

Social movements follow ‘conventional’ as well as non-conventional path. The former can be referred as constitutional and the latter is considered as extra-constitutional or illegal path. Extra–constitutional path is also known as ‘direct action’ against the state or government. The action which is legally permitted and ‘widely accepted as binding in

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society or part of society' (Johnson 1966) at a given point of time is institutionalized action. To name few of such actions include petitioning, voting in elections, and fighting legal battles in courts of law. They cannot be referred as social movements as they are part of institutional mechanism and functioning. But when these methods are combined with other collective actions and are used as tactics they become a part of the movements. According to RajniKothari, "direct action can be defined as an extra constitutional political technique that takes the form of a group action, is aimed at some political change directed against the government in power".(1960)

There is a thin line between legal and illegal or constitutional and extra-constitutional. It involves the interpretation of law and constitution. While the ones with authority or status quo can interpret a particular action as illegal, those who strive for social change may interpret the same action as legal. Many interpret violence as illegal therefore does not permit it. The term 'extra-constitutional' can be a matter of interpretation. Non-institutionalized collective action takes several forms, such as, protest, agitation, strike, satyagraha, gherao, riot, etc.

Check your progress ii

1. Name two scholars who differentiated between social and political movements.

2. Name a few non-institutionalized collective actions.

1.5 IMPORTANCE OF SOCIAL MOVEMENTS

Many political philosophers and leaders form an ideal political system and social order by pleading for a necessary and sometimes inevitable social movement. It is generally done to oppose the 'present' political regime and the system and to establish the system which they consider 'ideal' and perfect capable to resolve the problem of society. As soon as the 'new' or ideal social order is established social movements place seize to exist. What at the most is needed is changes in institutional mechanism to resolve conflict that may arise. They find social movements not only superfluous but also harmful in the ideal social order. Often such movements are looked upon either as 'counter revolutionary' and reactionary and/or impulsive, and naïve and/or irresponsible. In this view dissent is not appreciated and even not tolerated. This is what happened in soviet Russia after the October Revolution in 1917. During the 1950s and 1960s both leaders of the ruling party and political scientists in India looked down strikes, demonstrations and mass movements as disruptive and therefore 'illegal'. One of them argued: "One can understand if not justify the reasons which led the people in a dependent country to attack and destroy everything which was a symbol or an expression of foreign rule. But it is very strange that people should even now behave as if they continue to live in a dependent country ruled by foreigners."

Apparently the ones who dominate and occupy the seat of power tend to claim to have ultimate and all wisdom for the 'good of society'. The political leaders avoid stepping down from their power as they believe that without them the others would harm the society. Such a tendency leads to intolerance towards dissent and opposition. Dissent is a spirit of democracy. Any social movement is a form of organized dissent.

Social movements provide a platform to articulate grievances and problems. They put a pressure on the state and keep a check over the authority needed for healthy democracy. Social movement is way of people's collective politics to express their aspirations and priorities. It is only through understanding politics of the people we can understand the complexities and dynamics of the political system.

1.6 COMPONENTS OF SOCIAL MOVEMENTS

Five components of social movement are- objectives, ideology, programmes, leadership and organization. They are interdependent and influence each other. According to the above discussion it is clear how an emotional out cry of a group of people in the form of a crowd is not a social movement. Social movements are associated to social and political change. Thus it is an immediate and long term objective. The immediate objective aims to resolve a particular issue or protest against the decision of the authority. But the collective action doesn't end there. It takes up other issues and proceeds to a long term objective of changing authority, power relationship, dominance and political system. For the long term objective the movement evolves strategy for action. It gives priorities to certain programmes over others and also focuses on a particular direction and mobilizes certain groups. The desired social change is directly related to the path of action. It involves a set of ideas, propositions and values that enable to perceive in particular manner social reality. There are a set of ideas and ideas from ideology. These ideologies direct various movements and in some cases ideology evolves and directs a movement. Leadership plays an important role in articulation of ideology and evolving strategies for action.

Different programmes are conducted by the leaders to mobilize people who in the process identify with the objective of the movement. They not only share values but also begin to share perception of common understanding of social reality. This also required some kind of organization. The organization may be loose or well formed with centralized or decentralized decision-making system for launching programmes.

The nature and the function vary from movement to movement. Neither of these components are priori or static, they evolve. In some movements

they are found in repetitive form whereas in others they are fairly well developed. The basic components like leadership, organization and ideology do get changed in the course of the movement. In certain cases the objectives may also undergo certain changes, sometimes in different directions than the former ones.

Evolution of liberalism in India

Liberalism is recognized by its emphasis on the supremacy of the person in all circles of human life-political, monetary, and social. Individual prosperity is the standard to evaluate reasonableness of standards, traditions, approaches, and establishments. As Adam Smith's undetectable hand or Friedrich Hayek's unconstrained request hypothesis shows there is no contention between quest for personal circumstance and social great. Radicalism distinguishes the guidelines important to accomplish the agreement between personal responsibility and social great: restricted government, principle of law, private property, free challenge, and willful collaborations.

India's radicalism has developed through stages that previously underscored natural life and realism, at that point social changes and political autonomy, and now financial and social opportunity. I will quickly portray this advancement and after that talk about the job of people and associations in the most recent period of financial and social liberalism.

Old Liberalism of Materialism

The way of life as old as India's would clearly have a strand of idea that is marked today as liberalism or libertarianism. Radicalism is a way of thinking for living on this planet; it doesn't legitimately concern itself or rather leaves people allowed to pick their convictions about after-life. The significant focal point of quite a bit of Indian way of thinking has been on the life when the one on earth and their interconnections: To clarify the status in the present life by thinking about what was done in

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the past lives and to foresee the future life by assessing the lead in this life. By the by, numerous scholars got natural delights and material angles to express a way of thinking of carrying on with this life, Charvak being the most conspicuous of these masterminds. Their emphasis on the great and upright life to be lived on this planet could be viewed as the main phase of radicalism in India.

Present day Liberalism of Social Reforms

Present day liberalism in India took roots during the social change developments of the center and late nineteenth century. Raja Ram Mohan Roy, Gopal Krishna Gokhle and others propelled a fundamental assault on hostile to life social practices like sati and restriction on widow remarriage through Arya Samaj and Brahma Samaj developments. These developments affected an enormous area of the populace, especially in eastern and western pieces of India, where regardless they have a following. In spite of the promising start much stays to be done around there of social changes.

With the ascent of requests for freedom from the British, the social change radicalism offered path to the liberalism of political autonomy.

Liberalism of Political Freedom

Serious dialogs and discussions connected all activists not just about techniques and strategies to get the British to stop India. They additionally centered around the sort of political and financial framework that India ought to receive post-autonomy. Social reformers just as opportunity warriors all worked under the standard of the Congress Party.

The introduction to and fascination of Fabian communism for some driving opportunity contenders molded the discussions about India's future political and financial organizations. Communists shaped a different Congress Socialist Party and the nonconformists framed a

liberal gathering, however they all worked under the Congress Party umbrella. The Congress Party was the sole judge of the opportunity battle, regardless of whether of social changes or political autonomy.

Pandit Nehru's warmth for Fabian communism just as Soviet socialism was the most basic factor in deciding India's way towards fair communism. Nehru molded political foundations with the goal that majority rule government could flourish in spite of an enormous uneducated and poor populace, and an unpracticed political administration. India was the sparkling star of majority rules system among the nations that accomplished autonomy from the colonizers in the first of half of the twentieth century. India's majority rule government, anyway much disorganized and dynastic, is broadly seen as her particular accomplishment.

Soviet-style five-year plans come to lead the monetary existence of autonomous India. Quick, enormous scale industrialisation was regarded to be outlandish without the state strength of the 'telling statures of the economy.' Indian individuals were seen ailing in assets, capital, and innovative and administrative gifts. The Indian government along these lines assumed control over the obligations of monetary advancement. Nobody inquired as to whether the individuals of India did not have the capital and abilities, where from the legislature of India would gain them. Presence of private carrier, railways, vehicle manufacturing plants, steel factories, control plants neglected to give any trust in India's private area. A significant number of these organizations had effectively contended in worldwide markets. A lot of exchange made products and hardware was higher at the season of freedom than it has been whenever since. In any case the state turned into the sole wellspring of aid.

Regardless of the almighty arranging commission and all-unavoidable five-year plans, Nehru took off alone whatever survived from the private exchange and industry. He did anyway attempted to collectivize farming in accordance with the Soviet model. This endeavor joined all the dissimilar liberal gatherings in the nation, prompting the arrangement of

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another ideological group, the Swatantra Party. This gathering of ranchers, little brokers, and liberal erudite people turned into the principle resistance in the Parliament after the 1967 general decisions.

With the effective war against Pakistan bringing about the arrangement of Bangladesh and the crusade motto of 'GaribiHatao' (Eliminate Poverty), the little girl of Nehru, Indira Gandhi, obliterated the Swatantra Party in 1971 decision, from which it never recouped. The main political test to focal arranging was summarily squashed, yet it demonstrated fruitful in persuading the political foundation not to attempt again collectivisation of horticulture. Exercises of this disappointment however stay to be methodically examined and comprehended.

Indira Gandhi changed the focal point of arranging from state-drove development to state-coordinated redistribution. The absence of assurance of appointive triumph, not at all like her more remote, initiated Indira Gandhi to utilize the apparatus of the state for discretionary legislative issues. Redistributive populist approaches turned into the standard: nationalization of banking and protection ventures, sponsorships to cast a ballot banks characterized by station, class, or religion, permitting of firms and enterprises, substantial import duties and limitations.

A couple of these approaches, it must be noted, were required by the intrinsic logical inconsistencies of the state-drove development. The state strength of the economy had smothered private activity and the assets required to satisfy self important arrangement targets were everlastingly short. The state needed to draw in not in just sectoral but rather even firm-level arranging and allot every ounce of capital all around cautiously, adjusting all the time necessities and extravagances so as not to waste any measure of asset. Nehru's law based communism transformed into Indira Gandhi's permit grant share communism. She delivered the one of a kind brand of Indian communism. The elusive

incline of arranging the rationale of increasingly escalated and broad government mediations and controls - just couldn't be gotten away.

Radicalism of Economic Freedom

Professor B R Shenoy's acclaimed Note of Dissent on the Second Five-Year Plan can be viewed as the establishment from which the test to arranging and the loss of monetary opportunity started. Until his passing in 1978, he energetically contended for cancelation of arranging, denationalization, privatization of open area undertakings, dependable financial approach, dismissal of outside guide, open challenge, and organized commerce. A D Shroff, a Bombay businessperson, began the Forum of Free Enterprise to instruct people in general about the indecencies of arranging and ideals of private markets. M R Pai has capably conveyed forward the mission of the Forum. Minoo Masani, one of the authors of the Swatantra Party, propelled a few opportunity associations. His diary, Freedom First, keeps on beaconing liberal standards and strategies.

Another rancher association came to fruition under the initiative of Sharad Joshi. He had left the Indian authoritative administration to turn into a rancher, yet the predicament of farming under the arrangement of constrained industrialisation transformed him into a political dissident. He established ShetkariSangathana, the main rancher association that requests expulsion of all endowments in return for opportunity to exchange. Its political arm, the Swatantra Bharat Party, has assumed an imperative job in the legislative issues of Maharashtra state. Educator Madhu Kishwar's magazine Manushi gives interestingly gendered liberal investigation of the financial and social issues.

All these supported liberal endeavors were lacking given the size of the issue. Regardless, India began on the way of progression in 1991 when looked with an extreme outside trade emergency by opening up worldwide exchange and nullifying the permit license raj. Principles of worldwide exchange are currently set to a great extent by WTO. India, anyway hesitantly, will keep on bringing down taxes and change the

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exchange. The WTO gives an explanation to hesitant legislators to stroll on this front what they are reluctant to talk. The genuine test at that point lies in further advancement of the residential segment the plan set out by Professor Shenoy decades prior. The little advancement on this second period of changes is clear marker of the absence of comprehension with respect to political and scholarly initiative of the more extensive system of arrangements and organizations that can blend individual enthusiasm with open intrigue.

Two men politically in charge of the 1991 progression are the then Prime Minister Narasimha Rao and Finance Minister Manmohan Singh. Mr Rao has freely renounced his own approaches and has broadcasted that they were a mix-up. Dr Singh has remained by the liberal strategies however has demonstrated little energy in clarifying and shielding them with the overall population. Changes are viewed as the area of technocrats. Without the open help, the harder changes of denationalization of banking and protection, privatization of PSUs, progression of horticulture and work markets, annulment of the booking for the little scale part, justification of endowments would be difficult to execute. Also, without these changes, India would not have the option to accomplish the high development paces of the early and mid-1990s.

New liberal associations have come up during the 1990s to support the endeavors of the prior ones. The Association of Youth for a Better India (AYBI), Mumbai, Loksatta in Hyderabad, Liberty Institute, New Delhi, Indian Liberal Group (ILG), Mumbai, and my Center for Civil Society (CCS), New Delhi. Friedrich Naumann Foundation has assumed a significant job in the arrangement and working of the greater part of these gatherings. At the absolute starting point, for instance, the Center got support from the Foundation under the directorship of Dr Rainer Adam. From that point forward the Foundation has been a proceeded with wellspring of support for the Center. It gave basic money related help to support South Asian Delegates to the Asia local gathering of the lofty Mont Pelerin Society that the Center co-facilitated in Goa during

January 27-31, 2002. It was the absolute first gathering of this memorable Society in India.

The Center behaviors customary, organized workshops to take liberal standards and strategies from school and understudies to IAS officials to the overall population: Liberty and Society Seminar, Economics in One Lesson, Law and Economics Seminar. It has a standing welcome to prepare every approaching cluster of understudies at the Indian Institute of Management, Lucknow and Symbiosis Center for Management and HRD in Pune. A significant number of the Liberty and Society Seminars for understudies were composed with AYBI, a formal accomplice of the Foundation. We intend to dispatch a Masters in Public Policy program and courses for individuals from the Parliament and state governing bodies. Reaction to the Center's instructive work has been colossal and it gives trust later on for radicalism in India.

The Foundation in addition distributes a magazine, Liberal Times: A Forum for Liberal Policy in South Asia. It is the main liberal magazine that consistently has creators from every one of the nations of South Asia. It is surely a real agent of the nonconformists of South Asia! I am glad to have had chances to compose for the magazine. I offer my generous congrats on its tenth commemoration! Presently it ought to endeavor to be the magazine that the parliamentarians of South Asia enthusiastically read. That would be the scholarly triumph of radicalism in South Asia.

All in all, India's first opportunity battle increased political autonomy from the British in 1947. Effective prospering of the majority rules system from that point forward has satisfied the political piece of the liberal task. Anyway the Indian state has kept on overwhelming the monetary and public activity of its residents. The Second Freedom Struggle will at that point convey financial and social opportunity to the individuals of India. This will finish the liberal task. To the Second Freedom Struggle!

Socialism in India

The communist development started to create in India with the Russian Revolution. Be that as it may, in 1871 a gathering in Calcutta had reached Karl Marx to sort out an Indian segment of the First International. The primary article in an Indian production (in English) that notices the names of Marx imprinted in the Modern Review in March 1912. The short true to life article titled Karl Marx – a cutting edge politician was composed by the German-based Indian progressive Lala Har Dayal. The primary memoir of Karl Marx in an Indian language was composed by R. Rama Krishna Pillai in 1914.

Marxism had a noteworthy effect in Indian media at the season of the Russian Revolution. Exceptionally compelling to numerous Indian papers and magazines was simply the Bolshevik strategy of right assurance everything being equal. Bipin Chandra Pal and Bal Gangadhar Tilak were among the unmistakable Indians who communicated their profound respect of Lenin and the new rulers in Russia. Abdul Sattar Khairi and Abdul Zabbar Khairi went to Moscow, promptly on catching wind of the insurgency. In Moscow, they met Lenin and passed on their welcome to him. The Russian Revolution likewise influenced émigré Indian progressives, for example, the Ghadar Party in North America.

The Khilafat development added to the rise of early Indian socialism. Numerous Indian Muslims left India to join the protection of the Caliphate. A few of them moved toward becoming socialists while visiting A soviet area. A few Hindus likewise joined the Muslim muhajirs in the movements to the Soviet areas.

The frontier experts were obviously aggravated by the developing impact of Bolshevik feelings in India. A first counter-move was the issuing of a fatwa, encouraging Muslims to dismiss socialism. The Home Department built up a unique branch to screen the socialist impact. Traditions were requested to check the imports of Marxist writing to India. An

extraordinary number of against socialist promulgation productions were published.

The First World War went with a fast increment of businesses in India, bringing about a development of a modern low class. Simultaneously costs of fundamental items expanded. These were factors that added to the development of the Indian worker's organization development. Associations were framed in the urban focuses crosswise over India, and strikes were sorted out. In 1920, the All India Trade Union Congress was founded.

One Indian dazzled with advancements in Russia was S. A. Dange in Bombay. In 1921, he distributed a handout titled Gandhi Vs. Lenin, a near investigation of the methodologies of both the pioneers with Lenin turning out as better of the two. Together with Ranchoddas Bhavan Lotvala, a nearby plant proprietor, a library of Marxist Literature was set up and distributing of interpretations of Marxist works of art began. In 1922, with Lotvala's assistance, Dange propelled the English week by week, *Socialist*, the primary Indian Marxist journal.

As to political circumstance in the colonized world, the 1920 second congress of the Communist International demanded that a unified front ought to be framed between the low class, proletariat and national bourgeoisie in the colonized nations. Among the twenty-one conditions drafted by Lenin in front of the congress was the eleventh postulation, which stipulated that every single socialist gathering must help the middle class fair freedom developments in the provinces. A portion of the agents contradicted the possibility of partnership with the bourgeoisie, and favored help to socialist developments of these nations. Their analysis was shared by the Indian progressive M.N. Roy, who went to as a representative of the Communist Party of Mexico. The congress evacuated the term 'middle class law based' in what turned into the eighth condition.

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The Communist Party of India was established in Tashkent on 17 October 1920, not long after the Second Congress of the Communist International. The establishing individuals from the gathering were M.N. Roy, Evelina Trench (Roy's significant other), Abani Mukherji, Rosa Fitingof (Abani's better half), Mohammad Ali (Ahmed Hasan), Mohammad Shafiq Siddiqui and M.P.B.T. Acharya.

The CPI started endeavors to assemble a gathering association inside India. Roy made contacts with Anushilan and Jugantar bunches in Bengal. Little socialist gatherings were framed in Bengal (driven by Muzaffar Ahmed), Bombay (driven by S.A. Dange), Madras (driven by SingaraveluChettiar), United Provinces (driven by Shaukat Usmani) and Punjab (driven by Ghulam Hussain). In any case, just Usmani turned into a CPI party member.

On 1 May 1923 the Labor Kisan Party of Hindustan was established in Madras, by SingaraveluChettiar. The LKPH sorted out the first May Day festivity in India, and this was likewise the first run through the warning was utilized in India.

On 25 December 1925, a socialist meeting was sorted out in Kanpur. Pioneer experts assessed that 500 people partook in the meeting. The gathering was assembled by a man called Satyabhakta, of whom little is known. Satyabhakta is said to have contended for a 'national socialism' and against subjection under Comintern. Being outvoted by different agents, Satyabhakta left both the gathering scene in protest. The meeting embraced the name 'Socialist Party of India'. Gatherings, for example, LKPH broke down into the brought together CPI. The émigré CPI, which most likely had minimal natural character in any case, was successfully substituted by the association currently working inside India. Currently, Marxism is particularly predominant in Kerala, West Bengal and

Tripura. The two biggest Communist gatherings in Indian legislative issues are the Communist Party of India (Marxist) and the Communist Party of India. The RSP and Forward Block bolster them in certain states. These four gatherings establish the Left Democratic Front.

There are an enormous number of littler Marxist gatherings, including the Communist Party of India (Marxist-Leninist), Marxist Communist Party of India, Marxist Coordination Committee in Jharkhand, JanathipathiyaSamrakshanaSamithy, Communist Marxist Party and BTR-EMS-AKG JanakeeyaVedi in Kerala, Mazdoor Mukti (Workers' Emancipation) and Party of Democratic Socialism in West Bengal, JanganotantikMorcha in Tripura, the Ram Pasla bunch in Punjab, and the Orissa Communist Party in Orissa.

Marxism in India – An introduction

The essential objective of any progressive development in India was coordinated towards dispensing with the arrangement of social and class misuse which has kept the biggest mass of humankind in any single nation in the thrall of mistreatment. There were less fortunate individuals in the nations of sub-Saharan Africa, however in sheer numbers the objective of wiping out world neediness can't prevail without the disposal of destitution in India and South Asia. It would be the focal reason for the investigation to set up that just by applying the technique for Marxism and the hypothesis and routine with regards to logical communism that the Indian individuals can liberate themselves from the endless loop of appetite, malady, lack of education and destitution. Marxism had various effects on agriculture, social and political aspects of the country.

Check your progress III

1. When and where did the soviet Russian movement take place?

2. What does social movement directly influence?

1.7 LET US SUM UP

This unit gives a detailed study about the evolution of the concept of social movements in the early nineteenth century. It took place as a cause of social unrest. There is no one meaning that defines a social movement. Scholars and social thinkers have studied social movements to emphasize collective action and mobilization of the people. Explains how social movements strive for social change. The major components of social movement are objectives, ideology, leadership, programmes and organization. They form the spirit of democracy and dynamics of society.

1.8 KEYWORDS

- Ideology: a system of ideas and ideals, especially one which forms the basis of economic or political theory and policy
- Riot: a violent disturbance of the peace by a crowd.
- Mobilization: the action of a country or its government preparing and organizing troops for active service.
- Conservative: Something or someone opposed to changes in the conventional order, especially in a political system.
- Radical: Someone or somethings that favours changes in the present order of things.

- Feminism: The range of various social, political, cultural, economic movements and ideologies that advocate for the rights of women.
- Institutionalized: Established in practice or custom.

1.9 QUESTIONS FOR REVIEW

- i. What is the link between the study of social movements in understanding politics?
- ii. Despite the different definition of social movement, what common factor links these differences?
- iii. How would you differentiate between riot and social movement?
- iv. What are the basic components of social movements?
- v. What is the difference between ‘social’ and ‘political’ movements?
- vi. How would you explain the term ‘direct action’?

1.10 SUGGESTED READINGS AND REFERENCES

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1.11 ANSWERS TO CHECK YOUR PROGRESS

1. French and Russian revolution..... (answer for check in progress- I.Q.1)
2. collective action, social change and common purpose.....(answer for check in progress -I Q.2)
3. Andre Gunder Frank and Marta Fuentes.....(answer for check in progress -II Q.1)
4. Protest, agitation, strike, satyagraha, gherao, riot, etc. (answer for check in progress -II Q.2)
5. October 1917answer for check in progress -III Q.1)
6. social change influences the path of action.....(answer for check in progress -III Q.2)

UNIT – 2 MAIN TYPES OF SOCIAL MOVEMENT IN INDIA

STRUCTURE

2.0 Objectives

2.1 Introduction

2.2 Types of social movement

2.2.1 Reform movement

2.2.2 Radical movement

2.2.3 Types of changes

2.2.4 Innovation movement

2.2.5 Conservative movement

2.2.6 Targets

2.3 Feminism Movement in India

2.3.1 Causes of Feminism in India

2.3.2 Colonial Impact

2.3.3 History

2.3.3.1 First phase: 1850–1915

2.3.3.2 Second Phase: 1915–1947

2.3.3.3 Post 1947

2.3.4 Influence of the Left

2.3.5 Transformation of Feminism

2.3.6 Feminists in the new era

2.4 The cast system in India

2.4.1 Vedic period (1500–1000 BCE)

2.4.2 Later Vedic period (1000–600 BCE)

2.4.3 Second urbanization (500–200 BCE)

2.4.4 Classical period (320–650 CE)

2.4.5 Medieval era, Islamic Sultanates and Mughal empire period (1000 to 1750)

2.4.6 Later-Mughal period (1700 to 1850)

2.4.7 During British rule (1857 to 1947)

2.4.8 Race science

2.4.9 Enforcement

2.5 Let us Sum Up

2.6 Keywords

2.7 Questions for Review

2.8 Suggested Readings and References

2.9 Answers to Check Your Progress

2.0 OBJECTIVES

After going through this unit, you should be able to:

- Understand is what social movement.
- Types of social movement.
- Definition in Indian context.
- Feminism in India.
- The cast system of India.
- Impact of social movement in India.

2.1 INTRODUCTION

Social movement is a type of group act. They are largeoccasionally informal, groupings of individuals.Whichemphasis on exact political or social issues. They carry out, repel or unwrap a social change. They provide a way of social change from the bottom within nations.

2.2 TYPES OF SOCIAL MOVEMENT

Sociologists differentiateamongsome sorts of social movement.

2.2.1 Reform Movement

The movementssupporting changing some norms or laws. Examples of such a driveis trade union with a goal of increasing workers' rights.A

green movement advocating a set of ecological laws. A movement associate introduction of a capital penalty or the right to abortion.

2.2.2 Radical Movement

The movements devoted to changing value systems in an important way. Examples would include the Civil Rights Movement .Which desirable full civil rights and fairness under the law to all Americans, nevertheless of race.

2.2.3 Innovation Movement

Movements which want to present or change particular norms, values, etc. The singularitarianism movement supportingslowexploit to effect and ensure the protection of the technological originality is an example of an innovation movement.

2.2.4 Conservative Movement

Movements which want the preservation existing customs, values, etc. The anti-technology 19th period Luddites movement or the modern movement opposing the spread of the genetically adapted food could be seen as traditional movements in that. They meant to fight precise technical changes.

2.2.5 Targets

Group-focus movements focused on affecting groups or society in general. For example, advocating the change of the political system. Some of these groups transform into or join a political party, but many continue outside the improver party political system.

Individual-focusedmovements focused on distressing individuals. Most spiritual movements would fall below this group.

Check your progress -1

Q1. Define a social movement.

Q2. Name the different types of social movements.

2.3 FEMINISM MOVEMENT IN INDIA

2.3.1 Causes Of Feminism In India

Women have always been instrumental in the development and maintenance of political and administrative systems. They have contributed to the success of organizations as much as men have. However, they have not been given proper credit for their work ever. Instead, they have always been considered lower in status than males. The discrimination is deep-rooted in the form of cultural practices in various religions and castes. The severity of such discrimination can be measured by the fact that societies preferred killing a girl child in the womb itself. A boy child was always desired to expand the lineage of the family. This patriarchal mindset led to the oppression of women for many decades.

Simon De Bouvoir went as ahead as referring to women as the “second sex”. This was a pathetic representation of the true caliber of women. “Second sex” meant that women would always be at the pedestal lower than the men despite having better capabilities. This disfavor was valid in the economic, political as well as the cultural sectors. She is not entitled to the property of her father after his death. Only her male siblings were eligible for inheritance. Girls were not permitted to acquire the same

education as their brothers. Even the same level of health care was denied.

She would serve as the victim of violence by the male members of her family or outside gents. It was a protocol to deny women higher political positions even if they had the required qualifications. A male dominant society crushed both the moral and social status of women to pieces. This evoked multiple revolts by women and some sensible men who believed in gender equality. These uprisings were aimed at putting an end to the evil practices against women and demanding equal avenues for women in political and economic sectors.

Feminist movements have been diversified into various smaller revolts. They are considered along with other communist activities as a means of empowering women. In the global society, women's movements are clubbed with other digital movements to bring the alleged “second sex” at par with the so-called superior sex. However, the path for feminists has never been easy, neither in the world as a whole nor in India. Activists like Raja Ram Mohan Roy abolished various inhumane practices against women that were carried out in the name of rituals. Women themselves have risen to the occasion to preserve their status in the society.

Both before and after the independence in 1947, feminists have waged war against the patriarchal system in India. Sex-specific abortion and inheritance rights were among the few exercises that have been reformed after independence by the Sovereign Government of India. But the seeds of these historic decisions were laid years before by individual female revolters and women activist groups. When appropriate laws were passed by the Parliament regarding such malpractices, orthodox religious groups and people showered criticism. Nevertheless, the wave of feminism has always managed to surpass the tide of male chauvinism.

2.3.2 Colonial Impact

Under the effect of colonialism in the 18th and 19th centuries, India was exposed to a different kind of political and economic structure than it had

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seen before. Christian missionaries and the British criticized the Indian society, its norms and the entire set up was questioned. Indian social leaders were interrogated about the system. The foreign government shunned the oppression of women and lower castes in the name of culture. It changed the organization structure, introduced principles of equality and also used Christianity as a tool to spread these ideas. A reformed plan of polity was laid down in the country. Colonial governments are often criticized for degrading the economic condition of the areas they ruled over. On the other hand, they established new and advanced concepts of governance among the people. These were primarily democracy and the principles of justice and equality.

Social activists from both the Hindu and Muslim cults realized the gravity of the situation and decided to take charge of the situation. They had to face excessive criticism and judgements for supporting something that was the idea of the foreign government. But they knew how to differentiate between the good and the bad policies of the outsiders. Ram Mohan Roy led the agitation against Sati and was a pioneer in abolishing the malpractice. It is crucial to note that Ram Mohan Roy rejected the other political models of the British. In the later parts of the century, the subject of women's ill-treatment received greater attention and major reforms were made to correct the situation.

Ishwar Chandra Vidyasagar was involved in introducing the concept of widow remarriage. He worked to abolish the practices that did not favor the life of widows and the institutions that pictured widows to be useless to the society since their husbands had died. Veereshlingam Pontulu, Jyotiaba Phule, Badruddin Tybaji, Dadabhai Naoroji dealt with the issue of education of women. They stressed the importance of educating women and also formulated organizations that could work along the same lines.

During the later stages of the nineteenth century, the concepts of racial discrimination reached their peak but the Indians collaborated to realize

the blunders they had committed while treating their women. With the help of brave reformers, the general public also realized that women were worth much more than the grounds on which they were being evaluated at the moment. Historical references made them believe that the condition of women in India was better in the past. Women always were placed on the same or even one pedestal above the men. Thus the feminist motives were included in the social movements. There were many schools of thought on the topic of feminism. The major flanks were those of the social reformers and the ones who preferred to see the political and social aspects in a different light. These other groups of people suggested separating both the issues and taking a different course of action to solve both the problems. The reformers believed both the sectors were interlinked.

2.3.3 History

The Feminism movement in India spread across various timelines with different issues in each phase. Here are the major phases of the Feminism movement.

2.3.3.1 First Phase: 1850–1915

The controversy around feminism was whether to consider it as a trivial matter of social inequality or to regard it among the major issues of equality and injustice. Most of the social reformers during that time worked for the social reforms for the higher caste women. No one but Phule realized that lower caste women were also victims of the gender discrepancy. Additionally, lower castes were ill-treated irrespective of their gender. Other reformers along with Raja Ram Mohan Roy stressed the equality of genders to realize the dream of modern India. The advancements in the economic venture could not be possible without the upliftment of women. M.G. Ranade, Veereshlingam Pontulu, Gopal Krishna Gokhale, Phirojshah Mehta, Dadabhai Naoroji, Badruddin Tyabji, Jyotiba Phule were the major reformers who worked for women causes. The age of consent bill created one of the first large controversies regarding the minimum age of consensual sex for women. Many major personalities opposed the bill. This caused a rift between the feminists

and the opposing parties. The uprising also indicated that the issues of women were now eligible to be included among the prime social matters of inequality of the nation.

2.3.3.2 Second Phase: 1915–1947

The phase of the 1920s is rightly known as the Gandhian era. The movements led by Mahatma Gandhi during this era were focused not only on the upliftment of lower castes and Hindu-Muslim unity but were also centered around the grievances of women. These women-centric movements were instrumental in expanding the area of concern in these issues to the political level. There was no discrimination based on gender for participation in the freedom movement led by Gandhi. So, it provided the perfect platform for women from all spheres to showcase their mettle and prove that they were as important as men for the sustenance of the polity.

The spirit of freedom and political stability drove many groups of women to form associations comprising of only females. One such organization was the All India Women's' Association founded in 1927. The association aimed to solve the problems of women. Not only women but other sections also supported the idea of giving women equal voting rights and involving them in the political government wherever they had appropriate capabilities. In the same timeline, the agitation for the voting rights of women was in a full-fledged state. Many women who were the pioneers in the movement led by Gandhi established themselves as the forerunners of various women's agendas in the whole of India. These women-led agendas were effective in spreading the word about the need for women-specific systems and highlighting the major problems faced by them in every sector.

2.3.3.3 Post-1947

The principles of Gandhi that were crucial in attaining political freedom and uniting the Hindus and the Muslim communities during the struggle motivated the movements of women as well. Additionally, women also

implemented the tactics used by Gandhi that were originally used to reject the concept of untouchability. The protests of women from Karnataka in the seventies were influenced by the principles of non-violence laid by Gandhi. Women challenged the dealings of liquor vendors and also protested against large-scale deforestation using Gandhian methods that involved evoking the inner conscience of the opposite party.

In the 1970s, the success of the Russian Revolution inspired many Indian women to participate in the communist movement. These women were active members of both the national freedom uprising and the women-centric organizations during that time. The communist movement helped in realizing the motives of the women's movement later on. The communist women played an important role in restoring the social and political status of women in India.

2.3.4 INFLUENCE OF THE LEFT

Modern India understood the significance of women in a democratic and sovereign state. The formation of feminist associations in the 1970s was fueled by the increasing cases of bride burning and rape of women. The contemporary Indian feminists consider the issues of dowry and rape as their first agenda. Women of lower status and caste had to face even more oppression by the property owners or males of the upper caste. Thus, the women associations adopted various measures to pacify the situation and formulate strategies for the betterment of women. Political groups though considered the grievances of women yet they could not establish a new outlook on the subject. Development strategies with women at the center were the need of the hour. Uprisings like the Chipko Movement emphasized the importance of the implementation of fresh plans to speed up the development of independent India.

Since the 1950s, the communist parties have always taken an initiative to establish women's leadership in their structure and to base their agenda on the condition of women. With the evolution of communism in 1964,

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the old ideas of Marxism were termed as redundant by the new members of the community. Thus, fresh principles and strategies were formulated for the realization of the goals of specific communities and groups. In the Dhulia district of Maharashtra, a movement known as the Shahada was another coalition that questioned age-old ideologies. The prime issue of concern of this movement was the exploitation of tribal laborers by local landowners. Simultaneous droughts and famine did not help the situation. Extreme measures had to be taken by the workers to protest against the cruel ways in which they were exploited. This movement had its roots from the sixties when the laborers started singing bhajans and other songs to portray their unhappiness. This humble medium of protest transformed into a completely rebellious uprising in the seventies. The cause of this shift in strategy was brought about by the young left leadership and the Bhil women.

As the revolt progressed, party personnel realized that the atrocity faced by women was not in their original list of problems to be solved. After the Shahada movement was put into effect, it was observed that the majority of Bhil women who were a part of the protest worked on low wages and did not possess any land. Therefore, their involvement in the revolt would stress the demand for higher wages of women. The plans in the movement gradually shifted to question the alcoholism of men. It was argued that the excessive consumption of alcohol by men incurred higher costs. And thus, women were not able to manage the household economy properly. Domestic violence was also caused due to the alcoholism of males. It is imperative to note that these issues were not the original concerns of the movement. But as the revolt ensued, these atrocities were identified and it was sensible to include these issues as well in the protest. Women groups gathered their strength and marched from one village to another, eliminating liquor pots.

In 1970, major agitation led by women emerged in Maharashtra and Gujarat. Women from major cities like Poona, Ahmedabad, and Bombay gathered in large numbers to question the government about the issues of women. This movement came into effect in the backdrop of the

economic crisis that followed the Bangladesh war. Socialist Mrinal Gore and Communist Ahilya Rangnekar led the movement in Bombay. This movement in Maharashtra and Gujarat also laid down the foundation for the principles of the opposition parties. The minority of the lower castes in these two states were also exposed. Due to the existing minority, the problems of the lower caste women could not be brought to the front by this movement. However, separate movements started to happen concerning the rights of the lower caste females. The Shahada movement and the resolution of a land dispute in Bodh Gaya were some examples. People started to realize that the social and political issues were interlinked and both of them had to be solved to create a harmonious environment for co-existence.

2.3.5 TRANSFORMATION OF FEMINISM

The inclusion of new castes into the feminism movement changed the dynamics of the overall politics in India as well. The role of women as described by Gandhi was now under scrutiny. Feminists from all countries started interacting with each other during this period. The Western feminists doubted if their revolts would help the women of the Third world or not. Such questions were raised because the Third World women had faced almost double the oppression due to the existence of patriarchy in most of the regions. Excessive poverty in other countries worsened the condition of females. In India also, women involved in various feminism movements argued if their efforts would be helpful to resolve the problems in all the social levels. It was during the Shahada movement that Indian movement from all sectors had the opportunity to collaborate and thus know about mutual issues. Aspects like land rights have been stressed by feminists ever since. Even today, half of the female population in India does not own any land. And the question of who is the one responsible for a compensation of land to women brought the Indian democracy in the spotlight.

The major point of criticism that feminists had to face was the basis and motive of it. Should feminists try to equalize the rights of both genders?

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Or should they deliberately differentiate the two sexes? Many people argued that feminist movements should impart extra privileges to women just because they were born so. This was the period of the eighties where critics questioned the motive of feminism when women were already allotted superior or same positions as men in the political and economic sector. Rape became rampant, pathetic happening just to mark the biological difference between men and women. Feminists had to contemplate hard to make a choice. They had to choose whether to base the future movements of feminism to create equality between men and women or to designate females as different and special sex for which exclusive rules needed to be made.

Increasing dowry deaths and frequent rape cases infuriated the women community. Major campaigns and protests were organized by women organizations to address these serious issues. When the census of 2001 was chalked out, more clarity was obtained in the form of a constant decline in sex ratio. The developed states in India had enacted plans and programs for the upliftment of women. The only inevitable obstacle in the success of these plans was the deep-rooted patriarchal mindset of the general public. Now the women organizations had to work for the safety of women in workplaces and households along with the issue of equality in status in other areas. The feminists had developed advanced strategies but in the era of modern changes, the methods of violence towards women were also modified.

2.3.6 Feminists In The New Era

In the new era, the issues of feminism amalgamated with the other new issues regarding ecology and the environment. The idea of a global economy went in line with feminist motives. Soon after the period of the late eighties, various movements in the country started gaining recognition. These movements were concerned about the daily problems of the public, including women. The national politics started being corrupted by the introduction of caste division and religious vote bank mechanism. On the other hand, people from different castes and tribes united to raise their voices against common daily issues. The major topic

that arose during this period was women empowerment. The idea of placing women in significant positions such as the leader in various political and economic organizations started to gain popularity.

Uprisings like the Chattisgarh Mukti Morcha organized by the people of Chattisgarh emphasized the rights of laborers and tribals. The Narmada Bachao Andolan that was aimed at the authorities handling the Bhanwari Devi case accused the people in charge of protecting the defaulters. The agitation for the Right to information that happened lately shows that the people of India do not want only social reforms but are also interested in realizing the idea of democracy in its truest form.

If we observe these movements, we can point out the distinctive role of women and feminists in all of them. Women have emerged as the protectors of democracy and polity and not only the preservers of their rights. Although the women with a bare minimum education and little or no health benefits had to face some consequences of the new laws, they never opposed such reforms. Later the government ensured that it will take adequate steps to preserve the vulnerable sections before implementing any policy of drastic change.

The modernized saw an array of other social movements with women as the pioneers. The deep-rooted patriarchy could bear such involvement of women in crucial matters. It was due to this reason that the state governments of Meghalaya and Kashmir proposed bills that barred women from inheriting their father's property if they chose an inter-caste marriage. This pathetic policy can be seen as a mark of intimidation of the growing feminine forces on the male chauvinists. It was nothing more than a planned strategy to curb the rights of women once again.

Women tried to break such communal barriers in the meantime. Many major movements of the 1980s highlight the efforts of women. One such event was the case of Roop Kunwar in which the convicted were accused of demanding dowry from Roop's family and then trying to burn her as Sati when their demands were not met. The Rajput community attempted

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to re-establish Sati by adding a touch of glory to it. The community argued that it was a moment of pride for the Rajput women to be burned along with their dead spouses. The theory was baseless and was formed without even consulting the Rajput women. Such practices enraged the feminists once again and forced them to organize protests all over the country. Today, feminists are often criticized for hyping the idea of gender equality. Perhaps today's generation does not know about the history of oppression faced by women for decades.

Check your progress -2

Q1. Describe Feminism in Indian context.

Q2. When did Feminism in India grow stronger?

2.4 THE CASTE SYSTEM IN INDIA

The caste system in India is the typical ethnographic example of caste. It has ancestries in ancient India. Transformed by various ruling elites in medieval, early-modern, and modern India, especially the Mughal Territory and the British Raj. Educational and job controversies today are the result of the caste system. This system comprises of two different concepts, Varna and jati. These two approaches have different scales of judgement.

The collapse of the Mughal era gave rise to the caste system in India that exists till date. With the end of the reign of Mughals, the British succeeded in colonizing India. The British Government allied with the

Kings and priests conformed with the existing casteism. The British Raj centralized the governance of entire India. During the years 1860 to 1920, the British made dedicated efforts to organize Indians into separate castes so that it would be easy for them to control the masses. Only Christians were appointed at respectable positions. They did not segregate the people on the basis of religion only, but also based on their skills.

2.4.1 Vedic Period (1500–1000 Bce)

During the time of the Rig-Veda, there were two varnas, *arya Varna* and *dasa Varna*. The distinction originally arose from tribal divisions. The Vedic tribes regarded themselves as *arya* and the rival tribes were called *dasa*, *dasyu* and *pani*. The *dasas* were frequent allies of the Aryan tribes. They were probably integrated into the Aryan society. Many *dasas* were in a servile position, giving rise to the eventual meaning of *dasa* as servant or slave.

The Rigvedic civilization was not eminent by occupations. Many husbandmen and artisans practiced a number of crafts. The chariot-maker and metal worker enjoyed spots of importance and no disgrace was attached to them. Same status was possessed by carpenters, tanners, weavers and others.

2.4.2 Later Vedic Period (1000–600 Bce)

Shure is referred to as *Pusan* or *nourished*. Suggesting that Shudras were the tillers of the soil. Afterwards, Shudras are not counted among the tax-payers. They are said to be given away along with the lands when it is gifted. The mainstream of the artisans were also abridged to the position of Shudras. But there is no disrespect indicated for their work. The Brahmins and the Kshatriyas are given a special position in the rituals, distinguishing them from both the *Vishay's* and the Shudras. The *Vaishya* is said to be "burdened at will" and the Shudra "beaten at will".

2.4.3 Second Urbanization (500–200 Bce)

Our knowledge of this period is supplemented by Pali Buddhist texts. The Brahmanical texts speak of the four-fold Varna system. The Buddhist texts present an alternative picture of the society. Stratified along the lines of jati, Kula and occupation. It is likely that the Varna system. While being a part of the Brahmanical philosophy. In the Buddhist texts. Brahmin and Kshatriya are labelled as jatis rather than varnas. They were in fact the jatis of high rank. The jatis of low rank were mentioned as chandala and occupational classes. The concept of kulas was broadly similar. Along with Brahmins and Kshatriyas. The people of high kulas were engaged in occupations of high rank. The gahapatis were an economic class of land-holding agriculturists. Who employed dasakammakaras to work on the land. The gahapatis were the main taxpayers of the state. This class was apparently not definite by birth, but by separate economic growth.

There was a placement among kulas and occupations. At least at the high and low ends. There was no strict linkage between class/caste and occupation. Especially among those in the middle range. Many occupations registered such as accounting and writing were not linked to jatis. Peter Masefield, in his review of caste in India. He conditions that anyone could in principle perform any profession. The texts state that the Brahmin took food from anyone, suggesting that strictures of commensality were as yet unknown. The Nicoya texts also imply that endogamy was not mandated.

2.4.4 Classical Period (320–650 CE)

The Mahabharata, whose final version is estimated to have been completed. By the end of the fourth century. The first model describes Varna as a color-based system, finished a character named Bhṛigu, "Brahmins Varna was white, Kshatriyas was red, Vaishyas was yellow, and the Shudras' black". This description is questioned by Bharadvaja. Who says that colors are seen among all the varnas. That desire, anger, fear, gluttony, grief, nervousness, starvation and work prevails over all human beings. That bile and blood flow from all human bodies. What distinguishes the varnas, he asks. The Mahabharata then

declares, "There is no distinction of varnas. This complete universe is Brahman. It was created previously by Brahma, came to be classified by acts. The epic then declaims a behavioural model for Varna. Those who were inclined to anger, wishes and boldness attained the Kshatriya Varna. Those who were inclined to anger, wishes and boldness attained the Kshatriya Varna. People who made their living by looking after cattle were designated as the Vaishya Varna. The ones who were considered greedy, violent and had contaminated characters were kept under the fold of Shudra Varna. The Brahmin class is modeled in the epic as the archetype evasion state of man devoted to truth, austerity and pure conduct. In the Mahabharata and pre-medieval era Hindu texts, according to Hiltebeitel, it is important to recognize, in theory, Varna is no genealogical. The four varnas are not lineages, but categories.

2.4.5 Medieval Era, Islamic Sultanates And Mughal Empire Period (1000 To 1750)

Early and mid-20th century Muslim historians, such as Hashmi in 1927 and Qureshi in 1962, proposed. The "caste system was recognized before the arrival of Islam. It and "a nomadic savage lifestyle" in the northwest Indian subcontinent were the primary cause why Sindhi non-Muslims "comprised Islam in flocks". When Arab Muslim armies attacked the region. According to this hypothesis, the mass changes occurred from the lower caste Hindus and Mahayana Buddhists. Who had become "rusted from within by the penetration of Hindu government and observes". This theory is now widely supposed to be baseless and false.

Derryl MacLein, a professor of social history and Islamic studies. He states that historical evidence does not support this theory. Whatever evidence is available suggests that Muslim institutions in north-west India legitimized. Continued any variations that existed. Buddhists nor "lower caste" Hindus converted to Islam because they viewed Islam to lack a caste system. Conversions to Islam were rare. He states MacLein, and conversions attested by historical evidence confirms that the few who did convert were Brahmin Hindus MacLein. He states the caste and conversion theories about Indian society during the Islamic era are not based on historical evidence. Not verifiable sources. But personal

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expectations of Muslim historians about the nature of Islam. Hinduism and Buddhism in northwest Indian subcontinent.

Richard Eaton, a professor of History, states that the presumption of a rigid Hindu caste system and oppression of lower castes in pre-Islamic period in India, and it being the cause of "mass conversion to Islam". During the medieval era suffers from the problem that "no indication can be found in support of the theory, and it is deeply illogical".

Peter Jackson, a professor of Medieval History and Muslim India, writes that the speculative hypotheses about caste system in Hindu states during the medieval Delhi Sultanate period (~1200 to 1500) and the existence of a caste system as being accountable. Hindu weakness in resisting the plunder by Islamic armies is appealing at first sight. They do not withstand closer scrutiny and historical evidence. Jackson states that, contrary to the conventional religious belief that only the people belonging to the Kshatriya caste were recruited as soldiers, historical evidence confirms that Hindu warriors and soldiers during the medieval era included other castes such as Vaishyas and Shudras

Jamal Malik conditions that caste as a social stratification is a well-studied Indian system. Caste conscience existed in Islam since time immemorial. The idea of caste, or 'qaum' in Islamic literature, is stated by a few Islamic historians of medieval India, states Malik. These references relate to the breakdown of the Muslim society in India. Zia al-Din al-Barani of Delhi Sultanate in his *Fatawa-ye Jahandari* and Abu al-Fadl from Akbar's court of Mughal Empire are the few Islamic court historians who mention caste. Zia al-Din al-Barani's discussion. This is not about non-Muslim castes. A declaration of the sovereignty of Ashraf caste over Ardhhal caste amongst the Muslims, justifying it in Quranic text, with "aristocratic birth and higher descent being the most important traits of a human.

Irfan Habib, An Indian historian, states that Abu al-Fadl's *Ain-i Akbar* provides a historical record and census of the Jat peasant caste of Hindus in northern India. Where the tax-collecting noble classes. The armed mounted troops and infantry doubling up as the farming peasant's. They were all of the same Jat caste in the 16th century. These occupationally diverse members from one caste served each other. The writes Habib,

either because of their reaction to assessment pressure of Muslim rulers. Because they fit to the same caste. Peasant social stratification and caste lineages were, states Habib, tools for tax revenue collection in areas under the Islamic rule.

The origin of caste system of modern form, in the Bengal region of India. May be traceable to this period, states Richard Eaton. The feudal era Islamic Sultanates in India utilised social stratification to rule and collect tax revenue from non-Muslims. Eaton states that, "Looking at Bengal's Hindu society. Whole, it seems likely that the caste system, far from being the earliest and unchanging essence of Indian civilisation as supposed by generations of Orientalists – emerged into something resembling its current form only in the retro 1200–1500"

2.4.6 Later-Mughal Period (1700 To 1850)

Susan Bayly, An anthropologist, notes that "caste is not and never has been a fixed fact of Indian life" The caste system as we know it today. As a ritualized scheme of social stratification. They established in two phases during the post-Mughal period. In 18th and early 19th century. Three sets of worth played an important role in this development: priestly hierarchy, kingship, and armed ascetics. The Islamic Mughal Empire falling apart in the 18th century, regional post-Mughal ruling elites and new families from diverse religious, geographical and linguistic background tried to assert their power in different parts of India. Bayly states that these obscure post-Mughal elites associated themselves with kings, rulers and ascetics, organizing the signs of caste and relationship to divide their public and cartel their power. In addition, in this fluid stateless environment, some of the beforehand casteless sections of society grouped themselves into caste groups. In 18th century writes Bayly, India-wide networks of merchant's armed avoiders. Armed tribal people often ignored these principles of caste. Most people did not treat caste norms as given absolutes writes Bayly. But challenged negotiated and changed these models to their conditions. People teamed in different regions of India, into "collective classing". To mold the social stratification in order to maximise assets and protect themselves from loss. The "caste, class, public assembly that shaped became valuable

in a time when state apparatus was shattering, was unreliable and fluid. When rights and life were changeable.

In this situation, states Rosalind O'Hanlon. A professor of Indian history, the newly inwards colonial East India Company officials. They attempted to improvement profitable welfares in India. By harmonizing Hindu and Muslim incompatible interests. By bringing into line with regional sovereigns and large meetings of soldierly monks. The British Company officials accepted legitimate laws ghettoized by religion and caste. The legal code and colonial executive practice was largely divided into Muslim law and Hindu law. The latter including laws for Buddhists, Jains and Sikhs. Brahmins together with scribes, abstainers and merchants who accepted Hindu social and spiritual codes. Became the deferred-to-authority on Hindu texts, law and administration of Hindu matters. While legal codes and state management were developing in India. With the rising power of the colonial Europeans. Dirks shapes that the late 18th-century British writings on India say little about caste system in India. Predominantly discuss territorial conquest, alliances, warfare and diplomacy in India. Colin Mackenzie. A British social historian of this time. Collected vast numbers of texts on Indian religions. Culture traditions and local histories from south India and Deccan region, but his collection and writings have very little on caste system in 18th-century India.

2.4.7 During British Rule (1857 To 1947)

The varnas and jatis have pre-modern origins. The caste system as it happens today is the result of growths during the post-Mughal period. The British colonial government, which made caste organization a central mechanism of administrative. On Basis Jati were the basis of caste ethnology during the British expatriate period. In the 1881 census and thereafter, colonial ethnographers used caste headings. To count and classify people in what was then British. The 1891 survey included 60 sub-groups each divided into six professional. The racial categories, and the number increased in ensuing censuses. The British colonial ages survey caste tables, states Susan Bayleeranked, standardised and cross-referenced jati listings for Indians. On principles comparable to zoology

and botanical classifications. Aiming to establish who was superior to whom by virtue of their supposed purity. Occupational origins and collective moral worth. The administrative British officials completed reports on their zoological classification of Indian people. Some British officials criticised these exercises as being little more than a caricature of the reality of caste system in India. The British colonial officials used the census-determined jatis to decide. Which group of people were qualified for which jobs in the colonial government. The people of which jatis were to be excluded as untrustworthy. These survey caste classifications, states Gloria Raheja. A professor of Anthropology, were also used by the British officials. Over the late 19th century and early 20th century, to formulate land tax rates frequently target some social groups as "illegal" castes and castes prone to uprising.

The population then encompassed about 200 million people. Across five major religions, and over 500,000 agrarian villages, each with a population between 100 and 1,000 people of various age groups, which were variously divided into abundant castes. This conceptual scheme was supposedly poised of around 3,000 castes. Which in turn was demanded to be composed of 90,000 local endogamous sub-groups.

The severe British class system may have prejudiced. The British colonial preoccupation with the Indian caste system as well as the British perception of pre-colonial Indian castes. British society's own similarly rigid class system provided the British. A template for understanding Indian society and castes. The British, coming from a society rigidly divided by class, attempted to equate India's castes with British social classes. David Cannadine, Indian castes merged with the traditional British class system during the British Raj.

2.4.8 Race Science

Colonial administrator Herbert Hope Riley. An advocate of race science, used the ratio of the width of a nose. Its height to divide Indians into Aryan and Dravidian races, as well as seven castes.

2.4.9 Enforcement

Jobs for forward castes

The role of the British Raj on the caste system in India is controversial. The caste system became very legally rigid during the Raj, when the British started to enumerate castes during their ten-year census and also, meticulously codified the system. Between 1860 and 1920, the British further segregated Indians by caste, granting administrative jobs and senior appointments only to the upper castes.

Targeting criminal castes and their isolation

Starting with the 19th century, the British colonial government passed a series of laws which were applicable to the Indians based on their religion and caste identification. These colonial era laws and their provisions used the term "Tribes", which included castes within their scope. This terminology was preferred for various reasons, including Muslim sensitivities that considered castes by definition Hindu, and preferred *Tribes*, a more generic term that included Muslims.

The British colonial government, for instance, enacted the Criminal Tribes Act of 1871. This law declared everyone belonging to certain castes to be born with criminal tendencies. Ramnarayan Rawat, a professor of History and specialising in social exclusion in Indian subcontinent, states that the criminal-by-birth castes under this Act included initially Ahirs, Gurjars and Jats, but its enforcement expanded by the late 19th century to include most Shudras and untouchables, such as Chamars, as well as Sannyasis and hill tribes. Castes also suspected of rebelling against colonial laws and seeking self-rule for India, such as the previously ruling families Kallars and the Maravars in south India and non-loyal castes in north India such as Ahirs, Gurjars and Jats, were called "predatory and barbarian" and added to the criminal castes list. Some caste groups were targeted using the Criminal Tribes Act even when there were no reports of any violence or criminal activity, but where their forefathers were known to have rebelled against Mughal or

British authorities, or these castes were demanding labour rights and disrupting colonial tax collecting authorities.

The colonial government prepared a list of criminal castes, and all members registered in these castes by caste-census were restricted in terms of regions they could visit, move about in or people with whom they could socialise. In certain regions of colonial India, entire caste groups were presumed guilty by birth, arrested, children separated from their parents, and held in penal colonies or quarantined without conviction or due process. This practice became controversial, did not enjoy the support of all colonial British officials, and in a few cases this decades-long practice was reversed at the start of the 20th century with the proclamation that people "could not be incarcerated indefinitely on the presumption of [inherited] bad character". The criminal-by-birth laws against targeted castes was enforced until the mid-20th century, with an expansion of criminal castes list in west and south India through the 1900s to 1930s. Hundreds of Hindu communities were brought under the Criminal Tribes Act. By 1931, the colonial government included 237 criminal castes and tribes under the act in the Madras Presidency alone.

While the notion of hereditary criminals conformed to orientalist stereotypes and the prevailing racial theories in Britain during the colonial era, the social impact of its enforcement was profiling, division and isolation of many communities of Hindus as criminals-by-birth.

Religion and caste segregated human rights

Eleanor Nesbitt, a professor of History and Religions in India, states that the colonial government hardened the caste-driven divisions in British India not only through its caste census, but with a series of laws in early 20th century. The British colonial officials, for instance, enacted laws such as the Land Alienation Act in 1900 and Punjab Pre-Emption Act in 1913, listing castes that could legally own land and denying equivalent property rights to other census-determined castes. These acts prohibited the inter-generational and intra-generational transfer of land from land-owning castes to any non-agricultural castes, thereby preventing

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economic mobility of property and creating consequent caste barriers in India.

Khushwant Singh a Sikh historian, and Tony Ballantyne a professor of History, state that these British colonial era laws helped create and erect barriers within land-owning and landless castes in northwest India.^{[178][179]} Caste-based discrimination and denial of human rights by the colonial state had similar impact elsewhere in British India.

Social identity

Nicholas Dirks has argued that Indian caste as we know it today is a "modern phenomenon," as caste was "fundamentally transformed by British colonial rule." According to Dirks, before colonialism caste affiliation was quite loose and fluid, but the British regime enforced caste affiliation rigorously, and constructed a much more strict hierarchy than existed previously, with some castes being criminalised and others being given preferential treatment.

De Zwart notes that the caste system used to be thought of as an ancient fact of Hindu life and that contemporary scholars argue instead that the system was constructed by the British colonial regime. He says that "jobs and education opportunities were allotted based on caste, and people rallied and adopted a caste system that maximized their opportunity". De Zwart also notes that post-colonial affirmative action only reinforced the "British colonial project that ex hypothesi constructed the caste system".

Sweetman notes that the European conception of caste dismissed former political configurations and insisted upon an "essentially religious character" of India. During the colonial period, caste was defined as a religious system and was divorced from political powers. This made it possible for the colonial rulers to portray India as a society characterised by spiritual harmony in contrast to the former Indian states which they criticised as "despotic and epiphenomenal", with the colonial powers providing the necessary "benevolent, paternalistic rule by a more 'advanced' nation".

1 Further development

Assumptions about the caste system in Indian society, along with its nature, evolved during British rule.^{[158][f]} Corbridge concludes that British policies of divide and rule of India's numerous princely sovereign states, as well as enumeration of the population into rigid categories during the 10-year census, particularly with the 1901 and 1911 census, contributed towards the hardening of caste identities.

Social unrest during 1920s led to a change in this policy. From then on, the colonial administration began a policy of positive discrimination by reserving a certain percentage of government jobs for the lower castes.

In the round table conference held on August 1932, upon the request of Ambedkar, the then Prime Minister of Britain, Ramsay MacDonald made a Communal Award which awarded a provision for separate representation for the Muslims, Sikhs, Christians, Anglo-Indians, Europeans and Dalits. These depressed classes were assigned a number of seats to be filled by election from special constituencies in which voters belonging to the depressed classes only could vote. Gandhi went on a hunger strike against this provision claiming that such an arrangement would split the Hindu community into two groups. Years later, Ambedkar wrote that Gandhi's fast was a form of coercion. This agreement, which saw Gandhi end his fast and Ambedkar drop his demand for a separate electorate, was called the Poona Pact.

After India achieved independence, the policy of caste-based reservation of jobs was formalised with lists of Scheduled Castes and Scheduled Tribes.

2 Other theories and observations

Smelser and Lipset propose in their review of Hutton's study of caste system in colonial India the theory that individual mobility across caste lines may have been minimal in British India because it was ritualistic. They state that this may be because the colonial social stratification worked with the pre-existing ritual caste system.

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The emergence of a caste system in the modern form, during the early British colonial rule in the 18th and 19th century, was not uniform in South Asia. Claude Markovits, a French historian of colonial India, writes that Hindu society in north and west India (Sindh), in late 18th century and much of 19th century, lacked a proper caste system, their religious identities were fluid (a combination of Saivism, Vaisnavism, Sikhism), and the Brahmins were not the widespread priestly group (but the *Bawas* were). Markovits writes, "if religion was not a structuring factor, neither was caste" among the Hindu merchants group of northwest India.

Check your progress -3

1. Define the Later Vedic period (1000–600 BCE)?

2. Impact of cast system on Jobs?

2.5 LET US SUM UP

- Social movement is a type of group act.
- Feminism did not gain meaning until the country gained individuality in 1947.
- The conceding administrative jobs and senior appointments only to the upper castes.

- The social stratification had already occurred in Islam before Islam arrived in India.
- Indian feminists attempt to challenge the patriarchal structure of their society.
- Poor families marry their daughters off early with a belief that the more she will stay at home.
- Individual-focused movements focused on distressing individuals.

2.6 KEY WORDS

- **Resource:** Something that one uses to achieve an objective.
- **Grievance:** A complaint or annoyance; also a formal complaint.
- **Feminism:** social restrictions on females must be removed.

2.7 QUESTIONS FOR REVIEW

- What is social movement in India? Write down two types of social movement?
- What are the issues faced by social movement in India ?
- What are the disadvantage of cast system in India ?

2.8 SUGGESTED READINGS AND REFERENCES

- Social Movements in India/By Ghulam Shah
- Social Movements in India /By Arvid Gupta
- Social Movements in India/MS Rao

2.9 ANSWERS TO CHECK YOUR PROGRESS

Notes

- Social movement is a type of group act. They are large occasionally informal, groupings of individuals. Which emphasis on exact political or social issues.....(answer to Check Your Progress 1 **Q1**)
- Reform movement and Radical movement.....(answer to Check Progress 1 **Q2**)
- Feminism in India is a set of movements intended at defining, establishing and defending equal political economic and social rights. Equal ventures for women in India. It is the detection of women's rights within the society of India.....(answer to Check Your Progress 1**Q1**)
- Feminism did not gain meaning or become an operational principle in Indian life until the country gained individuality in 1947 and accepted a self-governing government. The Indian Configuration then granted parity freedom from change based on gender or religion. A certain religious freedoms.....(answer to Check Your Progress 2 **Q2**)
- Shure is referred to as Pusan or nourished. Suggesting that Shudras were the tillers of the soil. Afterwards, Shudras are not counted among the tax-payers. They are said to be given away along with the lands when it is gifted. The mainstream of the artisans were also abridged to the position of Shudras. But there is no disrespect indicated for their work. The Brahmins and the Kshatriyas are given a special position in the rituals, distinguishing them from both the Vishay's and the Shudras. The Vaishya is said to be "burdened at will" and the Shudra "beaten at will.(answer to Check Your Progress 3 **Q1**)
- Between 1860 and 1920 The British separated Indians by caste. The conceding administrative jobs and senior appointments only to the upper castes.....(answer to Check Your Progress 2 **Q2**)

UNIT – 3: "NEW" SOCIAL MOVEMENTS IN THE WEST AND INDIA

STRUCTURE

3.0 Objective

3.1 Introduction

3.2 New Social Movements in the West

3.1.1 National

3.1.2 New Social Movement Theory

3.1.3 Social Change

3.1.4 Causes of Social Change

3.1.5 Social institutions

3.1.6 Population

3.1.7 The Environment

3.1.8 Modernization Theory

3.2. New Social Movements, New Perspectives

3.3 Let Us Sum Up

3.4 Key Words

3.5 Questions for Review

3.6 Suggested Readings and References

3.7 Answers to Check Your Progress

3.0 OBJECTIVE

After going through this unit, you should be able to

- Learn about the various social movements in the European countries
- Understand the several aspects of social movement theory
- Know about social change and the possible reasons behind it
- Comprehend the factors like social institutions, the human population and the environment
- Examine the recent social movements and the multiple perspectives through which these changes are perceived

3.1 INTRODUCTION

Notes

New social movements (NSMs) is a phenomenon of social movements that try to explain the abundant new movements. That has risen in various western societies since the mid-1960s, e.g., in a post-industrial economy, which are claimed to depart significantly from the conventional movement paradigm.

There are two central claims of new social movement theory. First, the rise of the post-industrial economy is responsible for the new hordes of social movements. Secondly, the new movements are significantly different from the previous social movements of the post-industrial economy. The main difference is in their goals, as the new movements mainly focus on the problems of mundane qualities such as economic stability. But has no issues related to human rights, e.g., gay rights and pacifism. The people have associated these movements with the post-materialism hypothesis and the New Class Model, as mentioned by Ronald Inglehart.

3.2. NEW SOCIAL MOVEMENTS IN THE WEST

Social movements are groups of organized and unique people who are working towards a common goal. These people attempt to obtain the change in the world. e.g., Occupy Wall Street, Arab Springs – Or the work together to resist changes. e.g., anti-globalization movement – Or to provide a political voice to the people who have been suppressed e.g., Civil rights movements. Social movements are mainly responsible for social change.

They are considering the effect of the 2010 BP oil spill in the Mexican Gulf. The following example shows us how a disaster like this changes the environment. Coupled with the usage of technology to shift the wreckage and accidents, also with the anti-oil emotions in the social movements and social institutes, these led to the change in offshore oil drilling policies. Also, to support the Gulf Coast's reconstruction efforts, significant changes occurred. Consumption of Seaweed which is promoted by grassroots marketing campaigns to federal cleanups being

coordinated with the Municipal government. To meet the turns needed by the society, organizations develop shifts. Social movements have throughout history, influenced social transformations. Sociology looks at these three significant aspects.

Functionalists perspective is looking at the big picture, focusing on how the aspects of society are integral to the health and viability overall. They focus on why social movements develop, why they exist, and for the purposes they live. On the other hand, social movements develop when there are problems and dysfunctions in the system. The union movement that emerged in the 19th century when the economy worked no longer to distribute resources and their wealth in a way that it provides sufficient sustenance for the worker's families. When studying these movements, functionalists observe the movement and changes in their initial goals and aims and that they are accomplished or they risk to be dissolved. Many organizations related to the anti-polio industry made after the creation of an effective vaccine that produced the disease virtually vanish.

The second perspective is the critical perspective which focuses on the creation and the reproduction of inequality. Anyone applying the conflict perspective would most likely be interested in how the social movements are produced. Through the bias of the system, and how constant the social change is, fast, and unavoidable for example, the National Association of the Advancement of Colored People (NAACP) was created in the United States in 1908. It was formed in response to the severe lynching occurring in the southern United States. The organization worked to secure the constitutional rights guaranteed in the 13th, 14th, and 15th amendments, which ended slavery, under the law equal protection was promised, and universal male suffrage (NAACP 2011). Those goals have successfully been achieved, the movement remains active, continuing the work and fight against the inequalities in the civil rights.

The symbolic interaction perspective studies the daily interaction of social movements, the meaning, and the individual experience of social change. An interactionist might refer to social movements as norms and tactics as well as the motivation of an individual. For example, social

movements are formed when there are feelings of discontent or deprivation. But people that join social movements have different reasons that have nothing to do with the actual cause. They might join it to increase their importance, or they might know someone.

3.1.1 National

A significant national social movement was created in the recent years in Idle No More. Few aboriginal women organized an event in Saskatchewan in 2012 to protest the conservative government's C-45 omnibus bill. The features of the law that concerned the people that changed the Indian Act, the Navigation Protection Act, and the Environmental Assessment Act. The Idle No More held a national day of action. The Chief Theresa Spence of the Attawapiskat First Nation started a hunger strike for almost 43 days on an island in the Ottawa River. The hunger strike received nationwide attention on aboriginal issues, and several flash mobs and temporary blockades were organized throughout the country. One of the demands made by Chief Spence, was that a meeting was to be set up; with the prime minister and the Governor General- the Queen's representative in Canada-. Proved to be the significant point. Chief Spence ended her hunger strike with a 13-point declaration being signed. She demanded that the government review Bills C-45 and C-38, guarantee aboriginal consultation on government legislation, start an investigation into the missing women. Also, to improve the treaty negotiations, housing for the indigenous women, and education for them among other commitments.

If we compare both Idle No More and the recently formed Occupy Movement, they emphasize on the diffuse, grassroots natures and non-hierarchical structure of the movement. Idle No More was created outside and to oppose, the Assembly of First Nations. It was more prominent than the Occupy Movement, in the sense that it was developed in response to specific legislation (Bill C-45). But as it became more prominent, it became both larger in concern and more radical in its demand for aboriginal sovereignty and self-determination. Taiaiake Alfred's post-mortem of the movement was that "the limits to Idle No More are clear. Many people are beginning to realize that the kind of

movement we have been conducting under the banner of Idle No More is not sufficient in itself to decolonize this country or even to make meaningful change in the lives of the people" (2013)

3.1.2. New Social Movement Theory

This theory emerged in the 1970s to explain the spread of post-industrial, quality-of-life movements that are difficult to examine using old-fashioned social movement theories (Melucci 1989). Rather than being related to the grievances of the specific groups, determined to influence political outcomes or redeploy material resources. New social movements, like the peace and demilitarization, environmental. Also, feminist movements focus on goals of autonomy, individuality, self-awareness, and quality-of-life issues. The petition of the new social movements also inclines to cut across outdated class, party politics. Also, socioeconomics association to politicize, characteristics of everyday life, which are traditionally seen as external politics. Besides, the movement themselves are more flexible, varied, ever-changing, and informal in participation and involvement than the older social movements. Often favoring to assume non-hierarchical methods of organization and unconventional means of political engagement (which also refers to direct action).

Melucci (1994) argues that the harmony that entitles these diverse social movements as "new" is how they answer to organized encroachments on the lifeworld. The shared inter-subjective meanings and mutual understandings that create the backdrop of our daily reality and communication. The extents of existence that were initially considered as private (e.g., the body, sexuality, personal affective relations), subjective (e.g., yearning, inspiration, and mental or emotional process), or conventional (e.g., wildlife, urban spaces, linguistic, statistics, and communicational resources) are progressively subject to social control, management, commodification, and supervision. Nonetheless, as Melucci (1994) argues, "These are precisely the areas where individuals and groups lay claim to their autonomy, where they conduct their search for identity... and construct the meaning of what they are and what they do (pp. 101-102)"

3.1.3. Social Change

Shared performance and social movements are just two of the powers driving social change. Which shows the difference in the society created through social movements as well as exterior factors like environmental shifts or technological revolutions. Fundamentally, any disorderly change in the status quo, be it deliberate or random, human-caused or natural, can lead to a social change.

3.1.4. Causes Of Social Change

Variations made to technology, social institutions, population, and the environment, alone or in some grouping, generate change.

Around a few groups would say that cultivating technology has made our lives easier. Visualize what your day would be like without the internet, the automobile, or electricity. In the "World Is Flat," Thomas Friedman (2005) claims that technology is a driving strength behind globalization. While the other forces of social change (social establishments, population, environment) play moderately negligible roles. He suggests that we can visualize globalization as occurring in three different eras. Initially, globalization was driven by armed development, driven by horsepower and wind power. The countries best capable of taking benefit of these power sources developed the most. The second shorter era, from roughly about 1800 CE to 2000 CE, contained a globalizing economy. Steam and rail power was the supervisory forces of social change and globalization in this period. Lastly, Friedman takes us to the post-millennial era. In this period of globalization, change is driven by technology, particularly the internet.

But we will also consider that technology can make changes in the three powered of social scientists linked to social change. Advances in medical technology allow otherwise infertile women to bear children, indirectly leading to an n increase in population. Advances in agricultural technology have allowed us to genetically alter the patents food productions, changing our environment in several ways. From educating our children in the classroom to the way we grow our edible food, technology has impacted all the aspects of our daily life.

There are some setbacks too. The growing gap between the technological advancements we have and have nots - at times these are called Digital Divide - Occurs both nationally and internationally. Further, there are some other security risks: loss of privacy, system failures, for example, the Y2K disturbance at the turn of the millennium, and the added vulnerability made by the technological dependence of our era. We can consider how the technology is working to keep our Nuclear power plants up and running continuously and securely. What would happen if an earthquake or any other disaster, like the case of Japan's Fukushima plant incident occurs again, causing the technology to malfunction. Advancements in technology came at the risk of such incidents, putting in line the entire civilization.

3.1.5. Social Institutions

The change in a single social institution leads to changes in all social institutions. For example, the industrialization of the society which meant that there was no longer a need for large families to provide sufficient manual labor to run a farm. Furthermore, newly created job opportunities were in close quarters to urban centers where only premium living space was provided. Which resulted in the average family size to shrink significantly.

The same change in flow occurred towards the industrial, corporate individuals who also changed the way we see the government's involvement in the corporate sector. Also, created the global economy, providing new political stages, and even designed new religions, and new types of worship in the faith were created like Scientology. It has also improved the way we educate our children. Initially, schools were provided to accommodate our agricultural calendars so children could reach home to work on the fields during the summers. Even in the present day, teaching techniques are based on nurturing students, for industrial jobs, despite that being and traditional need. The illustration of this example. Change in one aspect, such as industrializations which means these impacts are interconnected across the social institutions.

3.1.6. Population

The composition of the population is changing at every stage of change in the society. The rate of births ever so slowly increase in one nation whereas the decrease in another. The mentality of our population has changed, which shows how families bring in a new life into their family earlier and some delay childbirth. These changes in the community can occur due to random external forces, epidemics, or changes in the flow of social institution. But regardless of how it happens, trends related to the population have largely interrelated importance on all the other aspects of the society.

In Canada, the population of senior people as baby boomers start retirement, which will have a significant impact on the way our social institutions are organized. For example, there are greater demands of housing in warmer climates, a massive shift towards the needs of eldercare and assisted-living facilities, and the increasing awareness of elder abuse. Labour shortage due to boomers retiring. We have to consider the knowledge gap as well due to most of the senior workers and leaders in different corporate sectors start to retire. Moreover, as the generation leaves the labor force, the loss of tax income and pressure on pension, the financial stability of the country is threatened due to the increase in retirement plans.

Globally, the countries with the highest fertility rates have the most problems in attending to the needs of their growing population. What family planning does is that it ensures that no family is overburdened than what it actually can handle or care for. On a more significant level, the increased population in an inferior country o part of the globe puts a more significant strain on the resources of the planet.

3.1.7. The Environment

If we look towards the human ecology, we know there's a connection between an individual and the environment. As the population moves towards the vulnerable areas, we see more natural disasters occurring; we also see that the increase in the interaction between human and the environment increases the severity of those disasters.

Furthermore, it goes beyond that. We are facing an increase in the population also increases the demand it makes on the Earth. As a population, we have brought up disasters such as low level of water tables, fragile shorelines to enhance the development of humanity. We also brought in water from far away to irrigate massive crop fields. How can we be surprised when homes along the shores of our oceans and seas are battered, and droughts are on our heads which threaten towns and cities? The year 2011 is recorded for bringing weather disasters that cost the population billions of dollars. The planet is making it exceedingly clear and unmistakable (CBC news, 2011). The events have birthed social movements and are increasingly bringing social changes as the public is being educated about the issues on our hand.

3.1.8. Modernization Theory

Modernization explains the process that elaborates the amount of specialization and differentiation of structure in the society, which results in the shift from an undeveloped society to a developed nation, technological driven culture (Irwin 1975). By the explanations, the stages of modernity within an organization is judged by the sophistication of technology, specifically as it connects to the infrastructure, industry. Furthermore, it is vital to note the inherent ethnocentric biases of such assessments. Does modernization always have a positive change?

There can be types of neo-liberal defense of rural cultures, neglecting the apparent crushing poverty and diseases that still exist in the peripheral nations and giving most of the importance to the nostalgic mythology of the happy peasants. We need to take careful and steady steps to understand both the need for cultural individuality and to protect the hopes for growth in the future.

Check your progress -1

Q1. What is the Functionalist perspective?

Q2. Define the Modernization Theory.

3.2 NEW SOCIAL MOVEMENTS, NEW PERSPECTIVES

We are at the electrifying and fantastic moment of history, where new and elite forces are coming forward through a range of movements, shaking the foundation of politics. They do not want to capture the political power at hand, but rather, they want to make it accountable to people and make it so that they need to answer the people. The massive rise against the corruption and against the Delhi gang-rape, whose reverberations were heard all across Sri Lanka and Nepal, are connected to a global movement that has been working on similar conditions and unrest in different parts of the world. The Arab spring, the youth movement in Bangladesh against the Islamic right-wing, Occupy Wall Street movement, and for a return to the ideals of the 1971 liberation struggle.

But these incidents connect to a much larger and longer history of non-party activism in India, during the long history of peoples movement in India, it's been shown that they take different forms. It refers to non-party changes, among the first, which includes JP movement, whose primary demise, which is primarily accepted by now, can be traced to its takeover by other political parties of India.

A new type of social and political power emerged in the 1980s that we might refer to as the citizen's initiatives. These major non-party forums and non-funded parties came into creation out of a sense and need of the inefficiency of mainstream political parties and their negligence of concerns regarding significant issues of democracy, civil rights, and

freedom. Citizen initiatives are characterized by the general watch-dog kind of actions and the support of the public for these initiatives. While some of these are small and self-sufficient groups, while others are larger coalitions formed around a particular issue, that brings together several parties and trade unions of the far left, Gandhian, Dalit and feminist groups, some of which are usually funded by different NGOs, as well as individuals with non-affiliations. These coalitions have various features that distinguish them from one another and that all constituents are to follow standard minimum programs set accordingly by the forums, and several organizational agenda are not meant to influence the coalition's activity. The tensions that are developed between these are the reasons that these coalitions are needed to be dissolved after a period of intense interventions.

When the first citizen initiatives that came into existence were made according to civil liberties and democratic rights, receiving specific salience in the initial aftermath of the Emergency, several such organizations were created throughout the country. For example, the People's Union for Civil Liberties and Democratic Rights (PUCLDR) was created during the Emergency and in due time was split into the People's Union For Democratic Rights (PUDR), with a more different perspective on rights which included economic rights, while the People's Union for Civil Liberties (PUCL) maintained it's focused on civil liberties majorly. There were many such formations in the country. In several states of Andhra Pradesh (the Andhra Pradesh Civil Liberties Committee) and West of Bengal (Association for the Protection of Democratic Rights), the primary initiative for the creation of such civil liberties and democratic rights organization were prominently created by activists connected to the Far Left groups. We can differentiate such forums from what they are called as "Human Rights Organizations," many of these organizations are funded organizations that work in tandem with international agendas. The remaining parts will be put under the rubric of NGOs.

Groups like these have played an active role throughout the years since, documenting and exposing cases which delude civil liberties and democratic rights violations. In recent events, they have also been

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actively campaigning against capital punishment. While the need for their creation was the violation by the states of citizens' rights to freedom of expression, over the last two and half decades these groups have expanded their activities to address the abuse of privileges by non-state actors in the genre of caste, genders and sectarian violence. Some of them have put in their opinions over the worst cases of exploitation of labor, which immediately nullifies the rights and liberties sanctioned by the Constitution to all citizens.

A recent prominent battle that was fought by one of such citizens group was the committee for Fair Trial for Sat Geelani, which demonstrates how useful and essential such interventions are. Syed Abdul Rehman Geelani, a professor of Arabic in Delhi College, was a prime suspect in the attack on the Parliament on December 13, 2001. The case was followed as 9/11, which got the incident listed into the stridently nationalist discourse that drew attention from both of the sides: The Hindu-right dominated NDA government and the rhetoric of George Bush's war against terrorism. To guarantee a fair trial for Sar Geelani in 2002, a group of students and lecturers kept up a consistent struggle, when one of the worst post-independence Indian histories was in progress in Gujrat, and Geelani was sentenced to death by a POTA (Prevention of Terrorist Activities Act) court but was also recommended to a blatant media trial pronouncing him being guilty even before any verdicts by a court. Eventually due to the pressure and the citizens a national level committee was formed, drawing major academics like Rajni Kothari and write Arundhati Roy, while lawyers like Nandita Haksar and others went through the case to fight on Geelani's behalf. Their thorough and professional work was successful in exposing what turned out to a frame-up, Geelani was released. The evidence of Geelani showed how the government and democracy could become deluded by the course of national security.

This Geelani case was a partial victory, and the December 13 attack on the Parliament had a darker story behind it. The recent episode was the unjust execution of Afzal Guru for a crime that was ruled by the Supreme as not guilty.

Another set of citizens initiatives that came from 1984 and the massacre of Sikhs were several anti-communal groups in different parts of the country. One of the earliest of these was a forum called the Nagarik Ekta Manch, forked in 1984 itself. This was an initiative where people from different backgrounds and vocations came together to work in the relief camps collecting and distributing relief materials, helping people file claims, and so on. At about the same time another group the SampradayiktaViodhiAndolan was formed in Delhi. Focusing primarily on public campaigns, attempting simultaneously to find a different language in which to conduct such attacks. A comprehensive debate was sparked in secular circles by one of the slogans evolved by the SVA to counter the Hindu right-wing campaign on Ramjanmabhoomi. This slogan, in a radical departure from temporal strategy, appealed to the religious Hindu Kan-kanmeinvyaaapehain Ram/Mat bhadkaodangalekeunka naam (Ram is in every atom let not His name be used to incite violence)

These could be said to have been precursors to a series of new initiatives in different towns and cities of India that came in to being in the 1990s, especially in the wake of the demolition of the Babri Masjid and the communal violence that followed. Perhaps the most significant part of the citizen's action of the 1990s was that they took up the struggle that was all but abandoned by political parties, whether ruling or opposition, Right or Left. Through this period, groups have worked throughout India, engaging in a range of activities. Street demonstrations and sit-ins to engage the public in debate and discussion. Designing and implementing educational programs, monitoring the media, pursuing cases in court providing legal and other assistance to the victims of communal violence and making every effort to see that the guilty officials and political leaders would not escape punishment. Again, in the aftermath of the Gujrat Carnage of 2002, during the long months of continued violence, innumerable individuals and newly formed groups from all over India went to Gujrat, helping in running schools for children.

Urbanism is said to be one of the younger movements in contemporary India. Initially in the 1990s issues of the poor, (vendors and rickshaw

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drivers) were put in the front by individuals of groups in Mumbai and Kolkata, based as questions of poverty and the responsibility of the state to the poor. The previous Nehruvian state was much more responsive to this responsibility. It was in the 1990s, with the growing global integration, the urban space began to emerge as a ring for struggle. Never concerns arose regarding urban congestion pollution and consequent concerns about health.

In cities like Delhi, Kolkata and Mumbai citizen initiatives brought together questions of environment and workers' rights and also connected them with significant issues of urban plans. The problems of road planning, transportation systems, and other items came into the view of the public and became a topic of debate. In numerous cities, data was generated on availability and water consumption, electricity, and other needs of the society in impoverished areas of the cities.

As Arvind Kejriwal began his civil disobedience campaign on the inflation of the water costs and electricity costs, we can see links being formed to this historically to earlier forms of social movements.

These initiatives that acted over mass movements were in the minority, but in the first decade of the 21st century, we saw significant mass movements of this new kinds, which arose around the issues of land acquisition. These initiatives have brought light over assumptions like industrialization, and economic development is the natural stages of history. Increasingly movements against the purchase of lands are coming together with the nuclear energy movements, from cities like Jaitpur and Kudankulam. In these mass movements, we see the emergence of new political energies working together.

Two campaigns have caught the attention of the media and the people. Firstly, the Pink Chaddi Campaign. In the year 2009, men of the hitherto also known as the Hindu right-wing organization called "Sri Ram Sene," who physically attacked young women outside of pubs in the city of Mangalore. These attacks were said to preserve the Indian culture by the introduction of western values and culture in it, which was met by protests and campaigns from all over the country. But the most innovative movement was the Pink Chaddi movement, which was started from Facebook, which was launched by a Dehli journalist, Nisha Susan.

The name of the group was "Consortium of Pub going, Loose and Forward Women," which called forward to women to send a picture of their pink Chaddi to the leader of Ram Sene, Pramod Muthalik, as a gift on Valentine's Day. Over 2000 pink chaddis were sent to the office of Ram Sene during this campaign.

The other campaign that came into view was the "SlutWalks" in Dehli and Bhopal. It was started in Europe, America and some cities of India which surrounded the opinion of extremists raping women and blaming the culture. The first SlutWalk was in response to a Canadian police officer's remark, "If women dressed like a slut, she should expect to be raped like one too." Instead, then criticizing this, the people nationwide supported these walks.

In India, the word Slut was said to have no resonance, but to put a meaning to it in India, the organizers put up some Indian words into the mix and created the walks known as "SlutWalks arthaat BesharmiMorcha", what was interesting about this SlutWalk in India was that it was not organized by well-known feminists or any organization but was organized by young women, who wanted safety and protection in the streets where people looked at them as if they were sluts and can be raped based on culture.

We stand on the Pinnacle of new and stronger politics are joining forces, to fight against the unjust rules and cultural factors of India, but one of these is certainly going to change the world and society as we see it now which will transform and rejuvenate democracy. We should be ready to ride alongside this potential, and not to underestimate it.

3.3 LET US SUM UP

Collective Behaviour

Collective behaviour is non-institutionalized activity in which many people voluntarily engage. There are four main different types of collective behaviours: mass, crowd, public and social movements

Social Movements

Social movements are purposeful, organized groups. Either with the goal of pushing towards change, giving political voice to those without it or gathering for some other common purpose.

Social Change

There are numerous and varied causes of social change. Four common causes, as recognized by social scientists, are technology, social institutions, population, and the environment

3.4 KEY WORDS

- "Alternative movements: Social movements that limit themselves to self-improvement changes in individuals.
- Assembling Perspective: A theory that credits individuals in crowds as behaving as rational thinkers and views crowds as engaging in purposeful behaviour and collective action.
- Casual crowds: people who share close proximity without really interacting
- Collective behaviour: a non-institutionalized activity in which several people voluntarily engage.
- Crowd: a fairly large number of people sharing close proximity.
- Digital Divide: the increasing gaps in the technological haves and have-nots.
- Flash mob: a large group of people who gather together in spontaneous activity that lasts a limited amount of time.
- Frame: a way in which experience is organized conceptually
- Lifeworld: the shared inter-subjective meanings and common understandings that form the backdrop of our daily existence and communication.
- Modernization: the process that increases the amount of specialization and differentiation of structure in societies"

3.5 QUESTIONS FOR REVIEW

- Trace the recent developments in the social movements in the West.

- What affects the social changes?
- How do social institutions, composition of human population and the environment play their role when it comes to social movements or changes?
- Trace the recent developments in the social movements in the West.

3.6 SUGGESTED READINGS AND REFERENCES

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3.7 ANSWERS TO CHECK YOUR PROGRESS

- Functionalists perspective is looking at the big picture.....(answer to Check Your Progress1 Q1)
- Modernization explains the process that elaborates.....(answer to Check Your Progress1 Q2)

UNIT - 4: APPROACHES TO THE STUDY OF DALIT MOVEMENT, OVERVIEW OF LITERATURE

STRUCTURE

- 4.0 Objectives
- 4.1 Introduction
 - 4.1.1 Etiology and utilization
 - 4.1.2 Other terms
- 4.2 Approaches to the Study of Dalit Movements
- 4.3 Overview of Literature
 - 4.3.1 Demographics
 - 4.3.2 Social Status
 - 4.3.3 History
 - 4.3.4 Economic Status
 - 4.3.5 Discrimination
 - 4.3.6 Religion
- 4.4 Let Us Sum Up
- 4.5 Keywords
- 4.6 Questions for Review
- 4.7 Suggested Readings and References
- 4.8 Answers to Check Your Progress

4.0 OBJECTIVES

After going through this unit, you should be able to

- Understand what is the Dalit Movement

- Understand the ways to deal with the investigation of Dalit Movements

- Review the Dalit Movements through writing

- Offer new points of view for the investigation of India.
- Recover narratives of battles for human respect and station separation by featuring Dalit scholarly and political activism.

4.1 INTRODUCTION

In Sanskrit and Hindi Dalit signifies "broken or dispersed". This term is for the most part utilized for the ethnic gatherings in India that have been kept discouraged (frequently named in reverse ranks). Dalits were rejected from the four-crease Varna arrangement of Hinduism and were framing a fifth Varna, additionally known by the name of Panchama. Dalits now proclaim different religious convictions, including Hinduism, Buddhism, Sikhism, Christianity and different society religions. The 2011 Census of India recorded their numbers at more than 200 million individuals, speaking to 16 percent of India's populace.

The term Dalit's was being used as an interpretation for the British Raj enumeration grouping of Depressed Classes before 1935. It was promoted by the business analyst and reformer B. R. Ambedkar (1891–1956), who incorporated every single discouraged individual regardless of their standing into the meaning of Dalit's. Thus, the main gathering he made was known as the "Work Party" and included as its individuals all individuals of the general public who were kept discouraged, including ladies, little scale ranchers, and individuals from in reverse positions. New pioneers like Kanhaiya Kumar buy into this meaning of "Dalit's", accordingly a Brahmin minimal rancher attempting to squeeze out a living, yet incapable to do so likewise falls in the "Dalit" classification. Ambedkar himself was a Mahar, and during the 1970s the utilization of "Dalit" was animated when it was embraced by the Dalit Panthers dissident gathering. Progressively, ideological groups utilized it to pick up mileage.

India's National Commission for Scheduled Castes considers authority utilization of Dalit as a mark to be "unlawful" on the grounds that cutting

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edge enactment inclines toward Scheduled Castes; in any case, a few sources state that Dalit has incorporated a bigger number of networks than the official term of Scheduled Castes and is now and again used to allude to the majority of India's mistreated people groups. A comparable widely inclusive circumstance wins in Nepal.

Planned Caste people group exists crosswise over India, despite the fact that they are generally packed in four states; they don't share a solitary language or religion. They involve 16.6 percent of India's populace, as indicated by the 2011 Census of India. Comparative people group are found all through the remainder of South Asia, in Nepal, Pakistan, Bangladesh, and Sri Lanka, and are a piece of the worldwide Indian diaspora.

In 1932, the British Raj prescribed separate electorates to choose pioneers for Dalits in the Communal Award. This was supported by Ambedkar however when Mahatma Gandhi contradicted the proposition it brought about the Poona Pact. That thus impacted the Government of India Act, 1935, which presented the booking of seats for the Depressed Classes, presently renamed as Scheduled Castes.

From not long after its freedom in 1947, India acquainted a booking framework with improving the capacity of Dalits to have political portrayal and to get government occupations and instruction. In 1997, India chose its first Dalit President, K. R. Narayanan. Numerous social associations have advanced better conditions for Dalits through training, human services, and business. Regardless, while position based separation was restricted and unapproachability canceled by the Constitution of India, such practices are as yet boundless. To counteract badgering, attack, separation and comparable acts against these gatherings, the Government of India authorized the Prevention of Atrocities Act, likewise called the SC/ST Act, on 31 March 1995.

As per the request for the Bombay High Court, the Information and Broadcasting Ministry (I&B Ministry) of the Government of India issued

a warning to all media directs in September 2018, requesting that they use "Booked Castes" rather than "Dalit".

4.1.1 Etiology And Utilization

The word Dalit is a vernacular type of the Sanskrit दलित (Dalita). In Classical Sanskrit, this signifies "isolated, split, broken, dissipated". This word was repurposed in nineteenth-century Sanskrit to mean "(an individual) not having a place with one of the four Brahminic stations". It was maybe first utilized in this sense by Pune-based social reformer Jyotirao Phule, with regards to the abuse looked by the past "distant" ranks from different Hindus.

Dalit is, for the most part, used to depict networks that have been exposed to distance. Such individuals were prohibited from the four-overlap Varna arrangement of Hinduism and thought of themselves as shaping the fifth varna, portraying themselves as Panchama.

The term was being used as an interpretation for the British Raj enumeration grouping of Depressed Classes before 1935. It was promoted by the financial expert and reformer B. R. Ambedkar (1891–1956), himself a Dalit, and during the 1970s its utilization was animated when it was received by the Dalit Panthers dissident gathering.

Dalit has turned into a political character, like how the LGBTQ people group recovered strange from its derisive use as a nonpartisan or constructive self-identifier and as a political personality. Socio-legitimate researcher Oliver Mendelsohn and political business analyst Marika Vicziany wrote in 1998 that the term had progressed toward becoming "seriously political. While utilization of the term may appear to express suitable solidarity with the contemporary substance of Untouchable governmental issues, there stay serious issues in receiving it as a nonexclusive term. Despite the fact that the word is presently very across the board, regardless it has profound roots in a convention of political radicalism motivated by the figure of B. R. Ambedkar." They proposed its utilization gambled wrongly naming the whole populace of

untouchables in India as being joined by extreme legislative issues. Anand Teltumbde likewise distinguishes a pattern towards refusal of the politicized personality, for instance among taught white collar class individuals who have changed over to Buddhism and contend that, as Buddhists, they can't be Dalits. This might be because of their improved conditions offering to ascend to a longing not to be related to what they see to be the disparaging Dalit masses.

4.1.2 Other Terms

Authority term

Planned Castes is the official term for Dalits in the assessment of India's National Commissions for Scheduled Castes (NCSC), who accepted legitimate guidance that demonstrated present-day enactment does not allude to Dalit and that in this manner, it says, it is "unlawful" for authority records to do as such. In 2004, the NCSC noticed that some state governments utilized Dalits instead of Scheduled Castes in the documentation and requested that they stop.

A few sources state that Dalit incorporates a more extensive scope of networks than the authority Scheduled Caste definition. It can incorporate migrant clans and another official arrangement that likewise began with the British Raj positive segregation endeavors in 1935, being the Scheduled Tribes. It is additionally now and again used to allude to the whole of India's mistreated people groups, which is the setting that applies to its utilization in Nepalese society. A case of the impediments of the Scheduled Caste class is that, under Indian law, such individuals must be adherents of Buddhism, Hinduism or Sikhism, yet there are networks that case to be Dalit Christians and Muslims and the ancestral networks frequently practice people religions. Harijan

Mahatma Gandhi authored the word Harijan, interpreted generally as individuals of God, to distinguish untouchables in 1933. The name was disdained by Ambedkar as it stressed the Dalits as having a place with

the more noteworthy Hindu Country instead of being an autonomous network like Muslims. What's more, numerous Dalits saw the term to belittle and disdainful. Some have even guaranteed that the term truly eludes to offspring of devadasis, South Indian young ladies who were hitched to a sanctuary and filled in as courtesans and whores for upper-standing Hindus, however, this case can't be checked. At the point when the distance was prohibited after Indian freedom, the utilization of the word Harijan to depict the ex-untouchables was more typical among different ranks than the Dalits themselves.

Territorial terms

In Southern India, Dalits are in some cases known as Adi Dravida, Adi Karnataka, and Adi Andhra. This training started around 1917 when the Adi-prefix was appropriated by Southern Dalit pioneers, who accepted that they were the indigenous occupants of India. The terms are utilized in the conditions of Tamil Nadu, Karnataka, and Andhra Pradesh separately, to recognize Dalits in authority reports.

In the Indian province of Maharashtra, as per student of history and ladies' investigations scholastic Shailaja Paik, Dalit is a term generally utilized by individuals from the Mahar standing, into which Ambedkar was conceived. Most different networks like to utilize their own station names.

In Nepal, beside Harijan and, most usually, Dalit, terms, for example, Haris (among Muslims), Achhoot, outcastes and neechjati are utilized.

4.2 APPROACHES TO THE STUDY OF DALIT MOVEMENTS

- Dalit studies can possibly on a very basic level adjust the historiographical guide of India/South Asia examines. The ongoing acknowledgment by Indian scholarly world of Ambedkar as a

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logician and social researcher who made significant commitments to the investigation of Indian culture and history, the flood in Dalit chronicles in the most recent decade all around the scholarly world, particularly in the US, all imply that another arrangement of inquiries are educating research and the examination regarding India. The test is to make Dalit plans and entertainers unmistakable. This requires inventive methodologies and joining anthropological, authentic, and artistic fields.

- In 2004, the French Organization of Pondicherry gave a stage to around twelve Dalit essayists in Tamil to think about their encounters in the Dalit abstract development. What they said on the event, alongside concentrates from their works, were distributed later. Furthermore, the book under survey is an English interpretation of that production. David C. Buck, an American scholastic who has deciphered some medieval Tamil writings, has joined the supervisor of the Tamil volume, Kannan M., in this endeavor. The Dalit development had a poor start in Tamil Nadu when contrasted with Maharashtra and Karnataka, to a great extent on account of the elements of the non-Brahmin Dravidian development. It was distinctly in the mid-1990s in the wake of the Mandal–Masjid advancements, and with regards to Ambedkar centennial and the separation of the Soviet Association and its effect on the Left development that the Dalit development originally showed itself as a scholarly wonder in Tamil Nadu.
- The 1990s a gathering of new and capable essayists release their inventive power in the scholarly field. The pomposity of the settled in abstract universality was viably tested. In any case, the development has since endured difficulty and a respite appears to have set in. Of the nine essayists figuring in the volume, two Bama and Imaiyan are known universally, with a significant number of their works accessible in English and different dialects. AlakiyaPeriyavan is presently a practiced author. The bohemian writer N.D. Rajkumar has an intriguing piece.

- PunitaPantiyan discusses the difficulties engaged with running an affirmed Dalit diary and all the while uncovered the trick that position segregation torment just the wide open and that the urban communities are free from it. Different scholars highlighted in the book are Sudhakar Ghatak, Yakkan, Vili. Dad. Itaya Ventana, and YalanAti.
- A Worldwide Gathering was held at Nottingham Trent College on June 23-25, 2014 to think about and examine the Dalit developments in India. It was sorted out under the aegis of the Middle for Postcolonial Concentrates at Nottingham Trent College in the organization with the examination focus EMMA at the College Paul-Valery Montpellier 3, France, gathered by Nicole Thiara and Judith Misrahi-Barak. In the principal meeting of the AHRC-supported system arrangement of occasions, papers were welcomed that investigated the logical techniques that were right now utilized in the investigation of Dalit writing and indicated zones that should have been examined in more prominent detail. They were likewise keen on examining new hypothetical and basic methodologies that ought to be utilized in the examination of the frequent test and inventive abstract and stylish highlights of Dalit writing.
- Based on the Dalit study numerous modified works were introduced on this gathering, the most significant of those was exhibited by Nandi Bhatia (College of Western Ontario, Canada) with the title "The Legislative issues of Sexual orientation Rebellion in Dalit Theatre"s

This chapter analyzes the crossing point of sex and ranks legislative issues in post-freedom dramatization in India with uncommon regard for Kusum Kumar's *Suno Shefali* (*Listen Shefali*, 1978), a play that depicts a furious youthful 'Harijan' young lady named Shefali who dissents against upper-position frames of mind. Putting my investigation against the scenery of challenge theater in India, I recommend that plays, for

example, 'Suno Shefali' offer methods for perusing the ensnarements of the individual encounters of Dalit ladies with the openly rehearsed avoidances of the station framework, and in this manner, carry a multifaceted nature to socially dedicated show where the Dalit question has stayed confined. Besides, Kumar's utilization of the term 'Harijan', a term begat by Gandhi to expel the disgrace of 'distance', in a play that focuses on the topic of Shefali's looming between station union with an upper-standing government official's child, attracts consideration regarding the disappointment of Gandhian reformism as an answer for position preference and separation and stresses, rather, the need to take a stand in opposition to rank and sexual orientation abuse.

4.3 OVERVIEW OF LITERATURE

Dalit literature forms a distinct part of Indian literature. One of the first Dalit writers was Madara Chennai, an 11th-century cobbler-saint who lived in the reign of Western Chalukyas and who is regarded by some scholars as to the "father of Vachana poetry". Another early Dalit poet is DoharaKakkaiah, a Dalit by birth, six of whose confessional poems survive. The Bharatiya Dalit Sahitya Akademi (Indian Dalit Literature Academy) was founded in 1984 by BabuJagjivan Ram.

Notable modern authors include Mahatma Phule and Ambedkar in Maharashtra, who focused on the issues of Dalits through their works and writings. This started a new trend in Dalit writing and inspired many Dalits to offer work in Marathi, Hindi, Tamil, and Punjabi. There are novels, poems and even drama on Dalit issues. The Indian author Rajesh Talwar has written a play titled 'Gandhi, Ambedkar, and the four-legged Scorpion' in which the personal experiences of Dr. Ambedkar and the sufferings of the community have been highlighted.

BaburaoBagul, Bandhu Madhav and Shankar Rao Kharat, worked in the 1960s. Later the Little magazine movement became popular. In Sri Lanka, writers such as K. Daniel and Dominic Jeeva gained mainstream popularity.

4.3.1 Demographics

Scheduled Caste communities exist across India and comprised 16.6 percent of the country's population, according to the 2011 Census of India. Uttar Pradesh (21 percent), West Bengal (11 percent), Bihar (8 percent) and Tamil Nadu (7%) between them accounted for almost half the country's total Scheduled Caste population. They were most prevalent as a proportion of the states' population in Punjab, at about 32 percent, while Mizoram had the lowest at approximately zero.

Similar groups are found throughout the rest of the Indian subcontinent, in Nepal, Pakistan, Bangladesh, and Sri Lanka. They are also found as part of the Indian diaspora in many countries, including the United States, the United Kingdom, Singapore, and the Caribbean.

4.3.2 Social Status

Dalits have had lowest social status in the traditional Hindu social structure but James Lochtefeld, a professor of religion and Asian studies, said in 2002 that the "adoption and popularization of [the term Dalit] reflects their growing awareness of the situation and their greater assertiveness in demanding their legal and constitutional rights".

In the past, they were believed to be so impure that caste Hindus considered their presence to be polluting. The impure status was related to their historic hereditary occupations that caste Hindus considered being "polluting" or debased, such as working with leather, working with feces and other dirty work.

4.3.3 History

Gopal Baba Walangkar (ca. 1840–1900) is generally considered to be the pioneer of the Dalit movement, seeking a society in which they were not discriminated against. Another pioneer was Harichand Thakur (ca. 1812–1878) with his mutual organization that involved the Namasudra (Chandala) community in the Bengal Presidency. Ambedkar himself believed Walangkar to be the progenitor. Another early social reformer who worked to improve conditions for Dalits was Jyotirao Phule (1827–1890).

Notes

The 1950 Constitution of India, introduced after the country gained independence, including measures to improve the socio-economic conditions of Dalits. Aside from banning untouchability, these included the reservation system, a means of positive discrimination that created the classifications of Scheduled Castes, Scheduled Tribes and Other Backward Classes (OBCs). Communities that were categorized as being one of those groups were guaranteed a percentage of the seats in the national and state legislatures, as well as in government jobs and places of education. The system has its origins in the 1932 Poona Pact between Ambedkar and Gandhi when Ambedkar conceded his demand that the Dalits should have an electorate separate from the caste Hindus in return for Gandhi accepting measures along these lines. The notion of a separate electorate had been proposed in the Communal Award made by the British Raj authorities and the outcome of the Pact - the Government of India Act of 1935 - both introduced the new term of Scheduled Castes in replacement for Depressed Classes and reserved seats for them in the legislatures.

By 1995, of all federal government jobs in India - 10.1 percent of Class I, 12.7 percent of Class II, 16.2 percent of Class III, and 27.2 percent of Class IV jobs were held by Dalits. Of the most senior jobs in government agencies and government-controlled enterprises, only 1 percent were held by Dalits, not much change in 40 years. In the 21st century, Dalits have been elected to India's highest judicial and political offices.

In 2001, the quality of life of the Dalit population in India was worse than that of the overall Indian population on metrics such as access to health care, life expectancy, education attainability, access to drinking water and housing. In 2010, Dalits received international attention due to a portrait exhibition by Marcus Perkins that depicted Dalits.

According to a 2007 report by Human Rights Watch (HRW), the treatment of Dalits has been like a "hidden apartheid" and that they "endure segregation in housing, schools, and access to public services". HRW noted that Manmohan Singh, then Prime Minister of India, saw a parallel between the apartheid system and untouchability. Eleanor Elliot also notes Singh's 2006 comment but says that, despite the obvious similarities, race prejudice and the situation of Dalits "have a different

basis and perhaps a different solution." [16] Though the Indian Constitution abolished untouchability, the oppressed status of Dalits remains a reality. In rural India, stated Klaus Klostermaier in 2010, "they still live in secluded quarters, do the dirtiest work, and are not allowed to use the village well and other common facilities". In the same year, Elliot noted that "In spite of much progress over the last sixty years, Dalits are still at the social and economic bottom of society.

4.3.4 Economic Status

As per a 2014 report to the Ministry of Minority Affairs, over 44.8 percent of Scheduled Tribe (ST) and 33.8 percent of Scheduled Caste (SC) populaces in provincial India were living beneath the neediness line in 2011–12. In urban zones, 27.3 percent of ST and 21.8 percent of SC populaces were beneath the destitution line.

Some Dalits have accomplished abundance, albeit most stay poor. Some Dalit savvy people, for example, Chandra Bhan Prasad, have contended that the expectations for everyday comforts of numerous Dalits have improved since the financial framework turned out to be more changed beginning in 1991 and have bolstered their cases through huge overviews. As indicated by the Socio-Economic and Caste Census 2011, almost 79 percent of Adivasi families and 73 percent of Dalit family units were the most denied among provincial families in India. While 45 percent of SC family units are landless and gain a living by manual easygoing work, the figure is 30 percent for Adivasis.

A 2012 study by Mangalore University in Karnataka found that 93 percent of Dalit families in the territory of Karnataka live beneath the destitution line.

4.3.5 Discrimination

1. Education

Notes

As indicated by an examination by The India Governs Research Institute, Dalits established about the portion of grade school dropouts in Karnataka during the period 2012–14.

An example study in 2014, led by Dalit Adhikar Abhiyan and financed by ActionAid, found that among state schools in Madhya Pradesh, 88 percent oppressed Dalit kids. In 79 percent of the schools examined, Dalit kids are illegal from contacting late morning dinners. They are required to sit independently at lunch in 35 percent of schools and are required to eat with uncommonly checked plates in 28 percent.

There have been occurrences and charges of SC and ST instructors and teachers being victimized and irritated by specialists, upper ranks partners and upper position understudies in various training establishments of India. Now and again, for example, in Gujarat, state governments have contended that a long way from being biased, their dismissal when applying for employment in instruction has been because there are no appropriately qualified applicants from those groupings.

2. Healthcare and sustenance

Segregation can likewise exist in access to medicinal services and sustenance. An example study of Dalits, directed more than a while in Madhya Pradesh and subsidized by ActionAid in 2014, found that wellbeing field laborers did not visit 65 percent of Dalit settlements. 47 percent of Dalits were not permitted section into apportioning shops, and 64 percent were given fewer grains than non-Dalits. In Haryana state, 49 percent of Dalit kids under five years were underweight and malnourished while 80 percent of those in the 6–59 months age gathering were iron deficient in 2015.

3. Crime

Dalits contain a somewhat unbalanced number of India's jail prisoners. While Dalits (counting the two SCs and STs) establish 25 percent of the

Indian populace, they represent 33.2 percent of detainees. About 24.5 percent of death row detainees in India are from Scheduled Castes and Scheduled Tribes which is proportionate to their populace. The rate is most elevated in Maharashtra (50 percent), Karnataka (36.4 percent) and Madhya Pradesh (36 percent).

Rank related savagery among Dalit and non-Dalits purportedly originates from Dalit's financial accomplishment in the midst of progressing bias. The Bhavana assault case, which emerged out of a debate of assignment of land, is a case of barbarities against Dalit young ladies and ladies. In August 2015, because of proceeded with supposed separation from upper positions of the town, around 100 Dalit occupants changed over to Islam in a function at Jantar Mantar, New Delhi. Between station marriage has been proposed as a cure however as indicated by a 2014 overview of 42,000 family units by the New Delhi-based National Council of Applied Economic Research (NCAER) and the University of Maryland, it was evaluated that solitary 5 percent of Indian relationships cross rank limits.

A 2006 article announced occurrences of savagery, questions and victimization Dalits in Maharashtra. The article noticed that non-Dalit families asserted they don't unexpectedly treat Dalits. A craftsman station individual stated, "We disclose to them anything and they reveal to us you are pointing fingers at us on account of our rank; we as a whole life respectively, and there will undoubtedly be battles, however, they think we target them."

There have been reports of Dalits being compelled to eat human excrement and drink pee by Christian Thevars, an OBC. In one such case, a 17-year-old young lady was determined to fire by Yadav (an OBC) youth, purportedly because she was permitted school-instruction. In September 2015, a 45-year-old Dalit lady was purportedly stripped bare and had to drink pee by culprits from the Yadav people group in Madhya Pradesh.

4. Prevention of Atrocities Act

Notes

The Government of India has endeavored on a few events to administer explicitly to address the issue of rank related viciousness that influences SCs and STs. Besides the Constitutional abrogation of distance, there has been the Untouchability (Offenses) Act of 1955, which was corrected around the same time to turn into the Protection of Civil Rights Act. It was resolved that neither of those Acts was compelling, so the Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act of 1989 (POA) came into power.

The POA assigned explicit wrongdoings against SCs and STs as "monstrosities" – a criminal demonstration that has "the nature of being incredibly brutal and coldhearted" – which ought to be indicted under its terms instead of existing criminal law. It made comparing disciplines. Its motivation was to control and rebuff brutality against Dalits, including mortifications, for example, the constrained utilization of toxic substances. Different monstrosities included constrained work, disavowal of access to water and other open civilities, and sexual maltreatment. The Act allowed Special Courts only to attempt POA cases. The Act approached states with abnormal amounts of standing brutality (said to be "abomination inclined") to delegate qualified officials to screen and keep up peace.

In 2015, the Parliament of India passed the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Amendment Act to address issues in regards to the execution of the POA, including cases where the police put procedural deterrents in the method for supposed unfortunate casualties or out and out intrigued with the charged. It likewise expanded the number of acts that were regarded to be outraged. One of those cures, trying to address the moderate procedure of cases, was to make it required for states to set up the restrictive Special Courts that the POA had portrayed. Progress in doing as such, be that as it may, was accounted for in April 2017 to be unremarkable. P. L. Punia, a previous director of the NCSC, said that the number of pending cases was high on the grounds that a large portion of the surviving Special Courts was in reality not selective but instead being utilized to process some non-POA

cases, and in light of the fact that "The exceptional investigators are not irritated and the cases recorded under this Act are as disregarded as the people in question". While Dalit rights associations were carefully idealistic that the revised Act would improve the circumstance, legitimate specialists were skeptical.

4.3.6 Religion

Fa Xian, a Chinese Buddhist traveler who recorded his visit to India in the mid-fifth century, referenced isolation with regards to the unapproachable Chandala people group.

All through the nation the individuals slaughter no living thing nor drink wine, nor do they eat garlic or onions, except for Chandalas as it were. The Chandalas are named 'insidious men', and stay separated from others; on the off chance that they enter a town or market, they sound a bit of wood to isolate themselves; at that point men, knowing what their identity is, abstain from interacting with them.

While victimization Dalits has declined in urban territories and the open circle, despite everything it exists in provincial zones and the private circle, in regular issues, for example, access to eating places, schools, sanctuaries and water sources. Some Dalits effectively coordinated into urban Indian culture, where station sources are more subtle. In rustic India, notwithstanding, position sources are all the more promptly clear and Dalits regularly remain barred from nearby religious life, however, some subjective proof proposes that rejection is reducing.

As indicated by the 2014 NCAER/University of Maryland review, 27 percent of the Indian populace still rehearses unapproachability. The figure might be higher because numerous individuals will not recognize doing so when addressed, even though the procedure of the review was additionally reprimanded for conceivably blowing up the figure. Crosswise over India, Untouchability was polished among 52 percent of Brahmins, 33 percent of Other Backward Classes and 24 percent of non-Brahmin forward positions. Unapproachability was likewise rehearsed by

individuals of minority religions – 23 percent of Sikhs, 18 percent of Muslims and 5 percent of Christians. As per statewide information, Untouchability is most usually rehearsed in Madhya Pradesh (53 percent), trailed by Himachal Pradesh (50 percent), Chhattisgarh (48 percent), Rajasthan and Bihar (47 percent), Uttar Pradesh (43 percent), and Uttarakhand (40 percent).

Instances of isolation have incorporated the Madhya Pradesh town of Ghatwani, where the Scheduled Tribe populace of Bhilala don't permit Dalit residents to utilize open borewell for getting water and in this manner, they are compelled to drink filthy water. In metropolitan territories around New Delhi and Bangalore, Dalits and Muslims face separation from upper station proprietors when looking for spots to lease.

6. Social mistreatment by rank Hindus

In a few episodes, if Dalits discovered copying Holika for the HolikaDahan service, they are tonsured and marched bare in the towns. Likewise in certain pieces of India, there have been claims that Dalit grooms riding steeds for wedding functions have been pounded and alienated by upper standing individuals. On August 20

Change developments

A school of untouchables close to Bangalore, by Lady Ottoline Morrell.

In the nineteenth century, the Brahmo Samaj, Arya Samaj, and the Ramakrishna Mission effectively took an interest in Dalit liberation. While Dalits had spots to adore, the primary upper-rank sanctuary to transparently greet Dalits was the Laxminarayan Temple in Wardha in 1928. It was trailed by the Temple Entry Proclamation issued by the last King of Travancore in the Indian province of Kerala in 1936.

The Punjabi reformist Satnami development was established by Dalit Guru Ghasidas. Master Ravidas was additionally a Dalit. GianiDitt

Singh, a Dalit Sikh reformer, began Singh Sabha's development to change over Dalits. Different reformers, for example, Jyotirao Phule, Ayyankali of Kerala and Iyothethass of Tamil Nadu worked for Dalit liberation.

During the 1930s, Gandhi and Ambedkar differ concerning the maintenance of the rank framework. While Ambedkar needed to see it decimated, Gandhi imagined that it could be adjusted by reinterpreting Hindu messages so the untouchables were consumed into the Shudra varna. This was this difference that prompted the Poona Pact. Regardless of the difference, Gandhi started the Harijan Yatra to support the Dalits.

The assertion by royal conditions of Kerala somewhere in the range of 1936 and 1947 that sanctuaries were available to all Hindus went far towards closure Untouchability there. In any case, instructive chances to Dalits in Kerala stay constrained.

Other Hindu gatherings endeavored to accommodate with the Dalit people group. Hindu sanctuaries are progressively open to Dalit clerics, a capacity some time ago held for Brahmins.

The battle for sanctuary section rights for Dalits keeps on causing debate. Brahmins, for example, Subramania Bharati passed Brahminhood onto a Dalit, while in Shivaji's Maratha Empire Dalit warriors (the Mahar Regiment) joined his powers. In a 2015 episode in Meerut, when a Dalit having a place with Valmiki rank was denied passage to a Hindu sanctuary he changed over to Islam. In September 2015, four Dalit ladies were fined by the upper-station Hindus for entering a sanctuary in Karnataka.

There have been claims that Dalits in Nepal are denied section to Hindu sanctuaries. In any event, one revealed case was thumped by some upper standing individuals for doing as such.

- Buddhism

Notes

In Maharashtra, Uttar Pradesh, Tamil Nadu and a couple of different locales, Dalits went under the impact of the neo-Buddhist development started by Ambedkar. During the 1950s, he directed his concentration toward Buddhism and made a trip to Ceylon to go to a show of Buddhist researchers and priests. While committing another Buddhist vihara close Pune, he declared that he was composing a book on Buddhism and that he arranged a formal transformation. Ambedkar twice visited Burma in 1954; the subsequent time to go to a gathering of the World Fellowship of Buddhists in Rangoon. In 1955, he established the BharatiyaBauddhaMahasabha (Buddhist Society of India). He finished composition *The Buddha and His Dhamma* in May 1956.

After gatherings with the Buddhist priest HammalawaSaddhatissa, Ambedkar sorted out an open service for himself and his supporters in Nagpur on 14 October 1956. Tolerating the Three Refuges and Five Precepts customarily, he finished his transformation. He at that point continued to change over an expected 500,000 of his supporters.

- Sikhism

Master Nanak in *Guru Granth Sahib* calls for everybody to treat each other similarly. Ensuing Sikh Gurus, every one of whom originated from the Khatri rank, likewise reprimanded the chain of importance of the standing framework. Regardless of this, social stratification exists in the Sikh people group. The greater part of the Sikhs of Punjab have a place with the Jat standing; there are additionally two Dalit Sikh ranks in the state, called the Mazhabis and the Ramdasias.

Surinder S. Jodhka says that, by and by, Sikhs having a place with the landowning prevailing stations have not shed every one of their biases against the Dalit positions. While Dalits would be permitted section into the town gurudwaras they would not be allowed to cook or serve langar (the collective supper). Along these lines, any place they could prepare

assets, the Sikh Dalits of Punjab have attempted to build their gurudwara and other nearby level organizations to accomplish a specific level of social independence. In 1953, Sikh pioneer, Master Tara Singh, prevailing with regards to winning the requests from the Government to incorporate Sikh ranks of the changed over untouchables in the rundown of booked positions.

Than Gurdwara struggle

In 2003 the Talhan town Gurudwara persevered through a harsh question between Jat Sikhs and Chamars. The Chamars turned out and about in large numbers and went up against the Randhawa and Bains Jat Sikh proprietors, who would not give the Chamars an offer on the overseeing advisory group of an altar devoted to Shaheed Baba Nihal Singh. The sanctum earned 3–7 crore Indian Rupees, and the Jat Sikh landowners supposedly "ate up a considerable segment of the contributions". Although Dalits structure more than 60 percent of Talhan's 5,000-in number populace, neighborhood customs guaranteed that they were denied a spot on the advisory group. The proprietors, allied with radical Sikh associations and the SGPC, endeavored to keep out the Dalits by flattening the holy place medium-term and developing a gurdwara on it, yet the Dalit mission for a state in the administering board of trustees did not end.

Chamars battled a four-year court fight with the proprietors and their partners, including the Punjab Police. In that time Dalits led a few blacklists against the Chamars. The Jat Sikhs and their partners remove the power supply to their homes. Moreover, different fights and battles set Chamar young people furnished with lathis, rocks, blocks, soft drink jugs and anything they could discover battled Jat Sikh landowners, adolescents, and the Punjab police. Dalit youths painted their homes and bikes with the motto, *Putt Chamar De* (pleased children of Chamars) in counter to the Jat trademark, *Putt Jattan De*. Assault on Bant Singh

Notes

Bant Singh is a lower position Mazhabi Sikh rancher and vocalist from Jhabhar town in the Mansa region, Punjab, India, who has developed as a rural work dissident, battling landowners.

After his minor little girl was assaulted in 2000, Bant prosecuted the attackers, overcoming dangers of savagery and endeavored rewards. Assaults of Dalits by non-Dalits are not usually revealed. 2004 preliminary finished in life sentences for three of the offenders.

On the night of 7 January, 2006 Bant Singh was returning home from crusading for a national horticultural work rally. He was attacked by seven men, supposedly sent by Jaswant and Niranjana Singh, the headman of his town, who have joins with the Indian National Congress party. One of them wielded a gun to avert any obstruction while the other six beat him with iron bars and tomahawks he was left for dead yet endure.

He was first taken to a common emergency clinic in Mansa however was not appropriately treated there. At that point, he moved to the PGI at Chandigarh, where both lower arms and one leg must be severed since gangrene had set in and his kidneys had crumpled because of blood misfortune.

Jainism

Truly Jainism was rehearsed by numerous networks crosswise over India. They are frequently preservationists and are by and large thought to be upper-station.

In 1958, a Sthanakvasi Jain called Muni Sameer Muni came into contact with individuals from the Khatik people group in the Udaipur locale, who chose to receive Jainism. Their middle, Ahimsa Nagar, situated around four miles from Chittorgarh, was introduced by Mohanlal Sukhadia in 1966. Sameer Muni named them Veerwaal, for example, having a place with Mahavira. A 22-year-old youth, ChandaramMeghwal, was started as a Jain priest at Ahore town in Jalore

locale in 2005. In 2010 a Mahar architect called Vishal Damodar was started as a Jain priest by Acharya Navaratna Sagar Suriji at Samet Shikhar. Acharya Nanesh, the eighth Acharya of Sadhumargi Jain Shrivak Sangha had lectured among the Balai people group in 1963 close Ratlam. His devotees are called Dharmapala. In 1984, a portion of the Bhangis of Jodhpur went under the impact of Acharya Shri Tulsi and embraced Jainism.

- Christianity

Christian people group in India accepts each human are equivalent to Christ. The social stratification in certain networks, for example, the Goan Catholics remained yet shifted from the Hindu framework.

Check your progress - 1

1. Who are Dalits?

2. What improved the capacity of Dalits to have political portrayal?

4.4 LET US SUM UP

- In Sanskrit and Hindi Dalit signifies "broken or dissipated". This term is generally utilized for the ethnic gatherings in India that have been kept discouraged

- In 1932, the English Raj prescribed separate electorates to choose pioneers for Dalits in the Mutual Honor.

- Scheduled Caste people group exist crosswise over India and contained 16.6 percent of the nation's populace.
- Most Dalits in India practice Hinduism than Buddhism, Sikhism, and Christians.
- Mahatma Gandhi authored the word Harijan, deciphered generally as individuals of God, to recognize untouchables in 1933.

4.5 KEYWORDS

- Dalit signifies "broken or dissipated".
- Approach - a method for managing a circumstance or issue
- Literature - composed works, particularly those considered of prevalent or enduring masterful legitimacy.
- Conflict - a genuine difference or contention, ordinarily an extended one.
- Etiology - the reason, set of causes, or way of causation of infection or condition.

4.6 QUESTIONS FOR REVIEW

- Briefly, depict the term Dalit?
- What methodologies were made to the Examination Dalit Developments in India?
- What is the societal position of Dalit?
- What is the monetary status Dalit has in India?
- How Dalits are being discriminated?

4.7 SUGGESTED READINGS AND REFERENCES

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4.8 ANSWERS TO CHECK YOUR PROGRESS

1. In Sanskrit and Hindi Dalit signifies "broken or dispersed".....(answer for check your progress - 1 Q.1)
2. From not long after its autonomy in 1947.....(answer for check your progress - 1 Q.2)

UNIT 5 - DEPRESSED CLASSES AND COLONIAL GOVERNMENT

STRUCTURE

5.0 Objectives

5.1 Introduction

5.1.1 Definition

5.1.2 Socio-Economic Position Of The Backward Classes

5.1.3 Concept Of Untouchability

5.2 Depressed Classes

5.3 Evolution of Depressed Classes

5.3.1 Mahar

5.3.2 Chamar

5.3.3 Dalits

5.4 Conditions of Depressed Classes

5.5 Colonial Rule

5.6 Social Reforms for Depressed Classes

5.7 Let Us Sum Up

5.8 Key Words

5.9 Questions for Review

5.10 Suggested Readings and References

5.11 Answer to Check Your Progress

5.0 OBJECTIVES

After going through this unit, you should be able to get an overview of the depressed classes in Indian society before independence. It also explains the concept of “Untouchability”. The efforts of the Government of Colonial India to eradicate the concept of “Untouchability” are also explained. How education is linked to the eradication of the untouchability is also described in this unit

5.1 INTRODUCTION

The depressed class is also known as Harijans and Scheduled Castes. It constitutes a group of castes of Hindus in India. The term depressed class was first coined by the British. The population of Harijans was about 15 percent of the country's population in 1961. In the context of their educational and economic backwardness, these classes had been recognized as weaker sections of Indian society. There have been some characteristic reasons for the backwardness of these classes and some unusual steps have been taken in each era to spread education among them. Social placement of these classes became the root cause of the backwardness of depressed classes in Indian society. The institution of caste had dominated the social decisions in ancient and modern India.

The lower classes were placed in the lower strata of the pyramid of Indian society. The people of other strata were advised to avoid every type of intercourse with the people of depressed classes. The social prejudices against these classes were described as the natural difference. Hindus society considered that natural difference was caused by birth in a caste. It was a general perception that educational, cultural and social backwardness faced by the depressed classes is the result of their doings in the previous birth. The practices of depressing the lower classes of Indian society in the field of education had been continued for a very long period and upper classes of the society continued to depress the Harijan up to the end of the eighteenth century.

Check Your Progress 1

Q1. The term "Depressed Class" was first coined by?

5.1.1 Definition

Backward classes in India are a loose conception. Sociologically, these classes carry with it an outsized variety of the backward

Notes

castes that stay on top of the Scheduled Castes and below the higher castes. These castes carry with it intermediate castes — the artisans, cultivating castes and service castes. Within the ancient social and economic structures, whereas the intermediary castes were concerned within the production process of the land, the service castes and artisans provided services to the society. The backward categories referred to as the other backward classes (OBCs), are aside from those backward categories, that embody the Dalit's/Scheduled Castes and therefore the scheduled Tribes. The service castes and artisans, principal castes among them being blacksmiths, carpenters, water carriers, barbers, etc., are found in the majority states in varied numbers. They're additionally referred to as the Most Backward Castes (MBCs) in some states. Their relations were regulated by Jajamani System. During this system, the service castes and artisans were referred to as purchasers of the dominant or superior castes. The latter enclosed each of the high castes and therefore the intermediate cultivating castes. The OBCs embody heterogeneous caste teams with variations in their social and economic conditions and political participation. Even the OBCs that share common characteristics in terms of their place within the social hierarchy dissent from one another depending on their agricultural history. Not

all intermediary castes that are currently known

as OBCs belonged to the inferior cluster to date as their position within the agricultural structure was involved. As an example, Jats in most a part of UP, geographic region that additionally consisted of the area of today's Haryana and Indiapur region of Rajasthan were a dominant community even within the pre-Independence day. They had their ancient caste councils or khaps headed by the hereditary chief or Chaudhary to manage their juridical and social affairs. They were freelance peasant-proprietors concerned within the cultivation of land; they failed to have the owner on top of them and that they paid rent to the state through their representatives. Whereas they were freelance of any landowner between them and therefore the state, they were

placed within the dominant position over different village communities. However, most of the different intermediary castes weren't freelance peasant proprietors. They were the tenants of landlords, who in many instances were the absentee. They were exploited by the latter in many ways in which. These intermediary castes were subjected to the exploitation of the landlords just like the service and craftsman castes. Thus, despite belonging to completely different castes, the intermediate castes, artisans and repair castes shared bound cultural and economic characteristics. That's why the OBCs are those castes that are educationally and socially backward, not essentially economically and politically. To get categorized or recognized as an OBC is a political issue. A community ought to possess enough political clout to urge itself known as an OBC. There are many instances of demand by the castes to urge themselves known as OBCs. In 1999 the Rajasthan government and in 2000 the Uttar Pradesh government additional the Jats to the lists of OBCs.

5.1.2 Socio-Economic Position Of The Backward Classes

The backward categories emerged as a strong social, political and economic block throughout the post-independence period within the rural area as a result of the policies of the state. But there have remained internal differentiation among them. Whereas the higher castes came to regulate the affairs of the village society, the artisans and therefore the service castes joined the ranks of the marginalized teams of the wage laborers, marginal and poor farmers. Even though the higher backward or the upper castes are also undergoing differentiation in terms of the economic and academic entitlements, in political terms these variations get blurred. It'll be imperative to

debate the impact of the state policies on the increase of the backward categories within the country. The principal policies that compact them included: the land reforms which consisted of the conclusion of landlordism, differentiation on the dimensions of the landholdings, consolidation of landholdings, and revolution within the designated areas of the country; welfare schemes for the welfare of the lower backward categories. Besides, the state policies the changes which occurred from inside the society — increment, breaking down of the jajmani system additionally affected them. Though the state policies in several states of the country failed to have the uniform and desired impact on the backward categories within the country, they positively gave rise to the backward categories. They became the homeowners of their land, that they had been cultivating before the land reforms because the tenants, captured the native level political establishments like village panchayats in many elements of the country. On account of their numerical strength in conjunction with the management of the village land, they came to regulate the village vote banks. All the higher backward categories are relevant samples of this alteration — Jats, Yadavs, Kurmies, Gujjars, Kappus, Kammas, Reddies, Lingayats, Vokaliggas, Patels, Kolis, Marathas, etc., in several regions of the country. It should be emphasized that among the state policies it was the revolution that had the foremost outstanding impact on the agricultural economic, social and political life. Most of the teams plagued by this belonged to the higher backward categories. It did not solely disturb the normal patterns of relations it additionally gave rise to the emergence of capitalism in agriculture. It was marked by the mechanization, displacement of human labor in agriculture and development of market economy and exploitation of agriculture. Even the market economy had a differential impact on the backward categories.

While the higher backward made principally for the market and remained mostly the self-cultivators, those belonging to the lower backward joined the ranks of the wage

laborers within the agriculture or the non-agrarian sectors or perhaps migrated to the cities. The fact that the OBCs belong to distinct economic classes and the center castes and the artisans and therefore the service castes have given rise to the problems that are each economic and caste-related. The character of those problems has changed throughout time. as an example, the social problems were combined with those of abolitions of landlordism and demand for providing possession right to them inland before the implementation of the primary part of land reforms. These were replaced by the issues that emerged principally when the revolution — remunerative worth of the crops, supported inputs, higher infrastructure in conjunction with the problem of reservation in the political establishments and public jobs for the backward categories. Another issue that is expounded to the changes within the socio-economic conditions of the backward categories is the rise of a socio-economic class among the OBCs.

5.1.3 Concept Of Untouchability

The people from depressed classes were considered as “Impure”.The ‘impureness’ of these 50 million of the Outcastes had been always permanent was a general perception that if a Hindus of upper classes who touch them he or she became “polluted”.He or she could only become ‘pure’ by undergoing some purificatory ceremonies. But there was nothing which can make the Untouchables pure. They were born impure, they were impure when they were alive, they die the death of impure and they gave birth to the children who were born with the stigma of untouchability affixed to them. As such, there had been always permanent ‘impureness’ regarding them which was based on the rule “once impure, always impure”.In the words of Dr. Ambedkar: “The system of untouchability is a gold mine to Hindus.

Does the question arise how such cruel socio-religious institutions came into existence in India? There has been a long controversy among historians and social scientists over the genesis of untouchability. This is, however, now generally accepted that it was caste which later on gave birth to the institution of untouchability.

5.2 DEPRESSED CLASSES

Because of the cultural and linguistic diversity in the country, the names of the castes included as Depressed classes have been different in the various places and as such it has not been possible to study the variations in the educational development among the different caste groups included as the Depressed Classes. "The Hindus call their castes varna i.e. colors, and from a genealogical point of view. These castes were from the very beginning any four after (the Brahmanjahe Kshatriyas, the Vaishyas, and the Shudras follow the people called Antayajas, who render various kinds of services, who are not reckoned among any caste but only as members of a certain craft or profession. There are eight classes of them, who freely intermarry with each other except the fuller shoemaker and weaver, for no other would condescend to have anything to do with them. These eight are the fuller, shoemaker, juggler, the basket and shield maker, the sailor, fisherman, the hunter of wild animals and birds, and the weaver. The four castes do not live together with them in the same place. These guilds live near the villages and towns of a four caste, but outside them.

The mechanism of this institution. Varna, caste, untouchability, and class have been very much interconnected institutions. The so-called ideal four-fold division of society led firstly to two broader classes, i.e., Savarnas and Avarnas (Outcastes). When the caste came into existence, which was a perversion of Varna, it borrowed from the prevalent ideal class system of the Chaturvarna for further classification of society. Soon, three broader classes came into existence, i.e. the twice. Born, the once-born and the outcaste.

5.3 EVOLUTION OF DEPRESSED CLASSES

There are several terms and names used to denote the depressed classes. The ancient lawyers have coined the terms 'Melechha' and 'Chandala'. The terms 'Panchama', the fifth class, 'Avarna', outside the four varnas, 'NishadaPaulkasa', 'Antyaja', 'Atishudra', etc were used. 'Harijans', a term coined by Narasimha Mehta, adorned to them by Mahatma Gandhi hence it became a popular name. J.H.Hutton used the term exterior caste and the British officials used 'depressed classes' and 'scheduled caste'. After the Indian Act of 1935 Scheduled Caste became in use in the government official records instead of the name depressed classes. The term 'untouchable', 'ex-untouchable' are still used by some scholars.

British officials faced extreme criticism when they started to prepare the depressed classes' category list. In the beginning, some communities showed aversion against their inclusion in the depressed classes category. In the evolution process of the depressed classes category, some touchable castes demanded inclusion and some untouchable castes demanded exclusion though the category was created for the untouchables.

A list of depressed classes prepared under the three categories of (1) Untouchables (2) Criminal Tribes and (3) Hill and Aboriginal Tribes. In the year 1931, the revised list was published. Some officials objected to criminal tribes being referred to as such in the list, as it might imply that criminal propensity gave way a qualification for government service.³⁵ Hill and Aboriginal Tribes and 110 Others constituted the revised list.

Despite various difficulties interrupted the work of British officials, they were keen on preparing the list of tribes who were residing in interior forests. Because there is a possibility of discovering valuable minerals, there were great possibilities of hydraulic power and the forests that ought to conserve the headwaters of the streams on which the plains rely

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for their irrigation might be saved from destruction. This was of the greatest importance, as the rivers are rapidly being silted up to an alarming extent and nothing but the personal influence of a man who was in continual contact with these wild tribes and thus gains their confidence can affect in inducing them to refrain from the destruction of the forests. In 1925 all the aboriginal and hill tribes and all members of criminal tribes were brought under the term "Depressed Classes".

Check Your Progress 2

Q2. In which year revised list of depressed classes was made

5.3.1 Mahar

The Mahar is considered the lowest caste in the Hindu social system. Historically people of Mahar are a part of untouchable castes. This social classification made people of Mahar caste face extreme discrimination in daily activities. The major fear that Mahars were facing that they might contaminate or pollute the Hindus of a higher caste. The restrictions were made in the way of traveling and talking. The Mahar people worked primarily as low skilled laborers and Marathi language the mother tongue of Mahar people.

At the beginning of 1900, they experienced a revolution, as a result of which Mahar people became aware of their rights under the influence of the British. A massive number of around 50,000 Mahar people were converted into Buddhism. The conversion of Mahar people to Buddhism was led by Dr. Ambedkar in 1956. Mahar people are most prevalent in the Indian state of Maharashtra and basically, caste is named after the region. Mahars can also be found in the surrounding states of India.

The discrimination against the lowest class "Mahar" was outlawed in the Indian constitution in 1949. The constitution had condemned the labeling

of Mahar as "untouchable".The law had helped the Mahar people but they still face discrimination

5.3.2 Chamar

People of Chamars are included in the officially designated Scheduled caste also known as Dalits. Chamar is one of the untouchable communities, or Dalits, who are now classified as a Scheduled Caste under modern India's system of positive discrimination. They were traditionally considered outside the Hindu ritual ranking system of castes known as varna. They are found throughout the Indian subcontinent, mainly in the northern states of India and in Pakistan and Nepal. The Chamar caste is subdivided into 150 sub-castes. A group of Chamars follows the teachings of Shiva Narayana.

5.3.3 Dalits

In the starting allow us to address the question, who are the Dalits? what's their condition in society? The term 'Dalit' may be a Marathi word and virtually suggests that 'ground' or 'broken to pieces' and it was first popularised by the Dalit Panthers in Maharashtra by which they meant the regular Caste population. presently there had been attempts to broaden this definition to any laden cluster (Chandra, 2004). Dalits usually refer to the regular Castes alone, the castes that within the Hindu group system were outside the group system and were referred to as Avarnas or Ati-Shudras. They were thought of as impure and untouchables and were placed within the caste hierarchy that perpetuated inequality. There are even some people that embrace the regular Castes, Scheduled Tribes, the opposite Backward categories, and even other reborn minorities into this class. For our purpose, we tend to, however, seek advice from the SCs alone and not the opposite categories. The Dalits represent around fifteen percent of the Indian population and belong to the lower rungs of Indian society, economically and socially. in step with the 1991 census their variety was 138 million persons i.e., around 15.8 p.c of the Indian population. According to the 2001 census,

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they represent over one,666 lakhs and around 16.2 percent of the complete population. They unfold throughout the country tho' they're targeted additionally in some states like state, Punjab, Bihar, state, Tamil Nadu, Andhra Pradesh, Rajasthan, province, and Maharastra.

Their population is unfolded throughout the parliamentary and assembly constituencies however within the country as an entire it constitutes around one-third of the electorate (Chandra, 2004). The Dalits do not solely belong to the lower caste class however additionally belong to the class category of Indian society. They're chiefly poor peasants, share-croppers and agricultural laborers within the rural economy. Within the urban economy, they primarily type the bulk of the drudging population. Studies show that the condition of the Dalits in the country as an entire has not modified considerably over the years (Mendelsohn and Vicziany, 1998) even supposing the state in India had pursued pro-poor policies aimed at toward ameliorating the condition of the poor among whom the Dalits represent an outsized chunk.

Mendelsohn and Vicziany argue that the “post-independence regime has did not bring about a systematic distribution of resources in favor of these at very cheap of society, and it additionally does not pursue the same, albeit nonradical, the strategy of supply ‘basic needs’ (health education and easy welfare) to the poor”. As a result of the policy of protecting discrimination an elite (mainly middle class) has emerged among Dalits and it's this elite who are the most beneficiaries of the state policies. As DL Sheth has noted that the center category that comprised primarily of the higher castes currently includes any low sections of the lower castes or Dalits (Sheth,

2002). As a result of these changes the complete Dalit population could currently be divided roughly into 2 sections; a part of Dalits who have remained as they were earlier and a tiny low, a slender section who are comparatively happier than the bulk of the Dalit population. This, however, could also be thought of as a positive amendment since it's this section (the middle class) among the Dalits who are primarily chargeable for their mobilization and assertion in modern India. Another amendment may additionally be noted and that is blatant kind of caste discrimination that was practiced for hundreds of years isn't practiced in India these days.

Check Your Progress 3

Q3. Which caste is considered as the lowest caste in Indian Caste System

Q4. Which social reformist led the conversion of Mahars to Buddhist

5.4 CONDITIONS OF DEPRESSED CLASSES

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During the colonial period, the Untouchables faced many harder crudities, difficulties, and atrocities. Their suffering was briefly as follows : (i) Prejudices and hostile attitude of the society, especially the Caste Hindus (ii) Certain social and civil disabilities (iii) Extreme utilization by forced labour (iv) Slavery without guarantee of bread, dress and shelter (v) Dirty occupations causing to them social ill-health (vi) Problem of hunger and malnutrition (vii) unfairness by administration (viii) Problem of occupancy and landlessness (iv) Lack of political representation (x) A position of cultural watchdogs (xi) A life without human self-esteem and self respect (xii) Insults and maltreatments in daily life (xiii) Extreme poverty (xiv) Illiteracy and rejection of right to education (xv) Permanent impureness (xvi) Problem of health (xvii) Problem of communal insecurity (xviii) Problem of social boycotts and excommunications (xix) Problem of violent attacks of the Caste Hindus.

5.5 COLONIAL RULE

Important changes in the social and economic share of depressed classes were brought by the colonial rule. In ancient times of Indian society, the conditions of depressed classes were very crucial as described above. The social level of these classes was very low as the caste system in Hindus society was high. The emergence of British rule made a remarkable difference for Scheduled castes. The sense of liberalism in these classes was also brought by the British. During this period, the depressed were known as untouchables and they were officially called Scheduled Castes. In the colonial rule, it led to some opportunities for education including English education for the lower caste it led to access to historical writings and their history but the efforts of the radical Bahujan and Dalit reformers from Phule to Periyar and Ambedkar remained a subordinate one.

In the 19th century, English education which was imparted with the view to popularize the western way of living and thinking transformed the mind of Indians. The spread of western liberal education triggered the process of social and cultural reforms. English literature and philosophy

helped to develop the scientific and rational attitude, The British observed that in India brahmins alone were the custodians of imparting education, learning, and knowledge and that the system of education in this country had become redundant. Therefore, they introduced the Western system of education in India. Although amongst the untouchables education came very late, the spread of education changed their way of living and thinking. It also changed their socio-economic conditions.

From 1858, in theory, all government schools and colleges were open to untouchables but in practice, admission was often refused to them in rural areas. But after a while, the situation was changed and untouchables also got admission in schools and colleges.

5.6 REFORMS FOR DEPRESSED CLASSES

A new era of social change was started in India by opposing certain social practices. Several challenges came into account in the expansion of education in Depressed classes. Special schools for children of Depressed Classes had to be opened where the social stigma against these classes was so intense. Residential areas were established for the people of these classes.

5.6.1 Social Movements

The social reform movements initiated in the 19th century were instrumental for awakening consciousness for the uplift of the Depressed classes. Education was considered as a means of social elevation and economic welfare of these classes and as such most of the social organizations included expansion of education in the Depressed classes as a necessary aspect of their programs.

5.6.2 Political Insight

Political consciousness in any class or community leads to consciousness for education as well. The Depressed classes conferences and other organizations of the Depressed classes, though primarily worked for earning political privileges to the Depressed Classes, had included the provisions for the development of education among these classes in their programs.

5.6.3 Non Official Agencies

The role played by the non-official agencies was crucial in strengthening the efforts of the government for the promotion of education among the Depressed classes.

5.6.4 Religious Neutrality

The religious neutrality practiced by the British government and the establishment of government schools which were secular helped the promotion of education among the Depressed classes. The development and growth of education in Depressed classes had been a significant part of the history of education in India in the British period.

Because of the social stigma, the depressed classes had been deprived of educational facilities for a very long period. Various attempts were made to spread education among the scheduled classes. The early attempts were hurdled by the so-called upper classes of Indian society. The combination of social, economic and cultural factors made it difficult to educate the lower strata of India. It was happening in society despite the recognition of the fact that education is the only solution to the removal of backwardness of untouchables. Despite all the struggle, these classes continued to be educationally backward and the Indian government was anxious to remove the educational backwardness between depressed classes and other people.

5.6.5 North-South Comparison

In comparison to North India, the backward categories in south India were mobilized quite earlier. They did not solely get a reservation within the government

jobs however they were conjointly mobilized into the social group and entered politics in south India abundant before the backward categories of North India. Through ethnicisation of the backward categories of south India questioned the brahminic domination and sought-after to exchange it therewith of the backward categories or Dravidians. It had been a revolt against Sanskritisation in the south. They did not solely get a reservation within the public establishments and that they replaced the brahminic domination in politics conjointly. As compared to the north Indian states, wherever reservations for the OBCs were introduced from the Seventies at completely different points of your time, south India states had completed the method of granting reservation for the OBCs by the Nineteen Sixties. This method in south India, in fact, had started as so much back as in 1921 once the Maharaja of Mysore determined to implement reservation for the OBCs within the government jobs to finish the Brahmin monopoly there. Within the post-independence period, different states in south India appointed backward categories commissions fraught from the backward categories organizations and political parties, that espoused for the causes of the backward categories. In distinction, the north Indian backward categories were undergoing the method Sanskritisation. Not like their counterparts in south India, they attempted to follow the customs, habits, and rituals of the high castes. many backward castes copied their lineages to the high castes — Brahmins or Kshatriyas.

Scholars justify this distinction between north and south within the following manner. The Brahmins had monopolized the high castes domination over the low castes in South India and their variety as compared to Brahmins of North India were abundantly smaller. In contrast, the Brahmins weren't the high castes in North India. The backward categories just about were the non-Brahmin classes in south India. Unlike their counterparts in north India, they didn't conceive to follow the high casts, i.e. Brahmins, they if truth be told questioned their domination in culture, administration and politics. the

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foremost effective expression of the Dravidian revolt against the Brahmin domination in the south was provided by the pride Movement crystal rectifier by E.V. Ramaswami Naicker, alias Periyar, throughout the Twenties and Nineteen Forties. The pride movement was based on the premise that the initial inhabitants of India were non-Brahmins or the Dravidians, not the Brahmins. The principle of this movement was Samadharma or equality. to urge their pride and also the non-Brahmins ought to replace the dominance of Brahmins in education, culture, politics, and administration. The Self Respect Movement included: boycott of Brahmins in rituals like weddings; condemnation of varnashrama dharma; burning of Manu Smriti. The non-Brahmins additional suffix “Dravida” and “Adi” to their associations. M. C. Raja (1883-1947) was another advocate of the Dravidian ideology. He became president of the Adi Dravida Mahasabha in 1916 and chaired the All India Depressed categories Association since 1928.

Not solely in south India even in west India, the backward categories were mobilized pretty earlier as compared to the north. Jyotiba Phule belonging to backward African country caste became a supply of inspiration for the latter-day social reformers as well as E.V. Naicker, Dr. B. R. Ambedkar and also the non-Brahmin Indian rulers of Kolhapur Sahuji Maharaj, set up Satya Shodak Samaj in 1873 within the metropolis Presidency to mobilize the low castes as well as Dalits and non-Brahmins or backward categories. Satya Shodhak Samaj was ready to unite untouchables and backward caste peasants. Christophe

Jeffrelot considers Phule to be the primary social reformer who didn't comprise the "traps of Sanskritisation".

He was conjointly the primary reformer who worked for the alliance of the Bahujan Samaj, the low castes, backward peasant categories, and untouchables. He gave Aryan theory that suggested that the high castes Aryan weren't the initial inhabitants of India; they'd

come from outside. the initial inhabitants were the untouchable, artisans, services

castes and also the peasant backward categories. The high cases had defeated the low castes and established their dominance over them. His Aryan theory impressed many low

castes leaders of the first twentieth-century and also the latter period; Mangoo Ram control that the Dalits in the geographical area were Ad Dharmis; Achhootanand in UP control that Dalits in UP were Adi-Hindus; and south Indian reformers believed that the Brahmins were outsider Aryans in their areas, and that they as Dravidians were the initial inhabitants of their space. The Indian princes like the prince of Baroda and descendant of Shivaji, prince of Kolhapur, Shahu, impressed by the philosophy of Phule challenged Brahmins' domination of their administration. Shahu introduced policies to empower the non-Brahmins in administration and to finish Brahmin's domination in it. He found out boarding homes for the student's happiness to the low castes; created primary education free and required in 1917, and most significantly he introduced fifty percent reservation of seats in government jobs for the "members of backward communities" within the state administration. He also encouraged Marathas to exchange the Brahmins in administration and replaced the Brahmin priests with them. Again, British people administration reserved seven seats for the Marathas and allied castes within the law-makers of the metropolis Presidency in 1919. Organizations like All India Mali Union, Yadav Gavli Association emerged in

the metropolis Presidency. These organizations strove to forge an associate alliance of various nonBrahamin castes.

5.6.5 North-South Comparison

The backward category-politics in India has for the most part been associated with electoral mobilization and creation of support base among them by the political parties and leaders. Other issues just like the reservation for the OBCs or their mobilization on the category problems like those associated with the farmers additionally get connected to electoral politics. The increasing participation of the OBCs, their entry into the state legislatures and parliament is indicative of the management of the backward categories. Throughout the post-Independence period, there are tries on the components of individual leaders and political organizations to mobilize the backward categories into democratic politics. Whereas the backward classes in south India emerged before the independence and that they benefited from this legacy within the post-Independence period, within north India their general mobilization took place within the post-interdependence period. Most leaders and political parties which mobilized the backward categories in north India to embrace Charan Singh, Karpoori Thakur, Socialist parties and also the completely different political formations at the different purpose of times like Samajwadi Party and Rashtriya Janata Party in Uttar Pradesh and Bihar. Charan Singh sculpted out a political base for himself among the center caste socio-economic class in UP and Bihar through a handy strategy. He may do that whereas he was still a member of the Congress Party. Although Jats, the caste he belonged to didn't fall in the official class of the OBCs until 2000 in UP and 1999 in Rajasthan, he has associated himself with the backward categories of UP and Bihar. These castes were chiefly Yadavas, Kurmies, Koeries, Kachhis, Lodhi, etc. His strategy was 2 fold — he combined the

caste issue with the category issue. Throughout the Nineteen Fifties and Sixties, he self-addressed an outsized number of conferences of the backward categories belonging to Yadavs, Kurmies, Koeries and Lodhs in UP; attended the backward category meeting in Badhoi in 1953. He also praised the role of Congress in the abolishment of landlordism, within which he had competed for the distinguished and decisive role. These activities of Charan Singh projected him as a backward category leader. This created division among the Congress; a vicinity of the high caste Congress leadership defendant him of distinctive with the backward categories. They argued that Charan Singh's activities had alienated Congress from the high castes and urged that tries ought to be created to get back support of those castes to the Congress.

Charan Singh defended himself by the controversy that he wasn't favoring the backward classes. Rather the Congress had neglected them. Once Charan came out of Congress in 1967 and fashioned the Samyukta Vidhayak Dal's (SVD's) coalition government, he gave 29.63 percent illustration to the backward categories in ministry. Merger of his Bharatiya Kranti decalitre headed by him with the Samyukt socialist party (SSP) that resulted in the formation of the Bharatiya Lok decalitre in 1974 created him an in-depth ally of the socialists. This won him allies among the backward categories in each state — UP and Bihar. Through the allies like Karpoori Thakur in Bihar and Devi Lal in Haryana, Charan Singh emerged as a pacesetter of the backward categories and socio-economic class in north India.

Meanwhile, once turning into the self-cultivators as a result of the land reforms, Green Revolution and having availed of academic and different policies a

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generation of leaders

belonging to the mediator castes emerged on the political scene by the Seventies in

North India. Once the death of Charan Singh occurred in 1987 and Karpoori Thakur in 1989, they have returned to occupy a very important place in the politics of north India, particularly UP and Bihar. Mulayam Singh Yadav, Lallu Prasad Yadav, and Nitish Kumar offer many such examples. As way back as the Nineteen Thirties in Bihar, 3 major backward categories — Yadavs, Kurmies, and Koeries fashioned Triveni Sangh to exchange the dominance of high castes — Brahmins, Bhumihars and Rajputs within the electoral politics. This alliance, however, could not sustain once the elections of 1937.

Sanjay Kumar observes in his article “New innovative Backward Caste Politics in Bihar,

1990-2000” (1999) that it had been the 1995 assembly election in Bihar that showed a replacement trend towards the management of the OBCs within the state. It had been marked by the polarisation of the backward support base; Yadavs supported the Janata decalitre whereas the Kurmies and Koeries supported Samata Party. The very fact remains that despite the division in their support to completely different parties as well as the BJP, the OBCs became a force to reckon with in the politics of Bihar. The division of support of backward categories to different parties is indicative of the competitive politics among the backward categories, to their management. just in case of Gujarat Ghanshyam Shah argues that the OBCs’ support to BJP there doesn't mean their support to the ideology of “Brahminical dominance”. It is “part of an electoral game” within which the requirements of the higher backward categories are satisfied.

It will be aforementioned that once the backward categories have emerged as a social block by the 1970s in north India their mobilization has for the most part been in terms of electoral politics, i. e. allotment of tickets by political parties to the OBCs, their entry into the legislative assemblies and parliament and formation of governments by the political parties headed by the backward category leaders or those

that known with them. The political parties with completely different denominations led by Charan Singh, Janata Dals of various factions and Samajwadi Party led by Mulayam Singh Yadav will be known as backward category parties. The emergence of the BSP within the Eighties as a political force opened a chance for an alliance of the Bahujan Samaj, the backward categories and also the Dalits. This brought the along the Bahujan Samaj Party and BSP — the representatives of the OBCs and Dalits, along to create the govt in UP in 1993-1994. However, as a result of the contradictions among the OBCs and Dalit social basis of those parties and temperament differences among the leaders, they may not continue the alliance. Even an outsized variety of the BJP leaders belong to the OBCs. It should be noted that the backward category mobilization by completely different parties has largely been confined to the higher backward or the intermediate castes, who ruled the dominant sections of the village society. The artisans and also the service castes, generally known as the Most Backward Classes (MBCs) stay for the most part excluded from empowerment. However, some tries are created to empower them. As an example, in 1975 the Congress government appointed the Most Backward Classes Commission in UP usually called Sathi Commission named once its chairman, Chedi Lal Sathi. Even Rajnath Singh, the BJP Chief Minister of state-appointed Social Justice Forum underneath the billet of Hukum Singh in 2001 to counsel measures to empower the MBCs of UP. however, these measures were unsuccessful for one or the opposite reasons.

At the identical time once Charan Singh was attempting to carve out his base among the backward categories in UP, the socialists were additionally concerned during this pursuit in north India. In a trial to finish the monopoly of the high castes, Dr. Ram Manohar Lohia wanted to mobilize the backward categories as shortly as he stony-broke faraway from the Congress. He advocated sixty percent reservation for the backward categories, Dalits and minorities within the government

jobs. The merger of the Indian National Backward categories Federation, a splinter group of the All India Backward categories Federation in 1957 with the political party brought the socialists and also the backward categories along. Throughout the Sixties, socialists and backward category leadership continuing to lift the problems of the backward categories. The most necessary of those was the demand to implement the Kaka Kalelkar report. Leaders like Mulayam Singh Yadav and B. P. Mandal were active throughout this era. But by the Seventies the AIBCF became defunct. However, the aborning backward category leadership continuing to lift their problems even at that time.

5.6.7 Politics Of Reservation

The introduction of the Mandal Commission Report by V P Singh's government in 1990 recommending reservation twenty-seven percent reservation for the OBCs within the central government jobs created the reservation a national issue in Indian politics. It did not solely draw reactions in its support or against it, it additionally modified the contours of Indian politics. The appointment of Mandal Commission by the Janata Party government in 1990 was the result of the pressure of the backward categories leadership and their clout. As mentioned earlier by the Seventies, the backward categories, particularly those that belonged to the intermediate castes had already created their presence felt within the politics of India and states.

The demand for reservation for the backward categories was raised within the Constituent Assembly by Punjab Rao Deshmukh, like Dr. B.R. Ambedkar, had raised a similar demand for the regular Castes. To articulate the reservation issue for the backward categories he supported All India Backward Classes Federation (AIBCF) on twenty-six January 1950. At intervals the AIBCF the variations grew between those having allegiance to the Congress on the one hand and people having allegiance to the Socialist Lohiaites. This resulted in the split in the AIBCF, with the faction naming itself as

National Backward categories Federation (NBCF). The previous was headed by geographic region Rao Deshmukh, a Congress leader and also the latter was headed by R L Chandpuri. when the death of Chandpuri, Chaudhry Brahm Prakash became its leader. Besides, an oversized range of informal and unregistered organizations existed in numerous states and different levels in the country.

The Mandal Commission was results of the consistent demand by the backward category leadership to induce the Kaka Kalelkar Commission's, the primary backward category commission report accepted. The Kaka Kalelkar Commission was additionally the result of the demand for such commission by the backward category leadership at the time of Independence. But Kaka Kalelkar's recommendations of sophistication because of the criterion for identification of the backward categories and rejection of the Commission's report by the parliament light-emitting diode to the demand for appointment of another commission which might take social and academic backwardness because of the criteria for identification of the backward categories. The implementation of the Mandal Commission report, however, has not settled the issue of reservation. Newer teams still demand to be recognized themselves as the OBCs. whether or not a community will get itself known as OBCs could be a political question; it depends on the political factors.

5.7LET US SUM UP

It can be concluded that the problem of the outcastes was multi-dimensional, i.e. it was, social, religious, economic, political, educational, cultural, psychological, and even communal problems and that's why it was very much complicated one. These required very serious, special and multi-dimensional efforts for its solution.

Because of the social stigma, the depressed classes had been deprived of educational facilities for a very long period. Various attempts were made to spread education among the scheduled classes. The early attempts were hurdled by the so-called upper classes of Indian society. The combination of social, economic and cultural factors made it difficult to

educate the lower strata of India. It was happening in society despite the recognition of the fact that education is the only solution to the removal of backwardness of untouchables. Despite all the struggle, these classes continued to be educationally backward and the Indian government was anxious to remove the educational backwardness between depressed classes and other people.

In the colonial rule, it led to some opportunities for education including English education for the lower caste it led to access to historical writings and their history. The untiring efforts of the social reformers from Phule to Periyar and Ambedkar remained a subordinate one. These movements, whatsoever they might have contributed in other areas, could not practically contribute very much to the cause of the Untouchables. Despite long talks, their results in the eradication of untouchability were very limited. This was due to their basic approach to this problem, which never attacked or even questioned the institutions of Varna and caste.

5.8 KEYWORDS

- The twice-born: Castes belonging to first three Varnas, who were like regenerate class
- The once-born: Castes belonging to the fourth Varna, i.e the Shudra
- The touchable outcaste: Castes belonging to the so-called criminal tribes and primitive tribes

5.9 QUESTIONS FOR REVIEW

- How Colonial rule worked for the betterment of depressed Classes
- What were the hurdles in spreading of education among Depressed Classes?

5.10 SUGGESTED READING AND REFERENCES

- Colonial Anthropology and the Decline of the Raj: Caste, Religion and Political Change in India in the Early Twentieth Century by C.J Fuller
- The Political Intensification of Caste: India Under the Raj by Sasha Riser-Kositsky
- Transfer of Power and the Crisis of Dalit Politics in India, 1945-1947 by Sekhar Bandyopadhyay

5.10 ANSWERS TO CHECK YOUR PROGRESS

1. In 1931 depressed classes list was revised.....(answer to Check Your Progress 1 Q1)
2. British people was the first to coin the word Depressed Classes.....(answer to Check Your Progress 2 Q2)
3. Mahar was considered as the lowest cast in the Indian Caste system.....(answer to Check Your Progress 3 Q3)
4. Dr. Ambedkar led the conversion movement. A massive number of people around 50,000 Mahar people converted into Buddhism.....(answer to Check Your Progress 3 Q4)

UNIT – 6: GANDHI AND AMBEDKAR ON SOCIAL REFORM AND REPRESENTATION FOR THE DEPRESSED CASTES

STRUCTURE

6.0 Objectives

6.1 Introduction

6.2 Philosophy of Gandhi and Ambedkar on social reform

6.2.1 Gandhi and Ambedkar (Context of Confrontation)

6.2.2 Representation for the depressed castes

6.3 Let Us Sum Up

6.4 Key words

6.5 Questions for Review

6.6 Suggested Readings and References

6.7 Answers to Check Your Progress

6.0 OBJECTIVES

After going through this unit, you should be able to understand the philosophy of Gandhi and Ambedkar on social reform and representation for the depressed castes.

6.1 INTRODUCTION

Mohandas K. Gandhi (1869-1948) and Bhimji Rao Ambedkar (1891-1956) are among the major makers of modern India. Their public careers began early Gandhi's in South Africa in the mid-1890s and Ambedkar's in western India in the early 1920s. They built on the work of nineteenth century and early twentieth century religious and social reformers such as Ram Mohun Roy (1772-1833), Mahadev Govind Ranade (1842-1901), Swami Vivekananda (1863-1902), Gopal Krishna Gokhale (1866-1915), Swami Dayananda (1824-1883), and Jotiba Phule (1827-1890). Each fought with rare persistence and exceptional vigor to rid India of oppression from within and without. Once they entered the public arena,

there was no turning back for either of them. They maintained the momentum in their struggles for justice and equality until the very end of their lives. Gandhi and Ambedkar offered specific goals for and pathways to the creation of a just social order in India. They differed over objectives as well as the methods for achieving their ends. In their long public careers, both of them addressed a number of crucial social and political issues. How best to remove untouchability was a major issue over which the two had fundamental differences from late 1920s onward.

Perhaps it was to be expected that their very different backgrounds and commitments took them on different paths in the struggle against internal and external oppression. Gandhi believed that standing at the heart of the inherited Hindu tradition, including its caste system, it was possible to overcome untouchability. "In my opinion, untouchability is a blot on humanity and therefore upon Hinduism. It cannot stand the test of reason. It is in conflict with the fundamental precepts of Hinduism," he insisted. Untouchability was reform "custom masquerading under the name of religion." He set out to reform but not to reject Hinduism. According to the Mahatma, "the caste system is a hindrance, not a sin. But untouchability is a sin, a great crime, and if Hinduism does not destroy this serpent while there is time, it will be devoured by it." He firmly believed that ultimately the removal of untouchability depended on the change of heart of millions of caste Hindus. As a caste Hindu and the son of a prime minister of the princely state of Kathiawar, Gandhi knew what it was like to be "somebody." His father's position and the family's standing within the caste hierarchy gave Gandhi social status. All that changed once he got to South Africa, where he, not unlike his compatriots, was subjected to racial prejudice and many humiliations. For the first, time he was "nobody." Before emerging on the national scene in India, while still in South Africa, with deep study and deliberate care he crafted the concept of Satyagraha the philosophy and practice of nonviolent resistance. And he also posited an alternative vision of a just society based on simplicity, nonviolence, and individual autonomy. Ambedkar, an untouchable of the Mahar caste from Maharashtra, "knew first-hand the many humiliations, including physical beatings, from

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orthodox Hindus. In a world defined and controlled by caste Hindus, he did not count for much; he was "nobody." Ambedkar's stellar academic record and the timely intervention of a philanthropist would open the pathway to his liberation.

Both Gandhi and Ambedkar were great social reformers and political leaders of India in 20th century. Both strove for the improvement of the cause of depressed classes. Both broadened the future vision of India beyond the formal independence of the country. However, both had fundamental differences on different political and social issues. Firstly, Gandhi perceived depressed classes to be an integral part of Hindu society, whereas Ambedkar somewhat tried to advance a kind of two-nation theory-one is the ruling nation of high castes and another is the subject nation of untouchable classes. While Ambedkar was in favour of annihilation of caste system as it was beyond reforms; Gandhi wanted to reform it by changing the hearts and minds of high Castes. Gandhi did not support the abolition of caste system or Varnashrma order. Secondly, Ambedkar held a very poor view of Hinduism and equated it with Brahmanism and claimed that he was born as Hindu but would not die as Hindu. On the other hand, Gandhi had great appreciation of Hindu Dharma particularly its qualities of toleration and adjustment. Thirdly, Gandhi believed in peaceful political struggles like non-cooperation and civil disobedience and other forms of Satyagrah, but Ambedkar had developed deep faith in the constitutional means of change and improvement. Fourthly, Ambedkar believed that the movement for the amelioration of the cause of depressed classes cannot be launched by high castes. It should be led by depressed classes only. Gandhi believed that such movement may be launched by any person. Fifthly, Gandhi's vision for future India was more broad-based as it considered the accommodation of all castes and communities. Ambedkar vision was confined to improvement and empowerment of depressed classes. Gandhi argued that caste conflict is not the permanent feature of Indian society. Sixthly, Gandhi and Ambedkar have different opinion with respect to Gram Swarajya. While Gandhi gave a central place to village autonomy and self-sufficiency in his vision of future India, Ambedkar

was highly critical of the village as a unit of local administration. He claimed that the village in India is a den of localism, communalism and narrow interests. The empowerment of village Panchayats would thus lead to erosion of individual liberty. Ambedkar criticized Gandhi's in the following words, "Gandhi's is the philosophy of well to do and the leisure class." It deluded people into accepting their misfortunes by presenting them as best of good fortunes. Gandhi's seeks to perpetuate the system of scavenging as the noblest service to society. But these are the evils that are deliberately imposed by one class over another.

6.2 PHILOSOPHY OF GANDHI AND AMBEDKAR ON SOCIAL REFORM

Gandhi went deeper and gained its anchor in the Hindu scriptures. In a certain sense, the roots of Gandhi's rejection of untouchability and the belief that it is not central to Hinduism lie in the *Ramayana*. The study of the *Ramayana* led him to ask: "How can the *Ramayana* in which one who is regarded nowadays as an untouchable took Rama [incarnation of God] across the Ganges in his boat, countenance the idea of any human beings as 'untouchables' on the ground that they were polluted souls?" "I do not pretend that this thing had crystallized as a conviction in me at the age of twelve, but I do say that I did then regard untouchability as a sin." Untouchability thus became a religious question for Gandhi early; he never wavered in that understanding. In 1893 Gandhi, the failed attorney-at-law, decided to try his luck in South Africa, where he stayed until 1914. Initially, he worked and identified himself with the merchants from the Indian community. But once he began to work closely with indentured laborers in South Africa, his understanding of and sympathy for the poor many of whom were untouchables deepened. Untouchables were among the foremost resisters in the civil disobedience campaign in 1914. The South African years thus strengthened Gandhi's resolve to challenge Hindu orthodoxy. He rejected the notion that the work of a sweeper was polluting and refused to make distinctions between Brahmins and untouchables.

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berated as cowardly satyagrahi prisoners who would not eat food touched by untouchables or sleep near them in goal for fear of tyrannical reaction at home; and he told a Tamil meeting that they would have come to South Africa in vain if they brought with them the caste divisions which were so strong in their native Madras."

Though South Africa afforded Gandhi the freedom to relate to people across caste, ethnic, linguistic, or religious lines, he yet ran into domestic conflict over the issue of untouchability. Born as he was into an untouchable home, Ambedkar, unlike Gandhi, was on the receiving end of stigma and social disabilities that came with his birth. As an untouchable, the religious and social constraints the lack of access to public wells, education, Hindu temples, barbers, etc. Were an inescapable part of his childhood experiences? Yet he didn't fully awaken to the depth of caste-based oppression until he began to travel beyond his familiar village setting, which became necessary for his studies. Ambedkar's first rude and shattering shock" came when one summer on a visit home from high school to see his father, he along with his brother and nephew were denied access to drinking water. For hours, late into the night, they "travelled with their mouths parched with thirst; but nowhere could they get drinking water on the way. Every time people either pointed to the filthy water or asked them to go away." It was then that Ambedkar learned anew that he was an untouchable. On another occasion, when he stealthily drank water from a public facility, Ambedkar was "beaten black and blue." His experiences at school were no different; he would sit in a corner, so as not to "pollute" caste Hindus. His teachers preferred to ignore his physical needs and to even deny him his academic ambitions. For instance, he was not permitted to take up the study of Sanskrit at school. Without the means to pursue graduate studies, driven by an "insatiable thirst for knowledge and the spur of ambition," Ambedkar applied for and won a scholarship, offered by the Maharaja of Baroda, to study at Columbia University. For the first time Ambedkar was in a social environment where he had the freedom to grow in new ways and to be himself. It helped that he was now removed from the all-too-familiar life of daily humiliations and deprivations that he had known in India.

Columbia University and New York City opened for Ambedkar a vast new world of learning and fellowship. In the open and intellectually vibrant environment, his awareness and sense of solidarity with the marginalized deepened. With a doctorate from Columbia University, which he completed in three years in June 1916, Ambedkar left for London to do law from Grays Inn and economics at the London School of Economics and Political Science. When, the following year, his scholarship period ended, without completing his studies in England, he returned home to fulfill his commitment to serve the State of Baroda. Back in India, Gandhi's anti-untouchability stance awakened in childhood and nurtured in South Africa entered a new phase, a public phase, at Satyagraha Ashram, founded by the Mahatma in May 1915 in Kochrab village near Ahmedabad. The ashram was the linchpin of Gandhi's philosophy of action; it was a laboratory where visions of a just society were conceived and where women and men trained to carry forward Gandhi's political and social agenda. It was also a setting where methods to transform society were worked out. At the heart of the ashram was its discipline of vows and the elimination of untouchability was one of the vows all members of the ashram took. Considering that Gandhi had already positioned himself in opposition to untouchability, it was only to be expected that its eradication would become one of Satyagraha Ashram's major activities. "Untouchability had not only no place in the Ashram, but its eradication from Hindu society was one of our principal objectives," Gandhi stated. It was in the ashram setting that Gandhi's position on untouchability ceased to be purely personal and private; his stand against the practice of untouchability became part of the public debate. And it took the Mahatma on a collision course with orthodox Hindus.

All of humanity for Gandhi was one large family without distinction of race, religion, or nationality. Untouchability stood in opposition, to his notion of divinely gathered family and community. When an untouchable family sought its membership of the Satyagraha Ashram, Gandhi welcomed them. Several members of the ashram, including Kasturba and Maganlal Gandhi, the Mahatma's chief lieutenant, and his wife, Santok, objected to the presence of the untouchable family in the ashram; they

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even threatened to leave. Mrs. Gandhi "could leave me and we should part good friends," the Mahatma wrote to V. S. Srinivasa Sastri, his "revered friend." Kasturba changed her mind and stayed, but Maganlal and Santok left only to return later. Gandhi's decision "created a flutter amongst the friends [in Ahmedabad] who had been helping the Ashram." Ashram funds dried up and there was talk of a social boycott of the ashram. Gandhi held his ground and refused to remove the untouchable family from the ashram. Just then help came from an anonymous benefactor. The ashram survived with the untouchable family staying on. Gandhi, it should be noted, was ready, to close down the ashram and move to an untouchable settlement. Gandhi addressed the application of Satyagraha in caste reform more than once, but he never led a Satyagraha campaign over the question of untouchability. Nor did he support Ambedkar in the Satyagraha campaigns the Dalit leader led. The Mahatma's lack of support for Ambedkar's Satyagraha initiatives "increased the distrust on the part of Ambedkar and his followers for the Congress and Gandhi." Gandhi's acts of personal witness against the practice of untouchability, however, continued. In 1918, at the second Depressed Classes Mission Conference, popularly known as the untouchables' conference, Gandhi read out the resolution that called for political rights for the untouchables. Upon realizing that there were no untouchables present at the conference, he declined to move such a resolution. The conference had no right to act on behalf of the untouchables, Gandhi declared, and he added: "He who demands swaraj must give swaraj to others. It is a principle in law that he who seeks justice should render it to others." His emphasis on personal witness remained integral to his overall program of social reform in general and the removal of untouchability in particular. As might have been expected, the India that Ambedkar came back to after his studies in the West yet saw him and continued to treat him as an untouchable. Discrimination at the hands of caste Hindu co-workers and community leaders resurfaced. "He was treated by staff as a leper," writes Keer. The Parsee-run hostel, where he was staying in Baroda, threw him out when the Parsee community learned that Ambedkar was an untouchable. Ambedkar had "defiled" their facilities. According to

Keer, "No Hindu, no Muslim would give him shelter in the city. He sent a note to the Maharaja, who referred him to the Diwan, and the Diwan expressed his inability to do anything in the matter. Tired, hungry and fagged out, he sat under a tree and burst into a flood of tears." Unable to find a place to stay in Baroda, Ambedkar returned to Bombay, where he started a brokerage business, buying and selling stocks and shares. That also ended prematurely when Ambedkar's clients came to know of his caste status. Late in 1918, he joined the faculty of Sydenham College of Commerce and Economics, Bombay. Here, too, Ambedkar was subjected to discrimination. How can an 'untouchable' teach us, the students wondered, and orthodox Hindus on the faculty "objected to drinking water from the pot reserved for the professional staff. Painful as these setbacks and the many personal insults and humiliations were, Ambedkar turned his energies to tackling the root causes of untouchability. He soon realized that the removal of untouchability will require the mobilization and the organization of untouchables. As Ambedkar engaged with the issue of untouchability in the public domain, he grasped important insights which he often shared with his people. Early on, he articulated the view that freedom from British rule was not enough. He firmly believed that social, religious, and economic freedoms were of even greater importance than freedom from foreign rule. He feared that without social and economic equality, caste Hindus would continue to oppress the untouchables in free India. The caste system, therefore, must be abolished, he was convinced. He had no faith, if ever he had any, in "any organization started by the caste Hindus for the uplift of Depressed Classes." When, in 1917, the First All-India Depressed Classes Conference was held, Ambedkar refused to participate, in part, because he questioned the legitimacy of an initiative which left leadership in the hands of caste Hindus. Caste Hindus did not "know their mind."³⁴ Three years later, when the untouchables convened their first All-India Conference, Ambedkar not only participated in it but made sure that representatives to the conference were selected by untouchables and not by external agencies, as Karma veer Shinde, a caste Hindu, of the Depressed Classes Mission had designed. He called upon the British authorities to guarantee the rights of the Depressed Classes. Over his

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position on leadership as well as political representation, then, he was to have major differences with the Mahatma. These and other concerns related to the welfare of the untouchables, he highlighted in the columns of *Mook Nayak*, a fortnightly paper he helped to found in 1920. Meanwhile, Ambedkar was feeling impelled to finish the studies he had begun in England. In May 1920, he went back. Having completed his studies in economics and law, he returned to India in 1923 to begin the next phase of his struggle to rid India of untouchability. Within months of returning home, in January 1924, he founded BahishkritHitkarni Sabha, an organization to further the educational, cultural, and economic needs of the untouchables, and to represent their grievances before the government. The motto of the BahishkritHitkarni Sabha was "Educate, Agitate and Organize." Recognizing the disabilities facing the untouchables, the Sabha opened hostels, libraries, and reading rooms for the untouchable youth.

Important as the fight for economic, religious, political, and social rights was, Ambedkar also impressed upon the untouchables the necessity of self-help, self-elevation, and self-respect — themes he was to return to throughout his life. He encouraged them to take charge of their destinies and to fight for their fundamental rights. Ambedkar also spoke against their practice of eating carrion. Not unlike Ambedkar, Gandhi encouraged the Dalits to give up eating carrion and to take responsibility for their personal welfare even as he challenged caste Hindus to remove untouchability. There was no use depending on the benevolence of caste Hindus, Ambedkar warned them. As long as caste Hindus were for the caste system, and against dismantling it, they were irrelevant. According to Ambedkar, with the caste system intact, the untouchables were bound to remain oppressed and kept on the margins of society.

Gandhi was of the view that caste system as such was not inherently bad and it was just a system of division of labour in society. According to him the problem lies in people practicing the discrimination on the basis of caste and specially the inhuman practice of untouchability. He felt that society needs to be reformed such that lower castes can gain a respectable place in it. Therefore he started the Ashram based constructive work for upliftment of untouchables whom he used to call

as Harijans(children of God). Gandhi was of the view that problems of the lower castes are an internal problem of Hindu society and they can be dealt with internally without any involvement of Britishers.

However **Ambedkar** was of the view that caste system was inherently discriminating and solution for improvement in condition of lower castes lies in annihilation of caste system. He believed that caste should be done away with in Hindu society and he gave a call to lower caste to convert for Buddhism if Hindus are not ready to treat them fairly. He was not much enthusiastic about the constructive work of Gandhiji and believed that upliftment of lower caste can happen only when power is devolved to them in actual terms. Therefore he supported caste based reservations in elected bodies, jobs and educational institutions. Ambedkar believed that it was necessary to get some privileges via the Britishers for lower castes since upper castes will never treat lower castes as equal on their own.

These differences in ideologies led to some conflicts such as the incident of Poona Pact. Britishers decided to please the lower castes by announcing separate electorates for them as they had done for Muslims and Christians. This move was supported by Ambedkar but it was vehemently opposed by Gandhiji since he believed that though separate electorates were inherently wrong and divisive in nature however separate electorates for other religions can be tolerated since they were a separate entity in themselves. But lower castes are a part of Hindu society and separate electorates for them would divide the Hindu society which was unacceptable to him. Therefore he went on a hunger strike and ultimately a compromise was struck between him and Ambedkar via the Poona pact. By this pact Ambedkar gave away the demand of separate electorates and it was decided that number of seats in elected bodies reserved for depressed classes will be doubled.

- 1) Dr. Ambedkar questioned Gandhi's intentions and commitment to abolish untouchability. He considered Gandhi's position on Varna and Caste an ambivalent and far

from the reality. He found Gandhi's view as textual, Gandhi used to say that Varnas are the division of Labour, functional specialization which is a feature of any modern society. Dr. Ambedkar held that Varna is textual and caste is contextual. In practice we don't have Varna system, we have a caste system and Gandhi himself doesn't follow his Varna Dharma.

- 2) Caste system is not a division of Labour but division of laborers. Dr. Ambedkar was against the word "Harijan", because it distorts the reality. Ambedkar held that communities should be held as "Dalit" means the most depressed section of the society.
- 3) Gandhi didn't support Ambedkar's Mahad Satyagraha. Gandhi even held that Satyagrah for the time being to be used only against the foreign rule. According to Dr. Ambedkar, Gandhi had no real commitment because Gandhi never kept any fast to end untouchability, But Gandhi kept fast unto death for separate electorates for Dalits.
- 4) Having spent his life overcoming caste based discrimination, Dr. Ambedkar had come to the conclusion that the only way Dalits could improve their lives is if they had the exclusive right to vote for their leaders, that a portion or reserved section of all elected positions were only for Dalits and only Dalits could vote for these reserved positions. Gandhi was determined to prevent this and went on hunger strike to change this article in the draft constitution. After many communal riots, where tens of thousands of Dalits were slaughtered, and with a leap in such violence predicted if Gandhi died, Dr. Ambedkar agreed, with Gandhi on his death bed, to give up the Dalits right to exclusively elect their own leaders and Gandhi ended his hunger strike. Later, on his own death bed, Dr. Ambedkar would say this was the biggest mistake in his life, that if he had to do it all over again, he would have refused to give up Dalit only representation, even if it meant Gandhi's death.

6.2.1 Gandhi And Ambedkar (Context Of Confrontation)

1. First of all, it must be borne in mind that the very ground of confrontation of Gandhi and Ambedkar was carved by the colonialists at the crucial moment of mobilization of the whole nation into freedom struggle. Moreover, the question of caste consciousness was itself the "result of the historical relationship between India and the British colonial rule." Dr. Nicholas B. Dirks of Columbia University in his latest book³ argues out powerfully that the British really engaged in manipulation of the caste system for their colonial control of India for 200 years. They did not invent caste, true. The so-called 'castes' were all merely diverse forms of social identity and organization of the Indian society. Caste was neither an unchanged survival of ancient India nor a basic expression of Indian tradition. But it was the British who subsumed them all into a single term caste. And they did it for the benefit of colonialist control. This is the finding of Dr. Dirks, based on substantial evidence he has collected.
2. Contrastingly, the very same point was perceived by Gandhi already a century ago. "It was a decisive symptom, and with the unerring eye of the physician that I claim to be in such matters, I detected the symptom," said Gandhi. He also claimed that untouchability is our problem which we will solve on our own. They need not settle it for us. To put it in his own words
3. The Cabinet composed of foreigners, knowing nothing first-hand of the Indian conditions or what untouchability could mean, were laboring under a heavy handicap, and even though some Indians had referred

this matter to them, they should have declined the responsibility to which they were wholly unequal.

6.2.2 Representation For The Depressed Castes

It was only that a face to face meeting of Gandhi with Ambedkar took place in Mumbai. Then it continued in verbal encounters in Round Table Conference in London, and sustained in 1932 in Yervada Jail in Pune. Afterwards, many exchanges were resumed through the press in the mid-1930s, though the Ambedkar - Gandhi debate was interrupted by Gandhi's frequent imprisonments from 1930-34 and again 1940-44, while Ambedkar was not only never imprisoned by the British but was even included in the Viceroys executive council during 1940-45. This would prove that the British were clearly using Ambedkar's grievance for their divide and rule policy.

The separate electorate was at best certain political safeguards. Gandhi said. 'What I want is eradication of untouchability, root and branch.' It is the caste Hindus who were responsible for the condition of the Dalits. It is precisely they who have to do social justice to Dalits by fully integrating the latter within their fold. This they can do only if the Dalits are elected through a joint electorate. The political participation of the Dalits through separate electorate will help only the top ten divisions among them but it would not help the last of the least. "How can I go out of an express train and jump into an aero plane? I shall only be falling into my destruction," he exclaimed. Granting separate electorates to Dalits "is equal to killing them." He pointed to the actual Dalits' existence in villages and argued thus: 'They are in the hands of superior classes. They can suppress them completely and wreck vengeance upon the untouchables who are at their mercy. Can every village be divided permanently and be involved in a warlike situation?'

It was foreseeing such circumstances that Gandhi warned the British Government not to take such steps as those that Ambedkar sought. If taken, he said: "If I were the only person to resist the thing I will resist it with my life." But the British Government did not pay any heed to

Gandhi's warning. It announced the Communal Award on August 17, 1932. Accordingly, separate electorates were retained for the minority communities like the Muslims and Sikhs. So also, untouchables would be treated as a minority community and so given separate electorate for the 78 seats reserved for the Dalits. This was indeed what Ambedkar wanted. Hence it was a victory for him.

However, in the eyes of Gandhi, "separate electorates and separate reservations were not the ways to remove the bar sinister." This would only create a division of Hinduism as well as division among the villages. Separate electorates will only ensure that the untouchables are kept in bondage perpetually. So, Gandhi had to declare 'fast unto death,' according to his inner convictions, even though he was in the prison at Yervada. On 20th September 1932, the day he commenced the fast, in an interview with the Press representatives, Gandhi expressed the rationale of his fast, thus:

In attacking untouchability I have gone to the very root of the matter, and therefore, it is an issue of transcendental value, far surpassing Sivaraj in terms of political constitutions, and I would say that such a constitution would be a dead weight if it was not backed by a moral basis... It is only because the English officials cannot possibly see this living side of the picture that in their ignorance and self-satisfaction they dare to sit as judges upon questions that affect the fundamental being of millions of people, and here I mean both caste Hindus and 'untouchables,' that is suppressor and suppressed; and it was in order to wake up even officialdom from its gross ignorance, if I may make use of such an expression without being guilty of offence that I felt impelled by a voice from within to offer resistance with the whole of being.

One may think that it was a 'political stunt' as Ambedkar himself described it. But if one considers the precarious conditions in which Gandhi was in at a time when the very worst was about to happen, and still he was ready to face it dauntlessly, one will see his sincerity of purpose. On the same day in a letter to a friend Gandhi wrote: "What I am aiming at is a heart understanding between the two, the greatest

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opportunity of repentance and reparation on the part of the suppressors. I am certain that the moment is ripe for the change of heart among them."In another letter Gandhi penned this: "However the aim of my fast is not merely to get the decision changed but to bring about the awakening and self-purification which are bound to result from the effort to get the decision changed. In other words this was an opportunity to strike at the very root of untouchability."

The religious significance of his fast may be clearly seen from the following words Gandhi uttered in the Press interview:

My fight against untouchability is a fight against the impure in humanity...with a heart - so far as it is possible for a human being to achieve - free of impurity, free of all malice and all anger. You will, therefore, see that my fast is based first of all on faith in my cause, faith in the Hindu community, faith in human nature itself and faith even in the official world. My cry will rise to the throne of the Almighty God."

Already when Gandhi had announced his decision to go for a fast, the Hindu leaders such as the Congress President C. Rajagopalachari, and many others had met in Bombay, making negotiations with Dr. Ambedkar and his colleagues like Dr. Solanki. Gandhi was quite concerned about the outcome of such a meeting. Out of affection for him, they should not arrive at a rough and ready agreement. Expressing this concern he said:

What I want, what I am living for, and what I should delight in dying for, is the eradication of untouchability root and branch. ... My life I count of no consequence. One hundred lives given for this noble cause would, in my opinion, be poor penance done by Hindus for the atrocious wrongs they have heaped upon helpless men and women of their own faith....I, therefore, would urge them not to swerve an inch from the path of strictest justice.

My fast I want to throw in the scales of justice, and if it wakes up Caste Hindu from their slumber, and if they are roused to a sense of their duty,

it will have served its purpose.... My fight against untouchability is a fight against the impure in humanity....You will, therefore, see that my fast is based first of all in the cause of faith in the Hindu community, faith in human nature itself and faith even in the official world.

On the second day of the fast, Gandhi made it clear about his readiness to accept reservation of seats provided that it was under joint electorate:

My own opinion is quite clear. I would accept any pact that has not a tinge of separate electorate about it. I would with utmost reluctance tolerate reservation of seats under a joint electorate scheme. But I should insist upon what is to me the vital part of the pact, the social and religious reform. And, therefore, whilst if a settlement is arrived at on the joint electorate scheme and separate electorate is withdrawn by the British Government, I will break my fast. I will immediately give notice to millions of Hindus who have flocked around me at the innumerable meetings from one end of India to the other, that if within, say, six months the social reform is not demonstrably achieved, the fast will be taken up again. For if I do not do so I would be guilty of betraying God in whose name I have taken this great fast and the interest of untouchables for whose sake it has been taken.

Check Your Progress - 1

Q1. What was the context of confrontation between Gandhi and Ambedkar?

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Q2. What were Gandhi’s and Ambedkar’s views on separate electoratereservations?

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.....

6.3 LET US SUM UP

You have learnt about the philosophical outlooks of Gandhi and Ambedkar on social reform and representation for the depressed castes. There is no gainsaying of the major cleavage of ideas Gandhi and Ambedkar on the caste question. Ambedkar thought that caste was embedded in the Hindu Society and that it was sanctioned by the Hindu Shastras and that it was all the manipulation of the Brahminic hegemony, and hence Ambedkar was decisive in his opinion that untouchability cannot be removed unless the caste system as a whole is annihilated in Hinduism.

Gandhi wrote articles under the title "A Vindication of Caste" in his weekly journal *Harijan*, in which he made comments on Ambedkar's views. With his replies to Gandhi's comments, Ambedkar brought out a second edition in 1937, with a new title: *Annihilation of Caste: With a Reply to Mahatma Gandhi*. Later in 1944, Ambedkar published a third edition, incorporating into it another essay of his "Castes in India, their Origin and their Mechanism," which appeared in the issue of the *Indian Antiquary Journal* of May 1917. Finally, he also declared in a meeting of the suppressed classes his decision for conversion too: "Because we have the misfortune of calling ourselves Hindus, we are treated thus. However, it is not my fault; but I will not die a Hindu, for this is in my power."

It is impossible to deal with the whole controversy within the limited scope of this paper. But at least a few indicators may be given in

understanding the caste question. Herein, I would like to give a few comments at three levels: (a) Gandhi's personal viewpoint about Scriptural authority (b) about the distinction between Varna and caste and (c) the personality differences. Finally, it may be beneficial to glean the differences in the personalities of Gandhi and Ambedkar.

6.4 KEY WORDS

- **Autonomy:** The right or condition of self-government
- **Intervention:** The action or process of intervening.
- **Satyagrah:** A policy of passive political resistance, especially that advocated by Mahatma Gandhi against British rule in India.
- **Deliberately:** In a careful and unhurried way
- **Swaraj:** Self-government or independence for India.
- **Inherently:** In a permanent, essential, or characteristic way

6.5 QUESTIONS FOR REVIEW

- Explain the philosophy of Gandhi on Social Reforms.
- Explain the philosophy of Babasaheb Ambedkar on Social Reforms.

6.6 SUGGESTED READING AND REFERENCES

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- Ganguly, Debjani; Docker, John (25 March 2008), Rethinking Gandhi and Nonviolent Relationality: Global Perspectives, Routledge, pp. 4–, ISBN 978-1-134-07431-0 Quote: "... marks Gandhi as a hybrid cosmopolitan figure who transformed ... anti-colonial nationalist politics in the twentieth-century in ways that neither indigenous nor westernized Indian nationalists could."
- Parel, Anthony J (2016), Pax Gandhiana: The Political Philosophy of Mahatma Gandhi, Oxford University Press, pp. 202–, ISBN 978-0-19-049146-8 Quote: "Gandhi staked his reputation as an original political thinker on this specific issue. Hitherto, violence had been used in the name of political rights, such as in street riots, regicide, or armed revolutions. Gandhi believes there is a better way of securing political rights, that of nonviolence, and that this new way marks an advance in political ethics."

6.7 ANSWERS TO CHECK YOUR PROGRESS

- First of all, it must be borne in mind that the very ground of confrontation of Gandhi and Ambedkar.....(answer to Check Your Progress 1 Q1)
- The separate electorate was at best certain political safeguards.....(answer to Check Your Progress 1 Q2)

UNIT – 7: ANTI CASTE MOVEMENTS IN THE COLONIAL PERIOD

STRUCTURE

- 7.0 Objectives
- 7.1 Introduction
- 7.2 Brahma Samaj Movement
- 7.3 Ram Krishna Movement
- 7.4 Arya Samaj Movements
- 7.5 Satya Shodhak Samaj Movement
- 7.6 Sri Narayan Guru's Organization
- 7.7 Indian National Movement
- 7.8 Dr. Ambedkar Movement
- 7.9 Justice Party Movement
- 7.10 Dravidar Kazhagam
- 7.11 Self Respect Movement
- 7.12 State democracy and change
- 7.13 Human development index and reality
- 7.14 Let us Sum Up
- 7.15 Key Words
- 7.16 Questions for Review
- 7.17 Suggested Readings and References
- 7.18 Answers to check your progress

7.0 OBJECTIVES

After going through this unit, you should be able to get an overview of the anticaste movements led by the great leaders to eradicate the caste systems in colonial India. Different movements were led by various reformers in each era. Social reformers worked tirelessly to eradicate the concept of the caste system in India. They believed that Hindus have no right to ask for freedom unless and until they reject the caste system among themselves.

7.1 INTRODUCTION

As India was fighting the British for its freedom, another part of India was struggling for the liberation within South India. From the day first social reformers had spoken against the caste system in a variety of ways.

The Caste system in colonial India divided the Hindus community into a massive number of sealed groups. groups were divided based on birth and caste. reformers attacked social inequality and separation by leading the movements and campaigns. Social reformers had spoken against the cast system in various ways. **Buddhism** and **Jainism** have spoken against the caste systems and social inequality in the 6th Century.

Buddhism denied to accept Vedic literature as divine revelation and also rejected the caste system. According to Buddhist caste has nothing to do with the success in life and reward after the demise of a man.

Religious saints sought to harmonize the tenants of Hindus and Muslims. They also tried to establish a fellowship among people of different castes and religions. The Sufi saints tried to do away the caste distinctions and tried to encourage other social practices.

During the British period in India most specifically Christians' service had majorly affected the mental state of people. Special emphasis was given to the formation of educational institutes. In this period academic institutions played a remarkable role in bringing the revolutionary changes in the social and political outlook of all castes toward so-called untouchables or depressed classes. Regarding western Education, **Pandit Jawaharlal Nehru** has rightly pointed out "English education brought a widening of Indian horizons and admiration for English literature and Institutions, a revolt against some customs and aspect of Indian life and growing demand for political life".

Anti caste movements expressed the feeling that caste has nothing to do either with material success in life or with a reward after death. High caste is not protected from the effect of wrongdoing, and to an ascetic caste ought to be a matter of utter indifference. A person's worth in life is determined by the right conduct and knowledge.

7.2 BRAHMA SAMAJ MOVEMENT

The first modern man of India “Raja Ram Mohan Roy” started the pioneering work of the anticaste by laying the foundation of Brahma Samaj in 1828. He laid the foundation of movement to support his thought that caste should no longer continue. Social divisions implied by caste were strictly opposed by Brahma Samaj. The movement succeeded in banishing the caste system from Brahma fold.

The followers of Brahma Samaj refused the caste and started to learn ancient texts of Hinduism without any distinction. Young followers of this movement overlooked the caste system by practicing inter-caste marriages. Raja Ram Mohan with his companions opened the doors of Sanskrit college to all sections irrespective of caste. He also worked for women's education until his last breath.

Dr. M. Visvervaraya, (the architect of modern Karnataka) was determined for raising the status of the so-called untouchables and socially discriminated castes,

He campaigned vigorously for the spread of education among so-called untouchables and girls. The successive leaders of Samaj Movements Debendranath Tagore and Keshav Chandra Sen appeared as more critical of the Hindu scriptures than the Raja.

Keshav Chandra Sen rejected the caste system by taking a revolutionary and practical step by observing an Inter-caste marriage in 1862. From Onward missionaries were appointed who lead the movement against caste systems

JyotiraoGovindrao Phule (1827- 1890) lead the movement in modern times. He continued to improve the conditions and secured social equality of untouchables and unapproachable classes. A religious scholar Sri Narayan Guru came on the frontline in the period of 1856-1928 for the removal of the caste

system. Temple Entry Proclamation by Maharaja of Travancore was the fruit of his tireless effort.

Anti-Caste Movement, laid by the Brahma samaj, was continued by other organizations which were subsequently formed in the country.

Check Your Progress -1

Q1. Who were the successors of Raja Ram Mohan Roy

Q2. In which Era Temple Entry Proclamation was formed.

7.3 RAM KRISHNA MOVEMENT

Swami Vivekananda is known as the most modern reformer in Indian history till today. He led the Ram Krishna movement against the caste system of Hindus. The movement has established the fundamental equality of man on a secular basis. He believed that rituals of any religion are performed with care but it has nothing to do with caste and creed.

The introduction of the universal adult franchise, democratic and periodic elections consciousness light-emitting diode to forward caste dominance being challenged by initial the center castes and so by the Dalits. Capturing power by the OBCs and Dalits seems to be a panacea for the inequalities of standing and financial gain in-built into the class structure. Laloo

Yadav came to power by giving the catchword smash the higher castes [Bhura bal saf karo].

The prime concern of the leaders from these teams is gaining government positions.

Similarly, the BSP used slogans like mat hamara rule tumhara nahin chalega or vote se lenge PM/CM arakshan se SP/DM. they are doing not have religion in reforms. They aim at achieving social modification not through social reforms however by a

share in political and administrative power. The Dalits and also the alternative backward castes are by no means that natural allies aside from the very fact that each of these teams was the victims of higher caste dominance and that they stood to achieve from the decline of this dominance. Between them, they share a relationship of hostility, doubt, and suspicion. There are instances of atrocities on Dalits in several elements of the country by folks happiness to alternative backward castes over the question of wages, use of water from tanks or wells or alternative trivial matters.

7.4 ARYA SAMAJ MOVEMENTS

The Arya Samaj movement was different from other anti-caste movements in its essence. The movement preached the revival of the Hindus society of the Vedic period based on only four castes. The campaign was started by the Sawami Dayanand. He condemned the split of Hindus society into 70 sub-castes.

He believed in the essential equality of all men and showed no sympathy with caste arrogance. He did not preach untouchability and stood for the spread of education to low castes. The caste system as a religious institution was abolished. The movement regarded education as a prerequisite of social reforms. Under this campaign vast number of schools and orphanages were opened for boys and girls. It was the Arya samaj who had tried to get untouchables recognized as equal members of Hindu society.

7.5 SATYA SHODHAKSAMAJ MOVEMENT

In 1873 Jyotirao Phooley founded the Satya Shodhak Samaj with aim of "Saving the lower caste from the hypocritical Brahmins and their opportunistic scriptures". He started running the schools for spreading

education among children of a son called untouchables. He also built a home for eradicating the infanticide. He took the initiative to inspire and organize the so-called untouchable castes of India.

7.6 SRI NARAYAN GURU'S ORGANIZATION

“**One caste, One Religion, One God**” was the slogan of this campaign. The movement or organization had two objectives. The first and main objective of the organization was to uplift the depressed castes of Kerala. As Sri Narayan belonged to Kerala so his focus was to eradicate the caste system from his region. He started several schools and colleges in Kerala. He also built a vast number of temples and simplifies the rituals, marriages, and funerals. Sri Narayan became successful in converting the untouchable caste to “**Backward Caste**” in thirty years.

Check Your Progress-2

Q3. What was the main objective of Sri Narayan

Q4. What does Backward Caste mean

7.7 INDIAN NATIONAL MOVEMENT

In the 20th century under the leadership of Mahatma Gandhi, a mass campaign started names as Nationalist Movement. The movement was launched to weaken the hurdles of caste systems. The arrival Of Gandhi as the leader of Congress was the beginning of a new era. Upon his

arrival, not only political but social revolution became the program of the congress party. It was in 1917 in its Calcutta session the congress adopted a resolution at the instance of Gandhi urging the necessity of justice and righteousness of removing of disability imposed by customs on the untouchables. Even though Gandhi had a strong belief in the Hindu religion he conceived it differently. He liberally interpreted the Hindu religion. He started a movement against the custom of Untouchability. He was unusually rude to high cast and condemned acts of nourishing false notions like untouchability. Gandhi did not find any spirit of arrogant superiority behind the caste. He compared the social stability with family." Just as the spirit of the family is inclusive of those who love each other and are wedded to each other by ties of blood and relation, caste also tries to include families of a particular way of purity. Like the caste system, Gandhi defined Varnashrama Dharma. His concept of Varnashrama Dharma was based on occupation, having given equal status to each section or group as mentioned in the laws of Hindu scriptures. All are born to serve God's creation, a Brahmin with his knowledge, a Kshatriya with his power of protection, a Vaishya with his commercial ability and a shudra with bodily labor" In the matter of social reform or the abolition of caste system, Gandhi regarded precept as better and more effective way than preaching. Reformers must practice rather than talk of the abolition of caste and patiently bear the consequences. Mahatma Gandhi had criticized untouchability as excrescence Hinduism, a poison, a snake, cancer, a hydra-headed monster, a great blot, a device of Satan, a hideous untruth, etc. He tirelessly preached that Hindus have no moral rights of freedom from British rule as long as the concept of untouchability existed in this country. So Gandhi was of the view that untouchability could not be given a secondary place in the program. He made touching appeals to caste Hindus to shed their arrogance and to accept the untouchables as equal. The main goal of Gandhi and the National movement was to unite all the sects of the Hindus community. In December 1921 at a session in Ahmadabad congress signed a pledge that says: "As a Hindu, I believe in the justice and necessity of removing the evil of untouchability and shall on all possible occasions seek personal contact with and endeavor to render service to submerged

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classes". Gandhi at Mangalore pointed out that untouchability cannot be removed by mere purses, no matter how fast they are. Not even a crore of rupees subscribed by a few millionaires can wipe out the stain unless the hearts of the caste Hindus are changed.

The next important step taken by congress under the leadership of Mahatma Gandhi was the **Bardoli Programme** in February 1922. The Bardoli programme was intended to improve the social, mental and moral conditions of depressed classes. The program also evoked people of depressed classes to send their children to schools and colleges. Several lacs were announced for this cause. The opinion of Gandhi regarding the education of untouchables was clear that new schools should be opened where existing schools are not present or where the opposition of the neighbors or some other unavoidable cause. He also believed that untouchables cannot be overlooked at any cost. Another milestone of this movement was the Vvkyam Satagraha that was started in 1924 in Kerala where the people and government were against to open the temples to untouchables.

In 1925 Gandhi visited Travancore State and informed the government that this act of there was lending itself to the view that they were supporting the conservation of the Hindus of Travancore with their physical forces. As a result of this appeal, the government removed the barriers but the opposition of the Hindus community remained. Mahatma regarded considered untouchability as the greatest stain on Hinduism. He wrote in "Young India", "that untouchability is not a sanction of religion. But it is a device of Satan, as Gita teaches us that members of all the four castes should be treated on an equal basis. He also stated in Young India "It is, therefore, our duty to see that untouchables do not feel that they are despised or looked down upon". Mahatma Gandhi also pointed out that God never made the man that he may consider another man as an untouchable. While having a conversation with workers at Kanpur he advised them to consume all their energies to the promotion of housekeeping, cleanliness among untouchables, including parents to send their children to schools and colleges and most importantly to the abolition of the concept of untouchability among themselves. The sanghas were established all over the country; To secure decent living

conditions for Harijans through the proper drainage and cleaning of the Harijans quarters and the making of roads, To obtain for Harijans a good supply of water by conferring the rights to draw water from public wells by seeking the protection of courts or otherwise.

Check your Progress-3

Q5. What were the main achievements of National Movements

Q6. What were the objectives of Bardoli Programme

7.8 DR AMBEDKAR MOVEMENT

Dr. Ambedkar gave a new direction and thought to Indian society. From childhood, he had been the victim of untouchability from high castes as he belonged to Mahar caste. Despite all the sufferings he continued his education and completed a Doctorate from the USA. After completing his academics he returned to India in 1917. Under the ideas of liberalism, he started criticizing untouchability, intolerable customs and caste systems prevailing in the society. Ambedkar regarded the caste system as irrational and tyrannical. Brahminism was greatly attacked by Ambedkar. To remove inequality and untouchability he started social reform movements by creating awareness that all human beings are equal by birth. He believed that Hindus are the victims of wrong faith and they became the slaves of irrational social customs. One of the biggest irrational social customs is untouchability. To remove that social custom it is necessary to clear the minds of Hindus from wrong faith and beliefs. He also believed that the concept of untouchability can be wiped out from the minds of Hindus by opening the doors of temples for so-called

untouchables. For this reason, Ambedkar made many attempts to enter the Hindu temples. The right to participate in the public Ganapathi festival was secured at least on one occasion. These attempts failed and could not make any perceptible impact on the caste Hindu minds.

After 1930 he gave up these attempts and concentrated his attention on the improvement of the educational standard of the community and their political status. Dr. Ambedkar established a '**BaskirtHitkrini Sabha**, on 20th July 1924 in Bombay for the untouchables. Its work was limited to Bombay, its aims were: i) To establish hostels for the spread of education for the downtrodden, ii) To start reading and spiritual center for the cultural development, iii) To start ahead the movement for eradicating untouchability iv) To change the hearts of untouchables v) To remove the bad traditions of higher classes vi) To open industrial and agricultural schools for economic development. Dr. Ambedkar favored human religion. In Bombay, he started a "Samtasamaj Sangh" and its main work was to safeguard the civil rights of the untouchables.

Dr. Ambedkar addressed the untouchables from Vireshwar Pandal and said: "You have to establish your right. If you do not do so then there will be no difference between you and the cattle".

Dr. Ambedkar inspired the untouchables in the direction of struggle for the upliftment of untouchable's self-help and respect, which were essential for the social revolution among untouchables. He warned his brethren "Lost rights are never regained by begging and by appeals to the conscience of usurpers but by relentless struggle... Goats are used for sacrificial offerings and not lions."

The lectures and meetings of Dr. Ambedkar left an ever-lasting effect on the depressed classes and they got ready to rise against their slavery and they were removed a lot.

7.8.1 First Round Table Conference

Dr. Ambedkar participated to represent the views of depressed classes in the First Round Table Conference in London. He demanded the following rights for the betterment of depressed classes: 1. Equal right 2. Safeguard against differential behavior 3. Reservation in Government services 4. Reservation even in Assembly seats 5. A separate department of their development 6. Arrangement for fine social boycott 7. Attention

to keep the society from exploitations He opposed the class system by burning the Manu Smriti and demanded a new Code of behavior. Dr. Ambedkar devoted all his time and energy to removing the social, economic and political inequality; creating equality of status for all the individuals and equal opportunity to all and upholding the dignity of the individual.

He sought revolutionary changes in Hindu society. He thought that Hindu society needed a drastic change from the base to the roof. He characterized the Hindu religion as the religion of rules instead of a religion of principles, which has the sanctity of the Shastras. The caste system is its offspring. According to him, it is the religion itself that is to be blamed for inculcating the notion of caste. There should be one and only one standard book of Hindu religion, acceptable to all Hindus and recognized by all Hindus. According to Ambedkar, the system of untouchability was not only a system of unmitigated economic exploitation but it was also a system of uncontrolled economic exploitation. This was because there was no independent public opinion to condemn it and there was no impartial machinery to restrain it. Hindus belonged to the exploiting class. So Ambedkar wanted to refer the dispute between Hindus and untouchables to an International Board of Arbitration. Ambedkar thought that Swaraj instead of putting an end to untouchability might extend its life. He was of the view that in Swaraj the untouchables would get no privilege but the perpetuation of slavery. He, therefore, maintained that the untouchables were separate elements in the national life of India. He said, "they are distinct and separate from Hindus" Ambedkar felt that unless the Harijans were delinked from the Hindus and separate provisions were made for them they would never be able to get out of the gang of poverty and ignorance. When the Franchise Committee was preparing its report for Montague, the Secretary, and Chimsford, the Viceroy met the Franchise Committee and made a strong plea for direct representation of the depressed classes in the Bombay legislature in proportion to their population through the separate electorate. At the First Round Table Conference in 1930, probably in the light of Muslim Minority's demand, he also emphasized that the untouchables constitute a distinct group and cannot be looked upon as

the members of the Hindu community. So he demanded a separate electorate to be established for the untouchables

Check for Progress-4

Q7. What is 'BaskiskrtHitkrini Sabha

7.9 JUSTICE PARTY MOVEMENT

The Justice Party movement rooted in Brahmins and Non-Brahmin Conflicts. In 1916 30 dominant non-Brahmin leaders that included Dr. NatesaMudaliyar, TM Nair and a woman ALameluMangaiThyarammal came on the frontline to form South India Liberation Federation (SILF). Later on after the launch of "Justice" newspaper the federation named as Justice Party. The newspaper was launched to spread the ideals of the movement or party

In December 1916 Justice party announced its non Brahmins slogan. Later on, the manifesto became an important document and shaped the rise of the Dravidian movement. At the time of the non-Brahmin manifesto, it faced a lot of criticism. For the first time, Tamil Nadu Brahmins faced an organized opposition in the form of the Justice party and Justice movement.

The movement highlighted the poor literacy rate, the political representation of non-Brahmins in Madras. It also highlighted the humiliation of not being allowed to enter into public transports and places. The party or movement was fighting for space and voice in a climate dominated and governed by Brahmins.

Another vital role played by the justice party movement was to allow the women to contest elections. Dr. Muthulakshmi Reddy became the first

legislator in India. She further put efforts and abolished the Devdasi systems. Justice party took the education to the villager's door. Initially, Free education was provided to girls above the eighth standard in the district Madras. Later on, in 1968 education was made free up to the pre-university level. The movement was also successful in the promotion of intercaste marriages and legislation of marriages without Brahmins priest. In a nutshell, the movement was successful in reducing the dominance of Brahmins.

Check Your Progress- 5

Q8. Who was the First women legislator in India

7.10 DRAVIDAR KAZHAGAM

In 1936 no candidate from Justice Party was elected as a legislator as the party could not maintain its popularity and fame. After the major defeat, the party approached Ramasamy (Periyar) who decided to withdraw from politics and made the part a social organization named Dravidian Organization.

7.11 SELF RESPECT MOVEMENT

It is a South Asian Movement founded by S.Ramanathan along with Ramasamy (Periyar) in 1925. The basic aim of the movement was to achieve a society where backward or depressed classes have equal human rights. The depressed classes should have self-respect about caste. But the society of India had some other story. The movement emerged out to be influential not only in Tamil Nadu but also throughout the

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world where the Tamil population was existing. Tamil leaders were dominant in spreading the principles and objectives of the Self Respect Movement among local Tamils through schools and colleges. The famous quote of the co-founder of the Self Respect Movement was "we are fit to think of 'self-respect' only when the notion of 'superior' and 'inferior' caste is banished from our land". Periyar was convinced that without the concept of self-respect, individuality cannot be gained. He devoted himself in starting and promoting the movement tirelessly.

He believed that the political freedom movement would not be fruitful and considered the Self Respect Movement as a genuine freedom movement.

The major change in the society by Self respect movement was the replacing of arranging marriages by love marriages that were constrained by the caste system. The marriages were encouraged to be conducted without the Brahmins priest. Tamil Nadu became the first and only state where Hindus marriages are considered legal even without the presence of Brahmin Priest.

The movement also encourages the feminist value and therefore it attracted many women. In Periyar's model of society, women were allowed to take contraceptive and birth control measures. Widowhood was not considered as a stigma as it was not penalized through religious beliefs.

Check For Progress-6

Q9. Who was Periyar?

Q10.How Self Respect Movement attracted women

7.12 STATE DEMOCRACY AND CHANGE

In the north a lot of notable person within the states of UP and state machinery, police, block development officer, village-level staff and leadership of native Panchayati rule Institutions were biased in favor of the agricultural wealthy. per Ghanshyam sovereign, there existed fraternization between rural wealthy and forms. This was as a result of most of the forms came from the identical section of the society. The leadership of the political parties was conjointly within the hands of an identical section of society. They sent most of the MPs and MLAs to the national parliament and state assemblies. The council leadership conjointly went to be within the hands of individuals from an identical section of society. All this crystal rectifier to funds for rural development being trapped by the well of sections of society because higher caste dominated social group forms and Panchayati rule establishment did not show necessary concern and commitment to the requirements of the poor. The whole picture appears to own modified currently. The rise of the opposite backward castes movement and Dalit movement has challenged the upper caste dominance. The complexion of the national parliament and state assemblies has changed with a lot of and more MPs and MLAs from these sections. The demand to implement reservation policy wasn't only for some jobs to idle youth from these sections of society however conjointly for the crucial role they play in the delivery of public funds. once Mayawati became Chief Minister she replaced higher caste officers holding key posts like Chief Secretary, CM's non-public secretary with scheduled caste officers. The same issue happened in a state with Laloo Yadav's rise in power wherever the higher caste officers were replaced by that happiness to the OBCs. The reservation of seats within the Panchayati rule establishments (PRIs) for SCs, STs, and girls provided by 73rd modification can work as a bulwark against these organizations being manipulated for the advantage of the rural wealthy solely.

Among the necessary programs launched by Mayawati throughout her Chief Ministership was Ambedkar village development theme was for providing development funds to 15000 Ambedkar villages with thirty percent Dalit population. However, the Dalit and the backward class

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assertion is concentrating a lot on the standing and dignity and lesser on economic inequalities. huge statues of the non-Brahmin leaders like Jyotiba Phule, Periar/EV Ramaswamy Naicker, Ambedkar and Sahu Maharaj and installation of Ambedkar statues in each village and city were meant for fighting a higher caste political system and boosting the standing of the Dalits. The Rashtriya Janata decalitre (RJD) government in state renamed many universities when non-upper caste leaders within the similar means. However, these leaders have didn't address themselves to the issues of structural difference. reform is not on their agenda. they need conjointly didn't address themselves to the economic and extra-economic exploitation of the weaker section. The chronicle of the RJD government is even worse during this regard. it's been treating the Naxalite Movement as purely a law and order downside. this is often conjointly true concerning the approach of the TDP government towards the PWG movement in the state. They fail to grasp that the majority of the problems raised by them will be seen as a demand for higher wages, dignity and land reforms. The state appears to be shying far from its commitment to economic justice. In the province, the politics of accommodation followed by the Dravida Munnetra Kazhagams has not caused a lot of disturbance though the extent of reservation has up to sixty-eight percent as well as fifteen percent for scheduled castes. the govt. provided opportunities for individuals from the lower castes in government jobs. The higher castes excluded from government jobs had no reason to sulk as a result of they were inspired to run in private supported engineering and medical schools. These establishments were sustained by revenue enhancement fees charged from the scholars and were connected with state universities.

This strategy besides financial aid measures for the weaker section of society stable the support for the govt. while not threatening the interest of landed higher castes or business categories. Kerala has benefited from public policies directed to the whole population. This state has witnessed general improvement in anticipation, literacy, and particularly the dignity of Dalits. it's principally because of the general welfare policies of the state. In the total in south Bharat reservation for backward castes and

expenditure on financial aid programs sustained the politics of accommodation as a result of it offered little range of underprivileged castes to affix the urban socio-economic class by providing them opportunities to join politics and entering into government jobs.

Dramatic changes have taken place within the standing of ladies since independence. The constitution secures complete equality for ladies. ladies like men conjointly got the right to vote. B.R. Ambedkar, the law minister when independence submitted a bill that raised the age of consent and wedding, upheld marriage, gave ladies the right to divorce, maintenance and inheritance and treated dowery as stridhan or woman's property. This bill featured stiff opposition from the conservative section of society. The bill had to be postponed attributable to this. Finally, necessary sections of the bill got passed in four separate acts: The Hindu wedding Act, the Hindu Succession Act, The Hindu Minority and Guardianship Act and also the Hindu Adoption and Maintenance Act. The extension of legal rights to Hindu ladies wasn't spare however it had been undoubtedly a daring step. This can be gauged from the stiff opposition featured by the govt. whereas extending the same legal rights to ladies from different spiritual communities.

In 1985 the Supreme Court granted a payment to Sahsp Bano, a single Muslim Woman; the conservatives among Muslim community created most of the furor within the name of interference in the Muslim personal law that Rajeev Gandhi's government limp and introduced a bill in the parliament to negate the Supreme Court judgment. Some legal rights are exercised while some have remained on paper. the proper to vote has been taken seriously by ladies even in rural areas. repeatedly they take free choices freelance of their husbands concerning whom to vote. The 73rd and 74th Constitutional modification Acts have provided for reservation of thirty-three percent seats in native self-rule establishment both urban and native for ladies. it's vying a very important role in correcting gender bias in our political and social life. however the guarantees to order seats in

parliament have not been met. However, Kerala has achieved an eighty-six percent adult acquisition rate among ladies.

After Kerala Himachal Pradesh and province have achieved exceptional success in the female acquisition. The population of rural females aged 12-14 World Health Organization have not been to any school is one and a half in Bharat as a full, higher than 2 third in U.P., M.P., and Bihar, and as high as eighty-two percent in Rajsthan.

7.13 HUMAN DEVELOPMENT INDEX AND REALITY

Economic and social development in India is marred with wide prevalence of the economic condition, inequality, poor quality of life and social injustice. Despite outstanding achievements on the front of economic process and political democracy, India has entered the twenty initial century with low per capita financial gain, unacceptably low level of acquirement and a really low position on the planet index of human resource development. within the early sixties, the Planning Commission developed the conception of personal income. Below this line were people whose consumption particularly of food grains, didn't come back up to a minimum level in terms of calories. In 1971 nearly fifty 9 percent of the population was living below personal income. Since then the economic condition has been registering a gradual decline. In 1994 it stood at thirty-six percent.

Nearly 3 million individuals adequate the population of India at the time of independence are still below personal income. Another truth regarding poverty is that it varies from space to area. In-state, nearly sixty 3 % of individuals are below personal income despite the anti-poverty programs launched by the governing body. because of corruption. the most force of economic condition is borne by poor peasants, agricultural laborers and therefore the urban poor. the matter of economic condition is more combined by the existence of an obtrusive social and economic difference. whereas the poor haven't become poorer truly (they have benefited from economic growth) the gap between poor

and made has widened and is probably going to widen more within the age of relief. The fruits of development are and are being disproportionately at bay by the higher and the social class.

In the latest index of human development compiled by the world organization Development Program in 1999 India was hierarchal 132 out of 147 countries coated. lifetime at birth, infant deathrate, and acquirement among different things has been taken into account whereas compilation of this index. A comparison of the record of the colonial amount with the post-independence amount makes America realize that India's achievements are worthy. But a comparison with even our neighboring countries reveals that we tend to are insulant way behind them concerning these vital areas. associate degree Indian's lifetime at the time of birth was thirty-two years in 1950. It went up to sixty-three years in 1998 that looks to be quite impressive however it was sixty-nine .8 years and seventy-three .1 years in 1997 in China and land respectively. infant deathrate rate per a thousand live births that was 227 in 1941 had fallen to seventy-one in 1997. However, it was a lot of lower for China (38) and land (17) in 1997. Another unhappy truth regarding India is that too many ladies still die at the time of kid birth. this maternity death rate per hundred thousand live births in India is as high as 507 compared to ninety-five in China and one hundred forty inland. However, the most important downside faced by India is the persistence of high illiteracy. In 1952 nearly eighty-two percent of Indians were illiterate.

Even in 1997, it was as high as thirty-eight percent. The comparative figure for China and land were as low as seventeen.1 and 9.3 percent severally. Moreover, the gender gap just in

case of acquirement was amazingly high

in India nearly double as several women being illiterate as men. A

tangible outcome of the democratic method launched

in India once independence looks to be that it's succeeded in giving a

voice to the marginalized. Around the middle of the Nineties, there has

been a very big upsurge in political organizations and electoral

participation of the deprived teams. The Congress Party, that shied off

from giving correct illustration to the deprived, is facing routs

in several components of the country. New parties have tried to correct the imbalance in illustration.

The most conspicuous outcome of the long method of social churning has been increasing in the representation of lower castes in government additional notably at the regional and native levels. The balance of power has shifted from the hands of higher castes to the backward and lower castes. Another important development is the rise of BJP to national power supported by the center and higher categories. This social block has the potential of denying the gains from the democratic upsurge of the lower castes. The BJP's commitment to India as a Hindu nation has LED to the definition of Indian nationalism by giving a distorted meaning to the school of thought. it's backward trying and higher caste dominated, and seems very appealing to the elite and educated Indians whose interest is vulnerable by widespread movements and lower caste assertions.

7.14 LET US SUM UP

You have learned in detail about the anticaste movements in colonial India. All the movements had clearly shown that the caste system had supplied the religious and philosophical defense to undemocratic caste institutions. The social reformers considered the caste system as an obstacle in the growth of nation and solidarity. They convinced people to work for the betterment of the world in which they lived rather than strive for salvation after the demise.

Social reformers had rightly considered that caste has nothing to do with the life and success of society. The caste system is the hurdle to the growth of any society. The movements appeared as the struggle against the backward elements of the Indian or traditional culture. The movements like Brahma Samaj, Indian National movement and Ambedkar movement advocated the removal of caste discrimination. One of the significant aspects of the anti-caste movements was the opposition to castes and their rigidity. The propagative stance of these anticaste movements on Sati, dowry, widow marriage along with intense questions on caste systems showed that western ideas of liberalism had a powerful impact.

7.15 KEYWORDS

- Harijan: A member of Hindu Group having lowest Social group
- Sati: Hindu funeral practice in India in which widow sacrifices herself over her deceased husband's funeral pyre
- Vedic: A religious texts originating from ancient India.

7.16 QUESTIONS FOR REVIEW

- How did the Brahma Samaj Movement take shape under Raja Ram Mohan Roy?
- What were the contributions of Swami Vivekanand and Swami Dayanand in the history of social movements in India?
- How did Satya Shodhak Samaj movement help in uplifting the Dalits?
- How did Dr. B.R. Ambedkar become the face of the anti-caste movements in India?

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7.18 ANSWERS TO CHECK YOUR PROGRESS

- Debendranath Tagore and Keshav Chandra were the successors.....(answer to Check Your Progress 1 Q1)
- During the Era Sri Narayan, Guru Temple Entry Proclamation was formed.(answer to Check Your Progress 1 Q2)
- To uplift the depressed class of Kerala.....(answer to Check Your Progress 2 Q3)
- During the Era of Sri Narayan Guru (1856-1928) Untouchables were succeeded to get the status of the depressed class.(answer to Check Your Progress 2 Q4)
- The main achievement of the movement was that the untouchables were allowed to enter the temples.....(answer to Check Your Progress 3 Q5)
- Under the leadership of Gandhi Bardolipogramme was initiated that was intended to improve the moral and social condition of untouchables. It was started in 1922.(answer to Check Your Progress 3 Q6)
- At Bombay, it was established in 1924 for the rights of Untouchables. It aimed to open schools and colleges for untouchable and also to change the hearts of untouchability. Its fundamental aim was to eradicate untouchability that prevailed in the society.(answer to Check Your Progress 4 Q7)
- Dr.Muthulakshmi Reddy became the first legislator in India. He worked untiringly and removed the Devdasi system from Indian society.(answer to Check Your Progress 5 Q8)
- Ramasamy was known to be as Periyar and he is the co-founder of Self Respect Movement along with the S.Ramanathan.....(answer to Check Your Progress 6 Q9)
- As the movement had encouraged feminist values and raised voice for women of the depressed classes. Many rights have been given to women during the era of Self Respect Movement.....(answer to Check Your Progress 6 Q10)