

“Discrimination and Exploitation”- A Root Cause of Dalit Movements in India

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Abstract

Indian history affirms the presence of cleavages in each and every society described by exploitation, discrimination as well as subjection that raised people groups interest for equality and justice. It is this thought of equality which force the people to protest by the movements. As a part of protest against discrimination, The Dalit Movement started in India. The Dalits, additionally called as Sudra, Atisudra, Panchama or Outcasts, at present establish one of the most discouraged and underestimated segments of Indian society. Social, economic and cultural discrimination as well as political abuse of hundreds of years made them to break out of such old biases. Subsequently, they started to dissent with the assistance of writings, or shaping association like the Dalit Panthers, which came to be perceived as the Dalit Movement. This research paper is totally based on secondary source of data. This paper is an endeavour to deliver the different parts of Dalit's lives and discrimination faced by them that led them to protest in the form of movement.

Keywords: Discrimination, Exploitation, Dalit, Equality, Protest, Movement

Introduction:

In History of Indian Society there is a presence of social cleavages in caste, class, sexual orientation and the like. Such cleavages have changed the whole friendly texture of Indian society, by which the took advantage of segment, be it the Dalits, adivasis or women, have been efficiently moved to the fringe by the customary Brahmanical structure of abuse. At present, according to 2011 census there are 200 million of Dalit population in India alone, however there are several millions in other South Asian nations, also.

Dalits are individuals who are financially, socially, politically took advantage of from hundreds of years. Incapable to live in the society of individuals, they have been living external the town contingent upon lower level of occupation, and lived as —untouchable. This abuse is expected to the segregation followed by age old caste hierarchical practice in the Hindu society. This progressive system has been the cause for mistreatment of Dalits in every single circle of society since hundreds of years. It has exposed them to a daily existence of neediness and embarrassment. The Dalits who have been severely taken advantage of by the purported upper caste, leg outside the Varnasrama theory and were alluded to as outsiders in pre-independent India. India accomplished freedom, yet the Dalits were not permitted to live life with respect, liberty and equality. It is this thought of uniformity, which start of the Dalit Movement in India, as a dissent to the to the age-old atrocities committed against them. Dalit movement deals with the attempts to counter assault the social and cultural authority of the upper castes. It is a movement of the majority that pines for equity through the speeches, scholarly works, shows, songs, dramas social associations and the wide range of various potential measurers. So, it very well may be called as a movement which has been driven by Dalits to look for balance with any remaining castes of the Hindu society. The principal objective behind the Dalit Movement was to build up a society with equality in India. The constitutional identity, in any case, neglects to catch the genuine picture. The genuine picture is something other than what's expected which will be reflected in this paper in the light of the books including Debrahmanising History, Poisoned Bread, The Prisons We Broke what's more Dalit Visions.

The Meaning of the term Dalit

The word 'Dalit' in Marathi in a real sense signifies 'broken'. It is a term authored by Dalit pioneer Dr. B.R. Ambedkar to mirror the circumstance of the large numbers of Dalits inside south Asia who are efficiently and institutionally denied of their common, political, monetary, social rights in each part of life. Normally non-Dalit writers and intellectuals have invented its root in Sanskrit and considered its meaning as broken, crack, split and as adjective they have given this word the meanings of burst, split, broken or torn asunder, scattered, crushed destroyed etc. Indian social structure and Varnasrama Theory is ordered under a fourfold Caste/Varna system of Brahmins, Kshatriyas, Vaishyas and Shudras key to which is the idea of virtue and contamination. This is additionally supported through friendly traditions of endogamy and isolated living. Beyond this fourfold order, there is a classification of 'atishudras', which falls outside the order of the Varna framework. The Dalit population falls within this category, since they are considered far too polluting to be within the Varna system. This is the customary meaning of the term Dalit as is given by various researchers. As per the Indian Constitution-the Dalits are individuals coming under the 'Scheduled Castes' category. For certain changes, the term Dalit implies individuals who is exploited in all the spheres of life like economically, socially, politically and from, by the traditions of the country and not only one category of caste. By tradition would mean the 'Brahmanical Indian practice' winning in the country for quite a long time. A Dalit does not trust in God, religion as spread by the

Hindu sacred scriptures and religious texts, as on the grounds that it is this custom just that have made them slaves. A Dalit is the individual with lowest stratum of the society and who has the acknowledgment of the distresses and struggles. The Dalits, called by various names like Dasyu, Dasa, Atisudra, Panchama, Tirukulattar, Adikarnataka, Adi Dravida, are really the —Depressed Classes of Indian society. Dalit is one who believes and practices equality and who battles against inequality. A Dalit believe in Humanism and the present Dalit is the symbol of ‘Change and Revolution.’ In this manner, any person from any position class (counting the Brahmin), will be viewed as a Dalit given the way that the individual is discouraged and taken advantage of, seek to achieve balance through change and upset, being the firm devotee of the philosophy of Humanism.

Significance of the Study

India as a country recognized 200 million people as those who suffer from discrimination on the basis of caste. Another 40 million suffer the same in spite of having converted to other faiths. Dalits are socially, economically and politically discriminated section of society.

Even today also the problem of untouchability is there in small villages. Dalits are not allowed to live with non-Dalits. Still today Dalits are agricultural labourers because they are not allowed to establish their own properties. If by any means of law, they get the land then it is also fetched by non-Dalits by Hook or Crook. In urban areas we do find abstract untouchability that means unseen untouchability creep its jaws strongly. Today citizens of a city do not give wages of cleaning the streets or the area around their home by their hands but instead they throw to them. If Gandhian tradition follower is there, he/she will be joked on giving hand to hand wages to the Dalit. As a result of discriminative and exploitative activities against Dalits, various movements are the only way to combat these discriminative practices prevailing in the society. As a consequence of the movements by Dalits, various social changes are brought in the life of Dalits. The ratio of discrimination decreased at certain level.

Thus, this study is an attempt to reveal various hidden facts associated with Dalits and issues related with Dalits as well as about the various social movements carried out by the Dalits. The study also helps to evaluate the condition and upliftment of Dalits in present era.

Objectives of the study

- To study the root causes of Dalit movements.
- To analysis various kind of discriminative and exploitative practises by upper caste against Dalits in India.
- To study existing literature regarding Dalit movements.

Research Method

This paper is the endeavour to focus on the various discriminative and exploitative practices of upper caste against Dalits in India and as a result to protest against this discrimination, various movements took place by Dalits. This Paper is totally based on secondary source of data. So, it includes Research study, Articles, Books and online data.

Review of Literature

Govinda Nepali (2018) Discrimination on Dalit in Karnali and Its Impact to Sustainable Development: There is arrangement in constitution to incorporate the marginalised community. For example, Dalit in each progression of improvement and design of advancement yet there are negligible delegates from Dalit people group those are likewise targeted from first class Dalit. Acquired caste identity is a significant determinant of life opportunities for Dalit people group where they have the ability and information that could be progressed for the success.

This study inquires as to why tending to development-based disparity and discrimination doesn't highlight in between legislative responsibilities, for example, the sustainable development objectives which plainly centres around nobody abandoned in the development procedure. To follow out the political imbalance of Dalit and to sum up the findings, both primary as well as secondary information have been interpreted and analysed.

The key informant method of interview was utilized to investigate the experiences of Dalit on the current province government political disparity, identify debates, and representation. Besides, the review emphasizes the foundation of disparity in political representative and advancement measure is the mentality of the political pioneer and more spotlight on the quantity of votes instead of the genuine execution of the established arrangement for inclusion. The historical backdrop of Dalit culture and their despicable circumstance in Karnali are experiencing the caste-based separation in the name of untouchability.

Ram. Nandu (1998) in “Dalit Movements in India: A Perspective from the Below” The paper analyses the nature and phased development of Dalit movements in India within the perspective from the below consisting of a theoretical-methodological proposition inhering the potentials of empirical verification and generalisation either about a single movement or several movements of different hues. Besides explaining the issues addressed and styles adopted by Dalit movements, it examines them within the caste, class and gender paradigms. Treating the impacts of other factors as constant, the paper finally elucidates the impacts of Dalit movements on both planned and unplanned social change among the Dalits in particular and society in general.

Pangannavar (2014) in “Scheduled Castes (SCs) in India” discussed on various problems faced by Scheduled Castes such as poverty, discrimination and social insecurity, constitutional unsafe guards and schemes, five-year plan etc. The study suggests employment, income generating schemes and awareness among the Scheduled Castes people.

Apparaya (2015) in “Socio-Economic Conditions of Scheduled Castes: A Study in Kulaburagi District” focused on the socio-economic condition of Scheduled Castes of Kalaburagi District. The study reveals that discrimination on caste based, atrocities, harassment, untouchability etc. prevails in the society in spite of various legislations of the Government. The study suggests free Higher Education, awareness campaign against atrocities, social inequality etc.

Dunn (1993) in “Gender Inequality in Education and Employment in the Scheduled Castes and Tribes of India” focused on the status of women is more panic than the man. Women are access with limited educational and employment resources. Hardships associated with them are due to low income, social limitation etc. So, special provisions of education, employment, vocational training, loans, credit and child care are required to the Scheduled Castes women in order to improve their social status.

Singh (2015) in “Emergence of Lower Castes Associations and Their Role in The Eradication of Untouchability in United Provinces” highlighted the role of Dalit Associations and its eradication of untouchability among the lower caste in U.P. The British had played a very important role in the upliftment of the lower caste. It has been noted that social and political mobility was brought by Brahma Samaj, Arya Samaj, Scheduled Castes Association and Dalit leaders.

Kadun and Gadkar (2014) in “Social Exclusion-Its Types and Impact on Dalits in India” pointed out that the concept of social exclusion is a process of blocking the progress of marginalized population. The system of social exclusion had made the Dalits dependable on higher caste. The study pointed out social exclusion still exists in society in other new forms and strategies.

Arora (2012) in “Dalit and Economic Reforms” studied on economic, social, culture and movements of Dalit. Government should re-distribute land to landless peasants. Back-log posts should be filled up among the Scheduled Castes, Scheduled Tribes and OBCs, special component plan should be properly implemented, infrastructure should be developed, and irrigation for unirrigable lands, untouchability to be rooted out and prevention of atrocities act should be strengthened.

Dalit Empowerment and Sustainable Development

Dalit can be considered as a one of the important social groups of our society. If Dalits get empowered than empowerment of society also becomes possible. For the sustainable development, holistic development of society is necessary as well as every aspect of human life is to be focused. And Dalits are the part of our society so that their development and empowerment is also inevitable. The Sustainable Developmental Goals also emphasise on reduce inequality within and among countries as well as provide access to justice to all. So as a part of our society, Dalit empowerment also need to be focused for sustainable development of society.

Brahmanism as the Cause of Dalit Movement

The Dalits and women in India are, as of now, considered as underestimated areas of the society. This large number of caste (Pariahs, Chamars, Mahars, Bhangis, etc) share a typical state of discrimination and abuse by the supposed upper caste of the Indian society. If we go back to the history, it will be observed that the main cause is the formation of the ‘Caste System’ which really prompted the abuse of different classifications of persecuted classes of India-the women. It was with the Aryans who entered the country from Middle East and got comfortable the fertile land that is known for the Ganges after a battle with the native people. Thus, the people were defeated by the Aryans. The Minority Aryans crushed the larger part Dalits by the utilization of their strategies of Separation and Rule, as expected by Braj Ranjan Mani on the grounds that without doing as such they will not have the option to overcome the larger part. The Brahmins had held this strategy even today. Later in the vedic period, the development of the Rig Veda established the framework of the abuse of individuals in their own land, with the Purusha shukta in its 10th book. It was later in the fifth century that individuals of Shudra Varna were transformed into untouchables. Also, this led to start of the domination by Brahmin as well as Dalit abuse by them. A Brahman is an extraordinary God as well as he should be respected in any way regardless of whether they indulge in wrongdoing. These are the religious texts of the Hindus, which strives for unequal society, a general public where some individuals are given the status of God, in absolute differentiation with the other people who are thought of as far more terrible than animals. God who is considered as the Almighty don't exist, yet is considered as the Supreme power. It is that the Arya-Brahmins, contrived the foundation of Varna and accordingly position, all together that they see themselves as the Supreme. By setting themselves in the top position, they really needed to achieve high status, a life of respect, and sought to be obeyed by everybody in the Indian society. Caste, the actual making of man and not God, is currently established immovably in the Indian society, through the religion of larger part Hinduism. ‘Hinduism with Brahmanism’ is equated by Gail Omvedt in her book- ‘Dalit Visions’. Hinduism is developed to stow away the biased laws of Brahmanism under a religion to be considered as the religion of the nation, and along these lines complied with practically no inquiry. The position philosophy is established in the twin strict teachings of Karma and Dharma. What's more that it was the essential obligation of each person to keep up with Dharma which was to hold the social structure in view of the Varnasrama Theory. Not just Manu, Kautilya, one more Brahmin, likewise accentuated on holding the Caste structure as the fundamental construction of Indian society that can't and ought not be changed. The same was affirmed by Gandhi, the Father of the Nation, to change is to make disorder. This implies that the Brahmins should remain at the highest point of the pyramid and the Dalits at the base. Regardless of whether the Dalits die under the any circumstance, they ought not be uplifted. This is Brahmanism – believer of inequality, the foundations of which lie in the antiquated Vedas. Formulated 3500 thousand years back, the Vedas are administering Indian society even presently, through its instrument - Hinduism. It is controlling the personalities of individuals, which made the minority gatherings - the Brahmins to be the makers of policy of the country. Furthermore, to hold their position they have formulated fantasies. For occurrence, they conceived the myth of ‘Punarjanma’ which clarifies the peculiarities of ‘re-birth’. It clarifies that the exercises of our past janma, is liable for our current status, and the exercises of present will choose our facing everyday life after re-birth. This myth has two connotations.

Initially, the Dalits ought to acknowledge the exploitation done against them as the result of their own deeds of past birth. They ought to consider that they submitted a few awful deeds because of which they are confronting such sort of mistreatment. Secondly, regardless of whether they are taken advantage of in this birth, they ought not dissent, which will give them a great life in the following birth after re-birth. That is with the desire to get joy in the following birth, they should cry. Since it is accepted that, God will assist them with emerging from trouble, and that the Brahmins being Gods are the just answer for their trouble. Assuming these texts are noticed intently in socio - historical viewpoint, the plan to compose these texts become clear, which is to build up and keep up with Brahmanical authority, and exploit the non -Brahmins, fundamentally the Dalits.

Dalits are whether Human or Animals

Hardship of assets at each circle of social, financial and political lives, prompted a condition of huge abuse and corruption. The essential purposes behind this debased status of the Dalits are caste system prompting unapproachability, monopoly of knowledge and resources. Not exclusively are Dalits very poor, rather a big part of the Dalit Population is living underneath the below poverty line when contrasted with short of what 33% of the remainder of the population. Today, they are absolutely subject to the dominant caste for their occupations as farming or urban labour. During the Buddha time frame, the Aryans attempted to consume assets. For financial control and societal position, they hoarded assets. Generally, command over land as an asset for creation and certain different assets were viewed as making for high status. Thus began the real exploitation. With their command over land, the Dalits lost their vocation and started to be declined to the status of animal. The act of untouchability and the absence of information made them to trust every one of those superstitious and unreasonable myths formed by Brahmins. They were denied of the three fundamental necessities of society - food, safe house and clothing. Denied of food, they filled their stomach with old bits of food furthermore dead creatures as though they were not people. In the story 'Cull in Dangle's Poisoned Bread', composed by Amitabh, it was clarified the way that the Dalits battled even to have bits of bone of a dead beef. Words will be less to clarify the circumstance of the Dalits in that specific story. They covered their body with bits of clothes sewed together. The so-called high castes- the Brahmins gave food to the beasts however not to the Dalits. The Brahmins got dirtied assuming that the shadow of the Dalits fall on them, however their food doesn't get contaminated when cooked by the firewood brought by the Dalit ladies, where numerous multiple times the blood of their cut fingers get stuck. This means that the way that the guidelines made against the Dalits are essentially for their own advantages.

The Dalits were accepted to be unclean and hence should not touch anyone having a place with one of the four principal castes. Assuming they do, or regardless of whether their shadow falls on an upper caste people, the individual is considered to have been contaminated and should play out a progression of purging customs to free their body of this contamination. It is as though a Dalit has a genuine illness like leprosy, such was the discrimination against them. What's more it is to satisfy the stomach, they needed to do the dirty works, as no work was left for them in the society. Indeed, even information was hoarded by the Brahmins. Shudras are not entitled to education or carry weapons. A Brahman can remove any belonging from a Shudra since nothing at all can have a place with him as his own (Mani .57). The Aryans who themselves came to the sub-mainland from Middle-East pushed the inhabitants of the land to jungles, denying them of their own territory and assets. How far is it reasonable? Or on the other hand, is it legitimate by any means? It is subsequently the Vedas, which are considered as the sole wellspring of information, were avoided the bit of the Dalits and ladies. This again has three connotations-

Initially, this would deny the Dalits from information and education, by which they could keep the Dalits in the animal status only. They will not know the meaning of equality and dignity.

Furthermore, the Brahmins were afraid of that if Vedas were perused by the oppressed segments, the genuine picture of Brahmanism will come before them, as in light of the fact that this will lead them to lose their status. The Dalits, being educated will pass judgment on the Vedas in light of reason.

Thirdly, this will make them not to guarantee their right as education can assist them with raising financial status. If Dalits gets education and became literate than they perform skilled work and earn more money and as a result they also live with respect and dignity. The other is making way of life changes which dispose of those practices considered particularly low or polluting and subbing those of the higher castes all things considered.

Absence of food, house, clothing made them to have a hopeless existence. A day-to-day existence, snared by irrational convictions on one side, and absence of education on the other by financial and social exploitation declined their life into that of animals. Just like the animals, the Dalits were made to ask for food to eat, garments to wear and land in the open sky to live. The Dalits had to function as manual works like rummaging or as reinforced work their own territory, or they would not be given food. Consequently, of their work of entire day, a few scraps old bread was tossed to them. Can these group of people living under such financial circumstance, be called people? Or then again, it ought to be acknowledged that it is Brahmanism that is liable for giving the gathering of people called Dalits as simple animals.

The Circumstances of Dalit Women

Dalit women face the problems of caste, class and gender-the three form of exploitation and discrimination. Even though work by the government for the upliftment of Dalits as well as work by the various NGOs, nowadays the ratio of education and literacy among Dalit women is low, dependence on wage labour as well as unskilled, low paid and harmful work, discrimination in the fields of employment and wages, violence and sexual exploitation and also become the victims of various kinds of superstition. This circumstance has its roots in Vedic period. They have to work as a servant or bonded labourers where they have to encounter the discrimination and exploitation from the upper caste male or they will be compelled by society to turned as prostitutes. Bhimrao Shirwale, in the story Livelihood depicts how a poor Dalit girl was compelled to sell her body in ordered to satisfy her fundamental need- hunger. Her beauty turned into the best obstacle of her life which made the men to take a gander at her with hearty eyes. This

isn't the main case; such things are normal to all the Dalit young ladies. Woman is the base of any general public and if women are controlled, the whole society can be controlled.

It was thus, the famous ritual of Devadasi was formed, whereby the non-Brahmin women, in the name of serving God were made to serve the Brahmin priests who harassed her. This system prevails only for the lower caste. In this system Brahmin Could not sent their women for serving The God. So, this is one kind of discriminatory and exploitative rules as well as system and Dalit girls became the victims of this rituals. Some Dalit women were also appointed as a servant by the non-Dalits where they have to fulfil the desire of appointer. If they reject, they will be thrown out. At last, tracking down no chance, to live they would start to sell their body, and become the prostitutes of the multitude of segments of society. This is the means by which, the Dalit ladies are made the prostitutes of society.

Key Words:

1 Discrimination-According to Open Education Sociology Dictionary- Discrimination means the unequal treatment of an individual or group on the basis of their statuses (e.g., age, beliefs, ethnicity, sex) by limiting access to social resources (e.g., education, housing, jobs, legal rights, loans, or political power).

2 Exploitation-Exploitation is the act of selfishly taking advantage of someone or a group of people in order to profit from them or otherwise benefit oneself- **From dictionary.com**

3 Dalit- Dalit is the name given to the lowest caste of people in Indian society, who were formally referred to as "the untouchables."

4 Equality-According to Laski "Equality means that no man shall be so placed in society that he can over-reach his neighbour to the extent which constitutes a denial of latter's citizenship."

5 Protest- something said or done that shows disagreement with or disapproval of something. **From-Merriam-webster**

6 Movement-Lundberg and others define social movement as, "a voluntary association of people engaged in concerted efforts to change attitudes, behaviour and social relationships in a larger society."

Dalit Movement in India:

Major Causes Behind the Dalit Movement

The Dalit Movement is the consequences of the continuous hatred being generated from the centuries of that heart from the discriminative and exploitative activities of the higher castes of India. Since Dalits had been assigned the duties of serving the other three Varnas that is of non-Dalit, they have been deprived of Social-Economic and Political status. The division of labour led to the division of labourers primarily based on inequality and exploitation. The caste device degenerated Dalit lives into pathogenic condition where occupations modified into castes. The Shudras were seamed down upon by the higher caste of the society. Thus, Dalits were positioned at the lowest of the rigid Indian caste society. People from different castes, who considered themselves to be better, believe that Dalits are impure and that their touch or sheer presence will be polluting. Hence, they're assumed to be untouchable. For centuries, Dalits have been excluded from the mainstream society and were simplest allowed to pursue menial occupations like cleaning dry latrines, sweeping, tanning or operating as landless labour for inadequate daily wages. They have been the folks who cultivated the land and laboured as bonded labour, did the function of scavenging and did all types of manual works. The most inhuman exercise is that of untouchability, which made the Dalits to live in severe inhuman conditions. In different words, they lived a barbaric life. Starving for food of their own land in which they themselves are the proprietor of the land, enraged the Dalits. As a result, this situation made Dalits awake and protest against the inhuman practices of Brahmanism. In every sphere of life Dalits had been discriminated. They lived in the villages of Hindus for this reason did not have benefit of geographical isolation like tribes. The mainland was occupied by means of the Brahmins and so they have been pushed to the jungles. They were to serve all classes of human beings around and needed to do all the dirty jobs. They were barred from stepping into the mainland areas in each sense, they have been prohibited to wear decent get dressed and embellishes besides being untouchable. In the name of religion many of the atrocities had been committed. Besides, the instrument of Devadasi they poured molten lead into the ears of a Dalit, who took place to pay attention to some mantra. To hold the stronghold on human beings, schooling turned into monopolized.

The Dalits began efforts against oppression, discrimination and exploitation from the vedic period. The most striking aspect of Manus formulations is in the sphere of punishment for breaking law where the quantum of punishment for the offender increases as one goes down the caste hierarchy (Chakraborty .11). From the traditional times of Shambuk who turned into killed for acquiring spiritual understanding and Eklavya who was pressured to cut off his thumb for his expertise to archery, the Dalits had been continually punished. Their most effective fault become that they're Dalits, and that they did not have any right to get information. Dronacharya could not take off the art of archery from Eklavya subsequently punished him by means of getting rid of his finger. The Dalits had been usually been punished for the deeds that they didn't do, just because it became coming in the way to the Brahmins. Whenever they constitute a danger to the Brahmanic dominance, the Brahmins could no longer leave an opportunity to punish them. The Dalits were by no means placed of their rightful position, which they deserve. Today, they constitute the marginalized phase of society. The reason behind is that they had been denied get approach to resources –material or intellectual and were exploited as well as discriminated.

Nowadays in some villages, they are denied to entry in temples, use public well of the village, restaurants, crematorium of non-Dalits. In some villages they were not informed about Gram Sabha. Their children at the school level also face discrimination by other caste students. It was hence the Dalits determined to forestall the following of such unequal practices in society wherein one group advantages stealing from the opposite and started their movement due to the fact that they have been denied equal status.

The Dalits began their movement in India with their primary demand for equality because they battle to fight inequality in society as having firm belief in the ideal of equality. The Dalit movement was a result of inhuman and barbaric practices against them by the upper caste of the society.

The Dalit movement that gained momentum in the post-independence period, have its roots in the Vedic period. It was to the Shramanic -Brahmanic confrontation and then to the Mukti Movement (term given to Bhakti Movement by G.Alosius). The Mukti movement led by poor Dalits who fought in opposition to the saint - poets of the time. There are some Dalits Movements which were started before Independence like Nair Movement which was against Brahminic dominion and as a consequence the Malayali Memorial was formed by Raman Pillai in 1891 and Nair Service Society was set up by Padmanabha Pillai in 1914. Another movement was Satyashodhak Movement by Jyotirao Phule which was also against the domination of Brahmin. Justice Party Movement Started under the leadership of Dr. T.M Nair, P. Tyagaraja Chetti and C.N Mudalair Against Brahminic dominion in government services, education and politics .As a result The South Indian Liberation Federation (SILF) was formed. Self-Respect Movement Started under the leadership of EV Ramaswami Naicker or Periyar against caste system and biased approach of Brahmins and as a result Kudi Arasu journal was started by Periyar. Depressed Classes Movement also known as Mahar Movement Started under the leadership of BR Ambedkar for the upliftment of depressed classes and which was also against the untouchability. The result of which Depressed Classes Institution was founded, Marathi fortnightly Bahiskrit Bharat was started, Samaj Samta Sangh was established and Scheduled Caste Federation was established. Congress Harijan Movement which was for elevating the social status of the lower and backward classes and as a result All-India Anti-Untouchability League was established and Weekly Harijan was founded by Gandhi. Kaivartas Movement which was Started by Kaivartas Laid the foundation of the Jati Nirdharani Sabha and Mahishya Samiti. With the introduction of western language, and with the effect of the Christian missionaries, the Dalits started to come across the beliefs of equality and liberty and hence began the Dalit Movement in modern times. The annoyed Dalit minds when combined with various reason began fight against the atrocities of Brahmanism. Educated Dalit, steadily begin to speak approximately the problems of terrible and approximately exploitation and humiliations from the upper castes without any hesitation educated Dalits tried to give an explanation for to the other illiterate brothers approximately the specified change in the society. Dalit Movement gave rise to the birth of many writers and reporters. A new people of thinkers emerged among Dalit network. Many writers through their writing made the human beings to be aware about exploitation carried on them by using the elite phase of the society. In the 1970s, the Dalit Panther Movement commenced in Maharashtra. The main essential aspect accountable for the upward thrust of Dalit Panthars became the repression and terror underneath which the oppressed Dalits continued to stay within the rural place. Inspired with the aid of the Black Movement, the Dalit Panthers was shaped by using a set of educated Mahars to be able to lead the movement. The Dalit movement cannot be understood without the Dalit Literary Movement. At a time, when there was no method for communication to help the Dalits, pen was the main instrument through which Dalits have risen their voice against the upper castes. The media, papers were all heavily influenced by the powerful class - the Brahmins. Considering that the Brahmins could never permit the Dalits voice to be communicated, as it would be a danger for their own endurance, the Dalits started their own magazine and started to communicate their own stories as well as experiences. Their pen wrote not with ink but rather with blood, of their own cuts - the cuts being essentially mental, with instincts of physical in them. Dalit writing, the writing delivered by the Dalit awareness, arose at first during the Mukti movement. Afterward, with the Dalit Panthers formation, there started to thrive a progression of Dalit poetry and stories portraying the torments of the Dalits the foundations of which lies in the guidelines and laws of Vedas and Smritis. Every one of this literature contended that Dalit Movement battles against the Brahmins as well as that large number of individuals whoever engages in discrimination as well as exploitation, and those can be simply the Brahmins or even the Dalits. New progressive tunes, poems, stories, autobiographies were composed by Dalit writers. Every one of their sentiments were blasting out as compositions. Composing isn't just composition; it is a demonstration that reflect one's continuous battle against evil. Maybe the whole Dalit people group tracked down the space to end out their quietness of thousand years. Such powerful were the compositions that every one of its statements had the capacity to draw blood. The songs were sung in each town, poem and other works were perused by the whole community. Dalits who are educated and intellectuals start to discuss about the issues of poor, exploitation and humiliations from the upper castes decisively taught Dalits attempted to disclose to the next ignorant siblings about the necessary change in the society. Dalit writing, attempt to contrast the previous circumstance of Dalits with the present and group of people yet to come not to create hatred, yet to make acquainted with their pitiable condition. It isn't caste writing however is related with Dalit movement to achieve social and economic change, through a social movement based on democracy.

Suggestions:

Education the only way through which the discrimination and exploitation should be decrease from the society. The social change through the movement will become possible only when Dalits unite together and fight for equality. Indeed, caste is deeply rooted in peoples mind and cannot be erased so to bring the social change, the practice of discrimination and exploitation should be removed from the grass root level well as to aware the Dalits regarding their rights so the upliftment should become possible. Non-governmental organisations as well as other organisation working for the Dalits should have to invent new methods and techniques so that the steps and strategies for the development and upliftment should be formed.

Conclusion:

Dalit movement can be considered as the revolutionary movement. The aim of that movement was to bring about social changes as well as to free the Dalits against the discriminative, exploitative and oppressive practices of the upper caste or superior caste. It also aims at bring about the changes in the rigid hierarchical structural of Indian society which was also responsible for the discrimination of Dalits. Books on Dalit Movement are written but these books do not show the actual things and are written keeping in view the Brahmin elites. Another reason of this movement was the lack of the participation by communities of Dalits. For example, in Maharashtra, the Mahars dominated the movement. The other Dalit communities like the Mangs, Chamars were not actively participated in the Movement. As Mangs and Chamars had their traditional duties, whereby, they could somehow manage their food. But the Mahars did not have any traditional duty which made them to protest. Despite of this various movements, some

positive changes took place but still the issues of discrimination as well as injustice is prevailing in our society. Still various issues of discrimination should be facing by the Dalit communities in various villages of India.

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