

“Dynamics of Social Exclusion and Inclusion among the Dalit’s in Karnataka”

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Abstract:

Social exclusion is described as a process by which certain groups are systematically discriminated based on their religion, caste, and gender. Discrimination and exploitation occur in public institutions, public places, communities both in the rural and urban context. Lack of knowledge, self-respect, competence, unscientific religious ritualistic practices, also contributes to their problems.

Historically, the most marginalized community has been neglected especially left and right-wing known as Madigas and Holeyas among Dalits. Based on the principals of social exclusion and inclusion competence, Self-respect, knowledge, Social network, assertiveness, and religious rituals Dalits are excluded from the mainstream. Dynamics of social exclusion and inclusion exhibits an elaborated reality of discrimination and exploitation against Dalits. Through proper awareness, implementation, enforcement of the acts, and widespread awareness regarding Indian constitutional provisions, preamble and fundamental rights may solve the problems of Dalits even after India enjoying its 73rd Independence.

Key Words: Dynamics, Exclusion, Inclusion, Religion, Caste, and Dalits.

Introduction

The present paper was presented in the National Conference on “**New Horizons of Dalit Culture and Literature**” held on 05th & 06th March 2019 Organised by Dr. B. R. Ambedkar Study Chair In an Association with the Department of P.G Studies and Research in Social Work, Kannada, and English Tumkur University Tumkur, Karnataka.

In the social hierarchy, Brahmins are not only placed at the top but also are considered as ‘superior social beings’ worthy of special entitlements, rights, and privileges. At the bottom, the untouchables and lower caste are treated as ‘sub-human beings or lesser than human beings’. They are often considered as unworthy of any rights because of lack of education, lack of skill-fullness in performing jobs, etc. The disabilities they suffer are so severe that they are physically and socially isolated and excluded from the rest of society. Isolation and exclusion of untouchables is a unique feature of the Hindu social order (Sukhadeo Thorat & Kumar, 2010)

Discriminatory processes may also be reinforced by religion, tradition, and cultural practices in India’s caste system. The caste system is dominant in social attitudes, behaviors, and prejudicial practices. The causes and experiences of different forms of exclusion combine into complex intersections. Upper castes are trying to rule and suppress the weaker section people again and again. Social exclusion is an open book to address discrimination associated with various dimensions such as gender inequality, castism, bonded labor, prostitution, child marriages, child labor system, manual scavenging, devadasi system, etc. This in turn is resulting in a lack of access to social welfare and to advocate for their fundamental rights which is making them isolated and their participation is becoming uncounted (Khan, S., Combaz, E. & McAslan Fraser, E., 2015)

Indian constitution has gifted with words like democracy, equality, secular, social justice, and fraternity, these words try to avoid social exclusion of people from the mainstream. (Sen, 2000).

Objectives of the study

1. Know the profile of the Dalit's community in Karnataka
2. Know the dynamics of social exclusion and inclusion among the Dalit's Karnataka

Operational Definitions

Dynamics: Dynamics word refers to forces or processes that produce a change inside a group or system. (Cambridge Advanced Learner's Dictionary & Thesaurus, n.d.) The forces or properties which stimulate growth, development, or change within a system or process. (Dictionary of Oxford, n.d.)

Social Exclusion: The word refers to Exclusion from the prevailing social system and its rights and privileges, typically as a result of Casteism and Untouchability, the fact of belonging to a minority social group. (Dictionary of Oxford, n.d.)

Social Inclusion: according to the World Bank Group, social inclusion is the process of improving the terms on which individuals and groups take part in the Society. (World Bank Group, n.d.)

Dalits: According to Practical Sanskrit, English Dictionary Delhi 1989, The word Dalit is derived from the Sanskrit language where it is used both as a noun and adjective, as noun Dalit stands for all three genders. Dalit means burst, spit, broken down-trodden, crushed, and destroyed, etc (Gadkar, 2017) Pre- Independent India, instead Dalits word many names were exist Mahatma Gandhi called Harijan and Dr. B. R. Ambedkar called the Depressed class. The later period after independent India according to the Constitution of India used the word Schedule Caste and Schedule Tribe.

Profile of Dalit Community in Karnataka

Social exclusion and inclusion among Dalit's: Lack of social interaction between the two cases is resulting in social exclusion. Exclusion and discrimination are a quite natural and evident consequence of this system. The unequal and hierarchical assignment of civil, cultural, occupational, and property rights among caste implies that although every caste, except those at the top of the caste order, suffer in various magnitude from an unequal division of social and economic rights. The 'Untouchables' who is located at the bottom of the caste hierarchy, suffer most as they are excluded from access to any economic rights except manual labor or service to the upper caste (Moon, 1987)

Dr. B R Ambedkar observes that the reformers among the high-caste are Hindus. Hindus were enlightened intellectuals who confined their activities to abolish the enforced widow-hood, child-marriage, etc. They did not feel the necessity for agitating for the abolition of castes nor did they have the courage to speak against it. Caste is a harmful institution. He calls upon the Hindus to eradicate the caste which is a great hindrance to social solidarity and to set up a new social order based on the ideals of liberty, equality, and fraternity in consonance with the principles of Democracy. He advocates inter-caste marriage as one of the solutions to the problem. But he stresses that the belief in the 'Shastras' is the root cause of maintaining castes. He therefore suggests, "Make every man and woman free from the hurdles of the introduction of 'Shastras', cleanse their minds of the destructive notions founded on the 'Shastras' and he or she will interline and intermarry". According to him, the society must be based on reason and not on atrocious traditions of the caste system (Moon, 2014)

Jeeta Vimukthi Karnataka Samsthe surveyed Karnataka, and its findings were published in Pajavani Kannada daily Newspaper dated on 20th February 2019. This survey report findings witnesses caste discrimination and untouchability are still practiced in 964 villages among 15 Districts of Karnataka. They worked as slaves to upper caste families in their village. Apart from this, if any family opposed working with upper castes that particular Dalit family would be thrown out of the village and would not get any facilities from the villages. These exploitation beneficiaries belong to Holeya's and Madiga's who are sub-castes of Dalit's, these communities are the most marginalized and lower caste among Dalits. Historically speaking,

Dalit families even today are practicing cleaning the outer campus of upper caste people, they rear the castles of upper cast people, once the cows or any cattle that die in the house of upper caste people's house. Dalit's(Holeya's) take away the dead animals from the houses and tanning is done by Dalit (Madiga's) the skin of cows (Kumar, 2019).

'Untouchability is still evident' A case study reported in Pajavani Newspaper dated on 20th January 2019, Channakalla village, Maluru Taluk, Kolara district. Here Dalits of the whole village is allowed to access drinking water in common well/bore well. They are instead given a particular time to fetch water in a day and they are supposed to take water during that time only and not after that. socially excluded from the village. Even the barbers who come to the village to cut the hair won't come to the SC colony to cut the hair of Dalit's. They have to travel for a long distance to their hair. Eve teasing is another major problem that is bothering the lives of Dalit women. Upper caste youths try to exploit women in various ways (Gereesh, 2019)

Untouchability is still practiced in 68 villages in Ranebennuru Taluk, Haveri District. A case reported in Prajavani daily Kannada Newspaper dated 26th February 2019. Buddha, Basavanna, and Dr. B R Ambedkar and others did revaluation to eradicate the caste system in the ancient medieval period. But still, we are seeing casteism and untouchability which are practiced by the upper caste community and they are doing exploitation against Dalit's. Hence Dalit's are not healthily leading social and mental life (Chakravarthy, 2019)

According to an article written by Umapathi, it is been stated that an Act abolishing manual scavenging first came in the year 1933, later it was amended in the year 2013. Even after enforcing the Act "manual scavenging" is still prevented. According to the latest statistics, 12 states with 53,326 labours are still performing scavenging works manually even today. They are cleaning the stools and urines of human beings and later it has been carried on their head to dispose of the same till the septic tanks. According to the 2011 census, there are 26 lakhs of dry pits in these 12 states whereas there are 7.94 lakhs of toilet rooms in which the stools and toilets of people are collected manually in hands and cleaned by humans. Uttar Pradesh all alone owns 5.76 lakh toilets with these sought of violation of human rights. In India, the corporations and municipalities announce a 100% reservation for scavenging jobs. The only recipients and facilitated persons for the job of manual scavenging are only "Dalit's". None of the non-Dalit speaks about it nor even question or oppose it. In the recent past, about two years back there was a historical advertisement given in the newspaper. The newspaper advertisement stated that opening for the job of manual scavenging is made available and the first preference will be given to Brahmins, Kshatriyas, Jains, Patel, Baniya, Parsis, Sayed, Patan, Christian candidates. Due to the upper caste people opposed and protested the advertisement was taken back (Umapathi, 2019)

Dr. B.R. Ambedkar said "In India, a man is not a scavenger because of his work. He is a scavenger because of his birth irrespective of the question of whether he does scavenging or not." The practice of caste-based exclusion and discrimination thus necessarily involves the failure of access and entitlements not only to economic rights but also to civil, cultural, and political rights. It involves what has been described as "living mode exclusion"; exclusion from political participation and exclusion and disadvantage from social and economic opportunities. The caste-untouchability-based exclusion thus reflects the inability of individuals and groups like that of scavengers to interact freely and productively with others and to take part in the full economic, social, and political life of the community. During the year 2013 to 2016, a total of 52 persons have died in India. The majority of death are caused due to suffocation and inhaling poisonous gas. The deaths of manual scavengers have happened when they were engaged in performing their work in Uttar Pradesh Jal Nigam. (Government Of India National Commission For Safai Karamcharis, 2016)

Caste-based Educational exclusion on Dalit's:

A case reported in media and protests carried out across India from Dalit student's death (13th March 2017). Muthukrishnan Jeevanantham, a 27-year-old Dalit student who committed suicide in the Jawaharlal Nehru University (JNU) campus in New Delhi. In the same way, his friend and Dalit scholar, Rohith Vemula, committed suicide in January 2016 from the University of Hyderabad. Rajini Krish, as

his friends knew him, had documented on Facebook stories of his struggle as a student facing discrimination. Just a few days before his death, in his last public post, he wrote: “There is no Equality in M.Phil./Ph.D. Admission, there is no equality in the viva–voce, there is the only denial of equality”. The prevalence of caste-based discrimination in Indian universities has been an open secret for decades. While some Dalit student suicides have been more widely reported in recent years, away from the headlines, direct and indirect systemic discrimination continues to suffocate the lives and frustrate the education of Dalit students across the country (Sitlhou, 2017)

The committee, headed by former UGC chairperson Sukhdeo Thorat, surveyed half the SC/ST students at AIIMS. It found evidence of informal segregation in the AIIMS hostels, with SC/ST students being forced to shift into certain hostels following harassment, abuse, and violence by dominant caste students. SC/ST students reported that they faced social isolation in dining rooms, on sports fields, and at cultural events (Sitlhou, 2017)

Political Exclusion on Dalit’s.

G. Parmeshwar, Deputy Chief Minister of Karnataka, expressed his own bitter experience in the Political field and said “Dalit leaders are facing political exclusion though they in the field for more than two, three decades. He also said there was an opportunity for him to get the Chief Minister position three times and that was grabbed to some other leaders. Not only him but also Mallikarjun Kharge, Basavalingappa, and Ranganath.K.H missed an opportunity of becoming Chief Ministers of Karnataka due to caste politics”. Shamanoor Shivashankarappa, MLA, Davangere also expressed that Mallikarjun Kharge is the most eligible and most potential candidate to become Prime Minister since he is the only person in Indian National Congress to answer the Prime Minister Narendra Modi. (Shetty, 2019)

Religious based exclusion:

Historically, India has been a land with powerful religious sects. Hence, religious tolerance has been one of the traditional social values in the country, since without it any ordered society in the country would have been impossible. Ashok was the first great emperor to announce that the state would not persecute any religious sect, as early as third century B.C. in this Twelfth Rock Edict, Asoka made a passionate appeal not only for the toleration of all religious sects but also to develop a spirit of reverence towards them. He pleaded for restraint of criticism of other religions and sects. He enjoyed the exponents of different religions to assemble and discuss the problems. The religious tolerance expressed by Ashok more than 2300 years ago has been one of the cherished Indian social values though there were religious persecutions now and then (Kuppuswamy, 2006)

In post-independent India, Intolerance is a big debate, and day by day the violations occurring based on caste matters are increasing. Beefeaters in states such as Bihar, Madhya Pradesh are facing violations and some incidents which have reached to an extent of killing also have been reported in media and newspapers. Even the youths of the upper caste are negatively provoked to treat the lower caste people as lower themselves. However, these problems can be resolved only when there is integration among all human beings, and the values of each human being are respected along with strong ideologies like equality, fraternity, and democracy as has been stated in our Indian constitution.

Gender-based exclusion:

As cited from poonscha,1995. Feminist ideologies today seek to understand the nature of power as it operates in women’s lives. They attempt to explain not just the origins of gender subordination, but also the tenacity of such normative values in a changing socio-economic scenario. These explanations go beyond sexism, to provide different perspectives on all kinds of social exclusion, including racism and castism. The underlying contention is that the perceived disparities between the sexes are the earliest known form of social differentiation, it provides the script for the development of other known forms of oppressive practices (Desai, 2015)

Dalit women are one of the most exploited and depressed classes in Indian society. During the pre-independence period, women's status was so worst i.e. Sati system, illiteracy, slave to husband, excluded from home, and stayed untouchable, during her delivery and casual periods she was kept out of the family. Later during modern India, Social reformers like Jhyoti Ba Pule, Savitri Ba Pule, and Raja Ram Mohan Ray contributed to women's empowerment and after independence, Dr. B R Ambedkar provided constitutional safeguard's to women of India.

But women are still facing many challenges even today, discrimination includes discrimination and violations e.g.: Entry of women to Sabarimala temple, domestic violations, rapes and gang rape, sexual harassment at the workplace, it is all indicating that women are socially excluded and it is indicating that we have failed to implement proper policies. However, women are seen empowered because of the Indian constitution and the various provisions which are specially made for them.

Constitutional Safeguards:

Fundamental rights. Right to Equality under article 14 to 18, Right to freedom articles 19 to 22, Right to against exploitation articles 23 to 24, and Right to freedom of religion articles 25 to 28, etc. According to article 14 - the state gives a guarantee to all, equality before the law, and article 17 talks about abolishing untouchability. Unfortunately, even today we can see people exploiting the rights of people at every level. Many cases have been reported in the media (P.M.Bakshi, 2005).

Methodology of the study

This study is historically based and the secondary sources of information, data were collected from various sources such as the Government of India reports, National and international online libraries such as Wiley online library, UNESCO Digital library, National digital library, Research Gate, and Kuvempu University library. All secondary sources Including Books, Government reports, Daily Newspapers, and Research articles from various journals.

Discussion of Results

Based on the above analysis of relevant secondary sources, the following are the findings of the study:

Caste-based exploitations occurring against Dalits have become a common phenomenon in Indian society. Exclusion and Inclusion are practicing even among the Dalits, Untouchable Dalits are excluding and Touchable Dalits are Included in the society.

As Manu prescribed caste-based worst occupations are still carried out by untouchable Dalits in rural as well as an urban area, during this work many Dalits have lost their life.

Educational exclusion is still reported among many of the Dalit's community. Students are committing suicides and are dying in reputed higher education institutions due to caste discrimination done by the teaching faculty who belong to the person Caste-based mindset.

Political exclusion practiced by upper-caste politicians in Karnataka and Dalit's potential leaders missed opportunities.

The out came review Gender-based exclusion practicing by traditional and ritualistic males against women.

The outcome of the review touchable Dalits are inclusion and Untouchable Dalits are excluded in temple entry.

Conclusions and suggestions.

We talk about digital India, democracy, fraternity, and equality but Dalit students, research scholars, politicians, women and illiterate people from the rural and urban areas are still facing many challenges such as exploitations, violations, and discriminations based on their caste. Untouchability and casts are resulting in Dalits losing their lives because of the Brahmanism attitude and mindset of people of upper caste people. Here people are Indirectly or directly practicing Manu prescribed rituals but not Dr. Babasaheb Ambedkar has written Constitution.

These problems can be resolved only when there is integration among all the human beings and values of each human being are respected along with when we practiced strong ideologies like equality, fraternity, and democracy as it has been stated in our Indian constitution.

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