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Representing the sufferings of Untouchability in India

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Abstract: *Untouchability prescribed and practiced as a part of the old institution of the class structure. It is prospering within the largest democracy within the world. The class structure could be a terribly complicated establishment which is consisting in numerous Hindu ideas. It is unmoving in pollution, purity, social units of jatis, varnas and dharmas.1 The class structure maintains the prevailing social system. It manifests each covertly and overtly, in many realms of intercommunication (Sooryamoorthy, 2006). As a non-comparable type of racial stratification, the class structure divides the society into permanent teams that square measure specialised, hierarchically organized and separated in matters of consumption, marriage, sex and ceremonies associated with social life - birth, wedding and death (Dumont, 1970).*

Keywords: *Democracy, Hierarchically, Hindu ideas, Untouchability, Varnas.*

Introduction

A huge volume of literature on the class structure exists in India. In fact, Indian social science gained a good deal of energy for its development as a discipline from this distinctive phenomenon that issues quite a billion individuals these days. Not solely Indian students however conjointly students from abroad were enticed into the manifold dimensions of the caste system. It is associated with untouchability. The books of Hugo Gorringer (2005) and Ghanashyam monarch et al. (2006) remarkably contribute to newer understandings of untouchability at the micro- and macro-levels. Dalits can themselves learn a lot from these works. The essence of caste is grouping. It is dividing Hindu society into four orders as Veda (Brahmin priest and scholar), Hindoo (ruler and soldiers), Vaishya (merchant) and Sudra (peasant, working person and servant).2 It is said that Vaishya the 'twice-born' castes whereas the Sudras 'single' born. Outside varnas created the concept of the Untouchables. However, untouchability is not intrinsic to the class structure rather associate degree aberration (Kavoori, 2002). Gandhi (1931), like several of his contemporaries, command that untouchability could be a curse upon Hinduism.

Dalits, the Untouchables

Untouchability refers to the humiliations and obligatory, from generation to generation, on a selected and sizeable section of the Indian population (Charsley, 2001). The castes system is enough to cause impurity and pollution. Gandhi most well-liked the term castaway (children of God) to Untouchables, World Health Organization toiled and dirtied their hands for others, the Durjan (men of evil). However, Dr. B. R. Ambedkar, the good leader of the Untouchables and the creator of the Indian Constitution worked hard to abolish the word Untouchables.4 The word Dalits is the most hatred word in India. Conjointly that means 'crushed underfoot', 'broken into pieces' or the 'oppressed' (Ghose, 2003), Dalits are broken and ground down by those higher than them during a deliberate and active method (Zelliot, 1996).

Gorringer and monarch et al. presented the word Untouchability, as an extreme and harsh facet of the class structure. Untouchables fall outside the caste structure and hierarchy and their bit pollutes others, invoking terrible punishments, fatal attacks and atrocities. Shah et al. infer 3 major dimensions from the prevailing apply of untouchability:

exclusion, humiliation-subordination and exploitation. They excluded from abundant of social life that features the sharing of potable sources and collaborating in spiritual worship and festivals. Humiliation and subordination are obvious within the imposition of gestures of deference like carrying footwear within the hands, bending forward with a bowed head and not carrying clean or bright garments. Impositions of forced, unpaid or underpaid jobs and arrogation of property are done on the Dalits.

The cultural geographic of the Indian village, as Gorringer quotes, lay intent on assign to Dalit dwellings the lowliest and least fascinating areas like those on the brink of the foremost impure areas.

Shah et al., covering an oversized sample, notice that Dalits conjure concerning twenty seven percentages of the individuals living below the poverty level in rural India as against ten of the higher caste within the same class. Remaining poor, they lack essential resources to accumulate wealth from low-paid and low-mobility occupations. Shah et al. discuss the consequence of their social segregation. Low-paid or underpaid jobs do not assure them regular employment either. Compared to the other group in India, Dalits have no best rates of state within the country.

Drawing the forms and kinds of untouchability from the list of the Anti- Untouchability Act and the Protection of Civil Rights Act, those vary from the denial of access to public places to non-supply of products from general outlets, monarch and his team capture lot of visible and noticeable varieties of untouchability. The team judiciously selected the varieties of untouchability in three main spheres, namely, the laic public sphere, the religious-cultural and private sphere, and the economic sphere. Untouchability firmly grounded in economic and political difference. It is systematically perpetuated by the ideology of Hinduism and its caste hierarchy. It expressed during a wide diversity of forms as they seem within the Dalit-non-Dalit relationship, that formed by each material and non-material factors. Shah et al. had chosen five pertinent factors for his or her analysis: economic and political relations completely different in social groups, competitor cultural values, and resistance to discrimination by

Dalits. The legal prohibitions and perceptions concern untouchability. Therefore, the degree of social legitimacy practices command.

Investigations by monarch and his team show that untouchability is extensive and practiced principally within the social and cultural-religious spheres, like discriminatory prohibitions on entry of Dalits into the homes of non-Dalits on food sharing and temple entry and mistreatment of Dalit girls by non-Dalit girls. In 30-40 villages, Dalits refused entry to outlets or sit in teashops and restaurants. They not allowed coming into village outlets in a minimum of simple fraction of the villages, or they cannot compared to a shop-counter. However, they are compelled to stand far away from it albeit. To avoid direct contact with Dalits, commodities unbroken on the bottom for them to gather and leave the cash there. In additional than 1 / 4 of the villages, Dalits cannot enter police stations to register their complaints or the general public distribution outlets through that the government-subsidized food provided.

When Dalits need to draw water from a public supply there they were not allowed. The high class people protests, fights against Dalits. Washermen and barbers refuse to either serve or discriminate against Dalits. Dalits not expected to wear footwear, however have to be compelled to carry footwear within their hands whereas exploitation upper-caste neighbourhoods and thoroughfares. They speculated to unfold their umbrellas within the rain or in the hot sun. If they are on bicycles, they need to dismount instantly. Dalit youth cannot wear eyeglasses or modern garments for worry of humiliated by reprisals, beatings and violence.

Entry to places of worship is that the most contested arena of conflict and violence, given the importance ascribed to faith within the lives of Indians. Any conceive to enter such premises that employed by the higher caste triggers resistance that ultimately ends in caste flare-ups, violence and deaths. This remains the case, with a number of exceptions in Kerala. Denial of access to public cremation/burial grounds is traditional in half all the villages. In the labour market, Dalits offered the worst types of jobs. The class structure prescribes bound occupations for specific castes and therefore the Untouchables forever given the unclean occupations related to death (removing carcasses) and body waste (cleaning sewers, carrying headloads). Dalits manually, and infrequently with blank hands, take away body waste from public and personal dry latrines.

Dalits invariably paid but the market wage or the non-Dalit wages. Delayed payments, receiving wages from a distance or having them thrown at them to avoid direct contact, physical abuse and violence at workplaces. Enterprising Dalits try, own, and cultivate agricultural land two-faced with the hostile and aggressive perspective of the higher caste within the same method as once the general public land used for building colonies for them. In concerning simple fraction of the villages, Dalits cannot sell any product within the native markets and excluded from the sale and get of essential commodities like milk (47 p.c of the villages). Dalits denied house at the side of non-Dalit vendors. The authors note that these square measure the upper-caste techniques to exploit the vulnerability of Dalits.

Women the worst affected among Dalits even if they need comparatively larger autonomy in their homes than their upper-caste counterparts. Each studies devote house to examining the position of ladies within the society and in

movements. Girls conjure the bulk of landless labourers and scavengers. They are the 'oppressed of the oppressed'. Additionally to the sufferings that any Dalits in trendy India subjected to, Dalit girls live beneath the patriarchal power of each the higher caste and their own men, whereas being exposed themselves to specific varieties of untouchability as well as sexual oppression. Girls forever a simple target for the higher caste. They are viciously raped and killed at the slightest provocation of conflict. Typically, they are given the toughest work. Within the geographical point, a transparent division between Dalit and non-Dalit girls is obvious. They sit and eat one by one, and not bit any non-Dalit girls as a result of this would possibly spark a stream of verbal abuse and humiliation.

Dalit girls report that non-Dalit girls, as against non-Dalit men, a lot of rigid in practising untouchability. Sharing their experiences, a number of girls in Kerala disclosed that whereas operating within the households of the higher caste they had to administer in to upper-caste restroom sexual urges. In Bihar, whereas Dalit girls sell bamboo merchandise from door to door, upper-caste men scupper them and propose a value not for his or her product except for sexual favours. Dalit girls exploited for the sexual wants of the higher caste. Girls in Madras and Kerala won't to adopting a humble demeanour: bending their heads, speaking during a low voice and move in submission, before the higher caste. Like their men, Dalit girls face restrictions on coming into public places like temples, hotels, feeding places and outlets within the political realm too, their presence is deliberately prevented. Elective, Dalit girls excluded from caste councils and village panchayats. On those rare opportunities of obtaining government employment, girls still discriminated against by their colleagues.

In some villages, notably in Kerala, signs of modification are visible. Some Dalit girls have married upper-caste men. They are getting inflated access to public areas through their participation in suburbanized programmes. Participation in politics and protest movements could be a manifestation of the growing rejection of their subservient standing. It's surprising that Gorringer doesn't talk over with girls in Kerala whereas he attracts material from alternative states to check and support the position of ladies in Madras. Kerala could be a neighbour state with several similarities.

Violence against Dalits is widespread and cruel. Once Dalits square measure compelled to resist the intolerable varieties of untouchability, they face the chance of social and economic boycotts by the higher caste. Instances of brutal acts of inhumanity (walking them naked within the street, forcing them to eat excretory product, raping their girls, gouging out the eyes and lynching) frequently according from completely different components of the country. Shah et al. examine these atrocities within the context of Dalit assertions and provisions by the state to shield them from the higher caste. The amount of according cases show solely the tip of the iceberg is rising year. Once year: 285,871 cases of assorted crimes (murder, rapes, grievous hurt, kidnappings and robberies) against Dalits were according throughout 1990-2000. monarch and his team's empirical study conjointly concurs with this intensive nature of atrocities perpetrated by the higher caste against Dalits within the type of physical abuse, humiliation, sexual exploitation, residential segregation, social boycott and discriminatory treatment. Even throughout Gorringer's munition, violence was unleashed against those that challenged caste dominance and that they were eventually

dead, crushed or raped. Viramma asks Gorrige, 'if we tend to cut will we not bleed? Is our blood not as red as yours?'

Dalits are quite aware that their position on rock bottom rungs of the economic and social hierarchy is thanks to the dominance of Brahmins and alternative higher castes. Resistance to the injustices allotted to Dalits takes the shape of direct action to militant return. Dalit movements like DPI repeatedly address these problems and lift them as human rights problems to induce a universal resonance. They compare their never-ending struggle with the struggle against social policy in African country, and their jailed leaders with Admiral Nelson R. Mandela. The long confinement of Nelson Mandela and his final triumph against the oppressive regime is usually a supply of inspiration for them to sustain their struggles. Gorrige makes a really valid purpose here once he notes that solely through systematic and combined political action. Dalits able to expand the sphere of political participation and place their issues on the political agenda sadly, Dalit movements in Madras, like several alternative political parties in India by factionalism, individualize and contradictions.

Their belief within the Indian judiciary to redress their grievances is strengthening, as is obvious from their inflated use of the justice system. Networks established within the police and administration adds their favour. This can be a turnaround for them from the past, during which their complaints against upper-caste individuals unheeded within the police or met with violence. Being alert to the existence of laws that shield them from discrimination and violence, Dalits take to peaceful legal means.

Conclusion

The continued isolation of Dalits in separate localities, as Gorrige justly finds, could be a denial of equal citizenship. The states wherever the studies are administrated, Kerala specifically within the league of 'major' states in India. Kerala is understood for its history of accomplishment of socio-political movements and 100% acquirement. Gorrige too acknowledges education because the weapon for Dalits to flee from the conditions of thralldom and to create them a lot of assured and assertive. Efforts of Ambedkar, Gandhi, Jyotirao Phule, Ramasway Naicker, Christian missionaries of all hues, and diverse organizations beneath the leadership of social reformers have had a good impact on their lives. They currently have political parties, contest elections, share power in no matter kind, and place up a brave front against discrimination, atrocities and exclusion. Dalit activists involve their coming into 'each field, computers, the professions, the arts, the media and businesses (cited in Omvedt, 2004). The Nadars of Madras and therefore the Ezhavas of Kerala have with success blurred the boundary of untouchability. Dalits currently changing into assured in declarative their rights. Heightened awareness concerning injustice and their incessant resistance, protests, struggles and political participation has resulted in substantial improvement of their position in India. Human rights organizations and NGOs extend support to them. In one instance, the village priest failed to comply with do a pooja at the house of a Dalit. Once the priest required a similar Dalit to get rid of a fauna, the Dalit refused however united on the condition of the priest performing arts the pooja at his home.

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