

Chapter 1 : Karnataka's Dalit politics: At the crossroads

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Dalit Movement can be called as a collective agitation of Dalits against the exploitation both in the form of class, caste, creed, cultural and social exploitation in the society. This exploitation is due to the discrimination followed by age old caste hierarchical tradition in the Hindu society. This hierarchy has been the cause for oppression of dalits in each and every sphere of society since centuries. It has subjected the Dalits to poverty and humiliation. Dalit movement is a struggle that tries to counter attack the socio-cultural hegemony of the upper castes. It is a movement of the masses that craves for justice through the speeches, literary works, dramas, songs, cultural organisations and all the other possible measures. So it can be called as a movement which has been led by Dalits to seek equality with all other castes of the Hindu society. But it is not in the first time that such movement has taken place. There are many such movements in the annals of Karnataka history. In the history of Karnataka, it was in the first time, in 12th century Basavanna raised his voice against caste discrimination in the northern part of Karnataka state. This social reform movement led by Basavanna in 12th century A. After this, a non-Brahmin movement took place in the old Mysore state in the year 1828. It was led by Vokkaligas and Lingayats of the then Mysore state. This movement was supported by some organizations. It took the responsibility of achieving equality in all spheres of life and establishing social justice to each member of the society. For me the word Dalit denotes not Only caste, it means the man who is exploited economically, socially by the Traditional of the country. He does not Believe in God, religion, rebirth, Holy books, Heaven, Hell of this land, Since all these things have made Him a slave, he believes in Humanism, The real symbol of present Dalit is Change and revolution. Because untouchables are the group of people who exploited in every sphere of life. The Dalits are called by other different names also: The opportunity to get education after independence ushered new thinking from among the Dalits. One of the causes for emergence of Dalit movement in Karnataka was the speech of Basavalingappa. Basavalingappa was then one of the ministers of Karnataka Government. He was invited to a function in Mysore on 15th October 1956. Then pseudo Kannada lovers protested against this statement and demanded for the resignation of Mr Basavalingappa. Basavalingappa was made to resignation for his ministerial berth. This incident made the Dalits to get knit together to lit the lamp of enlightenment. The second incident happened in Kolar on October 23rd 1956. The Potter Sheshagiriappa was killed by upper castes in a land dispute. This incident was also taken up by the Dalita Sangharsha Samiti to seek justice. The third factor was the problems of factory workers in Badravathi, Shimoga District. In spite of all these stray incidents, the main guiding principle was Ambedkar and his writings. Ambedkarism is the main back bone of all Dalit movements, emerged from the different parts of India in general, Karnataka in particular. The Dalit movement erupts like a volcano all over India around 1950. The Dalit movements are called by different names in different states of the country, such as ; 1. Ad Dharm Movement in Punjab 2. Nama Sudra movement in Bengal 3. Adi Dravida movement in Tamilnadu 4. Adi Hindu movement in Kanpur 5. Pulaya movement in Kerala 6. Untouchable movement in Maharashtra 7. Dalit movement in Karnataka

7 Growth of Dalit movement in Karnataka: Dalit consciousness is a mental state of people, who always aspire to throw away the yokes of exploitation. It may be economical inequality, social inequality, or cultural inequality in the society. Dalit consciousness doesnot accept somebody is superior than others. It rejects such an ideology. Due to Dalit movement D. New revolutionary songs were written by eminent writers and activities. These songs were sung in every village. Educated Dalit and intellectuals begin to talk about the problems of poor and about exploitation and humiliations from the upper castes without any hesitation educated Dalits tried to explain to the other illiterate brothers about the required change in the society. Dalit Movement gave rise to the birth of many writers and journalists. Due to the new consciousness about the ideas of Dr. Ambedkar a new group of thinkers emerged among Dalit community. Many writers and journalists through their writing made the people to be aware of exploitation and atrocities carried on them. Inspired by the intelligentsia of the Dalit community, thousands of students, lawyers, peasants, workers, officers, writers,

and people of all occupations joined the movement to wrestle against the age old caste imposition put on them. As the results of movement, number of Journals and Dailies came out. Many of them served as the mouth piece of the movement. The important journals among them are: The early period of the Dalit movement was restricted only for the social problems of poor without putting any barrier of caste. The movement entered politics in Then the ambiguity can be seen among the leaders of the movement while taking political stand. One of the founder leaders of Dalit movement in Karnataka, Professor Krishnappa wanted to follow the foot steps of Dalita Soshita Samaj Sangarsha Samiti of Uttarpradesh and ask the people to support. P in the state. But rational thinkers like professor K. Ramdas and others wanted to continue this movement without entering directly to the politics of the state, but by becoming the pressure group in the politics. A few more leaders in the movement began to think that our nation and state was ruled by Congress party since independence and it failed to eradicate Dalit problems. It proved futile to achieve constitutional goal. It was the party which defeated Dr. Ambedkar in his contest for the drafting committee of the constitution. Having these thoughts in their mind. They decided to support a non " congress party in the state. The leaders of the Dalit movement argued that our political leaders who were elected from reserved constituency were unable to avoid the atrocities which have been happening on Dalits. They never raised their voice in assembly to get facilities for the poor dalits from the government. This decision of the leaders led to the partition in D. The people who were supporting political parties believed that, our problems can be solved through politics. In the later period even is the Active committee of D. The group of people who believed in Democracy again supported the Janatha Party. But local parties were able to attract the local leaders of the movement by offering money, and position in the party, gradually lost its importance as a movement having the aim of social change. The leaders of the movement entered into the politics because they believed that: But due to the lack of quality leadership and organizing capacity, they failed to get the real political power. The entry of D. The common people were more confused by the leaders in supporting a particular party, Because the leaders of the movement were supporting different parties for the sake of money and to fulfill them personal desires. The other organizations of the Dalit movement are ; 1. Karnataka Dalita Sangarsha Samithi Coordination committee 3. Karnataka Janandolan Sangha 5. Karnataka Dalita Kriya Vedike 6. Karnataka Samata Sainka Dala 7. Karnataka Dalit Federation Committee 8. Karnataka Dalit Kriya Samithi 9. Praja vimochana movement Karnataka Dalita Jagruthi Samithi Ambedkar Jagratha Maha Samithi Puttannaiah of the Raitha Sangha, are the main leaders of this party. But we have to wait and see the progress of this party in Karnataka state politics. Other than this a few leaders of D. Now, Dalits of Karnataka are eagerly waiting for the result how for this decision is going to give fruit to Dalit people. It is concluded that the Dalit movement which was born to achieve its aims of bringing equality and peace and prosperity to the people has not achieved its goal, may be due to the fact that it had become a reactive element. The protests or the strikes are happening only when exploitation come to light through newspapers. A few programmes are arranged, only during the birth day of Ambedkar, and the day of his Parinibbana death day on 14th of April and 6th of December respectively. Otherwise, the movement and the organizations are inactive without any protest or agitations, till they come across any new atrocities.

Chapter 2 : Seminar to trace history of Dalit movement in State - KARNATAKA - The Hindu

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Rajashekar, the greatest living intellectual in India and the greatest intellectual in India after Buddha and Ambedkar gave a moving speech in Mysore University on the death anniversary of Babasaheb. We were not able to attend this meeting as we were traveling in China. But many of our dalit intellectuals were extremely moved by this great speech. Why are the Dalits still going to Hindu temples and praying for Hindu gods. Convert yourselves to Buddhism. Of course true Buddhism of Babasaheb and not the brahminical Buddhism which teaches meditation. These people are killing Babasaheb and his work. They will remain slaves always. We converted to Buddhism many years ago but now this fat pot bellied Bania called Goenka and the Zionist controlled Dalai lama are preaching and controlling the Dalit Buddhists by teaching them Brahminism and Vipassna Meditation in the name of Buddhism. The Buddha asked the Dalits to wake up and crush the Hindus VTR spoke about this in great detail. Did he not say that? You have Hindu names, you worship Hindu gods, you go to Hindu temple, you observe Hindu festivals. Yes, you are Hindu. Babasaheb asked us to quit Hinduism and embrace Buddhism. Did we do it? When I was born I was a Hindu but later I kicked this gutter stuff. At that time we had many revolutionary movements in the country. Several of our Dalit leaders like Siddiah and Joseph Dsouza of Dalit freedom Network have embraced christianity atleast they are better now. How many dalits still feel they are Hindus. What about the reservations? Have we have been able to fight and force the govt. We need to fight for reservations in Private sector, which is a family enterprise of some upper caste businessmen? Quite a number of the senior officers do not disclose they are Dalit. They put on nama, kumkum, go to Tirupati. Do all sorts of pujas to please Brahmins. But no amount of eating Brahmin shit will please the rulers. In fact such cowardly fellows will be the first to be slaughtered. Do you know that in Yajnas and Yagas it is only the tame animals like cow, sheep, lamb that are slaughtered and eaten? Babasaheb was a lion. But we his children have become like pig, sheep, lamb. The Budhism he propounded in it is different from the Buddhism our people are following. The Bhikkus at the conversion ceremony insist upon vegetarian food. Babasaheb was a meat-eater. Buddha died out of eating pork. But our Buddhists propagate vegetarianism. We dalits should eat what is required for us. We should fight against the ban on cow slaughter. How dare the Brahmins deprive us of our food. The Mahabodi socety teaches brahmin buddhism. There is a powerful movement led by Brahmins and a Marwari Goenka to propagate Vipassana meditation. Nobody has seen Babasaheb doing meditation or writing or speaking about meditation. Meditation is Brahmin Humbug. But many of our highly placed Dalit officials have fallen a prey to Vipassana. Do you know that Budha was holding kadga sword and openly waging war against Brahmins? That is why the Brahmins killed Budhism and reduced it a non-violent, vegetarian stuff and our people have fallen a victim to this totally false Brahminical Budhism. In other words our people have failed in taking the right path even in Budhism. And those couple of people who became Budhists are under the grip of Brahminism. Women make half the world. The Dalit movement and the Ambedkar thoughts are confined only to men. Even in houses where Dalit Voice goes, only the men read it and then sleep. Their women visit Brahmin temples and influence their children in Hindu superstitions. Our Dalit women worship Hindu gods in their houses. When a person calls himself an Ambedkarite and if he cannot influence his own wife, how can he influence the society? How can he transform his people? Look at the Hindu terrorist party, RSS. They catch hold of only youth and women. That is how they grow and we become weak and weaker. It is true that Truth is with us, justice is with us, history is with us, number is also with us. Brahmins have nothing and yet they win because they have the right strategies and tactics. Ideology alone is not enough to win a battle. You need right strategies and tactics. But we by-heart and sing Thri Sarana blindly without understanding its meaning. Dalit movement failed because of male domination. Keeping the youth and women out, we have cheated our Father and killed the Dalit movement. Yet another serious problem, which virtually our entire community has completely missed its attention caught in the fierce current of the money-driven society operated by the Brahminical rulers. In these cities they do get

two immediate relief. They get enough to eat, their hunger problem solved, and they are saved from the daily caste atrocities, abuses which are essential part of their village life. But in their natural abode of their villages they were conscious of their caste as they lived in the midst of their caste people and formed part of their caste struggle. This is exactly what the Brahminical rulers want. From caste oppression to class exploitation. Brahmins love this because it is easier to dupe those singing the song of class struggle. We have the famous example of W. Bengal and Kerala where the Manuwadi marxists have killed the Dalit movement. Then we have the menace of NGOs which is the total monopoly of the upper castes. As they get foreign funds, the Home Ministry packed with Brahmins are very careful that these funds do not fall into the hands of revolutionary sections. Most of the NGOs being upper caste, they make a song and dance of the Dalit movement and dupe the Dalits. Today these NGOs have become a real menace to the Dalit movement as they are deeply involved in spotting the best Dalit male or female youth and recruiting them. Once our youth join the NGO, the fire in them is dead. Their entire vocabulary changes. NGOs are a real menace, seriously engaged by the Brahminical rulers to destroy the last remaining Dalit movement. Will it bring money? Will it bring power? Babasaheb taught us about the value-driven society. But today that society is dead. Rajshekar, The Second Partition of India? Rajshekar, Brahminism Swallowing Ambedkarite Movement?

Dalit, meaning "broken/scattered" in Sanskrit and Hindi, is a term mostly used for the castes in India that have been subjected to untouchability (often termed backward castes).

Published Sep 3, 6: Yeddyurappa breaching the caste barrier by having food with several of them during his recent state-wide tour. Once denied the right to a life of dignity and oppressed, socially and economically, the Dalit in Karnataka is being pampered beyond compare by every politician worth his salt, ahead of the Assembly. The rush for the Dalit vote has therefore begun in right earnest. Yeddyurappa breaching the caste barrier by having food with several of them during his recent state wide tour. The grand culmination was a luncheon for 30 Dalit families which he arranged at his residence in Bengaluru on Monday last. Not stopping with this, party is planning Dalit Parivarthan rallies in December and January. Only the polls will tell. Having spent over Rs 60, crore in the last four years for Dalit empowerment through various programmes, Siddaramaiah seems sure of getting more Dalit votes than he did in Can he stop the Dalits from falling for the lure of the saffronists like they did in the UP polls giving the BJP a convincing victory? Former BSP president B. Gopal who is touring the state to mobilise SC voters to launch his own party, has a different story to tell about the Dalit political narrative and whether they will prefer Yeddyurappa or Siddaramaiah this election. They work as mediators between Dalit voters and political parties. The fact that 1, Dalit organisations operate in Karnataka, speaks volumes of the uncertainties of Dalit politics. After the Eighties, Dalit vote management has been a permanent feature of the political spectrum in Karnataka. Therefore, there is no clear pattern with Dalits casting their votes freely. The Dalit bloc in Karnataka has castes and they are categorised into five sections-touchables or Chalavadis identified as right hand in Kannada to indicate they are touchables , untouchables or Madigas who are called left hand to indicate they are untouchables , Bovis, Lambanis and 97 microscopic minorities. Though there is no proper study on the Dalit voting pattern, Chalavadis had drifted towards the Congress when Indira Gandhi was leading the party. A conservative estimate suggest that both communities have a population of lakh each. Party leaders know that playing the caste card has its own risks and more so in a fractured community like the Dalits, and feel Siddaramaiah may have alienated many in the Dalit camp with his aggressive posturing. This may turn out to be a major cause of worry for the ruling Congress," the officer said. Who could explain the Dalit dilemma better than Siddalingaiah, a prominent Kannada poet and pioneering Dalit thinker? He along with Devanooru Mahadeva and B. Later, he became MLC twice. They know their economic and social needs and which leader works for them. The Dalits keep checking whether any political party or leader has done harm to their self respect or identity. Dalits are not a taken for granted lot. As I have observed, they think independently. They are so conscious that they can even discern the intent of a leader who speaks for Dalits. It has descended from castes to sub-castes now, there are even micro divisions within sub castes. Because of disunity, the Dalit movement has become very weak and as a result, they feel insecure and weak. No government has been able to comprehensively solve their problems. For this reason, Dalits as a bloc, have lost relevance in Karnataka politics. Siddalingaiah also made it clear that he did not want to get into a Siddaramaiah versus Yeddyurappa comparison. The present government has done wonderful work. But, there is a problem in implementation. That does not mean that Yeddyurappa was bad when he was CM. He too did good work for the community. That one vote in every six in every constituency, could make all the difference between victory and defeat.

Chapter 4 : Activists to trace history of Dalit movement | Mysuru News - Times of India

Growth of Dalit movement in Karnataka: The birth of Dalit movement in a way, it is the birth of awareness among Dalits, which can be termed as "Dalit consciousness".

What should Dalit-bahujan do? History has taught us, politics is the system of relations of power within a society, and it has limitations. Politics is about power—the inequalities or equalities of power. Dalits need to focus on education. Education is the panacea for all the Dalit problems and even to fight the fascism. In his last days, from to Babasaheb visited Bangalore twice particularly in connection with establishing a training school for educating people. And he believed that education alone can change the conditions of Dalits. These days, there are Dalit activists who advocate the economic empowerment and believe this alone can liberate the Dalits from sufferings and slavery and uplifting the community. We may forego material benefits. In Karnataka, Dalit movement has come to a crossroads and its activists have to introspect and contemplate to reinvent the great struggles of their forerunners from 11th century Dalit writers Madara Chennaiah, Dohara Kakkaiah, Holayara Haralaiah to our times late Professor B. Interestingly, at the turn of the 20th century, two prominent Dalit poets D. Govinda Das and Sosale S. Siddappa also took the literary path to articulate the Dalit cause. Particularly in Karnataka, after the s, the impact of BAMCEF Backwards and Minority Communities Employees Federation activism and the rise of Bahujan movement have created sort of anti-literary environment amid Dalit students and youngsters, in particular. Since then we hardly find any literary works. There are young writers from the Bahujan activism but they have only produced Ambedkar worshipping empty slogans—eulogising him and his writings. To paraphrase the great writer Rudyard Kipling, I believe that those who know only Ambedkar, what do they know about Ambedkar? It is only by reading his writings, understanding his practice and vision in the context of other thinkers and personalities Dalits can grasp things better and achieve a deeper sense of Babasaheb. It is in our hands. Thus, besides student politics, the main objective of the Dalit student movements should be of serving the educational needs on basic aspects of politics, culture, and society for common people to understand the reality. All you see is the sloganeering nothing but empty slogans. We need slogans but when and where? Slogans are the inspiring words meant for specific events; a campaign, protest etc. Mere slogans are not contemplative and critical so it makes them anti-educational. They are just for heartening, not for education. So they do not play any positive role in any sort of intellectualization of the masses. And education is a different activity altogether, what kind of education Babasaheb wanted? He wanted an education that is reflective and learned, and education as a community activity and an education for the community and, ultimately, for all the humanity. With all these insights from great historical personalities the Dalits follow, they should see themselves in the mirror to realise that what are they up to and on what path they are marching? A democratic or the brahminical way! Which is their educational path? Will they not realise the difference until the damage is done? In the wake of the famous Boosa movement, Mysore region has been the epicentre of resisting and revolutionist Dalit literary works, but today as Dalit writing, there is too much of idolising, deifying and mere Ambedkar worshipping literature is being produced by self-styled Bahujan movement, in Kannada. What is its nature? How does it work in educationally underdeveloped and deprived communities like Dalits? Is it any better than a hero-worshipping chant? We all know very well and heard many times, what Babasaheb said and warned us against the hero-worshipping: Bhakti in religion may be a road to the salvation of the soul. But in politics, Bhakti or hero-worship is a sure road to degradation and to eventual dictatorship. For our times, reinventing the legacy of the Boosa movement and its resistance that spread through poems, fictions, novellas, short stories that came in the name of Banadaya sahitya includes non-Dalits and progressive writers, is need of the hour for Dalits and lower castes for challenging the cultural hegemony of fascist politics in the country. Two things they must strive for is education and spread of knowledge. The power of the privileged classes rests upon lies which are sedulously propagated among the masses. No resistance to power is possible while the sanctioning lies which justify that power are accepted as valid. While the lie which is the first and the chief line of defence remains unbroken there can be no revolt. Before any injustice, any abuse or oppression can be resisted, the lie upon

which it is founded must be unmasked, must be clearly recognised for what it is. This can happen only with education. For this reason, the Dalit emancipation lies in education, Babasaheb has shown Dalits the way to the enlightenment. Will Dalit-bahujan realise it? Babasaheb Ambedkar visits student hostel near Lal Bagh in Bangalore in the s.

Chapter 5 : Dalit - Wikipedia

Planted Plant never grown enough to give shade! By K. Ramaiah Friends, It's a consoling opportunity to see all the stakeholders of Dalit movement sitting in the same platform..

In Classical Sanskrit, this means "divided, split, broken, scattered". This word was repurposed in 19th-century Sanskrit to mean "a person not belonging to one of the four Brahminic castes". Ambedkar " , himself a Dalit, [12] and in the s its use was invigorated when it was adopted by the Dalit Panthers activist group. While use of the term might seem to express an appropriate solidarity with the contemporary face of Untouchable politics, there remain major problems in adopting it as a generic term. Although the word is now quite widespread, it still has deep roots in a tradition of political radicalism inspired by the figure of B. This may be due to their improved circumstances giving rise to a desire not to be associated with the what they perceive to be the demeaning Dalit masses. In , the NCSC noted that some state governments used Dalits rather than Scheduled Castes in documentation and asked them to desist. It can include nomadic tribes and another official classification that also originated with the British Raj positive discrimination efforts in , being the Scheduled Tribes. The name was disliked by Ambedkar as it emphasised the Dalits as belonging to the Greater Hindu Nation rather than being an independent community like Muslims. In addition, many Dalits saw the term to be patronizing and derogatory. Some have even claimed that the term really refers to children of devadasis , South Indian girls who were married to a temple and served as concubines and prostitutes for upper-caste Hindus, but this claim cannot be verified. When untouchability was outlawed after Indian independence, the use of the word Harijan to describe the ex-untouchables was more common among other castes than the Dalits themselves. This practice began around , when the Adi- prefix was appropriated by Southern Dalit leaders, who believed that they were the indigenous inhabitants of India. Most other communities prefer to use their own caste name. The impure status was related to their historic hereditary occupations that Hindus considered to be "polluting" or debased, such as working with leather, working with feces and other dirty work. The colonial government expelled Dalits, along with their traditional profession of leather and tannery work, from Mumbai Bombay peninsula to create Dharavi. Another pioneer was Harichand Thakur ca. Ambedkar himself believed Walangkar to be the progenitor. The Constitution of India, introduced after the country gained independence , included measures to improve the socioeconomic 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 categorised 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 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. According to a 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". In rural India, stated Klaus Klostermaier in , "they still live in secluded quarters, do the dirtiest work, and are not allowed to use the village well and other common facilities". In urban areas, Some Dalit intellectuals, such as Chandra Bhan Prasad , have argued that the living standards of many Dalits have improved since the economic system became more liberalized starting in and have supported their claims through large surveys. While 45 per cent of SC households are landless and earn a living by manual casual labour, the figure is 30 per cent for Adivasis. In 79 per cent of the schools studied, Dalit children are forbidden from touching mid-day meals. They are required to sit separately at lunch in 35 per cent of schools, and are required to eat with specially marked plates in 28 per cent. A sample survey of Dalits, conducted over several months in Madhya Pradesh and funded by ActionAid in , found that health field workers did not visit 65 per cent of Dalit settlements. The percentage is highest in Maharashtra 50 per cent , Karnataka The article noted that non-Dalit families claimed they do not treat Dalits differently. A carpenter caste person said, "We tell them anything and they tell us you are pointing fingers at us because of our caste; we all live together, and there are bound to be

fighters, but they think we target them. Aside from the Constitutional abolition of untouchability, there has been the Untouchability Offences Act of 1946, which was amended in the same year to become the Protection of Civil Rights Act. Its purpose was to curb and punish violence against Dalits, including humiliations such as the forced consumption of noxious substances. Other atrocities included forced labour, denial of access to water and other public amenities, and sexual abuse. The Act called on states with high levels of caste violence said to be "atrocities-prone" to appoint qualified officers to monitor and maintain law and order. It also extended the number of acts that were deemed to be atrocities. Progress in doing so, however, was reported in April to be unimpressive. Punia, a former chairman of the NCSC, said that the number of pending cases was high because most of the extant Special Courts were in fact not exclusive but rather being used to process some non-POA cases, and because "The special prosecutors are not bothered and the cases filed under this Act are as neglected as the victims". In rural India, however, caste origins are more readily apparent and Dalits often remain excluded from local religious life, though some qualitative evidence suggests that exclusion is diminishing. The figure may be higher because many people refuse to acknowledge doing so when questioned, although the methodology of the survey was also criticised for potentially inflating the figure. The claim was denied. Eknath, another excommunicated Brahmin, fought for the rights of untouchables during the Bhakti period. Raidas Ravidass, born into a family of cobblers, is considered a guru by Dalits and is held in high regard. His teachings and writings form part of the Sikh holy book, the Guru Granth Sahib. The 15th-century saint Ramananda Ray accepted all castes, including Untouchables, into his fold. Most of these saints subscribed to the medieval era Bhakti movement in Hinduism that rejected casteism. The story of Nandanar describes a low-caste Hindu devotee who was rejected by the priests but accepted by God. Traditionally, Hindu Dalits were barred from many activities that central to Vedic religion and Hindu practices of orthodox sects. Among Hindus, each community followed its own variant of Hinduism. The wide variety of practices and beliefs observed in Hinduism makes any clear assessment difficult. While Dalits had places to worship, the first upper-caste temple to openly welcome Dalits was the Laxminarayan Temple in Wardha in 1925. Guru Ravidas was also a Dalit. Whilst Ambedkar wanted to see it destroyed, Gandhi thought that it could be modified by reinterpreting Hindu texts so that the untouchables were absorbed into the Shudra varna. This was this disagreement that led to the Poona Pact. In the 1930s, he turned his attention to Buddhism and travelled to Ceylon to attend a convention of Buddhist scholars and monks. While dedicating a new Buddhist vihara near Pune, he announced that he was writing a book on Buddhism, and that he planned a formal conversion. Ambedkar twice visited Burma in 1924 and 1926; the second time to attend a conference of the World Fellowship of Buddhists in Rangoon. Accepting the Three Refuges and Five Precepts in the traditional manner, he completed his conversion. He then proceeded to convert an estimated 25,000 of his supporters. Taking the 22 Vows, they explicitly condemned and rejected Hinduism and Hindu philosophy. Subsequent Sikh Gurus, all of whom came from the Khatri caste, also denounced the hierarchy of the caste system. The bulk of the Sikhs of Punjab belong to the Jat caste; there are also two Dalit Sikh castes in the state, called the Mazhabis and the Ramdasias. Jodhka says that, in practice, Sikhs belonging to the landowning dominant castes have not shed all their prejudices against the dalit castes. While dalits would be allowed entry into the village gurudwaras they would not be permitted to cook or serve langar the communal meal. Therefore, wherever they could mobilise resources, the Sikh dalits of Punjab have tried to construct their own gurudwara and other local-level institutions in order to attain a certain degree of cultural autonomy. Nevertheless, families generally do not marry across caste boundaries. The Chamars came out in force and confronted the Randhawa and Bains Jat Sikh landlords, who refused to give the Chamars a share on the governing committee of a shrine dedicated to Shaheed Baba Nihal Singh. The shrine earned ₹7 crore Indian Rupees, and the Jat Sikh landlords allegedly "gobbled up a substantial portion of the offerings". The landlords, in league with radical Sikh organisations and the SGPC, attempted to keep out the Dalits by razing the shrine overnight and constructing a gurdwara on it, but the Dalit quest for a say in the governing committee did not end. In that time Dalits conducted several boycotts against the Chamars. The Jat Sikhs and their allies cut off the power supply to their homes. In addition, various scuffles and fights set Chamar youths armed with lathis, rocks, bricks, soda bottles and anything they could find fought Jat Sikh landlords, youths and the Punjab police. Dalit youngsters painted

their homes and motorcycles with the slogan, *Putt Chamar De* proud sons of Chamars in retaliation to the Jat slogan, *Putt Jattan De*. After his minor daughter was raped in , Bant took the rapists to court, braving threats of violence and attempted bribes. Rapes of Dalits by non-Dalits are not commonly reported. The trial culminated in life sentences for three of the culprits. On the evening of 7 January Bant Singh was returning home from campaigning for a national agricultural labour rally. He was assaulted by seven men, allegedly sent by Jaswant and Niranjana Singh, the headman of his village, who have links with the Indian National Congress party. One of them brandished a revolver to prevent any resistance while the other six beat him with iron rods and axes. He was left for dead, but survived. He was first taken to civil hospital in Mansa but was not properly treated there. Then he moved to the PGI at Chandigarh, where both lower arms and one leg had to be amputated since gangrene had set in and his kidneys had collapsed due to blood loss. The original doctor was eventually suspended for misconduct. Their centre, Ahimsa Nagar, located about four miles from Chittorgarh , was inaugurated by Mohanlal Sukhadia in Sameer Muni termed them *Veerwaal*, [] i. A year-old youth, Chandaram Meghwal, was initiated as a Jain monk at Ahore town in Jalore district in The social stratification in some communities such as the Goan Catholics remained but varied from the Hindu system. Dalit political parties include:

In Karnataka, Dalit movement has come to a crossroads and its activists have to introspect and contemplate to reinvent the great struggles of their forerunners from 11th century Dalit writers Madara Chennaiah, Dohara Kakkaiah, Holayara Haralaiah to our times late Professor B. Krishnappa, Devanura Mahadeva, Dr. Siddalingaiah, K. Ramaiah, Dr.

I thank the organizers of this. This is a time of cultivating letters. For some, the land is so fertile like the monsoon wet land that even if they stick a creeper, it sprouts. But for some like misfortune the land is not fertile enough make their work fruitful. I belong to the second sort of people. All these years my talks yield nothing but blows that fell on my chest. Come what may, some of my words haven't jotted down. This workshop for the first time, has brought Mr. Siddaiah and myself together. Instead this would unravel three different dimensions of Dalit Movement, however it may be partial views that would throw light on the untouchability that is sustained in our society till date. This is very evident when open the written pages of B. K. Devanur, Siddhalingaiah and others. Rest persons like K. Siddhaiah, Govindaiah, Hanumanthaiah, and others must have been mentioned in their writing with rare punch! Instead individuals were only a part of these historical forces! In spite of these there should have been a colorful focus of flash back reels for our representation. The more one makes history colourful the objectivity is murdered, and finally it may lead to suicide. I would like to present two such issues to the stakeholders of Dalit Movement who are present here. Yes it is said by B. Krishnappa, there is no doubt about it. It was said during a meeting at Tipatur with regard to an oncoming election for which DSS had taken a decision. There is wind outside. Let them judge for themselves. Another person of a university professoriate had edited a book to Karnataka literary academy. In that there is an article by a great person. Neither he drink toddy. Govindaiah was also present on the occasion. For this I was a witness. Their stand may be correct. Again, a lengthier one would be lower caste people rolling on the leaves on which Brahmins have eaten! This has been taking place since hundreds of years if offering by just changing a letter. And that can lead to the perpetuation of the Indian mind set. Why should have been this? I look for these unrecognized events to understand the secrets of history. In the same way the Dalit movement or Russian Revolution should also be understood. These are some of the complex phenomena in which we have to understand the history of the Dalit Movement. But, this seminar turned towards literary tradition of Dalit movement before I could think about it and hence, no desire at all to take part in this seminar. For the last few years the postmortem models of Dalit movement had left in me not hope but feelings of dejection. Given its DSS present political activism there is not even little hope of its recovery! The priests Brahmins of who have monopoly over literary tradition projecting this text as the new direction for Cultural Revolution are nothing but an irony of the contemporary politics that is going on. Therefore, when the roots are forgotten these perspectives cannot become worthwhile, nor moonlight can be expected. At Mysore I heard of an expert who is he Devanur? This happens in quite a few places and as a child I have observed the same when I used to go to temples with my mother. But, I am told that it was and is still an affair which happens between people of the same caste that is GSBs performing this act on leaves on which the members of their own community have eaten. But, what happened at the Kukke Subrahmanya Temple is something totally different. Here the scheduled tribe people performed this act on leaves on which Shivalli Brahmins have partaken food. This again brings to the fore many issues which have to be discussed in detail. So, the word has gone around that the ritual of rolling over the leaves on which Brahmins have eaten can cure a number of skin diseases and also other things like bestowing children on sterile couples. But, if one goes by the history of such practices, it looks more like a rite for the downtrodden to perform to demonstrate their loyalty to the upper castes who have partaken food on these leaves. Today, the Dalit movement seems only an experiment. May be this is my subjective notion. Hence, for me, the Dalit literary genre is just a part of the total Dalit politics of existence. Those who have forgotten the roots can only be the middle men who want to sell the fruits plucked out of the trees of not their labour. They cannot become the cultivators of democratic and cultural revolution. The second generation that has been deprived of the historical roots of the Dalit Movement cannot express any meaning in their writing. If this is the symptom of the present generation, the

elderly generation wants to swim in the mystic waters of Allama and Basava The two important Veerashaiva poets who radicalized the guilds in 12th century Karnataka. My urgent appeal is that on priority basis, the above has to be deconstructed with a new idiom in our expression. Finally, beyond the Dalit literary genre the Dalit movement had made the politics of Dalit existence as the pivotal base by knitting together the different factions and groups. The identity of such great piece of art has slowly fallen apart. Hence the present Dalit politics has lost its hues and become a piece of scrap. Who could clean it up? The history of the Dalit movement is reduced into individual level to portray that it was only B. Krishnappa and Devanur pioneered the movement. I have no comments about comrade Siddhu the known Dalit Poet in Kannada literature. During the movement he was only seen as the orator and not as the leaders like B. Krishnappa and Devanuru Mahadeva. He too seems to be satisfied with the trophies won in the politics of debates! He was made as the member of Legislative Council of Karnataka. And later was made the president of Kannada Development Authority. Today the life-stream has flowed without direction and has become extinct. Almost the reason for this is the Dalit middle class leadership, its comfort zone and its political short sightedness. Its hegemonic strategy never lets us to look at our need of liberation. In a similar vein with regard to the Politics of Dalit Existence, literature is only that tool! We cannot think of the iron plank as a golden plank!

Chapter 7 : V. T. Rajshekar - Wikipedia

Dalit movement in Karnataka. Madras: Published for the Christian Institute for the Study of Religion and Society, Bangalore, by the Christian Literature Society.

The Bhakti and the Dalit Movements in India: Chokamela and Eknath Article shared by: Though opposition to untouchability and the demand for basic rights for Dalits had existed earlier, they attained great strength during the Bhakti period. The Bhakti Movement with its emphasis on spirituality struck at the roots of untouchability, which is the sanction granted by Hinduism. The Bhakti Movement preceded the modern Dalit Movement by around years. It created a philosophical base for social equality and set in motion a new trend toward social and spiritual equality. The sporadic armed upsurges and conversions to Islam and Christianity had upset the socio-political balance in the country. It was a reaction to Orthodox Hinduism, which caused unnecessary apprehension in the minds of caste Hindus and compelled them to rethink over the religious orthodoxy. The later Bhakti movement led to the proliferation of regional poetic literature in the various vernacular languages of India. Some of the Bhakti leaders who contributed to literature are Purandara Dasa and Kanaka Dasa of the present-day Karnataka. The Bhakti movement spread to the North during the late medieval ages when North India was under the Muslim domination. They taught that people could cast aside the rituals and caste considerations and express their overwhelming love for God. We now discuss Chokamela, a Dalit saint, and Eknath, a Brahmin saint, of the Bhakti tradition in terms of their contributions to the Dalit movement. Both of them offer models for contemporary change with regard to untouchability. Eknath, a Brahman, worked for equality among the true Bhaktas. Chokamela belonged to the thirteenth century. Chokamela and his family followed the traditional duties of a Mahar. He tasted it, and finding it sour returned it to her. She tucked it into the folds of her sari and delivered the other mangoes to the priests at Pandharpur. When the mangoes were counted, one was missing. She pulled out the half-bitten mango from her sari which became a lovely child, Chokamela. Chokamela composed many abhangas. The abhangas reveal that Chokamela was probably troubled by his miserable place in the society. One abhanga relates to one of the legends about Chokamela, which talks of rejection in the temple and acceptance by God. The legend is that Chokamela was once denied entry into a temple by the temple priests, and he sat on the banks of the Bhima. A priest overheard him and slapped him. When the priest returned to the temple, he found the idol of Vitthal with a swollen cheek. Even though there is pain, the central message is that Choka experienced the grace of God. Eknath was a Brahman who lived in Paithan in Maharashtra in the sixteenth century. Eknath obtained the scholarly learning by virtue of his family background was further reinforced by his worldly knowledge. He lived in the bizarre position of a highly orthodox world, yet remained in contact with the non-Sanskritic manner of men. His devotion to the lowly, his insistence on using Marathi at the expense of Sanskrit, and his unorthodox behavior in performing charitable acts for all human beings meant that he often lived under the threat of excommunication. Partly because he never challenged the right of Brahman privileges for other Brahmans, he lived his life fairly peacefully in Paithan and took samadhi there. His most unique contribution to the Bhakti tradition is the bharuds, drama poems meant to be acted out and of these 47 bhanids seem to be uttered by Mahar men. Many poets in Karnataka and Maharashtra used the bharud form. It needs a metaphor to put across the message of the poem, which can be a dog, a caste, a Muslim fakir, an- unhappy wife, a demi-god, a prostitute, etc. No Brahman or peasant figures in his bharuds; instead, they reflect the non-Sanskritic side of life which he witnessed in Paithan. He called the poems in which the Mahar is the speaker as Johar poems, starting with the greeting used by Mahars to their elders and superiors. In bharuds, the Mahar not only preaches to others about morality, the necessity of a guru, and the company of the saints, but also of the calamity of rebirth that is inevitable for those who do not follow the Bhakti path, and of the false lives pretence. There are many ways to interpret these Johar poems. Eknath can be seen as the Mahar of the Lord, one who does his work sincerely and with devotion. Some poems indicate that the life of the Mahar is so, difficult as it stands for the hardship of constant rebirth. The fact that the Johar poems are often harsh and vulgar suggests that Eknath may have taken on this line so as to preach a fundamentalist form of Bhaktiâ€™the

certainty of rebirth for nondevotees being a sort of damnation threat. What is obvious is that Eknath observed the work of the Mahar and put himself in the Mahars place. The poems also suggest a deep belief that the faith of the true Bhakta is true wisdom, and that the devout Mahar can speak with some clarity the truth about the evils of the world and its people. Eknath had a real though limited appeal. The idea that, one so scholarly and so, wise could be so quick to understand the life of lowly around him and be so human is a forceful idea.

Chapter 8 : social work : DALIT MOVEMENT

Poet Siddalingaiah, a prominent figure in the Dalit movement in the state, says how the anti apartheid revolutionary's life and struggle along with Ambedkar shaped his life and literature.

Read this article to learn about the Dalit movement in India! Dalit means all those people of different castes and sub-castes among the depressed classes who were traditionally subjected to invidious discriminations on grounds of untouchability, and categorized as the untouchables, downtrodden, exterior classes, depressed classes or Scheduled Castes. It is a movement of protest against untouchability, casteism and superstitions. It aims at the uplift of the Dalits to the level of non -Dalits. Positively speaking, it stands for acceptance of a new social order based on equality, liberty, and social justice, scientific and rational religious or moral principles; and social, economic, cultural and political development of the Dalit. Untouchability, as indicated above, has always been considered as social evil. Since long efforts had been made to eradicate it. Religious and social reformers like Buddha, Ramanuja, Ramanand, Chitanya, Kabir, Nank, Tukaram and others, made great efforts to eradicate it as far as possible. The Brahmo Samaj and the Arya Samaj, and other social organizations by propaganda, education, and practical measures, did much to secure the social, religious and cultural equality to them. The establishment and consolidation of the British Raj gradually but radically changed the political, administrative, economic and social fabric of India. The new set up in theory decried the caste, color and creed prejudices and attempted to re-mould the Indian society on the principles of competition and individualism, liberty and equality. It encouraged the dissemination of the rational, liberal and humane ideas of the West. The new polity, the new administrative framework, the new judicial system, the new forms of land tenure and taxation, the new patterns of trade, the new education system, and the network of communications stressed the spirit of equality. A new environment emerged in the society where the process of westernization and sanskritization got brewed up; the consciousness for positive rights was created, the general awareness took a new turn culminating in farreaching political and sociological changes. Among the depressed classes also rose intellectuals, distinguished of whom was Dr. Ambedkar, who struggled to secure for them the social recognition and human rights. The All India Depressed Association and the All India Depressed Classes Federation, the principal organizations of these classes, initiated a movement to improve their conditions. They aimed at improving their miserable economic conditions, and to spread education among them. They worked to secure for them the rights to draw water from public wells, admission to the schools, and to the use of roads; and enter the public temples. The Mahad Satyagrah for the right of water led by Dr. Ambedkar was one of the outstanding movements of the untouchables to win equal social rights. All India Harijans Sevak Sangh founded by Gandhi in started numerous schools for the Harijan including residential vocational schools. Free education of the Harijans, from the primary class to the university level was introduced by the C. R and Bihar and Congress Governments in their respective Provinces. The rulers of states like Travancore, Indore, Aundh and Devas, took the initiative in throwing open all state temples by proclamation to the untouchables. To enforce the provisions of law more strictly, the Untouchability Offences Act was passed to fix penalties for not observing the law. Besides, to enable the Harijans to overcome their backwardness, they were provided with special educational facilities. The Union and the State Governments now spend huge sums of money on their advancement and on projects to remove untouchability. In consequence of these provisions; there has come about a distinct change in the status of Harijans. There are now thousands of Harijans working in the central and State Governments. They hold high positions in the administration. At selection levels too, special consideration is shown to the Harijan candidates. They now actively take to the profession of Law, Medicine and Engineering. In politics too they have gained a balancing position. They have the benefit of the reservations of seats in all elected bodies from the village panchayat to Union Parliament. They are now, not only in a position of sway the local balance of power one way or the other but also affect the political developments, at the centre. Dynamics of Dalit Movement: The strategies, ideologies, approaches of Dalit movement varied from leader to leader, place to place and time to time. They adopted Brahman manners, including vegetarianism, putting sandalwood paste on forehead, wearing sacred thread, etc. Imitation of the

high caste manners by Dalits was an assertion of their right to equality. Thus, certain section of Dalit leadership believed that Dalits were the original inhabitants of India and they were not Hindus. That Aryans or Brahmins who invaded this country forcibly imposed untouchability on the original inhabitants of this land. They believed that if Hinduism was discarded, untouchability would automatically come to an end. Dalits also followed the route of conversion with a purpose of getting rid of untouchability and to develop their moral and financial conditions. A good number of Dalits were converted to Christianity, especially in Kerala. Some of the Dalits, especially in Punjab were converted to Sikhism. They are known as Mazhabis, Namdharis, Kabir Panthis etc. Dalits also got converted to Buddhism. Ambedkar converted to Buddhism along with his millions of followers at Nagpur in 1956. As a protest against Hinduism some of the Dalit leaders founded their own sects or religions. Gurtichand Thakur Bengal founded Matua Sect. Attempts were also made to organize Dalits politically in order to fight against socioeconomic problems. Ambedkar formed the independent Labour Party in 1945. He tried to abolish the exploitative Khoti system prevailing in Kokan part of Maharashtra, and Vetti or Maharaki system a wage free hereditary service to the caste Hindus in the local administration. He tried to convince the Government to recruit the Mahars in Military. Ultimately he became successful in when the first Mahar Regiment was formed. With the growing process of democratization. Ambedkar demanded adequate representation for Dalits in the legislatures and in the administration. Government of India Act, 1950, provided for one seat to the depressed classes in the central Legislative Assembly. The award envisaged separate electorate for the Depressed Classes. Mahatma Gandhi went on a historic fast in protest against Communal Award especially in respect of depressed classes. The issue was settled by famous Poona Pact, September 1932. It provided for reservation of seats for depressed classes out of general electorates sets.

Chapter 9 : Karnataka Dalitbahujan: The Crisis in Dalit Movement !

Read this article to learn about the Dalit movement in India! Dalit means all those people of different castes and sub-castes among the depressed classes who were traditionally subjected to invidious discriminations on grounds of untouchability, and categorized as the untouchables, downtrodden.

They are landless laborers and houseless living in a cluster huts or in slums. Their poor economy and illiteracy have forced them to live in misery. Untouchability is an age old practice which is inhuman in the name of religion. Most of the bonded laborers are dalits. The reasons for the bonded labour system are inequality, illiteracy and unemployment existing in the society which has resulted in poverty. Loans borrowed to celebrate marriage, festivals and to avoid starvation are some of the reasons for this system. Bonded laborers are landless and houseless. They live in the place provided by landlords totally under their control. Dalit Problems are harassed, threatened to withdraw their complaints in favor of landlords. Even judicial liberation of bonded labour is eyewash. Due to involvement of political and feudal persons in the implementation of abolition and rehabilitation of bonded laborers Act the object of the said act has failed in its task. In the early days it organized protest marches and arranged conventions of Dalit students and Dalit writers. It started a weekly Panchama which focused attention on the problems of the Dalits and gave publicity to the activities of the Dalit Sangarsh Samiti. Many social problems and land disputes were taken on top priority. It is a broad based, mass based and cadre based organization. In the Dalit Sangarsh Samiti workers actively participated in the campaign and worked for the defeat of some prominent Dalit leaders. Dravida Kazhagam Movement Another variety of protest ideology was based on the rejection of the Brahmanical Aryan religion and culture. The DK movement in Tamil Nadu idealized the Dravidian culture and religion and attacked the Aryan culture and religion. The self-respect movement started by Ramaswamy Naickar advocated that his followers should have their own priests. The movement drew its support from low castes. Its leaders worked hard to escape the tyranny of the Brahmins and to extol the virtues of the Dravidian culture. This new identity provided the basis for establishing self-determination, respect on the one hand and for protesting against the domination of the upper castes on the other. In his quest to emancipate them from the oppression of Hinduism, he considered conversion to Islam, Christianity and Sikhism. These were eventually rejected in favour of Buddhism. He led a mass movement in Nagpur where many people converted to Buddhism. This neo-Buddhist movement was a conversion movement primarily of the Mahars of Maharashtra. They are one of the major SC groups in Maharashtra. They were numerically the largest scheduled caste group before their conversion to Buddhism in Maharashtra. The socio-economic status of the Mahars was extremely low. They were made to do various menial jobs like cutting wood for villagers, taking wood to cremation ground, removing dead cattle from houses and cleaning wells. The neo-Buddhist movement was not only a conversion movement. It goes beyond the arena of religion and assumes enormous political dimensions. It resulted in an important impact on confronting, challenging and to some extent, changing the received belief in the mind of the Mahar that he is less mortal than that of the higher castes. Mahars have used political means most consistently and unitedly in their attempt to better their condition. Sri Narayana Dharma Paripalana Movement This movement was based on the approach of reinterpreting Hindu religion in search of self-determination. Until the Izhavas belonged to the SC category. They were considered to be unapproachable by the clean castes. Around the turn of the century a charismatic leader Sri Narayan Guru Swamy gave them a new religion of one God and one caste which transformed their life styles and outlook. He established a set of religious institutions parallel to that of the variety of Brahmanical Hinduism. This helped Izhavas both to gain self-respect and to adopt a protest ideology to challenge the religious, economic, educational and political supremacy the upper castes. Dalit Movement Google Docs makes it easy to create, store and share online documents, spreadsheets and presentations.