

THE POETIC PROTECT AND EDUCATION, EMPLOYMENT TRENDS OF DALIT'S IN INDIA

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Abstract: According to World Bank, the Caste system in India is the highly stratified social hierarchy, in which largely endogamous group of people are invested with different social status and social meaning. With the development of economy the participation of Dalits increases with a decrease in threat to Dalit dignity. However, there are incidents where Dalits protest to safeguard their dignity in their poetic and literature work. Much as India witnessed a remarkable development in all spheres, there are diseases like untouchability, inequality, discrimination, abolition and racism which limits the equitable growth of economy. According to UNICEF's South Asia regional Study 2014 report, the average out of school children is 6.4% in India which is the highest considering its huge population size. Dalit girls have highest school exclusion rate and suffers from double discrimination. According to the ILO's Equality at Work: global report 2011, the poverty rate of Dalit is 65.8% which is twice the rate of rest of population which is 33.3%. Chances of qualified applicant to be invited for job with Dalit name was only two third as compared to Hindu applicant. India ranks 17th in cultural diversity index among 159 countries from available data. The present paper tracks down the change in Dalits education and work participation in India and bring out the cause behind phenomenal metamorphism.

Keywords: Caste, Society, Participation Rate, Unemployment.

Introduction:

The Sun beams the same, the Sky cries the same.
The scarlet blood runs the same, even the innocent tear drops the same.
There is no dearth of reasons but, a default of ardor.
No snivel, yes the poetry and the prose, my claymore.

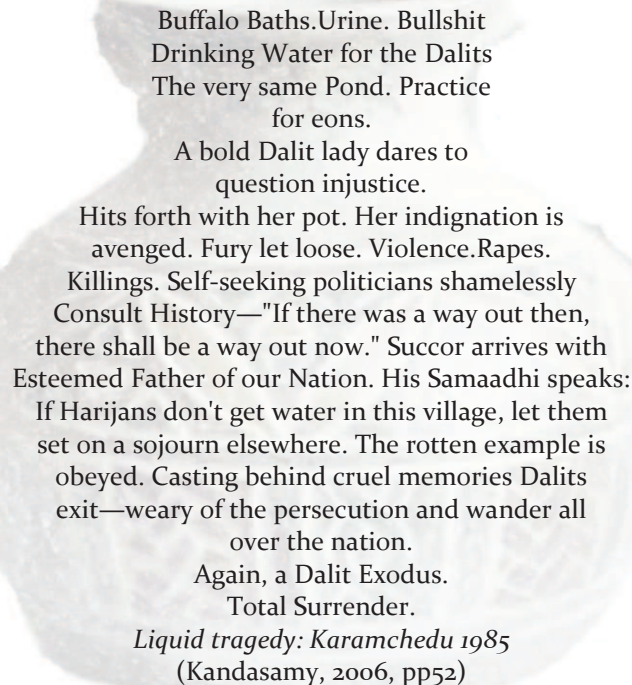
In ancient times, a Dalit was prevented from going a definite distance from their village; they were not allowed in education, to learn or trade any skills. They were positioned in agriculture and unskilled manual works, restricted from political economic society. Caste hierarchy was present in ancient, medieval and colonial India. Caste inequality and discrimination still exists in democratic India. (Bharat Nag, 2014:59-83). In India the pooled outcomes of caste classification, inequalities, and patriarchs results in marginalization and bigotry of most of the population. Brahmins are placed at the top of the social hierarchy and Dalits (known as untouchables) are downgraded to the base. An example of female Dalits who are not allowed to enter temples, educational institutes and public places were victims of multiple discrimination and forced prostitution. Dalits are deprived of basic human rights and faced different forms of exploitations. (Rai, 2016)

Emphasis is to be laid down on that India being the largest democracy of the world still faces caste based discrimination. A 2016 report on caste-established discrimination (UN special rapporteur) on minority concerns recognized that caste-afflicted people continued to go through segregation, prohibition and dehumanization. A 25-year-old (Rohith Vemula), Dalit scholar, gathered huge attention of established deep rooted casteism in India. His suicide provoked nationwide protests by students and activists summoned up for reforms in education". (World report, 2017).

Objectives and Methodology: The objective of the present paper is to investigate the metamorphism in Dalit dignity in India by disintegrating the educational and employment trends. The study is descriptive in nature and secondary data has been obtained from various Literature, Census Reports,

NSS rounds and ILO reports. The data has been analyzed with the help of tables, bar diagrams and time series analysis has been applied to draw the future linear forecasts.

Poetic Intellect Regarding Dalit



Buffalo Baths.Urine. Bullshit
Drinking Water for the Dalits
The very same Pond. Practice
for eons.
A bold Dalit lady dares to
question injustice.
Hits forth with her pot. Her indignation is
avenged. Fury let loose. Violence.Rapes.
Killings. Self-seeking politicians shamelessly
Consult History—"If there was a way out then,
there shall be a way out now." Succor arrives with
Esteemed Father of our Nation. His Samaadhi speaks:
If Harijans don't get water in this village, let them
set on a sojourn elsewhere. The rotten example is
obeyed. Casting behind cruel memories Dalits
exit—weary of the persecution and wander all
over the nation.
Again, a Dalit Exodus.
Total Surrender.
Liquid tragedy: Karamchedu 1985
(Kandasamy, 2006, pp52)

The uniqueness of the work is symbolized by the use of anger as a tool to express feelings of Dalits, instead of their plight and misfortune. It raises a voice against brutality of caste system. Kandasamy, in this poem restates the incidence of 17th July 1985 where a lower caste women protests for bathing buffalos in their drinking water pond. It led to killing of Dalit men and rape of Dalit females subsequently. It's a hieroglyphic poem, which depicts the pot that Dalit women hit the upper caste. The same pot will hit the caste based discrimination. (Narasimhan, 2011).

The pot also refer to the availability of drinking water to Dalits. Till date Dalits are not allowed access to clean drinking water. NDTV reports, over 200 Dalits were not allowed to drink water from public source in Madhya Pradesh. Millions of Dalits in India share the same story. (Das, 2015). Justice was declared on 20th December 2008, 23 years later Supreme Court decided life sentence to main accused and 3 years imprisonment to 30 others for Karmachedu genocide. (TOI, 2008). Many socio- economic and political aspects lead to suicide of Dalit. Dalit scholar was contempt to suicide. (2016)

"Never was a man treated as a mind. As a glorious thing made up of star dust, every field in studies, in streets, in politics and in dying and living... My birth is my fatal accident. I can never recover from my childhood loneliness. The unappreciated child from my past... From shadows to the star."

Text: 1 (Source: Suicide note Vemula, Indian express, 2016)

As a reader, from (Text: 1) a clear conclusion of caste based discrimination prevalent from childhood can be drawn. The boy was never respected on the basis of his education. He as a god's creation was never acknowledged. Moreover the writer has witnessed this in educational, economic and political scenario. As much as that he considers his birth an accident, due to which he had faced untouchability and discrimination. The writer was a Dalit Scholar. His childhood memories were also scarred, being a Dalit in India at school he was lonely. Hence, from (shadows) depicting dark identity or dark memories he decides to travel to (stars). Stars here signifies Hindu mythology according to which a person becomes a star after death. In 2014, India Express reported that tribal people have the suicide rate at 10.4 followed

by Dalits at 9.4 which were the highest compared to general averages (National Crime Records Bureau). (Tiwary, 2016).

Demographic Aspects of Dalits: The Varna system divides the population of any economy in five parts Bahamans (priests), Kshatriyas (warriors), Vaishya (merchants), Sudras (laborers or service providers) and Dalits (untouchable and human scavengers). (et al Oommen, 1998: 299-230). This may be perhaps the origin of caste system. One- sixth of Indian population is Dalit. (ILO report). Dalit population accounts for 20.14 crores out of total population of 1.21 billion approximately i.e. 16% of total population. Dalit women constitutes half of Dalit population.

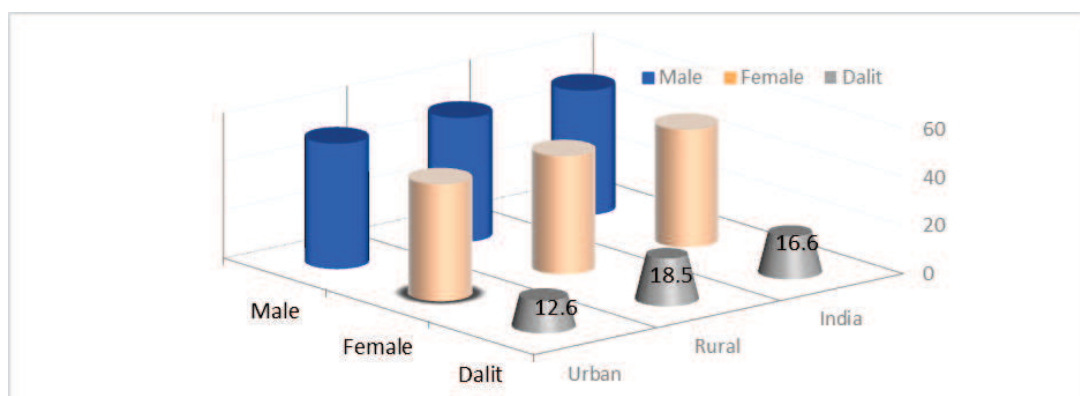


Diagram 1: Demographic Profile

Sources: Census & Sample Registration System, Office of Registrar General of India and authors calculation's (Share of total population in percentage)

From stories to statistics, suicides and crimes, are a few causes of Dalit being minorities. The Prison We Broke (autobiography), Kamble states tons of live yet dead to the world and hapless children were wrapped in coffins by the reason of a lack of education, knowledge and awareness. (Et al Amucha: 2009, Savinaya: 2015).

Dalit Education: Ekalavya, a boy belonging to tribal community (Nishadas), craved to be educated by Dronacharya. Dronacharya refused, considering his caste. Majority of Dalits are forbidden of most of the public goods. Right to education remains discriminated for Dalits, seemingly their children are invisible to most of the private schools. High dropout rates are witnessed due to formidable barriers. (Et al Bhatta, Namala 2014).

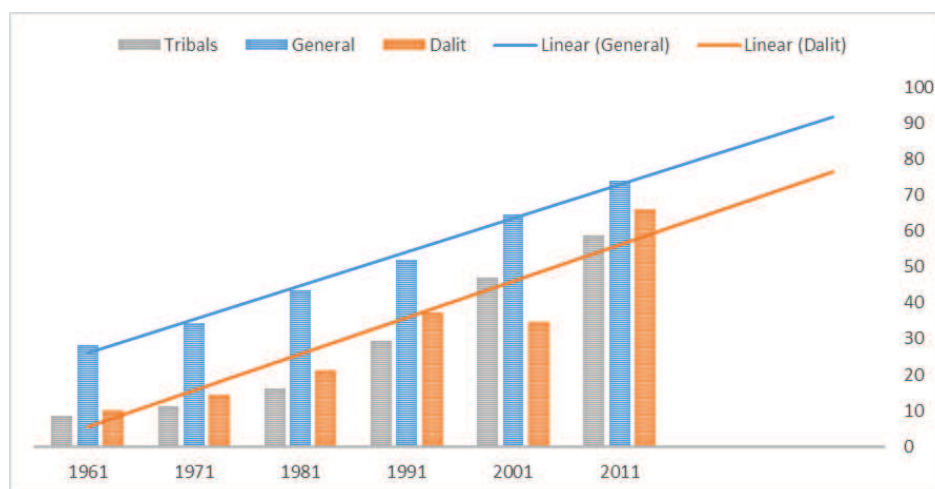


Diagram 2: Linear Forecast of Literacy Rate in India

Source: Census of India (reports) and authors calculations (linear forecast line)

The current rate of literacy amidst Dalits is 31.48% for males and 10.93% for females. (Rai, 2016). Even though there are reservations and quotas in Indian education system, high dropout rates are witnessed in the class of Dalits. The traditional caste system is the main cause of deprivation. (B. Nag, 2014, 59-83). Simple linear forecast line has been introduced in collected statistics, (dig.2) which nowhere indicates that the literacy rate of Dalits will converge with literacy rate of general masses. After ten years that is 2021 will probably announce an increasing literacy in Dalits but there may be, a significant variation between the two.

Out of 300 million illiterate people (census), Dalits occupy a portion of 62 million which is approximately 20 percent of illiterate population. This is very distressing as for a cramped Dalit population. Noteworthy, phase is the wide gap between the literacy rate of Dalits and non-Dalits (2001) (dig.2) which had been more prominent if OBCs are included in Dalits. Inter-community and intra-community gender gaps are also high due to multistage and multiple discrimination. Alas, heinous discrimination in schools results in dropouts. Reservation of posts/jobs may yield results as long as Dalits are given liberty to study. (George, 2013)

Employment and Dalits: The fundamental of humanity and freedom from superstition stays in: “The life and teachings of the Buddha”, “The life and teachings of Guru Nanak Dev Ji”. The basis for the struggles of the marginal in later stage. They developed popular ideology and became state religion in different periods. The less known fact is that the word “Varna” itself means choice and it is the choice of occupation that decides the caste of the human. For example, a scholar, teacher is much respected in society because of their knowledge. With dignity of labour being equally emphasized where Shudras and Dalit are feet of the society on which economy runs. (Newar, 2010).

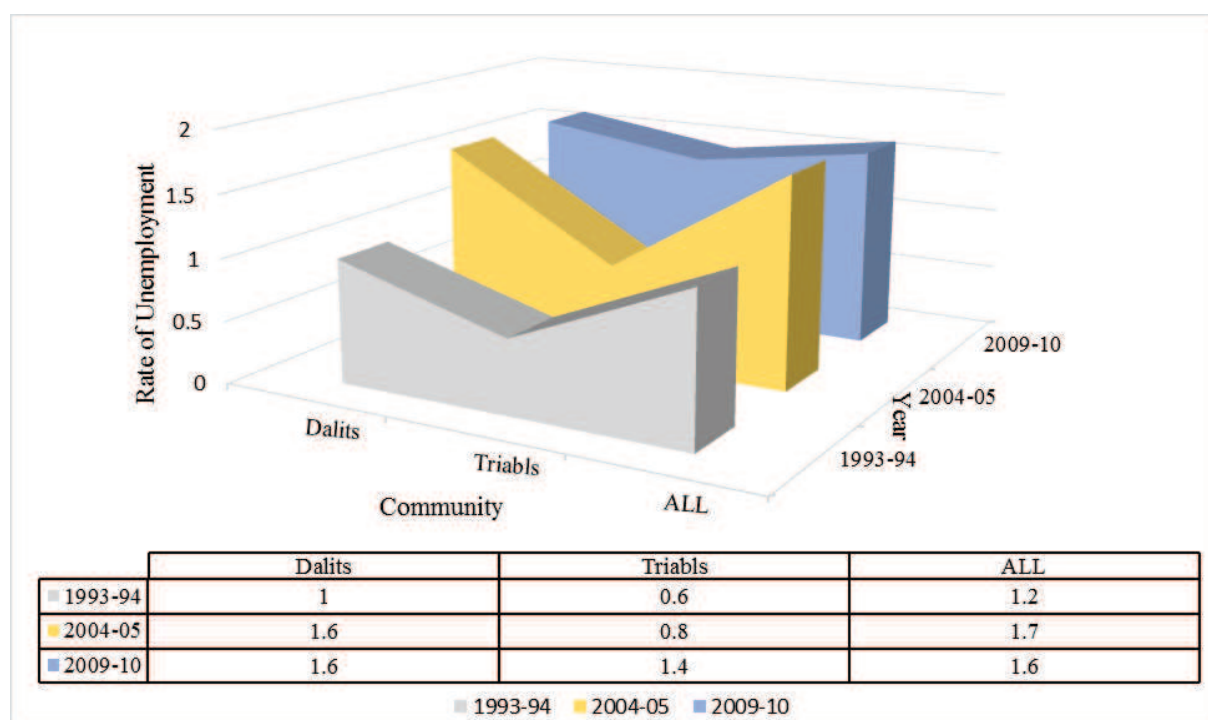


Diagram 3: Unemployment Rate by Usual Principal Status (%) Rural India
Source: NSS, Various Rounds (ILO, Modelled Data) and Authors' Calculations

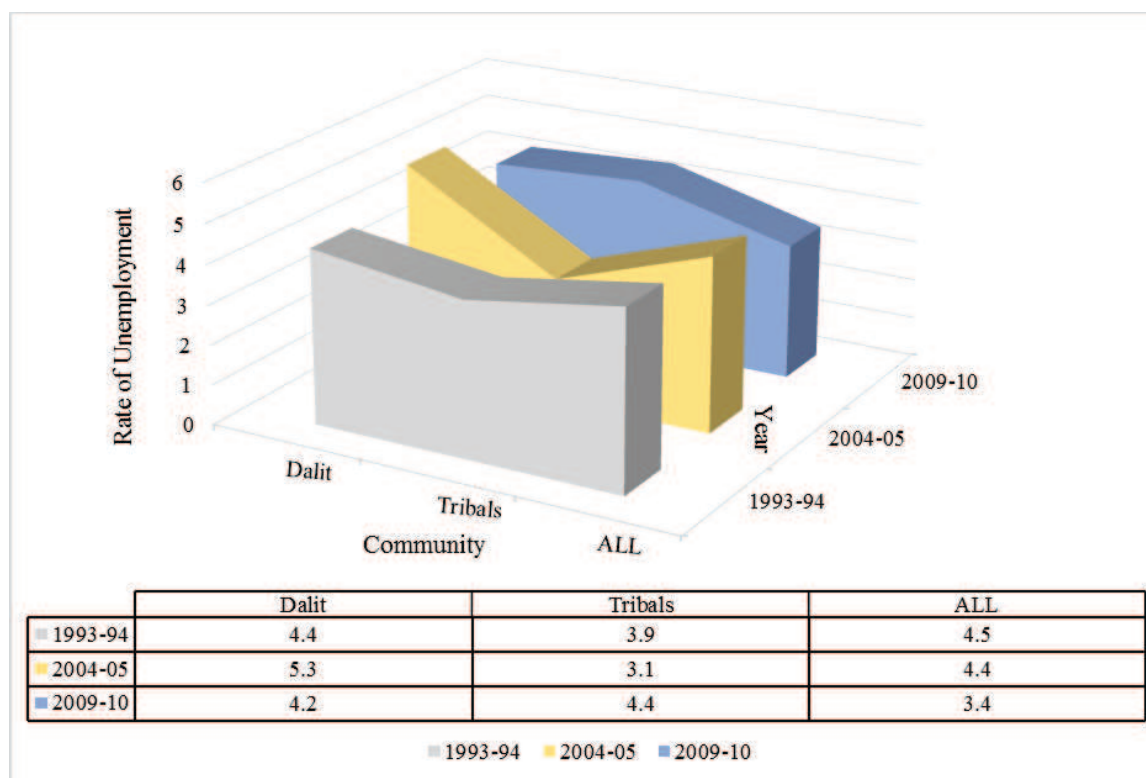


Diagram 4: Unemployment Rate by Usual Principal Status (%) Urban India
Source: NSS, Various Rounds (ILO, Modelled Data) And Authors Calculation

The above (dig.3), shows the area of unemployment increased with corresponding time period. Even though the unemployment rate in rural India of Dalits is similar to that of general masses. It finally, equates for year 2009-10 at 1.6%, but the fact of huge difference of population size between the two groups cannot be ignored. Dalits form a minority group in India. Though unconstitutional, approximately 40 million Dalits are bonded workers, working to repay arrears, incurred generations ago. (Reported by Human Rights watch, 2000). (Mayell, 2003).

Consider, ongoing private sector flow. How many Dalit employees will be found? Perhaps one or two in corporate position (leaving scavenging: though banned, still practiced). Well proposed doomsday. (George, 2013). An unemployment rate nearly 5%, to 3.5% for general (dig.4). There are 50% chances to have fixed asset with 4 times probability of victimized bonded labour. Manual scavenging and temple prostitution are enlisted occupations here. (IDSN, 2016).

Over the years, the area of urban unemployment had shrunk. (dig.4) yet, less change and decrease is seen in Dalit unemployment. Vulnerability of Dalits and tribal remains at a peak in labour market, with high unemployment rate, generally and particularly in urban areas. The rate have decrease a percent in urban area, whereas it remain constant for rural area at 1.6. (11th five year plan, govt. of India). Lineage based discrimination on work is not alone obstacle to development, but more a serious human right violation as per UN diction. Dalits continue to face discrimination, violence and are underprivileged of basic human rights and necessities dominated with marked down by emotional torture and abuse in all forms. (Rai, 2016).

Conclusion: We have necessity to clear away caste based discrimination. While from the very beginning the Varna system was misinterpreted, efforts were not able to end caste system and merely redesigned it. The significant increase in literacy and employment of Dalits is required to hammer out caste system. If Dalits develop into educated individuals, they can progress from polluted work to better prospects and earn more money also more respect. George also found out a positive correlation between economic

position and caste hierarchy. (et al Jaivaid, 2014). We ought to annihilate the lands of biasness, then only we can feel the fresh air of equality in which riches of leisure will survive.

"Into ever-widening thought and action.

Into that heaven of freedom, my Father, let my country awake."

---Rabindra Nath Tagore

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