



## **Dalit woman's and social**

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### **Introduction**

In excess of the past two decades, states approximately the world has been promote contribution restricted democratic system from side to side new institutional forms of regional governance. While the new institution assures to include the poor and the marginalized in executive, hopeful them to use their option to contribute politically, there are caveats, issues and challenge that typify regional governance institution and the processes that take place within them. These statutory spaces, referred to as 'invited spaces', have opened up possibilities for grassroots contribution in decision-making on regional development and governance; however, as state-created and regulated spaces, they also suffer from a lot of limitations. Consequently, their actual potential to encourage substantive contribution by marginalized populations has often come under searching scrutiny (Cornwall and Coelho, 2007).

Social mobilization refers to a process of change affecting considerable chunk of population in the society, showing sign of shift from conventional to modem views. It brackets jointly a number of specific processes of change, including the need for new patterns of group association and new imagery of personal identity (Deutch 1966:25-26). Karl Dutch argues that by this process, major cluster of old social, economic and psychological commitment are eroded or broken and people become available for new pattern of socialization and performance (Deutch 1970:453-514). But according to Weiner (1962), social mobilization in India is not like lead homogeneity but it by now seems to have collective some small groups into somewhat greater size. Social mobilization, therefore, does not necessarily freeze the usual system at the pre-existing level of social cleavage. It may give a boost to a social cleavage at a high level of interest aggregation. Further, Rudolph and Rudolph ( 1987:24-28) have conceptualised the process of socio-political mobilization of the people in India from beginning to end the basic institution of caste. They also give details that the process of mobilization is



found in the three forms: at right angles, horizontal and differential. as well, Lelah Dushkin ( 1998) has analyze the functioning of these process in the realm of Dalit politics. She explain, "If we apply these types or forms of mobilization to the scheduled caste politics, the first would require the untouchable best to play the part of the faithful 'Harijan', analogous to the "Uncle Tom" of American parlance. Under this arrangement, regionally

influential upper-caste notables mobilize the voters both Dalits and non-Dalits to fill the reserved seats with their own Dalit men or women whom they manipulate and control in regard to performing the political roles by the latter. These men and women are bound to the upper caste man through the traditional ties. But contrary to this, the legal model of the protective inequity policy seems, in fact, to call for the second and third forms of political mobilization of the voters". According to Dushkin, it suggests more or less a stage theory the British create. a category of the Scheduled Castes, which, through the horizontal mobilization of its component groups, presses it for upward mobility all together. The leadership skills called for here are those needed to turn the legal category in to an organized bloc, no small task.

In the case of Dalits, for example, their mobilization in rural areas has seen of all the three processes of mobilization at work- somewhere discrepancy, somewhere straight and still wherever vertical. Still, Dalits are often terrorize and patronized by the upper castes to cast their votes in their favour or in the favour of candidates sponsored by them who contest elections especially from the booked constituency. But in city areas discrepancy mobilization is the dominant tendency. Secondly, the process of political mobilization of Dalits specially during the voting pended wherein they are lured or intimidated by the upper castes to cast their votes in their favour or in the favour of candidate sponsored by them has not been put in any specific type of mobilization. There is need of either stretching three to four types of mobilization or to find a new nomenclature for this process. I would prefer to call it

· contemptuous mobilization' because it snatches the democratic system rights of a citizen to put into effect his/her will to choose a representative. They have distinct it as a procedure of "marshal of political hold up by usual notables in regional society that are organized by rank, mutual dependence and the legitimacy of traditional authority"



(Rudolph & Rudolph 1987:24). Furthermore, they also mobilize the so-called better castes to whom they cannot give any defence or patronage which is also an necessary part of perpendicular mobilization. one more plan suggested by respondents for mobilization of the Dalit masses is to form a number of cultural and social organizations playing the role of shadow' organization. In their opinion, "If the Dalit leadership wants its political roots to be stronger and masses do not get disturbed then they have to set up strong cultural and other shadow organizations. Even if the Dalits come to power, these organizations can work at the grass-root level to educate the masses. The progressive best should be accommodate in these shadow organization so as they do not feel alienated. They will get some satisfaction that they are also being given some significance". To prepare the management at the grass-root level, further and more Dalits

should be given some position in these organizations to keep them involved with the Dalit agenda. Political parties and other organizations attract the little Dalit best by offering them unimportant post in them. This retards the rate of Dalit mobilization, on the one hand, and hamper the growth and development of the self-governing Dalit management, on the other. The Dalit bags are also perplexed by the presence of these leaders in the party dominated by the supposed higher castes and classes.

Further, the Dalit leadership in the state if wants to increase its mobilising capacity, it would have to pursue the social reforms within the Dalit community and in the county as well the distance end to end of with the goal of capturing political power. Some of our respondents have argued that, "Without a strong cultural and social movement, the political movement may loose its sight. It would be without any restrain and can easily be misguided". As far as cultural movement is considered, the "whole history of India is to be question because the contributions of the Dalits have disgustingly been damaged by the historians. There has to be good evaluation of the Dalit labour which produces food grains, industrial products, constructs roads, rails, houses for others, etc. Why there, labour has been degraded and not considered worth mentioning with respect in the annals of academics? The whole literature, which is literature of the upper castes and classes, does not devote required space for the Dalits. Therefore, the respondents suggest that the Dalit literature should be produced which can narrate the



sufferings of the Dalits and expose the true nature of the exploitative social order. This, in turn, would create the Dalits aware of their use also. For this, Dalit scholars should be awarded special scholarships, grants and awards to motivate them for more creative writing of the Dalits and for the Dalits as well as for others. The school set of courses which propagates false notion among the masses in common and Dalits in exacting should be changed. additional progressive set of courses has to be keeping pace in the schools". in retrospect, the Dalit leadership also rally Dalit masses in the state by distribute the literature related to the Dalit movements, their ideology and strategy. This is done with the view that the regional level people like to know what is happening at the national level and how do their leaders react to that. This literature answers their queries and easily educates them in absence of their direct interaction with the higher level of their leadership. The literature of this type is all the more important because the media is dominated by the upper castes and classes, which mainly caters to their needs.

He opines that the institutions of society with miscellaneous social groups will be more open and more sensitive in its approach to the larger problems of society (ibid: 596). For achieving empowerment in the society, he suggests two paths: one, there is a laborious and monotonous process through expansion of the civic, political and social rights of citizenship. Second is by providing as extensively as possible quota to the un-empowered on the basis community, caste and gender. But in this case, we have to compromise with the ideals of our Constitution which assigns the rights and capacities to the citizens as individuals, and not to castes and communities or men and women separately (ibid: 597). If we analyse the empowerment of Dalits in the sense described above, we find that the government has already provided both the paths for purpose: one, from side to side granting them civic, political and social rights which were deprived of to them previous. Secondly, it has provided them particular share in different spheres of their life. They have to largely look for the benefits of the policies and programmes adopted and implement by the government of the day. The main hurdle in their empowerment, according to mainly of our respondents, is the "existing value system of the Indian society. The traditional hierarchy does not allow the Dalits to have their access to the



strategic positions of the authority ,in the public domain and to the decision making". Therefore, the Dalit leaders want to capture power so that they can change the social composition of the state machinery. Reported the media that, Whether they do anything for us positively or not but they will not do anything negatively for us. furthermore, the entire upper caste system of government in the state was afraid of the fact that a Dalit was their boss; and if anything went wrong, there would be no one to save them. Half of our problems were solved by their mere presence". The implementation of the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 is another testimony of the fact that how things change where Dalits themselves become the custodian of law. Anyway, under this Act, a person committing atrocities on the SC/STs can be sent to jail, while cases are investigated. Similarly, the victim is awarded Rs.6,000 to enable him/her to fight the case in a court of law. During Mayawati's Chief Ministership, these provisions of the Act were implemented with significance as revealed by a lot of our respondents. Not only that but the power of investigation in the cases of atrocities was delegated to police station in-charge/ sub inspector, with posting of the SC/ST candidates as in-charge at 25 percent of the Thanes in all the districts in the state. additional, it provide tangible development to some Dalit groups through channel of government funds to the programmes benefiting primarily to the Dalits. The focus of such programmes was implementation of the Ambedkar Village Development Scheme in the villages, with major concentration of the Dalit population. Under the Scheme, in all 37 programmes were to be implemented so that the Dalits with their economic development could be brought above the poverty line.

The Dalits also have been governed by such process of mobilization. The repeated threats from the Elections Commissions to counter-manned elections through such practices and reprimand the persons violating the elections norms and considerable degree of assertion of the Dalits have, however, changed the political scenario during the recent years. It is true also as, ape from playing the electoral politics as mentioned above, it addresses the wider issues of empowering the Dalits in terms of bringing qualitative changes in their socio-economic status, educational level, power position, in their attitudes, behaviour, consciousness, etc. It is dear by now that it has been



successful, to some extent, in its endeavour. But ironically, the Dalit leaders in other political parties still follow the conventional form of political mobilization of the Dalit voters and are unable to play any significant role in empowering Dalits in the state.

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