

## "The Role Of Dalit Consumes In Nationalism And Renaissance Contemporary Reliance"

Prof. (Dr.) Sanjay Kumar<sup>1\*</sup>, Dr. Renu<sup>2</sup>

<sup>1\*</sup>Prof., Department of Sociology, N.A.S. College Meerut, U.P. India Pin-250002 Email Id: sanjaysociology@gmail.com

<sup>2</sup>Post-Doctoral Fellow, Indian Council of Social Science Research (ICSSR), New Delhi, Email Id :- kardam.renu2@gmail.com

**Citation:** Prof. (Dr.) Sanjay Kumar, et.al (2024). "The Role Of Dalit Consumes In Nationalism And Renaissance Contemporary Reliance", *Educational Administration: Theory and Practice*, 30(6) 5372-5382

Doi: 10.53555/kuey.v30i6.10813

### ARTICLE INFO

### ABSTRACT

#### Research Summary

The Indian Renaissance, primarily during the 19<sup>th</sup> and 20<sup>th</sup> centuries marked the first time that social reforms movement openly challenged caste-based inequalities. It was inspired by western influence and the impact of colonialism. During this period, the process of social reforms movements, religious reinterpretation, women's education, anti-caste campaigns and self-awareness gained momentum. Reforms such as a raja **Ram Mohan Roy Swami Dayanand Saraswati, Ishwar Chander Vidya Sagar** and other fought against social evils. However, this renaissance largely remained confined within the sphere of upper-caste consciousness, for the Dalit communities this renaissance was not truly a renaissance as it failed to provide them with social and cultural equality. It is here that the intervention of fault consciousness becomes both essential and highly relevant. Under the leadership of Dr. B.R. Ambedkar the Dalit renaissance movement began, focusing on demands for education intellectual development self-respect and constitutional rights for Dalits. However, even before Ambedkar there were several Dalits thinkers who worked to secure the rights of the Dalits Community.

In the 19<sup>th</sup> and 20<sup>th</sup> centuries the Indian renaissance was movement began focusing on demands for educational intellectual development self-respect and constitute rights for Dalits. However even before Ambedkar there were several Dalits thinker who worked to secure the rights of the Dalits community.

In the 19<sup>th</sup> and 20<sup>th</sup> centuries the Indian renaissance was largely led by upper-class leader, while they did speak of social reforms, they did not make explicit and determined efforts to eradicate caste-based prejudice from its roots. **Jyotirao Phule** along with his wife and other social reforms gave Dalits consciousness a realistic from and a new direction-based on self-respect, education rights and freedom.

They made it clear that the vision of just nation could only be realized when the most organized section of society were granted equal opportunities and rights. In this context Dalits thinkers such as **sant Ravidas guru Ghansidas Jyotirao Phule Savitribai Phule, Dr. Br. Ambedkar Mahatma Ayankali Jogender Nath Mandal Babu jagrivan Ram**, made Numerous efforts for the welfare and upliftment of Dalits.

These thinkers contributed significantly according to the circumstances of their time to antigravity the marginalized community into the mainstream. They worked for the development of this class by combating social evils, hypocrisies explain terms on and discrimination. They also strongly opposed social inequality in society and made determined efforts for the establishment of social equality, respect, harmony inclusive the idea of the "**Bhartigata**" (indianess) , respective opportunities and an inclusive society. In this the archived significant success as well. They presented an alternative from based on education, self-respect, equality and social Justice. Today when Indian has completed over eight decades of its existence as a democratize. Republic the question arise once again-has the nationalism the consciousness remained merely symbolic and combined to lined political use?

---

**Keywords:** Dalit thinker, Dalit Consciousness, Nationalism, Renaissance, Inequality, Developed, Society, Rights, Independent Justice, etc.

---

### Introduction:-

During the 19<sup>th</sup> century a strong wave of renaissance swept across India, This renaissance dismantled the feudal values and traditions of the medieval period and struck at the evils prevailing in Hindu society. It was in essence, a movement for social religious and cultural reforms. In Indian both nationalism and renaissance emerged in the context of colonial rule. Their objectives was not merely to oppose foreign domination, but also free Indian society from its internal social evils and to build a new social and cultural consciousness. India is the world's largest democratic country, where democratic socialism has been established. While facing various challenging India countries to move forward on the both of development. However the development of the democratic nations is possible only when all section of the society actively participate in it and have equal access to opportunity for growth. If any group or section of the population is deprived of development the nation, cannot truly be considered progressive in India where for centuries a particular section of society was kept away from the mainstream and denied development the constitution has now taken the initiative to eliminate discrimination based on caste, religion, lineage, gender, place of birth and other such grounds. This aims to society. It is a positive step that is essential for strengthening democracy and ensuring the comprehensive development of the nations. If the nations is to progress, the Dalits community-an-in separable part of society cannot be overlooked. To achieve this it is necessary first to study the history of Dalits and to understand their role in nationalism and the renaissance. Furthermore, one must also be aware of the efforts made by contemporary Dalits thinker and social reformers. Doing so will help address the current issue faced by The Dalits community in the proper context and work towards finding affectively solutions. This will not only contribute to the development of community.

### The Indian Renaissance emerged in the 19<sup>th</sup> century-

The 19<sup>th</sup> century is considered a period of social cultural and intellectual renaissance in Indian history. This era has been termed the Indian Renaissance because if they gave rule to new ideas, rationally a, scientific outlook and the spirits of the social reforms within the traditional Indian, social reforms within the traditional society. This movement primal emerged in region such as Bengal, Maharashtra, Uttar Pradesh and Madras and was led by the educated middle classes. The process of renaissance in India began as an era of social religious and intellectual awaking. This movement developed as a result of resistance to colonial oppression the spread of western education and exposure to rational ideas. Its objective was to eradicate superstition and social evils such as the practice of sati (or suttee) system child marriage and caste discrimination Among the reforms introduced were women's education, widow remarriage and the promotion of social equality **Raja Ram Mohan, Rai Ishwar Chandra Vidya Sagar Swami Dayanad Sraswati Swami Vivekananda** were some of the its prominent thinker However this renaissance largely remained confirmed to the upper caste with minimal participation from Dalits and the backward classes. Swami Vivekananda was a champion of Indian cultural identity an inspiration for growth youth awaking and a promoter of social service although this renaissance was revolutionary in itself greatest limitation was that it remained largely confined to the upper caste Hindu society. Dalits backward classes and women's were often deprived of its influence. As a result, separate reforms movements for the Dalits community emerged under the leadership of Jyotiba Phule, B.R. Ambedkar and Periyar.

### Renaissance of Definition:-

"The Indian renaissance was Indian society began something its rigid caste system patriarchal structure and superstitious frame rates taking stop towards building a progressive equalities and modern society.

**"Raja Ram Mohan Ray** opinion-"The true Improvement he is who superstition social evils practices and dictatorship religious practices to end tax logic education is only renaissance.

**Jyotiba Phule** to According, "True renaissance lies in the re-established of truth knowledge and social justice when people become aware of their rights and stand against superstition caste, discrimination and ignorance the process of renaissance begins."

**Francis Bacon:-** " Renaissance is the awaking of the Human mind to inquire to explore and to liberate its self from the bondage of superstition and authority."

Nationalism was movement such as a the Indian National congress the Non-cooperation movement and the civil Disobedience Movement strengthened the demand her political independent. Nationalism spread the ideas of unity, solid amity and cultural pride. However in its early phase nationalism was led by the elite and educated upper castes which that the problem and participation of Dalits were largely ignored in the definition of national unity issue of caste-based inequality found no place.

### Neglect of Dalits a situation of mockery

The Brahmanical renaissance spoke of social reforms but did not challenge the found mental structure of caste-based explanation. This does not require proof even a reading of their literature how they attempted to highlight the problem faced by Shudras, Ati- Shrudas Dalits and the backward classes within Hindu society. Just like Jyotibai phule in Maharashtra, Mahayana Guru, of Kerala also awakened the self-respect of the Dalits. **"According to naryana Guru Caste should not be considered important his popular slogan was"**<sup>9</sup> Do not think speak of a caste the very concept of caste do not think of a caste needed to be Guru attacked as, it was the urgent need of the time. Naryana Guru attacked the caste system- a practice harmful to growth and to the soul- so sharply in his poetry that it changed people's attitude altogether. Dalits consciousness owes much to the Dalits movement which has examined the social political and cultural problem of Dalits life and struggle. In Hindu society the caste system is not a mere custom tradition or practice it is a complete structure of slavery. Its influence extends from a person's body to their soul from birth until death and it has enforced a cruel system of lifelong enslavement of the Dalits-something unparalleled anywhere else in the world. Today the caste system is not exclusively a feature of Indian society, similar systems have been observed in other countries and communities as well.

In Indian history nationalism and the renaissance were two major phase that deeply inflected the social political and cultural fabric of the nation. While nationalism united India against colonial rule the renaissance sought to reforms the social evils within Indian society However, In both these movement the Dalits community remained on the margin.

It was Dalits thinker who not only contributed to social reforms and redefined the presentative of Dalits in the context of nationalism and renaissance but also made efforts to make nationalism more inclusive and just. Even those with only a superficial understanding of Hindu society Know that the idealized caste system leaves no space for the libertation of Dalits who stood at its lowest rung for Countries. This is why whenever any agrarian ideology emerged in our Country Dalits were often among its most active participants. Numerous movement specifically for Dalits have taken such as centuries this is way whenever any agrarian ideology in our country Dalits were is often among its most active parties Numerous movement specifically for Dalits have taken place such as.

The term of Dalits is the Hindi translation of the English expression Depressed class. In the present-day India the word Dalits is used in multiple senses. Although it does not have any universally accepted definition, broadly speaking, It refers to those group that are currently classified under the scheduled castes.

The literal meaning of the word Dalits is oppressed suppressed. In this sense it oppolies to the marginalized section among Hindus, Muslims, Sikhs and Chritisitsian whose right have been denied. In the earlier times they were considered untouchable and subjected to various forms of exploitation. Before 1935, the term Dalits was used in the Indian census as the translation of the category depressed class. This included those who were excluded from the chaturvarana (four fold varna) system of Hinduism and who referred to themselves as panchama (the fifth varna) They were placed at the lowest rung of the social hierarchay.

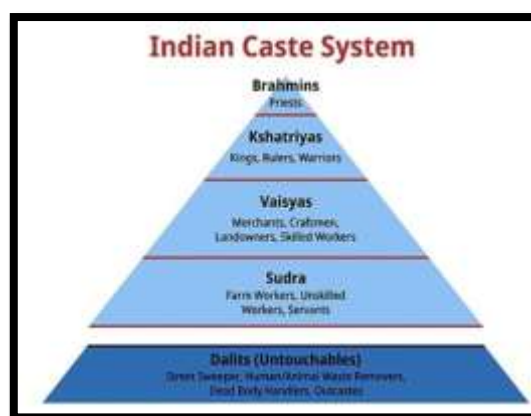
After the 1970, the usage of this term increased when groups of Dalits political activities began to popularize it, not merely as a social category but as a movement.

Professor Jones Long (2002) "remarked that the adaptation and population of the term Dalits reflect. Their growing social consciousness to and their stronger determined demand their constitutional and legal rights. **Mohandas Karamchand Gandhi** preferred the use of the term Harijan-meaning children of god-instead of towards like shudras, oppressed and untouchable. In tamil nadu, Karnataka and Adi Andhra were also commonly used synonyms for the term Dalits.

### Dalit : Meaning And Definition-

In modern time, the term 'Dalit' is a subject of discussion this word is used in various senses, Ram Chandar Verma According to the dictionary. It means oppressed suppressed humiliated, broken or deprived: The word 'Dalit' is believed to have originated from the root 'Dalit'.

'Dalit' is a Sanskrit-derived term which means broken, scattered, or small. It is used to refer to those at the lowest strata of the caste system in the India subcontinent under this, it includes every individual who has been oppressed or exploited.



They are also called 'Harijan' this name was given by Mahatma Gandhi 'Hari' means 'God' and 'Jan' means people-together meaning children of God. In the caste system, Dalits were kept outside the four varnas of the caste hierarchy and are considered as belonging to the fifth Varna.

Dalit primarily follow Hinduism, though a significant number also follow Buddhism, Sikhism, Christianity, and Islam, Baburao Begul, in relation to the term 'Dalit' says that being Dalit involves experiencing multiple kinds of consciousness, such as the awareness of suffering, humiliation, oppression, social injustice, global brotherhood, and revolutionary consciousness.

1. Sharan Kuma Limbala States that "A Dalit is not merely a Harijan or newly awakened person : rather it includes all communities living beyond the boundaries of the villages-tribel's, landless labors, marginal farmers, and other working classes."
2. Chandrakanta Vadi Wadekar says that Dalit, "meaning the scheduled castes, include communities that endure intellectual and social hardships - laborers, landless people, poor farmers, nomadic tribes and others, these groups are encompassed by this term."
3. Lakshmi Shastri Joshi states that Dalits are the most backward and socially marginalized group in human progress.
4. Show Raj Singh Bechchan states that "A Dalit is an individual who has been classed as a scheduled caste in the Indian constitution."

The word 'Dalit' is the Hindi translation of the English term 'depressed class in contemporary India, the term 'Dalit' is used in various senses, although it does not have a university accepted definition, broadly. It refers to those groups that currently fall under the scheduled castes. The term 'Dalit' Literally means oppressed, suppressed, or expelled in this sense, it includes individuals from weaker sections of all religions-Hindus, Muslim, Christians etc.

Dalit Word Of Experiments since 1935 First Indian Census In Dalit Sections Of Classification Of Translation Of Form In Did go in it They People Involved Were whom Hindu Religion of tetragon Arrangement From Outside kept Went Was And Who Self To Fifth Explaining happened Fifth Character believes 36 in 1970 decade In Its Use Then And increase Went When This Dalit Panthers activist Group by own took.

Religion And Asian Study Of Professor Jones Lochtefeld In 2002 , Said Was that "Dalit the word " to embrace And popular Make Situation Of About In His rising awareness And Our legal And Constitutional rights of Demand In His More Perseverance To depicted It is.

### Varna system:-

Hinduism is fundamental based on the varna system According to Ganesh Mantri, It is incorrect to believe that in the beging there were only three were only three varnas-bhramans, Kshatriya and Vaishyas, over time a fourth varnas the shudras was not also added. The shurdas wereb deprived of human rights within the caste hierarchy and were treated as a form of slaves.

Describing slavery, **Devory Chanda** write to that in vedic period the distraction between the two fair-skinned varnsa was clearly visible and there were also certain cultural difference. The word das referred to dark-skinned people who were conquered and subjected by another group. To secure their position conquer created social and religious rules under which only Brahmis, Kshatriyas and vaishyas became the ruler of society. The Aryans institutionalized these rules in the forms of the varna-ashram system and declared it divine the Hindu caste system provided a religious foundation for the social order.

The Hindu caste system was not merely a classification of social groups : It was also given a religious basic as a Harinar is regarded as the first Dalits poet his poems, written between 1910 and 1927 vividly reflected the plain, 'oppression and awakening of the Dalits community. In the same category during the 1940's **Bihari Lal 'Harit'** emerged as a prominent figure. He is not only composed poetry but also worked to awaken Dalits through his bhajan mandila.



Bihari Lal Harit portrayed the miserable condition of Dalits with great poignancy in his writing. In one of the famous lines, he wrote:-

*For one rupee the landlord's sixteen men die,  
Dying of hunger ever day without repayment,  
The grandfather's debt does not pass from the grandson, for three rupees, seventy years of labor  
were given to the landlord.*

On the basis of the above decision it can be said that any person who is economically disadvantaged can be considered a Dalit. The term 'Dalit' is used for the oppressed- those who are suppressed and oppress those who are suppressed and explained. However, it is important to understand that the term is used today is not entirely the same as its original context. Generally in the traditional varna system, the communities falling under the shudra and panchama categories- those whom the upper caste considered '**untouchable**' – are referenced to as Dalits. Dalits are the section of society that has been pushed furthest behind in the path of progress and has been denied social justice according to **Sharan Kumar Limbale** the term 'Dalits' include not only Harijans and neo-Buddhists but all 'the untouchable' castes living outside the boundaries of the village tribal communities landless agricultural laborers all oppressed and socially ostracized castes. In the words of **Herbert Marcuse** 'Dalits' consciousness is a specific cultural consciousness and therefore, it is inherently oppositional. This consciousness challenges the Indian social structure which is not only based on caste but also legitimized by religion. It must also be understood that our caste system is founded on the theory of social hierarchy.

According to the eminent sociologist **M.N. Srinivas**, "caste is a common idiom of the Indian way of life. It influences not only a person's relationship but also the social, political and spiritual ties of society. 'The castes at the lower rungs of Indian society are not as disturbed by economic hardships as they are by the imposed cultural consciousness of being 'law' this situation is the outcome of the Hindu society's religious outlook towards the varna system, as a result of which social injustice has been legitimized. Possibly in this sense, the first attempt at a fully developed social reform was made by Jyotirao Phule. In the context of the oppression inflicted upon Dalits by Hindus. Phule, in the 1880's used the term "Dalit" primarily to refer to the oppressed, the broken, and the untouchable communities.

### **Dalit Thinkers and Their Nationalist Ideologies**

In the history of Indian nationalism, the contribution of Dalit thinkers has often been overlooked in mainstream narrative. In reality, their ideas gave nationalism a foundation based on social justice and equality. While upper-caste nationalists tended to define freedom in political terms, Dalit thinkers liked the idea of the nation to social equality, a casteless society, and the participation of all communities.

### **Key Features of Dalit thinkers Nationalist Ideology**

1. Perspective of social Justice-Nationhood meant not just political freedom, but the eradication of caste and class discrimination.
2. Education and self-empowerment-education and self-reliance for the Dalit community were seen as essential to nation-building.
3. Economic Equality- Fair distribution of land, resources and employment.
4. Religious and cultural reinter predation- critique of exploitative and support an inclusive culture.
5. Political participation- Ensuring representation and political right for dalits.

Jyotirao Gorindrao Phule and his wife Savitribai Phule were prominent 19th-century social reformers who raised their voices against the deep-rooted caste-based, gender based, and educational inequalities in Indian society-during their time, India was under British colonial rule, but the social structure was still governed by the Brahminical caste system. The Phule couple believed that freedom did not only mean political independence from foreign rule but also social equality. Education, and Justice therefore in their ideology, nationalism meant not only liberation from colonial rule but also the emancipation of Dalits women, and backward classes.

#### **1. Vision of social Nationalism-**

Phule believed that the lower strata of society (Dalits, backward classes and women) remained oppressed the nation could never be strong. In 1873, he founded the 'Satyashodhak' samaj (Society of truth seekers) with the aim of eradicating casteism, religious orthodoxy, and exploitation.

#### **2. Role of the Bahujan in Nationhood-**

He used the term Bahujan to include farmers, laborers, shudras, Ati-shudras, and women as the true foundation of the nation- His nationalism was inclusive, prioritizing equality beyond caste and religion.

### 3. Education as the Foundation on Nation-Building

Phule considered education the key to awakening social consciousness and freeing people from both colonial and caste-based slavery. He not only opened schools for girls but also ensured free education for children from Dalit and backward communities.

### 4. Criticism of Brahminical Nationalism-

He opposed a form of nationalism that safeguarded only the interests of the upper castes while excluding the Bahujan working masses. In his view, true nationalism could only be achieved when equal opportunities and social justice were guaranteed.

#### (A) Savitribai Phule's Nationalist Ideology-

**1. National Progress through education-** Savitribai was the first female teacher of India. She believed that a nation could progress only when women and Dalits received equal access to education. She established schools for girls at a time when female education was considered a sin.

**2. Women's Freedom as Nation Strength-** For Savitribai, Nationalism meant women's self-respect, self-reliance, and the right to make independent decisions. She strongly opposed child marriage and the sati system and actively promoted widow remarriage.

**3. Caste unity in Nationhood:-** She believed that caste-based discrimination weakened the nation through education and social reforms, she worked to promote brotherhood among different castes.

#### Jyotiba Phule's views Dalits status reforms Ideologies:-

**1. Struggle for the eradication of caste:-** He organized shudras and anti-shudras fight against Brahminical orthodoxy. In his book "Gulamgiri" (Slavery), he sharply criticized the caste system.

**2. Dalit Education movement-** He opened separate schools for Dalit children, as they were denied admission in regular schools.

**3. Support for economic independence-** He believed that Dalit society should have equal opportunities in land ownership, education, and employment.

#### (B) Savitribai Phule Views

**(1) Education for Dalit women-** Savitribai believed that Dalit women suffered double oppression on the basis of caste and gender. She ran special education campaigns for Dalit women.

**(2) Struggle against untouchability-** She included Dalits in social programs and treated them with equality, shaking the very roots of untouchability.

**(3) Support for widows and the oppressed-** She established shelter homes for widows and support centers for pregnant women, so they would not face social exclusion. They believed that as long as Dalits' backward classes and women were deprived of equal rights and opportunities the nation's freedom would remain incomplete. They dedicated their entire lives to the upliftment of the Bahujan society and laid the foundation for true social nationalism in India.

### Ayyankali's ideology towards Dalits-

Ayyankali (1863-1941) was a revolutionary Dalit leader, social reformer and agrarian activist from Kerala. He belonged to the Pulaya caste, one of the most oppressed communities in Kerala at the time. His life was dedicated to the cause of education, dignity, Economic Independence, and social equality for Dalits. He was not only a social reformer but also a pioneer in securing political rights and organizing labor movement for the oppressed.

#### Core principles of his ideology towards Dalits

**(A) Education as the foundation of equality-** Ayyankali believed that the root cause of Dalit enslavement and exploitation was illiteracy. He fought for Dalit children's admission into government schools. In 1907 he initiated movements such as the Vaikun school entry movement, which opened the doors of education for Dalit children. He strongly supported the education of Dalit girls, believing that women's education was essential for the progress of the entire community.

**(B) Opposition to untouchability-** Ayyankali challenged the restrictions that prevented Dalits from using public roads, ponds, and market places, in 1893, he launched the famous bullock cart strike, demanding the right for Dalits to use public roads. He ensured that Dalits could access temples, ponds, and other public facilities without discrimination. **Right to dress with dignity-** At the time women from lower castes in Kerala were not allowed to wear upper garments. Ayyankali opposed this inhumane tradition and supported women's right to wear dignified clothing.

#### Contribution of Dr. B.R. Ambedkar to the welfare of Dalits

Dr. B.R. Ambedkar (1891-1956) was the principal architect of the Indian constitution, a prominent social reformer, a distinguished scholar, and one of India's foremost Dalit leaders. He carried out revolutionary

work in the fields of social justice equality, education political rights and economic empowerment for Dalit. His life's struggle was not confined to the upliftment of a single community, rather. It was dedicated to securing the rights and advancement of all oppressed, exploited and marginalized section of society.

### **Major contribution of Dr. B.R. Ambedkar's Towards Dalit's**

**In in the field of education-** Dr. Ambedkar's famous statement was that "**Education is the weapon of liberation**" He urged people to "Educate, organize, and Agitate", Despite facing severe hand ships, he pursued education and inspired Dalit youth to become self-reliant through learning. Owing to his efforts, Dalit students began to receive scholarship and opportunities for higher education.

**Establishment of education institutions-** In 1945, he founded the people's education society, under which several colleges and educational institutions were established to promote learning among marginalized communities.

### **Social Reforms-**

**(1) Education of Untouchability-** Dr. Ambedkar led movement such as the Kalam Temple movement in 1930 to secure the religious right of Dalits. He consistently fought for the rights of Dalits in various reforms and resisted discrimination in religious practices.

**(2) Advocacy for social equality-** Opposing caste-based supremacy he launched the mohad satyagraha in 1927 through which dalits gained the right to draw water from the chavdar lack.

**(3) Political right-** Political Representation-Ambedkar believed that the upliftment of Dalits was possible only when received adequate representation in politics. He founded the independent labour party and later the scheduled castes federation to ensure the political participation of marginalized communities.

### **Constitution Guarantees for Rights**

Through Article15, Article17 and Article46 of the Indian constitution, provisions were made to prohibit discrimination, insure, equality and safeguard the educational and economic interests of Dalit's. He also gave constitutional and economic interests of Dalit's. He also gave constitutional validity to the reservation policy, enabling to the reservation policy enabling scheduled castes to secure opportunities in education and employment.

### **Economic Reformed**

**Land and Labor Right-** Dr. B.R. Ambedkar advocated for agricultural reforms and the distribution of land to landless Dalit's in modern sectors, he supported minimum wages for workers, reduced working hours, and the implementation of social security schemes.

**Opportunities in Financial Institutions-** He made efforts to economically empower the Dalit's community by promoting their involvement in cooperative institutions and encouraging access to banking facilities.

**Religious and self-Respect Movements-** Dr. Ambedkar believed that liberation from slavery was not possible solely through social reform, but also required a change in religious structure. On 14 October 1956. He embraced Buddhism and initiated a Mass conversion ceremony, giving Buddhist initiation to thousands of his followers.

**Awakening of self-Respect-** He instilled in Dalits the belief that they were the makers of their own dusting and should live with self-awareness and dignity. Dr. B.R. Ambedkar's Contribution was historic and decisive for the complete empowerment of the Dalit community. He played a crucial role in ensuring their rights to education, social equality, political representation, economic empowerment, and religious freedom. His vision and movement laid the foundation of social democracy in India and continue to serve as an inspiration for Dalit movements even today.

Manyavar Kanshi Ram gave a new direction to Dalit politics. He founded the Bahujan Samaj party (BSP) and politically organized Dalit's backward classes, and minorities. His slogan "To jitne sankhya bhari, utni hissedari" (The greater the numbers, the greater the share) laid the foundation of social justice politics.

Sushri Mayavati carried forward Kanshi Ram's vision and brought Dalit into the mainstream of power in Uttar Pradesh politics. She became the chief Minister of The state four times and worked to increase opportunities for Dalit in education, government jobs, and social respect Mayavati sent a strong message that Dalit are not merely a vote bank but also a decisive force in governance.

Babu Jagjivan Ram contributed significantly to Dalit right from the freedom struggle to independent India he served as a union minister for a long period and played a vital role in ensuring Dalit participation the Indian constitution and democracy.

Trush, Kanshi Ram contributed through organization, Mayawati through political power, and Babu Jagjivan Ram through constitutional and national leadership, all of which elevated the status and dignity of Dalit's in India.<sup>47</sup>

### Prominent Dalit figures working for upliftment Today

1. Chandra Shekhar Azad (Bhim Army), field social & political artist, contribution- founder of Bhim Army, fights against caste atrocities, works for education and social justice.
2. Radhika Vemla field, education & anti Discrimination, contribution- Became an activist after for son Rohith Vemula's death; campaigns against caste- based discrimination in higher education.
3. Ruth Manorama- Dalit women & Labour right (Field), contribution- works for the right of domestic workers, informal workers informal laborers and Dalit women, internationally recognized (Right Livelihood Award).
4. Kiruba Munusamy- Human right lawyer, (Field) contribution- supreme court advocate, founder of "Legal Initiative for equality; women's right."

Thenmozhi Soundararajan- Media & Digital Activism, (Field).

Contribution- Executive Director of equality labs; runs the Dalit women fight campaign using digital and trans media platform.

Kalyani Thakur Charal- Literature & Dalit feminism (Field) contribution- Bengali Dalit poet and editor of NIR magazine promotes Dalit feminist literature.

Gagu Shyamala- Writing & women's empowerment (Field).

Contribution- Telugu writer and Dalit activist; promotes Dalit literature and women's empowerment.

Shalin Maria Lawrence- Feminist & social justice activist Tamil Nadu-based writer; raises voice against caste violence and for women's safety.

Manohari Doss, Rural women leadership (Field), co-founder of institute for self-management, focuses on livelihood and leadership development for rural Dalit women.

**Summary-** These individuals, through education, law, literature, social movements, grassroots organizations, media and digital activism, are playing a crucial role in the upliftment and empowerment of Dalit communities in contemporary India. Their work spans across social justice, women's rights, transgender rights, anti-discrimination and economic empowerment.

### CONCLUSION

Current status of Dalits in India- The present condition of Dalits in India reflects complex and multi layered reality, on one hand, constitution rights, social Justice measures, and expanding economic opportunities have led to notable progress. On the other hand, discrimination violence, and inequality- though often in changed forms- still persist. This situation can be understood across social, economic, political, and educational dimensions.

Constitutional provisions for scheduled castes and scheduled tribes have laid the foundation for social equality, In urban areas and among the educated class, caste-based discrimination has relatively decreased inter-caste marriage, cultural participation, and media representation and media representation of Dalits are gradually increasing. In rural India, practices like untouchability denial of temple entry and segregation in living areas still exist. Incidents of caste-based violence and oppression continue to occur. The pace of changing mindsets remain slow.

Reservation in government jobs and various welfare schemes have improved the economic standing of some Dalits. Some Dalit entrepreneurs, professionals, and business leaders have achieved notional level success. A large section of Dalits remains landless and works in the unorganized sector, where wages are low and job security is minimal. Poverty, malnutrition, and unemployment levels are still high due to economic disparities.

Dalit politics has played a significant role out both the national and state levels, with parties like the Bhujan Samaj Party and movements like Dalit Panthers. Reservation in parliament, state assemblies and local bodies has increased political participation. Dalit politics sometimes becomes dependent on caste-based polarization or limited leadership header ship development at the grassroots level needs more focus.

### Current status of Dalits in the field of education

Over the past few decades, the education situation of Dalits in India has undergone notable change. Constitution provision for reservation, scholarship, schemes like the mid-day-meal and various educational incentives have improved their access to education. However, this progress remains uneven and faces several challenges. The scenario can be understood in terms of positive developments and persisted issues.

### Positive developments- (increased access to education)

Initiatives like **Sarva Siksha Abhiyan**, the mid-day meal scheme, and the right to education (RTE) act have increased enrollment rates at the primary level. Reservation policies in government and private institutions have made entry into higher education and professional courses easier. **Scholarship and support scheme-** Central and state government provides post -metric scholarship, hostel facilities and coaching schemes that help students continue studies.



### **Inspiring Achievements-**

Some Dalit students have excelled in national and international competitive exam such as UPSC, JEE and NEET. The number of Dalit teachers, professors and researchers is gradually increasing. **(Lack of quality education)** In rural areas, schools often have poor infrastructure a shortage of teachers and low teaching quality.

**High dropout rates-** Economic pressure, social, discrimination and family responsibilities lead many students to drop out before completing secondary education.

**Discrimination and psychological pressure-** In higher education institution, Dalit students sometimes face indirect discrimination, social isolation, and mental stress. Such conditions affect their confidence and academic performance.

**Technological and digital Divider-** Limited access to the internet and digital devices puts many Dalit students at a disadvantage in online learning. While access and participation in education have improved for the Dalit community, there is still a long way to go in terms of quality, continuity, and socio-psychological support. Without, ensuring equal opportunities in higher education, and providing safe inclusive learning environment, full improvement in the educational status of Dalit students will remain difficult.

**Status of Dalits in Rural and Urban Areas-** The social Economic and educational condition of dalits in India differ significantly between village and cities. While urbanization educational and employment opportunity have brought relatively more improvement for Dalits in urban areas, rural regions still struggle with tradition social structure, caste-based discrimination and economic backwardness.

### **Status of Dalits in Rural Areas (Social Status)-**

Incident of caste-based discrimination and touch ability are still reported such as a denial of temple entry segregation in wedding and separates settlement for Dalits social exclusion and the traditional mindsets of hierarchy remain in rural society. Most Dalits are landless and depends on agricultural labor, daily wage work or banded labor wages are low and employment is often seasonal or temporary.

### **Status of Dalits in Urban Areas-**

In cities caste- based discrimination is relatively less visible and often takes indirect forms professional environment mixed neighborhood and education have improved social interaction and opportunities. There are more opportunities in government jobs the privates sector and self-employment, some Dalits have entered the middle class and are venturing into enterprenpuship. Courses easier with better coaching facilities and recourses. However indirect discrimination and mental stress still exist in higher education institution. Urban Dalits are more active in polities' social movement and NGOS. In rural areas: Dalits condition is comparatively weaker due to rational social structure and economic dependency. In Urban areas opportunities and facilities are better but subtle forms of social inequality still persist. True equality will not be possible when rural areas see major changes in education employment and social attitudes and hidden forms of discrimination in urban areas are also addressed.

## **SUGGESTION**

To improve the current situation of the Dalit community several measures can be taken firstly, education must be prioritized providing scholarship, free books, digital learning resourced, and a discrimination-free environment in school can ensure quality education for Dalit children.

Secondly, economic empowerment is crucial. Self-employment, skill development programs and access to business loans can help Dalits achieve financial independence. Effective implementation of reservation policies in government schemes is also necessary.

Thirdly, social inclusion and equality should be promoted through awareness campaigns. Media, literature, and cultural program can spread anti-caste messages and foster social her money.

Finally, legal protection must be strengthened. Quick legal archon against discrimination or atrocities, along with awareness programs will help protect Dalit right and bring positive change in society. In this way, education, economic empowerment, social inclusion, and legal safeguards together can contribute to be sustained improvement of the Dalit community is situation.

## **REFERENCES**

1. Shambunath (ed.), (2004, 2017) Samajik Kranti ke dastavej : Bhartiya nanjagran ke agraduton ke lekhan aur bhashan, new Delhi, vani prakashan, pp-129.
2. Kanhiya Lal Chanchrik R. Chandra: Aadhunik Bharat ka Dalit Andolan, Anamika publisher. ISBN-817555 08-04-08, 2012, pp-30.
3. K.L. Sancharik : Bharat Main Dalit Andolan, published by Sristi Book Distributors, new Delhi editions-2006, 2011, 2015 ISBN- 9788189948-573 pp-89.
4. Yuvraj Kumar (Editor) : Bhartiya Dalit Chintak Publisher- SAGE India, pvt. year 2020 ISBN-9789353287023 pp-160.
5. Sahyora Singh Bechain : Dalit vimarsh, published by Anamika 2014, ISBN-978817975506-8-pp-157.
6. Teltumbde, A., (2016) : Dalit past, present and future new Delhi : Samay/ Navayan publication, pp-160.

7. Manoj Kumar & Ravi Ranjan, (2021): Dr. Bheemrao Ambedkar publisher Kalpana prakashan, near Delhi first edition-, pp-115.
8. Dharmpal Plazj priya, (2020): Dalit Rajniti Siddhant Aur Vyavhaar, Bhag-2 publisher- academic publication, Delhi, first edition, pp-13-29.
9. Dr. Nandi patavdiya, (2023) : Dalit chetna aur Bhimrao Ambedkar publisher, ISBN-9789394277403. pp-123.
10. Ramvilas, : Dalit Samaj in India BC Era, Anamika publications, new Delhi, 2011, pp-115.
11. Dr. Shivraj Singh Bechain (Editor) : Dr. Ambedkar Publications, Mondvi, Noida 1995, pp-96.
12. Parkash Valmiki : Dalit Sahitya ka Saundarya, Radha Krishana Parkashan (2008) pp-42.
13. Katheria, R., (2016) : Dalit Sahitya : Nai Chunotiyen Prabhal prakashan, IBSN- 978-9351865810, pp-124.
14. Yadav, v.s. (2010) Nayi Sahasrabdi to Dalit Andolan Mithak exam yatharth. omega publication, pp-79.
15. Sukul, Hiralal, (1995) : Guru Ghasidas : struggle.
16. Ved Prakash (Ed.), (2002) : Ambedkar ideology : History and Philosophy Delhi, prakashan, pp-203.
17. Chandan Mal Naval, (2016) : Dalit Chetna Ke Swar, publisher, Indian Book, ISBN-9788188757251, pp-155.
18. Teltumbde, A., (2016) : Dalit past, present and future new Delhi : Samay/ Navayan publication, pp-103.
19. Paik, S., (2011) Mahar- Dalit- Buddhist : The history and politics of naming in Maharashtra Contributions to India sociology, pp-45.
20. Shambunath (ed.), (2004, 2017) Samajik Kranti ke dastavej : Bhartiya nanjagran ke agraduton ke lekhan aur bhashan, new Delhi, vani prakashan, pp-129.
21. Dr. Janardan vognamare, (2014) : Dalit sahitya ki vaicharik prishtbhoom (The ideological Background of Dalit Literature) (First ed.) Delhi Shivalik Parkashan.
22. Bharti, Kanwal, (2011) : Swami achianandji 'Harijan' our Hindi Navjagran new Delhi Swaraj prakashan, pp-156.
23. Rajoriya, Dharampal, (2020) : Dalit politics : Theory and practice, part-2 Delhi Academy publication first edition, pp-40.
24. Bhartiya Ramvilas, (2002) : Dalit Society in the Twentieth century Delhi, Anamika publication, first edition, pp-139.
25. Greeshman greeshman, (2015) manathma Aayayn Kali ; The revolutionary the legend international general of social science and interdisiciplinary Research Vol-4-3 March-2015 pp-19.
26. Prabhas, Jo (2001) : 'Affirmative Action and Social Change, Social Mobility of Dalit's : Anmol. Publication New Delhi pp-48.
27. Ved Prakash (Ed.), (2002) : Ambedkar ideology : History and Philosophy Delhi, prakashan, pp-215.
28. Rajoriya, Dharampal, (2020) : Dalit politics : Theory and practice, part-2 Delhi publication first edition, pp-124.
29. Dube, Abhay Kumar (Ed.), (2020) : Dalits, in the Mirror of modernity new Delhi vani prakashan, first, Edition, pp-129.
30. Bhartiya Ramvilas, (2002) : Dalit Society in the Twentieth century Delhi, Anamika publication, first edition, pp-109.
31. Singh Teja, (2010) : The concept of Ambedkarite. Literature new Delh Lokmitra, pp-143
32. Ved Prakash (Ed.), (2002) : Ambedkar ideology : History and Philosophy Delhi, prakashan, pp-215.
33. Ibid, pp-218
34. Narayan, Badri, Kanshi Ram : Leader of the Dalits, New Delhi Penguin Random House India, 2014 pp-3.
35. Prasad, Rajendr, Jagjivan Ram : Symbol of socail change, New Delhi: National Book Trust 2007, pp-2-3.