

Buddhism as Developing Paradigm of “Socio- Economic Condition of Dalit” in India

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ABSTRACT

This research paper enlightens the impact of Buddhism as Developing Paradigm of in socio-economic condition of Dalits. Dalit also is known as Panchama who are excluded from the four-fold Verna system of Hinduism. Another word Harijan was given by Mahatma Gandhi in 1933; which means people of God to recognise the untouchable, The British Raj the census clarified the term ‘Dalit’ as a depressed class before 1935. Dr. B.R. Ambedkar popularised all depressed people in respective of their cast into the definition of Dalit in (1891-1956). The official used of Dalit word as a label to “untouchable” considered by the Indian’s National Commission for Scheduled Cast prefers schedule cast in modern legislation. The rationale of this study what impact of Buddhism on the humiliated socio-economic life of Dalit and to ensure their inclusive national socio-economic development. And what social reforms movement has been conducted from time to time to reform the social-economic condition of Dalit society.

Key Words : Dalit, Buddhism, Socio- Economic, Untouchable, Schedule Caste

INTRODUCTION

The word Dalit in Roman meaning is “broken/ scattered” and in Hindi / Sanskrit is used for that section of society which has subjected untouchable in India. Dalit also is known as Panchama who are excluded from the four-fold Verna system of Hinduism. The British Raj the census clarified the term ‘Dalit’ as a depressed class before 1935. Dr. B.R. Ambedkar popularised all depressed people in respective of their cast into the definition of Dalit in (1891-1956). Dr. B.R. Ambedkar formed the first group of depressed class people in name of “Labour Party”. This group include women, small scale farmer, and the people from the backward casts. In 1970, this word is revitalized when it was adopted by the Dalit Panther activist group and gradually it becomes mileage pint for political parties. The official used of Dalit word as a label to “untouchable” considered by the Indian’s National Commission for Scheduled Cast prefers schedule

cast in modern legislation. Although the schedule cast exists all over the Indian but mostly strenuous four states, they don’t use single religion and languages. According to the 2011 census they comprise 16.6 per cent in India’s population. In the British Raj recommended separate electorate to select Dalit leader in 1932’s the communal award, Dr B.R. Ambedkar was in this favoured but the Mahatma Gandhi opposed this proposal. That influences the Govt. of India Act 1935; which introduce the reservation for the Dalits now it rename as Schedule Cast.

In 1947 India introduce the reservation system to improve the ability of Dalits have political representation obtained in Govt. jobs, education. K. R. Narayan was the first elected Dalit president of India in 1997. Many organizations have played a significant role to upgrade the socio-economic condition of Dalits, whereas the constitution of India was prohibited caste-based discrimination, assaults, and similar acts still in practices,

then the Prevention and Atrocities' Act; introduced on 31 March 1995; to prevent that's humiliation practices.

According to the Bombay High Court, and ordered to Information and Broadcasting Ministry (I&B Ministry) issued an advisory to all media channels in Sept. 2018. Asking them to use 'schedule cast' instead of Dalit, An another word Harijan was given by Mahatma Gandhi in 1933; which means people of God to recognise the untouchable, Dr. B.R. Ambedkar dislike this name it highlighted to Dalit as belonging to superior Hindu rather than being a liberated community like Muslims. In this context, many of Dalit felt the term to derogatory and patronizing, some of felt them children of Devdasi. These Devdasies are those South Indian girls who were married to a temple served as prostitutes and concubines for the upper casts Hindus, but this entitlement cannot be certified when untouchability was banned after Indian independence, thus use of the Harijan word to describe the ex-untouchables was more common community among other castes than the Dalits themselves.

From the long-time Dalits suffering under India's oppressive caste system in Hinduism a new lance to sight their identity and redefine their place in the country. Then, a remarkable day came when Dr. B.R. Ambedkar decided to convert to Buddhism in 1956. He was adopted that Bodh religion is the best among the all religion and thus Buddhism was the "most scientific religion in the world". He was also influenced that Buddhism could improve the social status of the country's oppressed classes. He declared that he was born a Hindu, but would not die as one, in 1935 as Ambedkar had already leave Hinduism and a conference held at Nasik, to Highlighting reasons for taking the decision, this time the leader articulated his supporters, "as so long we continue this religion, that religion which teaches itself a man like to treat another man with the sense of discrimination due to the of cast, this was deeply rooted in the minds of people, which can't be change it by annihilation of cast, the change of religion only the solution or antidote of this". This was the pioneer steps in the life of millions of Dalit which proved Buddhism as Developing Paradigm of "Socio-Economic Condition of Dalit" in India.

The objective of the study:

There are following two important objectives of this research paper this study is based on

1. To study the impact of Buddhism on the socio-economic status of the Dalit community.

2. To study the Buddhists reforms movements and these impacts on Dalit.

METHODOLOGY

In this study, the researcher used the secondary data-based method of research and the Govt. authentic reports like Census report 2011, Ministry of Minority Affairs, Indian Governments Research Institute, and the Govt. of India Act 1935 etc. taken references as primary data, and along with this the related review of literature methodology has been used as a base method of this paper. This paper-based on historic records and archaeological evidence. The descriptive research methodology has used to envisage the given title of this study to find out the conclusion through these two objectives.

Reform movements:

In the 19th century, the Arya Samaj and Brahma Samaj and Ramakrishna Mission dynamically participated in Dalit emancipation. In 1928 The Laxminarayan Temple in Wardha temple was to openly welcome Dalits where had places to worship, the first upper-caste. It was started by the Temple Entry Proclamation issued by the last King of Travancore in the Indian state of Kerala in 1936.

The Punjabi Satnami reformist movement was established by Dalit Guru Ghasidas. Sant Suromini Guru Ravidas was also a Dalit. Giani Ditt Singh was a Dalit Sikh reformer, who started Singh Sabha movement to convert Dalits. Other great social reformers, such as Jyotirao Phule and Ayyankali of Kerala worked for Dalit emancipation. Gandhi and Ambedkar disagreed in the 1930s regarding retention of the caste system. Whereas Gandhi thought that it could be modified by reinterpreting Hindu texts so that the untouchables were fascinated into the Shudra varna and Ambedkar wanted to see it destroyed. This disagreement was led to the Poona Pact. Despite this disagreement, Gandhi started the Harijan Yatra to support the Dalits.

Between the 1936 and 1947 the princely states of Kerala declared that temples were open to all Hindus went a long way towards finish Untouchability there. However, educational opportunities to Dalits in Kerala states remain limited. Other Hindu groups tried to settle with the Dalit community. Hindu temples are gradually accessible to Dalit priests, a function which formerly reserved for Brahmins people.

The combat for temple entry rights for Dalits remains

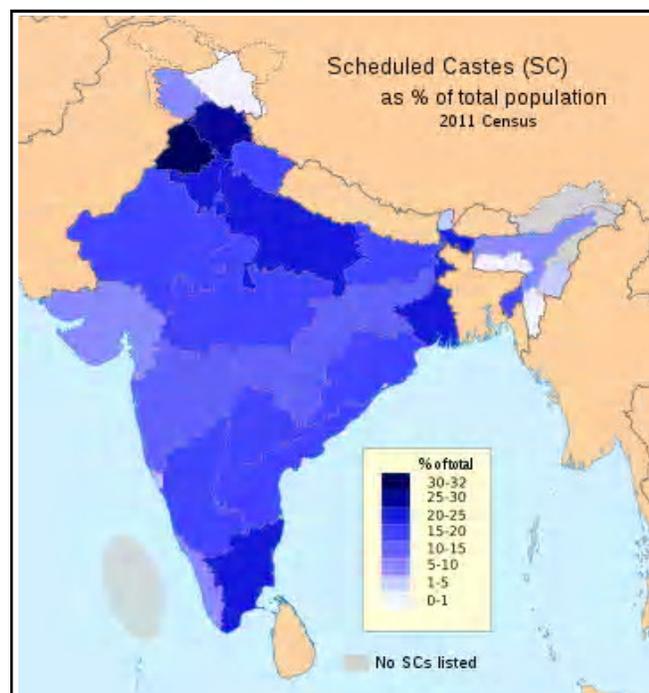
to the reason of controversy. Subramanian Bharati passed Brahmin hood onto while Dalit Emperor Shivaji Maratha as great warriors (in the Mahar Regiment) and joined his forces. An incident happened in Meerut 2015 when a Dalit who belonging to Valmiki caste and denied entry to a Hindu temple he converted to Islam. Likewise in September 2015, four Dalit females were penalised by the upper-caste Hindus for entering into a temple in Karnataka.

Dalit and Buddhist Movements:

In Uttar Pradesh, Maharashtra, Tamil Nadu and a few other provinces, Dalits came under the impact of the neo-Buddhist movement which was initiated by Ambedkar. In the 1950s, he turns his focus to Buddhism and toured to Ceylon (Sri Lanka) to join a convention of Buddhist scholars and monks. While devoting a new Buddhist vihara near Pune in India, he proclaimed that he was writing a book on Buddhism and that he planned an official conversion. In 1954; Ambedkar two times visited Burma and second time went to attend World Fellowship of Buddhists conference in Rangoon. Latter In 1955, he founded the Bharatiya Bauddha Mahasabha (Buddhist Society of India). He completed writing a book, The Buddha and His Dhamma in May 1956. Dr Ambedkar attained a meeting with the Buddhist monk Hammalawa Saddhatissa and after that, he

organised a public ceremony in Nagpur on 14 October 1956 for himself and his supporters. In the traditional manner accepting the Three Refuges and Five Precepts, he completed his conversion. An estimated 5 lakhs of his followers, then he proceeded to convert into Buddhism and taking the 22 Vows, they openly condemned and rejected to Hinduism and Hindu philosophy.

In the census of 1951; India, has around 1.81 lakhs (0.05%) respondents supposed they were Buddhists in the 1956. Dr. B.R. Ambedkar adopted with his millions of followers Navayana Buddhism in 1956, further it was increased to 3.25 million (0.74%). Buddhism is increasing rapidly in the Scheduled Caste (Dalit) community. According to the 2011 census, the Buddhists from Scheduled Castes grew by 38 per cent in the country. There were 8.4 million Buddhists According to the census 2011; in India and 5.76 million (69%) Indian Buddhists belong to the Scheduled Caste. Now Buddhism becomes is the fastest growing religion among Scheduled Castes (Dalits). However, Buddhists still coming from only 2.83% of the overall Dalit population of the country according to the 2011 census data, the numbers of Scheduled Caste Buddhists have increased by 38 per cent from 41.59 lakh in 2001 to 57.56 lakh in 2011, the total SC population while grew by 21.3 per cent from 16.6 crore to 20.14 crore in today in India.



Source: According to 2011 census data

Fig. 1 : Schedule Castes (SC)

Economic status:

The Ministry of Minority Affairs report express in 2014; over 44.8 % of Scheduled Tribe (ST) and 33.8 % of Scheduled Caste (SC) populations were living in rural India to the BPL (Below the Poverty Line) in 2011–12. Whereas approx. 27.3 % of Schedule Tribe In urban areas and 21.8 % of Schedule Cast populations were also belongs to BPL families.

In Dalits there some have achieved prosperity, although most remain poor till today. Some Dalit persons are intellectuals, such as Chandra Bhan Prasad, who have debated that the living status of many Dalits peoples have improved since the economic system became more liberalized which were started in 1991. According to the cast and Socio- Economic Census report 2011, around 79 % of Adivasi households and 73% of Dalit families were belongs to the most depressed rural families in India. While 45 % Schedule Cast families are landless and only earn by manual casual labour for living, the figure is 30 % for Adivasis.

The Mangalore University in Karnataka conducts

survey in 2012 and found that 93 per cent of Dalit families in the state of Karnataka belong to BPL families.

Education:

The Governments of India Research Institute has conducted a study about Dalits constituted almost half of primary school dropouts' children in Karnataka during the period 2012–14. Another sample survey conducted in 2014, by Dalit Adhikar Abhiyan and funded by Action Aid, in Madhya Pradesh found that among state schools, 88 % discriminated against Dalit children. In 79 % of the schools studied, the children of Dalits are forbidden from touching mid-day meals. These children are required to sit separately in lunch in 35 % of schools, and are required to eat with especially marked plates in 28 %.

On the SC and ST teachers there are many incidents and allegations and professors being discriminated against and harassed by upper castes colleagues and upper caste students in different education institutes, and authorities of India. Gujarat, state governments in some cases have argued that, far from being discriminatory, their rejection when applying for those jobs in education which has been because there are no suitably qualified candidates from those classifications.

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Buddhism impact on Literacy Rates:

There are especially two northeast traditional communities' states of the country where the impact on literacy is lower such as in Mizoram (48.11%) and

Arunachal Pradesh (57.89%), thus Buddhists have a lower literacy rate than the average population India. Another, literacy of Chhattisgarh (87.34%), Maharashtra with (83.17%) and Jharkhand (80.41%) these have the most number of literate Buddhists. Maharashtra has been the wider conversion movement of Buddhists, followed by Karnataka, Madhya Pradesh, and Uttar Pradesh its population than other Indian states—more than 6.5 million. Maharashtra was the home state of Dr B.R. Ambedkar's where along with more than 5 lakhs followers switch to Buddhism in 1956. This form of protest against casteism continues to this day though, as India Spend reported on June 17, 2017, today growth rate of such conversions is continually declining. There are 68.59% Buddhists literate in Uttar Pradesh, higher than the total average population of (67.68%) and nearly 8 per cent points higher than the figure for other Scheduled Castes (60.88%).

Religion:

In India most of the Dalit practice Hinduism. But Buddhism is the fastest-growing religion among Dalits in India. According to the 2011 data census, the numbers of Scheduled Caste Buddhists have amplified by 38 % from 41.59 lakh in 2001 to 57.56 lakh in 2011, while the total Schedule caste population grew by 21.3% from 16.6 cores to 20.14 cores.

According to the Ministry of Statistics and Programme Implementation's 61st round Survey around, 90 % of Buddhists, and one-third of Christians and one-third of Sikhs, in India belonged to Scheduled Castes or Scheduled Tribes.

FINDING AND CONCLUSION

This study is concentric on the socio-economic impact of Buddhism as developing paradigm for Dalits community in India. If we try to go through the study of the historical background of Dalits community of India, this community belong to that section of society which very oppressed and deprived by Hindu mythology from the very long time. In Previous 'Dalit' known as various name viz. Panchama, Sudra, Untouchable, Harijan, and Chamar, Mahar, Backward class, Schedule Cast/ Schedule Tribe etc. from where Dr B.R. Ambedkar also belongs to Mahar sub-cast of SC. Dr B. R. Ambedkar decided to convert to Buddhism in 1956. He was adopted that Bodh religion is the best among the all religion and thus Buddhism was the "most scientific religion in the

world". In this study it was found that the impact of Buddhism proved itself as developing paradigm in the socio-economic status of Dalit. Therefore, the role of Buddhist reforms movement, movements also serve the positive impact on Dalit's community

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