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# Dalit Movement in India



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**ABSTRACT**

The Dalit movement in the familiar sense of organized resistance of the ex-untouchables to caste oppression may not be forced beyond colonial times however in a wider séance of the strange of lower castes against the hegemony of Brahmanical ideology to grasp certain generalities of the Dalit movement this paper will try to present a hypothesis that predominant alibies that the contemporary Dalit movement tens to reflect , are basically acquired from circumstances that brought it into existence.

**Keywords:** Brahmanical Ideology, Dalit Movement

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## I. INTRODUCTION

The dalit movement in the familiar sense of organized resistance of the ex-untouchables to caste oppressions, may not be traced beyond colonial times. however in a wider sense of the struggle of lower castes against the hegemony of brahimincal ideology , it has to coexist with the history of caste itself . the broad framework of caste remaining the same , Dalit movement could also be seen in a historical continuum with its previous phases. In another since, it could be taken as the articulation socio-economic formation ordained by the caste system , that has occupied vast space of India history . by any reckoning it seems to have done well in identifying its friends and foes, putting in place its strategies and tactics and more imporentantly , carving out as space for itself in every sphere . iot kept pace with the change talking place in socio-political sphere during the colonial times and thus displayed signification learning during this phase . however it could note do so thereafter when it had to consolidate its gains particularly in the context of substial changes that befell during the post –independence times . During this period , it appears to have been eclipsed by t5he shadow of its own past . in an attempt to grapes certain generalities of the dalit movement this paper will try tom present a hypothesis that all the predominant attributers that the contemporary dalit movement tends to reflect are basically acquired from the circumstances that brought in into existence.

Objective of the study

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The objective of present study is attempt to grasp certain generalities of the dalit movement, this paper will try to present a hypothesis that all the predominant attributes that the contemporarily dalta movement tends to reflect v, are basiciually acquired from the circumstances that brought it into existence.

## Hypothesis

In corollary , the hypothesis is extended to state that the dalit movement did not assimilate any significant learning through changes in these circumstance and so allowed itself to degenerate and to be used by the very set of people whom it intended to fight . while wading through the bleb of India reality around the dalit movement it is expected to throw up issues the clarity which is considered prerequisites to chalk out a road map for its liberation.

The mythologized history bob India does provided many clues to the direct rebellions of the oppressed masses against their oppression but it is inconceivable that they did notb take place at all over a long period of two millennia that inhaled at their existence every moment with a 'divine' contrivance called caste. The extraordinary success of this contrivance of social stratification is as much attributable to its own design that effectively obviated coalescence of the oppressed castes and facilitated establishment and maintenance of the ideological hegemony raise a question as it meant incurring divine wrath and consequent ruination of the prospects of getting a batter birth in their nrext life . thus the caste system held society a better birth in their next life . thus the caste system held society in a metaphysical engagement and at the same time in physics alienation with itself materially ,it provided for the security of very one through caste professional and psychologically an aspiration. Superior to some other since, this superstructure news pivoted on the religion-ideological foundation, the manifestation of resistance to the caste system used the metaphysics toolkit that bundies and Jainism done to the bhakti9 movement in the medieval age, one finds articulation of opposition to the caste system materializing in religioideological idiom. This trend in fact extends well down to modern times that markers a new awakening of the oppressed castes and the birth of the beginning to the present , invariably appear engaged in religious or metaphysical confrontation with brashness , either in terms of its denouncement or of adoption of some other religion.

The religious discourse is thus a common feature of all the ant caste movement . for example ,the satanic movement of the chimers in the Chhattisgarh plains in eastern Madhya Pradesh that eventually became an independent religious sect ramaswamy knickers which created a stir by publicly burning the effigy of rams and celebrating the virtuouseness of ravine; the nadir mahajana sabha in tamilnadu (Hardgrave 1969);the ezhava movement of naayana guru which culminated in establishment of a new religious sect calles sree narayan dharma pratiplana yogam in Karla (Thomas 1965;aiyappan 1944;samuel1973) , and the most pervasive duality movement |(zelliot 1969 led by abashed mabedkar curiously reaching its climax conversion to Buddhism; they all signify an overriding hatred for the religious code of Manu and a proposition of an alternate faith for themselves .it essentially embodies dejection with the Brahmanism, which was perceived to be the root cause for their sufferings.

Disallowed inter-caste movement of people ,the fact remains that it does not have any evidence of having brought in a change in the forces of production or in the relation of production till the advent of British role with its quasi-autonomous village it remained in a fossilized from for centuries this feature of the Indian society precisely impelled Marx to disdainfully

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comment that India did not have history and to commend the British colonial rule for waking it up from its slumber to western modernity. This first cultural shock this India society received was through the Mosley invaders.

There were even some high caste hides including Brahmin who converted to Islam for various reasons. These converts coming from diverse castes brought in their respective models of living into the emergent Mowlem society and along with it the caste division thus , although conversion to Islam could not rid the untouchables from their caste status fully going by the intensity of oppression , they certainly must have experienced a great relief . first of all the conversion enabled them to come out of their caste professions, which had the mainstay of their low social status, secondly renouncing their religion they must have had a sense of revenge against the ignominy helped upon them and a vague sence of belonging to the ruling community thirdly,the opportunity to wield the sword in itself meant many things to them :

It is a moot point whether these conversions could be called a social movement insofar as technically the latter insist upon an organization striving for some collective goal not social change, it certainly reflects a spirit of rebellion at least at the individual leave to defy the cast code and embrace a different faith insofar as caste society had the intrinsic organization of castes that governed their respective cast framework, it is a difficult proposition to say that this rebellion materialized without any organization backing.

## V. CONCLUSION

The current ratio (CR) has a positive and significant effect directly on the net profit margin. In contrast, Debt to Asset Ratio (DAR) has a negative and not significant effect directly on Net Profit Margin in companies in the basic industry and chemicals sector in the Indonesian capital market (IDX). Current ratio (CR) and net profit margin have a positive and significant effect directly on the company's stock price in the basic industry and chemicals sector in the Indonesian capital market (IDX). While the debt to asset ratio has a negative and insignificant effect on the company's stock price in the basic industry and chemicals sector in the Indonesian capital market (IDX). The current ratio (CR) has a positive and significant effect on stock prices in companies through Net Profit Margin (NPM), the Basic Industry and Chemicals sector in the Indonesian capital market (IDX). Meanwhile, Debt to Asset Ratio has a negative and insignificant effect on the stock price through Net Profit Margin.

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